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# ROMAN MISSAL

Confirmed by the *Consilium*  
*for the Implementation of*  
*the Constitution on the Sacred*  
*Liturgy* on 15 October 1965

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(a.k.a. "Sacrosanctum Concilium")  
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Concordat cum originali  
✠ Lawrence B. Casey  
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ENGLISH-LATIN  
ROMAN MISSAL  
FOR THE  
UNITED STATES  
OF  
AMERICA

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

ENGLISH TRANSLATIONS  
APPROVED  
BY THE NATIONAL CONFERENCE OF BISHOPS  
OF THE UNITED STATES OF AMERICA  
AND  
CONFIRMED BY THE APOSTOLIC SEE

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## RITUS SERVANDUS IN CELEBRATIONE MISSÆ

### I—DE PRÆPARATIONE CELEBRANTIS

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

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

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

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

### II—DE ACCESSU CELEBRANTIS AD ALTARE

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

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

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

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

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

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

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

### III—DE INITIO MISSÆ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

25 In Missis autem quæ privatim celebrantur,

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

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

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

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

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

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

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

### V—DE ORATIONE

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

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

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

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

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

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

### VI—DE EPISTOLA, GRADUALI ET ALIIS USQUE AD OFFERTORIUM

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

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

39 Dicto Evangelio, stans in medio altaris,

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

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

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

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

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

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

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cerdos, modo supra indicato, alba et stola indutus.

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

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

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

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

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

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

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

### VII—DE ANTIPHONA AD OFFERTORIUM ET ALIIS USQUE AD CANONEM

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

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

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

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

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

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niter super hostiam et calicem, sinistra posita super altare.

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

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

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

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

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

### VIII—DE CANONE MISSÆ A PRÆFATIONE USQUE AD CONSECRATIONEM

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

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

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

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

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

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

accipiat hostiam, eam discooperit manu dextera.

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

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

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

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

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

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

### IX—DE CANONE POST CONSECRATIONEM

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

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

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

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

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

### X—DE ORATIONE DOMINICA ET ALIIS USQUE AD COMMUNIONEM

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

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

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

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

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

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

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

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

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

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

## Ritus servandus in celebratione Missæ

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

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

### XI—DE ORATIONIBUS POST COMMUNIONEM

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

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

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

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

### XII—DE BENEDICTIONE IN FINE MISSÆ

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

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

## Ritus servandus in celebratione Missæ

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

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

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

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

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

### XIII—DE HIS QUÆ OMITTUNTUR IN MISSA DEFUNCTORUM

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

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

94 *In Missa solemnè non incensatur altare  
ad introitum, et subdiaconus, finita Epistola,  
non benedicitur: diaconus non petit benedictio-  
nem, non tenentur luminaria ad Evangelium,  
non portatur incensum, non incensatur liber,  
nec defertur liber Evangeliorum osculandus.  
Oblata et altare incensantur ut supra: incensatur  
solus celebrans, et non incensantur alii. Si dis-  
tribuendæ sunt candelæ, distribuuntur post Epis-  
tolam, et accendantur ad Evangelium, ad eleva-  
tionem Sacramenti, et post Missam, dum fit  
absolutio.*

### XIV—DE MISSA CUM DIACONO

95 In hac Missa, quoad fieri potest, omnia  
serventur, quæ supra de Missa solemnè dicta  
sunt.

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

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

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

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

99 Sacerdos, qui in festo Nativitatis Domini  
vel in Commemoratione omnium Fidelium de-  
functorum, duas vel tres Missas sine intermis-  
sione, id est quin ab altari discedat, celebrat:

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

## De defectibus in celebratione Missæ occurrentibus

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

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

abstersum, offert. Cetera omnia more solito peraguntur.

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

## DE DEFECTIBUS IN CELEBRATIONE MISSÆ OCCURRENTIBUS

### I

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

### II—DE DEFECTIBUS MATERIÆ

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

### III—DE DEFECTU PANIS

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

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

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

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

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

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

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

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

### IV—DE DEFECTU VINI

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

## De defectibus in celebratione Missæ occurrentibus

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

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

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

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

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

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

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

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

### V—DE DEFECTIBUS FORMÆ

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

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

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

### VI—DE DEFECTIBUS MINISTRI

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

### VII—DE DEFECTU INTENTIONIS

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

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

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

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

## De defectibus in celebratione Missæ occurrentibus

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

### VIII—DE DEFECTIBUS DISPOSITIONIS ANIMÆ

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

### IX—DE DEFECTIBUS DISPOSITIONIS CORPORIS

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

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

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

### X—DE DEFECTIBUS IN MINISTERIO IPSO OCCURRENTIBUS

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

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

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

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

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

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

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

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

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

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

## De defectibus in celebratione Missæ occurrentibus

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

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

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

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

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

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

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

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



“The editors of the Brébeuf Hymnal have done a great service to the profession [in this] extensively researched volume worthy of careful study by liturgical musicians. [...] This detailed exploration of classic Latin hymnody and its English translations is not only a labor of love, but an original contribution to research, and I hope that the results of this research project are shared more widely for the use of musicologists and liturgical historians.”

— Dr. Aaron James (ANTIPHON, Vol. 23.2, 2019)

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## PROPER OF THE SEASON

### SEASON OF ADVENT

#### FIRST SUNDAY OF ADVENT

##### Entrance Antiphon

*Ps. 24, 1-3*

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

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

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

##### Prayer

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

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

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

*I classis*

Statio ad S. Mariam maiorem.

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

*Quo finito, repetitur Ad te levávi usque ad psalmum.*

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

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

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

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

## First Sunday of Advent

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

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

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

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

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

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

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

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

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

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

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

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

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

## First Sunday of Advent

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

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

### Offertory Antiphon

*Ps. 24, 1–3*

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

### Prayer over the Gifts

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

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

### Communion Antiphon

*Ps. 84, 13*

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

### Prayer after Communion

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

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

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

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

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

Hæc sacra nos, Dómine, poténti virtúte mundátos, ad suum faciánt puriôres veníre princípium. Per Dóminum.

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

Dóminus dabit benignitátem: et terra nostra dabit fructum suum.

Suscipiámus, Dómine, misericórdiam tuam in médio templi tui: ut reparatiónis nostræ ventúra solémnia cóngruis honóribus præcedámus. Per Dóminum.

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

## Second Sunday of Advent

*I classis*

Statio ad S. Crucem in Ierusalem

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

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

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

Fratres: Quæcúmque scripta sunt, ad nostram doctrínam scripta sunt: ut per patiéntiam, et consolatióem Scripturárum, spem habeámus. Deus autem patiéntiæ, et solátii, det vobis idípsum sápere in altéruum secúndum Iesum Christum: ut unánimes, uno ore honorificétis Deum et Patrem Dómini nostri Iesu Christi. Propter quod suscipite ínvicem, sicut et Christus suscepit vos in honórem Dei. Dico enim Christum Iesum místrum fuisse circumcisiónis propter veritátem Dei, ad confirmándas promissióes patrum: gentes autem super misericórdia honoráre Deum, sicut scriptum est: Proptérea confitébor tibi in géntibus, Dómine, et nómini tuo cantábo. Et íterum dicit: Lætámini, gentes, cum plebe eius. Et íterum: Laudáte omnes gentes Dóminum: et magnificáte eum omnes pópuli. Et rursus Isaías ait: Erit radix Iesse, et qui exsúrget régere gentes, in eum gentes sperábunt. Deus autem spei répleat vos omni gáudio, et pace in credéndo: ut abundétis in spe, et virtúte Spíritus Sancti.

## SECOND SUNDAY OF ADVENT

Entrance Antiphon

*Isaia 30, 30*

People of Sion, behold the Lord shall come to save the nations; and the Lord shall make the glory of his voice to be heard, in the joy of your heart. *Ps. 79, 2* O shepherd of Israel, hearken, O guide of the flock of Joseph! *Ψ. Glory be to the Father. People.*

Prayer

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

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

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

## Second Sunday of Advent

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

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

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

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

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

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

Creed

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

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

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

✠ Sequéntia sancti Evangéllii  
secúndum Matthæum  
*Matth. 11, 2–10*

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

Credo

## Third Sunday of Advent

### Offertory Antiphon

*Ps. 84, 7-8*

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

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

### Prayer over the Gifts

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

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

*Prefatio de Ssma Trinitate.*

*Preface of the Trinity.*

### Communion Antiphon

*Bar. 5, 5; 4, 36*

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

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

### Prayer after Communion

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

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

*I classis*

*Statio ad S. Petrum*

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

## THIRD SUNDAY OF ADVENT

### Entrance Antiphon

*Philipp. 4, 4-6*

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

## Third Sunday of Advent

### Prayer

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

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

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

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

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

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

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

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

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

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

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

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

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

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

✠ Sequéntia sancti Evangélii secundum Ioánnem  
*Ioann. 1, 19–28*

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

## Third Sunday of Advent

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

Creedo

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

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

*Præfatio de Sma Trinitate.*

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

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

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

Creed

### Offertory Antiphon *Ps. 84, 2*

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

### Prayer over the Gifts

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

*Preface of the Trinity*

### Communion Antiphon *Isaia 35, 4*

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

### Prayer after Communion

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

## Ember Wednesday of Advent

### EMBER WEDNESDAY OF ADVENT

#### Entrance Antiphon

*Isaia 45, 8*

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

℣. Glory be to the Father. Drop down.

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

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

#### Prayer

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

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

#### A Reading from the Prophet Isaia

*Isaia 2, 2-5*

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

#### *II classis*

Statio ad S. Mariam maiorem

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

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

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

Præsta, quæsumus, omnípotens  
Deus; ut redemptiónis nostræ ven-  
túra solémnitas, et præsentis nobis  
vitæ subsídía cónferat, et æternæ  
beatitúdinis præmia largiátur. Per  
Dóminum.

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

#### Léctio Isaíæ Prophétæ

*Isai. 2, 2-5*

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

## Ember Wednesday of Advent

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

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

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

Festína, quæsumus, Dómine, ne tardáveris, et auxiliúm nobis supérnæ virtútis impénde: ut advéntus tui consolatió nibus sublevéntur, qui in tua pietáte confídunt: Qui vivis.

*Et dicuntur aliæ orationes forte occurrentes.*

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

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

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

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

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

### Prayer

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

*Other prayers which may occur are added.*

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

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

## Ember Wednesday of Advent

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

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

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

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

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

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

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

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

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

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

## Ember Friday of Advent

### Offertory Antiphon

*Isaia 35, 4*

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

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

### Prayer over the Gifts

Accépta tibi sint, quæsumus, Dómine, nostra ieiúnia: quæ et expiándo nos tua grátia dignos efficiant, et ad sempitérna promíssa perdúcant. Per Dóminum.

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

### Communion Antiphon

*Isaia 7, 14*

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

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

### Prayer after Communion

Salutáris tui, Dómine, múnere satiáti, súpplices deprecámur: ut, cuius lætámur gustu, renovémur efféctu. Per Dóminum.

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

### *II classis*

Statio ad Ss. duodecim Apostolos

## EMBER FRIDAY OF ADVENT

### Entrance Antiphon

*Ps. 118, 151-152*

Prope es tu, Dómine, et omnes viæ tuæ véritas: inítio cognóvi de testimoniis tuis, quia in ætérnum tu es. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *Ÿ.* Glória Patri. Prope.

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

### Prayer

Excita, quæsumus, Dómine, poténtiam tuam, et veni: ut hi, qui in tua pietáte confidunt, ab omni citius adversitate liberéntur: Qui vivis.

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

### Léctio Isaíæ Prophétæ

*Isai. 11, 1-5*

Hæc dicit Dóminus Deus: Egre-diétur virga de radíce Iesse, et flos de radíce eius ascéndet. Et requies-

### A Reading from the Prophet Isaia

*Isai. 11, 1-5*

Thus says the Lord God:

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

## Ember Friday of Advent

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

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

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

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

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

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

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

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

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

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

## Ember Saturday of Advent

### Offertory Antiphon

*Ps. 84, 7-8*

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

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

### Prayer over the Gifts

Munéribus nostris, quæsumus, Dómine, precibúsq; susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

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

### Communion Antiphon

*Zach. 14, 5-6*

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

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

### Prayer after Communion

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

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

### *II classis*

Statio ad S. Petrum

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

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

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

## EMBER SATURDAY OF ADVENT

### LONG FORM OF MASS

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

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

### Entrance Antiphon

*Ps. 79, 4 and 2*

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

## Ember Saturday of Advent

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

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

### Prayer

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

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

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

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

*Præcedens oratio sine Flectámus génuá sumitur ad commemorandum sabbatum Quatuor Temporum.*

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

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

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

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

### Prayer

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

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

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

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

Orémus. Flectámus génuá. Leváte.

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

## Ember Saturday of Advent

Léctio Isaiæ Prophætæ  
*Isai. 35, 1-7*

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

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

Orémus. Flectámus génuá. Leváte.

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

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

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

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

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

### Prayer

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

The Brébeuf Hymnal is “...hands down, the best Catholic hymnal ever published. [...] It is such a fantastic hymnal that it deserves to be in the pews of every Catholic church.”

— *New Liturgical Movement website* (10 June 2019)

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— *Journal of the Society for Catholic Liturgy* (Volume 23.2, 2019)

**CCWATERSHED.ORG/HYMN**

Ember Saturday of Advent

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

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

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

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

Prayer

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

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

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

Léctio Isaíæ Prophétæ  
*Isai. 40, 9–11*

Hæc dicit Dóminus: Super montem excélsam ascénde tu, qui evangelízas Sion: exálta in fortitúde vocem tuam, qui evangelízas Ierúsalem: exálta, noli timére. Dic civitatibus Iuda: Ecce Deus vester: ecce Dóminus Deus in fortitúde véniet, et bráccium eius dominábitur: ecce merces eius cum eo, et opus illíus coram illo. Sicut pastor gregem suum pascet: in bráccio suo congregábit agnos, et in sinu suo levábit, Dóminus Deus noster.

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

Orémus. Flectámus génua. Leváte.

Præsta, quæsumus, omnípotens Deus: ut Fílii tui ventúra solémnitas, et præsentis nobis vitæ remédia cónferat, et præmia æterna concédatur. Per éundem Dóminum.

Léctio Isaíæ Prophétæ  
*Isai. 45, 1–8*

Hæc dicit Dóminus christo meo Cyro, cuius apprehénde dexteram, ut subiiciam ante fáciem eius gentes, et dorsa regum vertam, et apériam coram eo iánuas, et portæ non claudéntur. Ego ante te ibo: et gloriósa terræ humiliábo: portas aéreas cónferam, et vectes férreos confringam. Et dabo tibi thesáuros

## Ember Saturday of Advent

absconditos, et arcana secretorum: ut scias quia ego Dominus, qui voco nomen tuum, Deus Israël. Propter servum meum Iacob, et Israël electum meum, et vocavi te nomine tuo: assimilavi te, et non cognovisti me. Ego Dominus, et non est amplius: extra me non est Deus: accinxisti te, et non cognovisti me: ut sciant hi, qui ab ortu solis, et qui ab occidente, quoniam absque me non est. Ego Dominus, et non est alter, formans lucem, et creans tenebras, faciens pacem, et creans malum: ego Dominus faciens omnia haec. Rorate, caeli, desuper, et nubes pluant iustum: aperiatur terra, et germinet Salvatorem: et iustitia oriatur simul: ego Dominus creavi eum.

*Graduale Ps. 79, 3, 2 et 3* Excita, Domine, potentiam tuam, et veni, ut salvos facias nos. *Ps.* Qui regis Israël, intende: qui deducis, velut ovem, Ioseph: qui sedes super Cherubim, appare coram Ephraim, Benjamin, et Manasse.

Orémus. Flectámus genua. Leváte.

Preces populi tui, quæsumus, Domine, clementer exaudi: ut, qui iuste pro peccatis nostris affligimur, pietatis tuae visitatione consolémur: Qui vivis.

Bronze doors I will shatter,  
and iron bars I will snap.  
I will give you treasures out of the darkness,  
and riches that have been hidden away,  
That you may know that I am the Lord,  
the God of Israel, who calls you by your  
name.

For the sake of Jacob, my servant,  
of Israel my chosen one,  
I have called you by your name,  
giving you a title, though you knew me  
not.

I am the Lord and there is no other,  
there is no God besides me.

It is I who arm you, though you know me  
not,  
so that toward the rising and the setting of  
the sun  
men may know that there is none besides  
me.

I am the Lord, there is no other;  
I form the light, and create the darkness,  
I make well-being and create woe;  
I, the Lord, do all these things.  
Let justice descend, O heavens, like dew  
from above,  
like gentle rain let the skies drop it down.  
Let the earth open and salvation bud forth;  
let justice also spring up!  
I, the Lord, have created this.

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

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

### Prayer

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

Ember Saturday of Advent

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

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

Thanks be to God *is not said.*

*Hymn*  
*Dan. ibid., 52-56*

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

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

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

*Hic non respondetur Deo grátias.*

*Hymnus*  
*Dan. ibid., 52-56*

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

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Sicut erat in principio, et nunc, et semper: et in sæcula sæculórum. Amen. Et laudábili, et glorióso in sæcula.

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

*Hic dicitur Ǟ. Dóminus vobiscum, sine Flectámus génuá.*

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

*Et dicuntur aliæ orationes forte occurrentes.*

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

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

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

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

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

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

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

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

### Prayer

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

*Other prayers which may occur are added.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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### Offertory Antiphon *Zach. 9, 9*

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

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

### Prayer over the Gifts

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

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

### Communion Antiphon *Ps. 18, 6-7*

Exsultávit ut gigas ad curréndam  
viam: a summo cælo egressio eius  
et occúrsum eius usque ad summum  
eius.

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

### Prayer after Communion

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

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

### SHORT FORM OF MASS

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

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

### Entrance Antiphon *Ps. 79, 4 and 2*

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

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

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

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

### Prayer

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

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

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soled by your coming: You who live and reign.

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

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

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

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

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

### Prayer

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

*Other prayers which may occur are added.*

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

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

pítius; ut ex tua visitatióne consolémur: Qui vivis.

*Præcedens oratio sine Flectámus genua sumitur ad commemorandum sabbatum Quatuor Temporum.*

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

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

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

*Hic dicitur Dóminus vobíscum sine Flectámus genua.*

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

*Et dicuntur aliæ orationes forte occurrentes.*

### Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonícenses *2 Thess. 2, 1–8*

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

## Ember Saturday of Advent

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

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

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

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

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

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

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

Anno quintodécimo impérii Tibérii Cæsaris, procurénte Póntio Piláto Iudéam, tetrárcha autem Galiléæ Heróde, Philíppe autem fratre eius tetrárcha Iturææ, et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdotum Anna et Cáipha: factum est verbum Dómini super Ioánnem, Zachariæ filium, in desérto. Et venit in omnem regiónem Iordánis, prædicans bap-

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

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

## Ember Saturday of Advent

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

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

### Offertory Antiphon

*Zach. 9, 9*

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

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

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

### Prayer over the Gifts

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

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

### Communion Antiphon

*Ps. 18, 6-7*

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

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

### Prayer after Communion

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

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

## Fourth Sunday of Advent

*I classis*

Statio ad Ss. duodecim Apostolos

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

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

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

Fratres: Sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei. Hic iam queritur inter dispensatores, ut fidelis quis inveniatur. Mihi autem pro minimo est, ut a vobis iudicer, aut ab humano die: sed neque meipsum iudico. Nihil enim mihi conscius sum: sed non in hoc iustificatus sum: qui autem iudicat me, Dominus est. Itaque nolite ante tempus iudicare, quoadusque veniat Dominus: qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo.

*Graduale Ps. 144, 18 et 21* Prope est Dominus omnibus invocantibus eum: omnibus qui invocant eum in veritate. *℣.* Laudem Domini loquetur os meum: et benedicat omnis caro nomen sanctum eius.

## FOURTH SUNDAY OF ADVENT

Entrance Antiphon  
*Isaia 45, 8*

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

Prayer

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

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

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

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

## Fourth Sunday of Advent

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

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

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

Alleluia, alleluia. *℣.* Veni, Domine, et noli tardare: relaxa facinora plebis tuae Israel. Alleluia.

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

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

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

Creed

Offertory Antiphon  
*Luke 1, 28*

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

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 3, 1-6*

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

Creed

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

## Dec. 24. Vigil of Christmas

### Prayer over the Gifts

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

*Præfatio de Ssma Trinitate.*

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

*Preface of the Trinity*

### Communion Antiphon

*Isaia 7, 14*

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

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

### Prayer after Communion

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

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

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

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

*I classis*

Statio ad S. Mariam maiorem

## VIGIL OF CHRISTMAS

December 24

### Entrance Antiphon

*Exodus 16, 6 and 7*

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

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

### Prayer

Deus, qui nos redemptiόνis nostræ ánnua expectatióne lætíficas: præsta; ut Unigénitum tuum, quem Redemptórem læti suscipimus, veniéntem quoque iúdicem secúri videámus, Dóminum nostrum Iesum Christum Filium tuum: Qui tecum.

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

Dec. 24. Vigil of Christmas

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Dec. 24. Vigil of Christmas

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

*Si venerit in dominica, dicitur Credo.*

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

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

### Offertory Antiphon

*Ps. 23, 7*

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

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

### Prayer over the Gifts

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

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

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

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

### Communion Antiphon

*Isaia 40, 5*

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

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

### Prayer after Communion

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

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

SEASON OF CHRISTMAS

CHRISTMAS

December 25

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

*I classis cum octava II classis*

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

First Mass at Night

Statio ad S. Mariam maiorem ad Præsepe

Entrance Antiphon

*Ps. 2, 7*

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

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

Prayer

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

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

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

Léctio Epístolæ beáti Pauli Apóstoli ad Titum  
*Tit. 2, 11-15*

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

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

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

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

✠ Sequéntia sancti Evangélli  
secúndum Lucam  
*Luc. 2, 1-14*

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

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

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

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

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

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

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

Dec. 25. Christmas

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

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

*Creed, during the entire octave.*

*Credo, per totam octavam.*

Offertory Antiphon

*Ps. 95, 11 and 13*

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

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

Prayer over the Gifts

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

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

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

*Præfatio de Nativitate Domini, quæ  
dicitur*

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

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

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

Communion Antiphon

*Ps. 109, 3*

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

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

Prayer after Communion

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

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

## Second Mass on Christmas

*Debet sacerdos in initio secundæ et tertie missæ consuetas preces dicere.*

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

Statio ad S. Anastasiam

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

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

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

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

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

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

## Second Mass at Dawn Entrance Antiphon *Isaia 9, 2 and 6*

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

### Prayer

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

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

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

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

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

## Second Mass on Christmas

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

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

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

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

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

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

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

Creed

Offertory Antiphon  
*Ps. 92, 1–2*

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

Prayer over the Gifts

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

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

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

Creed

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

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

## Third Mass on Christmas

*For Saint Anastasia.*

Accipe, quæsumus, Dómine, múnera dignánte obláta: et beátæ Anastásie Mártýris tuæ suffragántibus méritis, ad nostræ salútis auxiliúm proveníre concéde. Per Dóminum.

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

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

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

### Communion Antiphon

*Zach. 9, 9*

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

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

### Prayer after Communion

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

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

*For Saint Anastasia.*

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

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

*Statio ad S. Mariam maiorem*

## Third Mass on the Day of Christmas

### Entrance Antiphon

*Isaia 9, 6*

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

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

## Third Mass on Christmas

### Prayer

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

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

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

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

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

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

### Third Mass on Christmas

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

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

✠ Inítium sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 1, 1–14*

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Ioánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine eius: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitávit in nobis: et vídimus glóriam eius, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

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

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

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

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

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

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

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

## Third Mass on Christmas

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

Creed

Creedo

### Offertory Antiphon *Ps. 88, 12 and 15*

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

Tui sunt cæli, et tua est terra: orbem terrarum, et plenitudinem eius tu fundasti: iustitia et iudicium præparatio sedis tuæ.

### Prayer over the Gifts

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

Oblata, Dómine, múnera, nova Unigeniti tui Nativitate sanctifica: nosque a peccatorum nostrorum maculis emunda. Per eundem Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per ómnia sæcula sæculórum.

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

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

### Communion Antiphon *Ps. 97, 3*

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

Viderunt omnes fines terræ salutáre Dei nostri.

### Prayer after Communion

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

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

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

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

Sunday within the octave of Christmas

SUNDAY  
WITHIN THE OCTAVE  
OF CHRISTMAS

*II classis*

Entrance Antiphon  
*Wis. 18, 14–15*

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

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

Prayer

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

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

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

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

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

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

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

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

Sunday within the octave of Christmas

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

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

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

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

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

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

Creed

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

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

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

Credo

Dec. 26. St. Stephen, the first Martyr

Offertory Antiphon

*Ps. 92, 1-2*

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

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

Prayer over the Gifts

Concéde, quásumus, omnipotens Deus: ut óculis tuæ maiestátis munus oblátum, et grátiam nobis piæ devotiõnis obtíneat, et efféctum beátæ perennitátis acquirat. Per Dóminum.

*Prefatio et Communicantes de Nativitate Domini.*

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

*Preface and Communicantes of Christmas.*

Communion Antiphon

*Matth. 2, 20*

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

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

Prayer after Communion

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

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

*II classis*

Statio ad S. Stephanum in Cælio monte

SAINT STEPHEN

*First Martyr*

December 26

Entrance Antiphon

*Ps. 118, 23, 86 and 23*

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

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

Prayer

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

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

Dec. 26. St. Stephen, the first Martyr

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

*Commemoration of the octave of Christmas:*

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

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

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

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

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

*Et fit commemoratio octavæ Nativitatis Domini:*

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

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

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

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

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

Dec. 26. St. Stephen, the first Martyr

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

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

*Tractus Ps. 20, 3-4* Desidérium animæ eius tribuísti ei: et voluntáte labiórum eius non fraudásti eum. *℣.* Quóniam prævenísti eum in benedictiónibus dulcédinis. *℣.* Posuísti in cápite eius corónam de lápide pretióso.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

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

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 23, 34-39*

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

*Credo, ratione octavæ Nativitatis Domini.*

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

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

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

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

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

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

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

*Creed, by reason of the octave of Christmas.*

## Dec. 26. St. Stephen, the first Martyr

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

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

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

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

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

### Prayer over the Gifts

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

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

*For the octave of Christmas.*

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

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

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

*Præfatio et Communicántes de Nativitate, ratione octavæ.*

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

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

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

### Prayer after Communion

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

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

*For the octave of Christmas.*

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

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

Dec. 27. St. John, Apostle and Evangelist

*II classis*

Statio ad S. Mariam maiorem

SAINT JOHN  
*Apostle And Evangelist*

December 27

Entrance Antiphon  
*Eccli. 15, 5*

In médio ecclésiæ apéruit os eius: et implévit eum Dóminus spírítu sapiéntiæ et, intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ÿ. Glória Patri. In médio.*

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

Prayer

Ecclésiám tuam, Dómine, bénignus illústra: ut beáti Ioánnis Apóstoli tui et Evangelístæ illumináta doctrínis, ad dona pervéniat sempitérna. Per Dóminum.

O Lord, let the Church be enlightened by the teachings of your blessed apostle and evangelist John,\* so that she may enjoy your everlasting gifts. Through Jesus Christ.

*Et fit commemoratio octavæ Nativitatis Domini:*

*Commemoration of the octave of Christmas:*

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

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

Léctio libri Sapiéntiæ  
*Eccli. 15, 1-6*

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

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

He who fears the Lord will do good things; he who is practiced in the Law will come to wisdom.

Motherlike she will meet him,  
like a young bride she will embrace him,  
Nourish him with the bread of understanding,  
and give him the water of learning to drink.

He will lean upon her and not fall,  
he will trust in her and not be put to shame.

She will exalt him above his fellows;  
in the assembly she will make him eloquent.

Dec. 27. St. John, Apostle and Evangelist

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

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

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

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

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

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

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

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

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

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

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

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

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

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

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

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

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

## Dec. 27. St. John, Apostle and Evangelist

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

Credo

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

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

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

*Præfatio et Communicántes de Nativitate, ratione octavæ.*

*In Missis votivis, præfatio de Apostolis.*

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

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

Creed

### Offertory Antiphon

*Ps. 91, 13*

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

### Prayer over the Gifts

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

*For the octave of Christmas.*

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

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

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

### Communion Antiphon

*John 21, 23*

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

Dec. 28. The Holy Innocents

Prayer after Communion

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

*For the octave of Christmas.*

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

HOLY INNOCENTS

*Martyrs*

December 28

Entrance Antiphon

*Ps. 8, 3*

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

Prayer

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

*Commemoration of the octave of Christmas:*

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

A Reading from the Book of The  
Apocalypse of blessed John the Apostle

*Apoc. 14, 1-5*

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

Refécti cibo potúque cælésti, Deus noster, te súpplices deprecámur: ut, in cuius hæc commemoratióne percépimus, eius muniámur et précibus. Per Dóminum.

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

*II classis*

Statio ad S. Paulum

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

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

*Et fit commemoratio octavæ Nativitatis Domini:*

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

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

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



Dec. 28. The Holy Innocents

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

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

*Creed, by reason of the octave of Christmas.*

Offertory Antiphon  
*Ps. 123, 7*

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

Prayer over the Gifts

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

*For the octave of Christmas.*

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

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

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

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

*Crede, ratione octavæ Nativitatis Domini.*

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

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

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

*Prefatio et Communicantes de Nativitate Domini, ratione octavæ.*

## Days within the octave of Christmas

### Communion Antiphon

*Matth. 2, 18*

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

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

### Prayer after Communion

Votiva, Domine, dona percipimus: quae Sanctorum nobis precibus, et praesentis, quaesumus, vitae pariter et aeternae tribue conferre subsidium. Per Dominum.

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

*For the octave of Christmas.*

Praesta, quaesumus, omnipotens Deus: ut natus hodie Salvator mundi, sicut divinae nobis generationis est auctor; ita et immortalitatis sit ipse largitor: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

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

*II classis*

## DAYS WITHIN THE OCTAVE OF CHRISTMAS

### Entrance Antiphon

*Isaia 9, 6*

Puer natus est nobis, et filius datus est nobis: cuius imperium super humerum eius: et vocabitur nomen eius, magni consilii Angelus. *Ps. 97, 1* Cantate Domino canticum novum: quia mirabilia fecit. V. Gloria Patri. Puer.

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

### Prayer

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

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

Lectio Epistolae beati Pauli  
Apostoli ad Titum  
*Tit. 3, 4-7*

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

Carissime: Apparuit benignitas et humanitas Salvatoris nostri Dei:

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

## Days within the octave of Christmas

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

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

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

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

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

Creed

Offertory Antiphon  
*Ps. 88, 12 and 15*

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

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

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

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

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

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

Creed

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

Dec. 29. St. Thomas

Prayer over the Gifts

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

*Præfatio et Communicantes de Nativitate Domini.*

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

*Preface and Communicantes of Christmas.*

Communion Antiphon

*Ps. 97, 3*

Vidérunt omnes fines terræ salutáre Dei nostri.

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

Prayer after Communion

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

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

*II classis*

FIFTH DAY WITHIN THE  
OCTAVE OF CHRISTMAS

December 29

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

*Mass Puer natus est nobis, as above. A commemoration is made of Saint Thomas, bishop and martyr, from the following Mass.*

*Pro commemoratione*

SAINT THOMAS  
*Bishop and Martyr*

December 29

*Ubi festum S. Thomæ Ep. et Mart. celebratur gradu I classis, dicitur sequens Missa.*

*Where the feast of Saint Thomas, bishop and martyr, is observed with the rank of class I, the following Mass is celebrated:*

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beáti Thomæ Mártyris: de cuius passióne gaudent Angeli, et colláudant Filium Dei. *Ps. 32, 1* Exsultáte, iusti, in Dómino: rectos decet collaudátio. *V. Glória Patri. Gaudeámus.*

Entrance Antiphon  
Let us all rejoice in the Lord, celebrating a festival day in honor of blessed Thomas the Martyr: at whose martyrdom the angels rejoice, and praise the Son of God. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *V. Glory be to the Father. Let us.*

Prayer

O God, for the cause of the Church the glorious bishop Thomas was slain by the swords of evil men.\* May all who implore his aid obtain through him what they ask. Through Jesus Christ.

*Commemoration of the octave of Christmas:*

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

A Reading from the Epistle of blessed Paul the Apostle to the Hebrews  
*Hebr. 5, 1-6*

Brethren: Every high priest is taken from among men and appointed to act on behalf of men in their relations with God, to offer gifts and sacrifices for sin. He is able to deal gently with misguided sinners because he himself is subject to weakness, and so he must offer sacrifice not only for the peoples' sins but also for his own. No one takes this dignity on his own initiative but only when called by God, as Aaron was. So even Christ did not glorify himself with the high priestly office; he received it from him who said to him, "You are my son; this day I have begotten you"; just as it says in another place, "You are a priest forever, according to the order of Melchisedec."

*Gradual Eccli. 44, 16* Behold a great priest, who in his days pleased God. *Ps. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *Ps. John 10, 14* I am the good shepherd: and I know my sheep, and mine know me. Alleluia.

✠ A Reading from the holy Gospel according to John  
*John 10, 11-16*

At that time Jesus said to the Pharisees: "I am the good shepherd: the good shepherd

Deus, pro cuius Ecclesia gloriosus Pontifex Thomas gladiis impiorum occubuit: praesta, quaesumus; ut omnes, qui eius implorant auxilium, petitionis suae salutarem consequantur effectum. Per Dominum.

*Et fit commemoratio octavae Nativitatis Domini:*

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

Lectio Epistolae beati Pauli  
Apostoli ad Hebraeos  
*Hebr. 5, 1-6*

Fratres: Omnis pontifex ex hominibus assumptus, pro hominibus constituitur in iis, quae sunt ad Deum: ut offerat dona, et sacrificia pro peccatis: qui condolere possit iis, qui ignorant et errant: quoniam et ipse circumdatus est infirmitate: et propterea debet quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis. Nec quisquam sumit sibi honorem, sed qui 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 te. Quemadmodum et in alio loco dicit: Tu es sacerdos in aeternum, secundum ordinem Melchisedech.

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diebus suis placuit Deo. *Ps. Ibid., 20* Non est inventus similis illi, qui conservaret legem Excelsi.

Alleluia, alleluia. *Ps. Ioann. 10, 14* Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meae. Alleluia.

✠ Sequentia sancti Evangelii secundum Ioannem  
*Ioann. 10, 11-16*

In illo tempore: Dixit Iesus pharisaeis: Ego sum pastor bonus. Bonus

## Dec. 29. St. Thomas

pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cuius non sunt oves própriæ, videt lupum veniéntem, et dimíttit oves, et fugit: et lupus rapit, et dispérgit oves: mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus: et cognóscó meas, et cognóscunt me meæ. Sicut novit me Pater, et ego agnóscó Patrem: et ánimam meam pono pro óvibus meis. Et álias oves hábeo, quæ non sunt ex hoc ovíli: et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.

Credo

*In Missis votivis post Septuagesimam in fine sequentis antiphonæ Allelúia omittitur.*

Posuísti, Dómine, in cápite eius corónam de lápide pretióso: vitam pétiit a te, et tribuísti ei, allelúia.

Múnera tibi, Dómine, dicáta sanctífica: et intercedénte beáto Thoma Mártire tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

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

*Prefatio et Communicántes de Nativitate, ratióne octavæ.*

Ego sum pastor bonus: et cognóscó oves meas, et cognóscunt me meæ.

lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, catches sight of the wolf coming, and runs away, leaving the sheep to be snatched and scattered by the wolf. And this is because he works for pay and has no concern for the sheep. I am the good shepherd: I know my sheep and mine know me, just as the Father knows me and I know the Father. And for these sheep I lay down my life. I have other sheep, too, that do not belong to this fold. These also must I lead, and they will listen to my voice. Then there will be one flock, one shepherd.”

Creed

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

### Offertory Antiphon

*Ps. 20, 4-5*

You placed on his head, O Lord, a crown of pure gold. He asked life of you and you gave it to him, alleluia.

### Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord. \* May the prayers of your blessed martyr bishop Thomas help these offerings to win your mercy for us. Through Jesus Christ.

*For the octave of Christmas.*

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

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

### Communion Antiphon

*John 10, 14*

I am the good shepherd: and I know my sheep, and mine know me.

Prayer after Communion

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health from heaven through the intercession of your blessed martyr bishop Thomas. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R̄. Amen.

*For the octave of Christmas.*

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

*The Mass may be said as above as a votive Mass, but the Entrance Antiphon, and after Septuagesima, even the Tract, are taken from the Mass Statuit, from the Common of One Martyr I (5); in paschal time the Entrance Antiphon is taken from the Mass Protexisti, from the Common of Martyrs I (27), and after the Epistle, the gradual is omitted, and the following is said:*

Alleluia, alleluia. V̄. *John 10, 14* I am the good shepherd; and I know my sheep, and mine know me. Alleluia. V̄. *Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

SIXTH DAY  
WITHIN THE OCTAVE  
OF CHRISTMAS

December 30

*Mass Puer natus est nobis, as above.*

SEVENTH DAY WITHIN THE  
OCTAVE OF CHRISTMAS

December 31

*Mass Puer natus est nobis, as above. A commemoration is made of Saint Sylvester, pope and confessor, from the following Mass.*

Hæc nos commúnio, Dómine, purget a crimine: et intercedente beáto Thoma Mártire tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sáecula sæculórum.

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

*Pro votiva dicitur Missa ut supra, sed antiphona ad Introitum, et post Septuagesimam etiam tractus, sumuntur ex Missa Státuit, de Communi unius Martyris 1º loco (5); tempore autem paschali antiphona ad Introitum item sumitur ex Missa Protexisti, de Communi Martyrum 1º loco (27), et post Epistolam omissio gradualis, dicitur:*

Allelúia, allelúia. V̄. *Ioann. 10, 14* Ego sum pastor bonus: et cognóscó oves meas, et cognóscunt me meæ. Allelúia. V̄. *Ps. 109, 4* Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

*II classis*

*Missa Puer natus est nobis, ut supra.*

*II classis*

*Et fit commemoratio S. Silvestri I, Papæ et Conf. e Missa sequenti.*

Dec. 31. St. Sylvester

*Pro commemoratione*

SAINT SYLVESTER  
*Pope and Confessor*

December 31

*Ubi festum S. Silvestri I Papæ et Conf. celebratur gradu I classis, dicitur Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

*Where the feast of Saint Sylvester I, pope and confessor, is observed with the rank of class I, the Mass Si diligis me is celebrated, from the Common of One or More Supreme Pontiffs (1).*

Prayer

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Silvéstrum Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

O Eternal Shepherd, who appointed blessed Sylvester, shepherd of the whole Church,\* let the prayers of this supreme pontiff move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

*Et fit commemoratio octavæ Nativitatis Domini:*

*Commemoration of the octave of Christmas:*

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

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

*Et dicitur Credo.*

Creed

Prayer over the Gifts

Oblátis munéribus, quæsumus Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

*For the octave of Christmas.*

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

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

*Præfatio et Communicantes de Nativitate, ratione octavæ.*

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

Prayer after Communion

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* By your powerful direction may she enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

Jan. 1. Octave day of Christmas

*For the octave of Christmas.*

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

Præsta, quæsumus, omnipotens Deus: ut natus hodie Salvator mundi, sicut divinæ nobis generatiōnis est auctor; ita et immortalitatis sit ipse largitor: Qui tecum.

OCTAVE DAY OF CHRISTMAS

January 1

Entrance Antiphon

*Isaia 9, 6*

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

*I classis*

Statio ad S. Mariam trans Tiberim

Puer natus est nobis, et filius datus est nobis: cuius imperium super humerum eius: et vocabitur nomen eius, magni consilii Angelus. *Ps. 97, 1* Cantate Domino canticum novum: quia mirabilia fecit. *Ps.* Gloria Patri. Puer.

Prayer

O God, it was through the motherhood of the blessed virgin Mary that you bestowed the gift of eternal life upon mankind.\* Grant that we may feel the powerful intercession of Mary, through whom we were privileged to receive the giver of life, Jesus Christ, your Son, our Lord: Who lives and reigns.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiâmus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Iesum Christum Filium tuum: Qui tecum.

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

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

Beloved: God's favor has appeared, bringing salvation to all men. It trains us, once we have rejected godlessness and worldly lusts, to live a life of self-control, holiness, and piety in the present age while waiting for the blessed object of our hope, the glorious appearance of our great God and Savior Christ Jesus. He gave himself up for us to redeem us from all iniquity and to

Carissime: Apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem, et sæcularia desideria, sóbrie, et iuste, et pie vivâmus in hoc sæculo, exspectâtes beatam spem, et adventum gloriæ magni Dei et Salvatoris nostri Iesu Christi: qui dedit semetipsum pro nobis: ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem,

Jan. 1. Octave day of Christmas

sectatórem bonórum óperum. Hæc lóquere, et exhortáre: in Christo Iesu Dómino nostro.

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

Allelúia, allelúia. *℣. Hebr. 1, 1-2* Multifárie olim Deus loquens pátribus in prophétis, novíssime diébus istis locútus est nobis in Fílio. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Lucam  
*Luc. 2, 21*

In illo témpore: Postquam consummáti sunt dies octo, ut circumciderétur puer: vocátum est nomen eius Iesus, quod vocátum est ab Angelo priúsqvam in útero conciperétur.

Crede

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

Munéribus nostris, quæsumus, Dómine, precibúsqve suscéptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

*Præfatio et Communicántes de Nativitate.*

Vidérunt omnes fines terræ salutáre Dei nostri.

cleanse for himself a people of his very own, enthusiastic for noble deeds. Speak with insistence about these things, in Christ Jesus our Lord.

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

Alleluia, alleluia. *℣. Heb. 1, 1-2* God, who in diverse ways spoke in times past to the fathers by the prophets; last of all, in these days, has spoken to us by his son. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 2, 21*

At that time, when the eighth day arrived for the circumcision of the child, the name Jesus was given to him, the name which the angel had given him before his conception.

Creed

Offertory Antiphon  
*Ps. 88, 12 and 15*

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

Prayer over the Gifts

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

*Preface and Communicantes of Christmas.*

Communion Antiphon  
*Ps. 97, 3*

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

## Holy Name of Jesus

### Prayer after Communion

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health from heaven through the intercession of the blessed virgin Mary, Mother of God. Through Jesus Christ.

*If a Sunday occurs on a day between January 2 and January 5, its place is taken by the feast of the Holy Name of Jesus, with all of the rights and privileges of a Sunday.*

*On weekdays from January 2 to January 5, Mass is celebrated as on January 1, with the Gloria and the Preface of Christmas, but without the Creed and the proper Communicantes.*

Hæc nos commúnio, Dómine, purget a crimine: et, intercedente beáta Vírgine Dei Genetríce María cæléstis remédii fáciat esse consórtes. Per eúndem Dóminum.

*De dominica, si occurrat a die 2 ad diem 5 ianuarii, nihil fit; eius locum tenet festum Ssmi Nominis Iesu, cum omnibus iuribus et privilegiis dominicæ.*

*Diebus ferialibus a 2 ad 5 ianuarii Missa dicitur ut die 1 ianuarii, cum Glória et præfatione de Nativitate, sine Credo et Communicantes proprio.*

## HOLY NAME OF JESUS

Sunday between January 2 and January 5

*or if no Sunday occurs, January 2*

### Entrance Antiphon

*Philipp. 2, 10–11*

At the name of Jesus every knee should bend of those in heaven, on earth, and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. *Ps. 8, 2* O Lord, our Lord, how glorious is your name over all the earth! *℣.* Glory be to the Father. At the name.

*II classis*

In nómine Iesu omne genu flectátur, cæléstium, terréstrium, et infernórum: et omnis lingua confiteátur: quia Dóminus Iesus Christus in glória est Dei Patris. *Ps. 8, 2* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! *℣.* Glória Patri. In nómine.

### Prayer

O God, it was you who conferred the name of Jesus upon your only-begotten Son, the Savior of the world.\* Grant that by venerating his holy name on earth we may enjoy his presence in heaven. Through Jesus Christ.

Deus, qui unigénitum Fílium tuum constituísti humáni géneris Salvatórem, et Iesum vocári iussísti: concéde propítius; ut, cuius sanctum nomen venerámur in terris, eius quoque aspéctu perfruámur in cælis. Per eúndem Dóminum.

A Reading from the Acts of  
the Apostles  
*Acts 4, 8–12*

Léctio Actuum Apostolórum  
*Act. 4, 8–12*

In those days Peter, filled with the Holy Spirit, spoke up: “Leaders of our people and elders! If we must answer today for a good deed done to a cripple and explain how he was restored to health, then you and all the people of Israel must realize that it

In diébus illis: Petrus replétus Spíritu Sancto, dixit: Príncipes pópuli, et senióres audíte: Si nos hódie diiudicámur in benefácto hóminis infirmi, in quo iste salvus factus est, notum sit ómnibus vobis, et omni plebi Israél: quia in nómine Dómini

## Holy Name of Jesus

nostri Iesu Christi Nazaréni, quem vos crucifixistis, quem Deus suscitavit a mórtuis, in hoc iste astat coram vobis sanus. Hic est lapis, qui reprobátus est a vobis ædificántibus: qui factus est in caput ánguli: et non est in álio áliquo salus. Nec enim áliud nomen est sub cælo datum homínibus, in quo opórteat nos salvos fieri.

*Graduale Ps. 105, 47* Salvos fac nos, Dómine Deus noster, et cóngrega nos de natió nibus: ut confiteámur nómini sancto tuo, et gloriémur in glória tua. *Ps. 105, 47* Tu, Dómine, pater noster, et redémptor noster: a sáculo nomen tuum. Allelúia, allelúia. *Ps. 144, 21* Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum eius. Allelúia.

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

*Tractus Ps. 79, 20 et Cant. 2, 14* Dómine Deus virtútum, convérte nos: et osténde fáciem tuam, et salvi érimus: sonet vox tua in áuribus meis. Vox enim tua dulcis, et fácies tua decóra nimis. *Ps. 79, 20* Oleum effúsum nomen tuum, Iesu: ídeo adolescéntulæ dilexérunt te.

*Tempore autem paschali, omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 144, 21* Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum eius. Allelúia. *Ps. 144, 21* Exaltábo te, Deus meus Rex: et benedicam nómini sancto tuo, Iesu, in sáculum, et in sáculum sáculi. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 2, 21*

In illo témpore: Postquam consummáti sunt dies octo, ut circumciderétur puer: vocátum est nomen eius Iesus, quod vocátum est ab Angelo priúsqvam in útero conciperétur.

was done in the name of Jesus Christ the Nazorean, whom you crucified and whom God raised from the dead. In virtue of that name this man stands here before you perfectly well. This Jesus is the stone which was rejected by you builders, but has become the corner-stone. There is no salvation in anyone else, for there is no other name in the whole wide world given to men by which we are to be saved.”

*Gradual Ps. 105, 47* Save us, O Lord, our God, and gather us from among the nations, that we may give thanks to your holy name and glory in praising you. *Ps. 105, 47* You, O Lord, are our Father and our redeemer, from everlasting is your name. Alleluia, alleluia. *Ps. 144, 21* May my mouth speak the praise of the Lord, and may all flesh bless His holy name. Alleluia.

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

*Tract Ps. 79, 20 and Cant. 2, 14* O Lord, God of hosts, convert us, and show your face, and we shall be saved; let your voice sound in my ears. For your voice is sweet, and your face exceedingly beautiful. *Ps. 79, 20* Your name, O Jesus, is oil poured out, therefore the maidens have loved you.

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

Alleluia, alleluia. *Ps. 144, 21* May my mouth speak the praise of the Lord, and may all flesh bless his holy name. Alleluia. *Ps. 144, 21* I will extol you, O God, my king, and I will bless your holy name forever; yes, forever and ever. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 2, 21*

At that time, when the eighth day arrived for the circumcision of the child, the name Jesus was given to him, the name which the angel had given him before his conception.

## Holy Name of Jesus

### Creed

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

### Offertory Antiphon

*Ps. 85, 12 and 15*

I will give thanks to you, O Lord my God, with all my heart, and I will glorify your name forever. For you, O Lord, are good and forgiving, abounding in kindness to all who call upon you, alleluia.

### Prayer over the Gifts

O most merciful God, may your blessing, which gives life to all creation, sanctify the sacrifice we offer in honor of the name of your Son, our Lord Jesus Christ.\* Let this act of praise be pleasing to your majesty and profitable for our own salvation. Through Jesus Christ.

*Preface of Christmas, by reason of the season.*

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

### Communion Antiphon

*Ps. 85, 9–10*

All the nations you have made shall come and worship you, O Lord, and glorify your name. For you are great and do wondrous deeds; you alone are God. Alleluia.

### Prayer after Communion

O almighty and eternal God, who created and redeemed us, graciously hear our petitions.\* Receive kindly and favorably this life-giving sacrificial victim, which we have offered to your majesty in honor of the name of your Son, our Lord Jesus Christ.\* Pour out your grace upon us, that we may rejoice to see our names written in heaven under the glorious name of Jesus, who is the pledge of our eternal predestination. Through Jesus Christ.

### Creed

*In Missis votivis post Septuagesimam, in fine sequentis antiphonæ Alleluia omititur.*

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

Benedíctio tua, clementíssime Deus, qua omnis viget creatúra, sanctificet, quæsumus, hoc sacrificium nostrum, quod ad glóriam nóminis Filii tui, Dómini nostri Iesu Christi, offérimus tibi: ut maiestáti tuæ placére possit ad laudem, et nobis proficere ad salútem. Per eúndem Dóminum.

*Præfatio de Nativitate, ratione temporis.*

*In Missis votivis post Septuagesimam, in fine sequentis antiphonæ Alleluia omititur.*

Omnes gentes quascúmque fecísti, vénient, et adorábunt coram te, Dómine, et glorificábunt nomen tuum: quóniam magnus es tu, et fáciens mirabília: tu es Deus solus, alleluia.

Omnípotens ætérne Deus, qui creásti et redemísti nos, réspice propítius vota nostra: et sacrificium salutáris hóstiæ, quod in honórem nóminis Filii tui, Dómini nostri Iesu Christi, maiestáti tuæ obtúlimus, plácido et benígno vultu suscipere dignéris; ut grátia tua nobis infúsa, sub glórioso nómine Iesu, ætérnæ prædestinatiónis título gaudeámus nómina nostra scripta esse in cælis. Per eúndem Dóminum.

Jan. 6. Epiphany of the Lord

*Commemoratio*

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Telésphorum Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne directa, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

*I classis*

Statio ad S. Petrum

Ecce advénit dominátor Dóminus: et regnum in manu eius, et potéstas, et impérium. *Ps. 71, 1* Deus, iudícium tuum Regi da: et iustítiam tuam Filio Regis. *Ÿ. Glória Patri. Ecce.*

SAINT TELESPHORUS

*Pope and Martyr*

January 5

*Mass Si diligis me (Common of one or more Supreme Pontiffs), page (1).*

Prayer

O eternal shepherd, who appointed blessed Telesphorus, shepherd of the whole Church,\* let the prayers of this martyr and supreme pontiff move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, may be truly pleasing to you. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* By your powerful direction may she enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SEASON OF EPIPHANY

EPIPHANY OF THE LORD

January 6

Entrance Antiphon

*Malach. 3, 1; 1 Par. 29, 12*

Behold, the Lord the ruler is come; and the kingdom is in his hand, and power, and dominion. *Ps. 71, 1* O God, with your judgment endow the king, and with your justice, the king's son. *Ÿ. Glory be to the Father. Behold.*

Jan. 6. Epiphany of the Lord

Prayer

O God, who by the star this day revealed your only-begotten Son to all nations,\* grant that we, who know you now by faith, may be brought one day before the vision of your majesty. Through Jesus Christ.

Deus, qui hodierna die Unigénitum tuum géntibus stella duce revelásti: concéde propítius; ut, qui iam te ex fide cognóvimus, usque ad contem-plándam spéciem tuæ celsitúdinis perducámur. Per eúndem Dóminum.

A Reading from the Prophet Isaia  
*Isaia 60, 1-6*

Léctio Isaíæ Prophétæ  
*Isai. 60, 1-6*

Rise up in splendor, Jerusalem! Your light has come,  
the glory of the Lord shines upon you.  
See, darkness covers the earth,  
and thick clouds cover the peoples;  
But upon you the Lord shines,  
and over you appears his glory.  
Nations shall walk by your light,  
and kings by your shining radiance.  
Raise your eyes and look about;  
they all gather and come to you:  
Your sons come from afar,  
and your daughters in the arms of their nurses.  
Then you shall be radiant at what you see,  
your heart shall throb and overflow,  
For the riches of the sea shall be emptied out before you,  
the wealth of nations shall be brought to you.  
Caravans of camels shall fill you,  
dromedaries from Madian and Epha;  
All from Saba shall come  
bearing gold and frankincense,  
and proclaiming the praises of the Lord.

Surge, illumináre, Ierúsalem: quia venit lumen tuum, et glória Dómini super te orta est. Quia ecce ténebræ opérient terram, et caligo pópulos: super te autem oriétur Dóminus, et glória eius in te vidébitur. Et ambulábunt gentes in lúmine tuo, et reges in splendóre ortus tui. Leva in circúitu óculos tuos, et vide: omnes isti congregáti sunt, venérunt tibi: filii tui de longe vénient, et filíæ tuæ de látere surgent. Tunc vidébis, et áfflues, mirábitur et dilatábitur cor tuum, quando convérsa fúerit ad te multitúdo maris, fortitúdo géntium vénerit tibi. Inundátio camelórum opériet te, dromedárii Mádián et Epha: omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes.

*Gradual Ibid., 6 and 1* All from Saba shall come, bringing gold and frankincense, and proclaiming the praises of the Lord. *V.* Rise up in splendor, O Jerusalem, for the glory of the Lord shines upon you.  
Alleluia, alleluia. *V. Matth. 2, 2* We have seen his star in the East: and have come with gifts to worship the Lord. Alleluia.

*Graduale Ibid., 6 et 1* Omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes. *V.* Surge, et illumináre Ierúsalem: quia glória Dómini super te orta est.  
Allelúia, allelúia. *V. Matth. 2, 2* Vídimus stellam eius in Oriénte, et vénimus cum munéribus adoráre Dóminum. Allelúia.

## Jan. 6. Epiphany of the Lord

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 2, 1-12*

Cum natus esset Iesus in Bétlehem Iuda in diébus Heródis regis, ecce Magi ab Oriénte venérunt Ierosólymam, dicétes: Ubi est qui natus est rex Iudæórum? Vídimus enim stellam eius in Oriénte, et vénimus adoráre eum. Audiens autem Heródes rex, turbátus est, et omnis Ierosólýma cum illo. Et cóngregans omnes príncipes sacerdotum, et scribas pópuli, sciscitabátur ab eis, ubi Christus nascerétur. At illi dixerunt ei: In Bétlehem Iudæ: sic enim scriptum est per Prophétam: Et tu, Bétlehem terra Iuda, nequáquam mínima es in princípibus Iuda: ex te enim éxiet dux, qui regat pópulum meum Israél. Tunc Heródes, clam vocáti Magis, diligénter dídicit ab eis tempus stellæ, quæ apparuit eis: et mittens illos in Bétlehem, dixit: Ite, et interrogáte diligénter de púero: et cum invenéritis, renuntiáte mihi, ut et ego véniens adórem eum. Qui cum audíssent regem, abiérunt. Et ecce stella, quam víderant in Oriénte, antecédébat eos, usque dum véniens, staret supra, ubi erat puer. Vidétes autem stellam, gavísi sunt gáudio magno valde. Et intrátes domum, invenérunt púerum cum María matre eius, et procidétes adoravérunt eum. Et apértis thesáuris suis, obtulérunt ei múnera, aurum, thus, et myrrham. Et respónso accépto in somnis ne redírent ad Heródem, per áliam viam revérsi sunt in regiónem suam.

Credo

✠ A Reading from  
the holy Gospel according  
to Matthew  
*Matth. 2, 1-12*

After Jesus' birth in Bethlehem of Judea during the reign of King Herod, magi from the east arrived one day in Jerusalem, inquiring, "Where is the one born to be king of the Jews? We observed his star at its rising, and have come to pay him homage." At this news, King Herod became greatly disturbed, and with him, all Jerusalem. Summoning all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. "In Bethlehem of Judea," they informed him. "Here is what the prophet has written: 'And you, Bethlehem, land of Juda, are by no means least among the princes of Juda, since from you will come a ruler who is to shepherd my people Israel.' " So Herod called the magi aside and found out from them the exact time of the star's appearance. Then he sent them to Bethlehem with the order, "Go and get detailed information about the child. When you have found out, bring me word that I may go and offer him homage too." After their audience with the king, they set out. And now the star, whose rising they had observed, went ahead of them until it came to a stop over the place where the child was. Seeing the star, they were overjoyed; and on entering the house, they found the child with Mary his mother. They prostrated themselves and did homage to him. Then opening their coffers, they presented him with gifts of gold, frankincense and myrrh. And then, as they had received a message in a dream not to return to Herod, they took another route back home.

Creed

## Jan. 6. The Epiphany of the Lord

### Offertory Antiphon

*Ps. 71, 10–11*

The kings of Tharsis and the isles shall offer gifts; the kings of Arabia and Saba shall bring tribute. All kings shall pay him homage, all nations shall serve him.

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

### Prayer over the Gifts

O Lord, look with favor upon the gifts offered by your Church.\* It is not gold, frankincense, and myrrh that is offered now; the King, God and Savior, who was signified by these gifts, is himself our sacrifice and our food, Jesus Christ your Son, our Lord: Who lives and reigns.

Ecclésiæ tuæ, quæsumus, Dómine, dona propítius intuere: quibus non iam aurum, thus, et myrrha profértur; sed quod eisdem munéribus declarátur, immolátur et súmitur, Iesus Christus Fílius tuus Dóminus noster: Qui tecum.

*Preface of Epiphany. This Preface is said as a proper preface in Masses on the feast of Epiphany and on the commemoration of the Baptism of our Lord Jesus Christ, and as a seasonal preface from January 7 to January 13 in Masses which lack a proper preface.*

*The proper Communicantes of Epiphany is said only on the feast day itself.*

*Præfatio de Epiphania Domini, quæ dicitur tamquam propria in Missis de festo Epiphaniæ et de Commemoratione Baptismatis D. N. Iesu Christi, et tamquam de Tempore diebus a 7 ad 13 ianuarii, in Missis, quæ præfatione propria carent.*

*Communicántes vero proprium de Epiphania Domini dicitur tantum in ipso die festo Epiphaniæ.*

### Communion Antiphon

*Matth. 2, 2*

We have seen his star in the east and have come with gifts to worship the Lord.

Vídimus stellam eius in Oriénte, et vénimus cum munéribus adoráre Dóminum.

### Prayer after Communion

O almighty God, grant that we may understand with pure minds the revelation of Christ which we here solemnly commemorate. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut quæ solémni celebrámus officio, purificátæ mentis intelligentia consequámur. Per Dóminum.

*The place of the first Sunday after Epiphany is taken by the feast of the Holy Family of Jesus, Mary, and Joseph, with all the rights and privileges of Sunday.*

*On the weekdays from January 7 to January 12 before the first Sunday after Epiphany, the Mass of the feast of Epiphany is celebrated. After that Sunday the Mass of the Sunday In excelsis throno, as given below, is celebrated with the Gloria and Preface of the Epiphany, but without the Creed and proper Communicantes.*

*De dominica I post Epiphaniam suo die nihil fit, sed eius locum tenet festum Sanctæ Familiæ Iesu, Mariæ, Ioseph, cum omnibus iuribus et privilegiis dominicæ.*

*Diebus ferialibus a 7 ad 12 ianuarii ante dominicam I post Epiphaniam occurrentibus, dicitur Missa de festo Epiphaniæ; post eandem dominicam vero Missa de eadem dominica In excelsis throno, ut infra, Glória et præfatione de Epiphania, sine Credo et Communicántes proprio.*

## The Holy Family

*II classis*

### HOLY FAMILY OF JESUS, MARY, AND JOSEPH

#### FIRST SUNDAY AFTER EPIPHANY

Entrance Antiphon  
*Prov. 23, 24 and 25*

Exsultat gáudio pater Iusti, gáudeat Pater tuus et Mater tua, et exsúlet quæ genuit te. *Ps. 83, 2-3* Quam dilécta tabernácula tua, Dómine virtútum! concupíscit, et déficit ánima mea in átria Dómini. *V. Glória Patri. Exsúltat.*

The father of the just will exult with glee; let your father and mother have joy; let her who bore you exult. *Ps. 83, 2-3* How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. *V. Glory be to the Father. The father.*

#### Prayer

Dómine Iesu Christe, qui Maríæ et Ioseph súbditus, domésticam vitam ineffálibus virtútibus consecrásti: fac nos, utriúsque auxílio, Famíliæ sanctæ tuæ exémpis ínstrui; et consórtium cónsequi sempitérnum: Qui vivis.

O Lord Jesus Christ, you sanctified home life with untold virtues by being subject to Mary and Joseph.\* May they assist us to imitate the example of your holy family, so that we may share with them their eternal happiness: You who live and reign.

*Et non fit commemoratio dominicæ.*

*No commemoration of the Sunday is made.*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Colossénses  
*Col. 3, 12-17*

A Reading from the Epistle of blessed  
Paul the Apostle to the Colossians  
*Col. 3, 12-17*

Fratres: Indúite vos sicut elécti Dei, sancti, et dilécti, víscera misericórdiæ, benignitátem, humilitátem, modéstiam, paciéntiam: supportántes ínvicem, et donántes vobismetípsis si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vínculum perfectiónis: et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docéntes, et commonéntes vosmetípsos, psalmis, hymnis et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúmque fáctis in verbo aut in ópere, ómnia in nómine Dómini Iesu Christi, grátias ágéntes Deo et Patri per ipsum.

Brethren: As God's chosen ones, holy and beloved, you must put on heartfelt mercy, kindness, humility, meekness, patience. Bear with one another and forgive whatever grievances you may have against each other; forgive just as the Lord has forgiven you. And over all these put on love, which binds them together and makes them perfect. Let the peace of Christ rule over your hearts; for, as members of the one body, you have been called to that peace. Be thankful. Let the word of Christ dwell in you with all its richness; instruct and admonish one another with perfect wisdom. With heartfelt gratitude sing to God psalms, hymns, and inspired songs. And whatever you do in word or in work, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

## The Holy Family

*Gradual Ps. 26, 4* One thing I ask of the Lord; this I seek: to dwell in the house of the Lord all the days of my life. *Ps. 83, 5* Happy they who dwell in your house, O Lord! continually they praise you.

Alleluia, alleluia. *Ps. Isai 45, 15* Truly you are a hidden God, the God of Israel, the savior. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Heb. 10, 5* Sacrifice and oblation you did not want; but a body you have fitted for me. *Ps. 39, 7-8* Burnt-offering and sin-offering you did not require; then said I: Behold I come. *Ps. Heb. 10, 7* In the head of the book it is written of me that I should do your will.

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

Alleluia, alleluia. *Ps. Prov. 8, 34* Blessed is the man who hears me and who watches daily at my gates and at the post of my doors. Alleluia. *Ps. Col. 3, 3* Our life is hidden with Christ in God. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 2, 42-52*

When Jesus was twelve they made their customary trip to Jerusalem for the feast. When they were returning at the end of the feast the child Jesus remained behind in Jerusalem, unknown to his parents. Thinking that he was in the company they continued their journey for a day, looking for him among their relatives and acquaintances. Not finding him, they returned to Jerusalem searching for him; and after three days they found him in the temple sitting in the midst of the teachers, listening to them and asking them questions; and all who heard him were amazed at his intelligence and answers. When they saw him they were astonished, and his mother said

*Graduale Ps. 26, 4* Unam petii a Dómino, hanc requiram, ut inhábitem in domo Dómini ómnibus diébus vitæ meæ. *Ps. 83, 5* Beáti, qui hábitant in domo tua, Dómine: in sæcula sæculórum laudábunt te. Allelúia, allelúia. *Ps. Isai. 45, 15* Vere tu es Rex absconditus, Deus Israël Salvátor. Allelúia.

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

*Tractus Hebr. 10, 5* Hóstiam et oblatiónem nolúisti, corpus autem aptásti mihi. *Ps. 39, 7-8* Holocástum et pro peccáto non postulásti: tunc dixi: Ecce vénio. *Ps. Hebr. 10, 7* In cápite libri scriptum est de me: Ut fáciam, Deus, voluntátem tuam.

*Tempore autem paschali, omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. Prov. 8, 34* Beátus homo qui audit me, et qui vígilat ad fores meas cotídie, et obsérvat ad postes óstii mei. Allelúia. *Ps. Col. 3, 3* Vita nostra est abscondita cum Christo in Deo. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 2, 42-52*

Cum factus esset Iesus annórum duódecim, ascendéntibus illis Ierósólymam secúndum consuetúdinem diéi festi, consummátisque diébus, cum redírent, remánsit puer Iesus in Ierúsalem, et non cognóverunt paréntes eius. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos et notos. Et non inveniéntes, regréssi sunt in Ierúsalem, requirentes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis eius. Et vidéntes admiráti sunt. Et dixit mater eius ad illum: Fili, quid fecísti nobis sic? Ecce pater tuus et ego

## The Holy Family

dolentes quærebamus te. Et ait ad illos: Quid est quod me quærebatis? nesciebatis quia in his, quæ Patris mei sunt, oportet me esse? Et ipsi non intellexerunt verbum, quod locutus est ad eos. Et descendit cum eis, et venit Nazareth: et erat subditus illis. Et mater eius conservabat omnia verba hæc in corde suo. Et Iesus proficiebat sapientia, et ætate, et gratia apud Deum, et homines.

Credo

Tulerunt Iesum parentes eius in Ierusalem, ut sisterent eum Domino.

Placationis hostiam offerimus tibi, Domine, suppliciter deprecantes: ut, per intercessionem Deiparæ Virginis cum beato Ioseph, familias nostras in pace et gratia tua firmiter constituas. Per eundem Dominum.

*Et non fit commemoratio dominicæ. Præfatio de Epiphania Domini, ratione temporis.*

Descendit Iesus cum eis, et venit Nazareth, et erat subditus illis.

Quos cælestibus réficis sacramentis, fac, Domine Iesu, sanctæ Familiæ tuæ exempla iúgiter imitari: ut, in hora mortis nostræ, occurrénte gloriosa Virgine Matre tua cum beato Ioseph; per te in æterna tabernacula recipi mereámur. Qui vivis.

*Et non fit commemoratio dominicæ. Si festum S. Familiæ occurrerit die 13 ianuarii, Missa dicitur de festo S. Familiæ, sine commemoratione Baptismatis D.N.I.C., et sine commemoratione dominicæ.*

to him: "Son, why have you done this to us? You see that your father and I have been searching for you in sorrow." He said to them: "What prompted you to search for me? Did you not know that I had to be in my Father's house?" And they did not understand what he said to them. Then he went back with them to Nazareth, and remained obedient to them. His mother kept all these things in her heart. And Jesus progressed in wisdom and age and favor before God and men.

Creed

### Offertory Antiphon *Luke 2, 22*

The parents of Jesus took him up to Jerusalem, to present him to the Lord.

### Prayer over the Gifts

O Lord, we offer you this sacrifice in atonement for our sins.\* May the intercession of the virgin Mother of God and blessed Joseph, ever bestow your peace and grace upon our families. Through Jesus Christ.

*No commemoration of the Sunday is made. Preface of Epiphany, by reason of the season.*

### Communion Antiphon *Luke 2, 51*

Jesus went down with them, and came to Nazareth and was subject to them.

### Prayer after Communion

We are refreshed by your heavenly sacrament, O Lord Jesus.\* Help us always to follow the example of your holy family, that your glorious virgin Mother and blessed Joseph may meet us at the hour of our death, and find us worthy to be welcomed by you into your eternal home: You who live and reign.

*No commemoration of the Sunday is made. If the feast of the Holy Family occurs on January 13, the feast of the Holy Family is celebrated, without any commemoration of the Baptism of our Lord Jesus Christ and without any commemoration of the Sunday.*

## Mass of the first Sunday after Epiphany

### MASS OF THE FIRST SUNDAY AFTER EPIPHANY

*This Mass is to be celebrated on the weekdays of this week.*

*Hæc Missa dicenda est diebus ferialibus huius hebdomadæ.*

#### Entrance Antiphon

Upon a high throne I saw a man sitting, whom a multitude of angels adore, singing in unison: "Behold him, the name of whose empire is forever." *Ps. 99, 1* Sing joyfully to God, all you lands; serve the Lord with gladness. *Ps. 99, 1* Glory be to the Father. Upon.

In excélsio throno vidi sedere virum, quem adórat multitúdo Angelórum, psalléntes in unum: ecce cuius impérii nomen est in ætérnum. *Ps. 99, 1* Iubiláte Deo, omnis terra: servíte Dómino in lætítia. *Ps. 99, 1* Glória Patri. In excélsio.

*The Gloria is said if the Mass of Sunday is celebrated on the weekdays of the season of Epiphany, but it is not said if the Mass is celebrated after January 13.*

*Dicitur Glória in excélsis, si Missa dominicæ celebratur in feriis temporis Epiphaniæ, non vero, si post diem 13 ianuarii adhibetur.*

#### Prayer

O Lord, mercifully hear the plea of those who call upon you,\* that your people may understand their duty and be strengthened to fulfill it. Through Jesus Christ.

Vota, quæsumus, Dómine, supplicántis pópuli cælésti pietáte prosequere: ut et quæ agénda sunt, vídeant, et ad implénda quæ víderint, convaléscant. Per Dóminum.

#### A Reading from the Epistle of blessed Paul the Apostle to the Romans *Rom. 12, 1-5*

#### Léctio Epístolæ beáti Pauli Apóstoli ad Romános *Rom. 12, 1-5*

Brethren: I beg you, through God's mercy, offer your bodies as a living sacrifice that is holy and acceptable to God: your spiritual worship. Do not conform yourselves to this age, but transform yourselves by the renewal of your mind, that you may be able to discern what the will of God is—what is good, and acceptable to him, and perfect. Thus, in virtue of the favor given me, I warn each of you not to think more highly of himself than he should, but to have an opinion of himself that is modest and in keeping with the measure of faith that God has apportioned to each one. For just as each of us has one body made up of many members, and all the members do not have the same function, so too we, many as we are, are one body in Christ, and as individuals, members of one another in Christ Jesus our Lord.

Fratres: Obsecro vos per misericórdiam Dei, ut exhibeátis córpora vestra hóstiam vivéntem, sanctam, Deo placéntem, rationábile obséquium vestrum. Et nolíte conformári huic sæculo, sed reformámini in novitáte sensus vestri: ut probétis, quæ sit volúntas Dei bona, et benéplacens, et perfécta. Dico enim per grátiam, quæ data est mihi, ómnibus qui sunt inter vos: Non plus sápere, quam opórtet sápere, sed sápere ad sobrietátem: et unicuíque sicut Deus divisit mensúram fidei. Sicut enim in uno córpore multa membra habémus, ómnia autem membra non eúndem actum habent: ita multi unum corpus sumus in Christo, sínguli autem alter altérius membra: in Christo Iesu Dómino nostro.

## Mass of the first Sunday after Epiphany

*Graduale Ps. 71, 18 et 3* Benedíctus Dóminus Deus Israël, qui facit mirabília magna solus a sáeculo. *Ps. 71, 18 et 3* Suscípiant montes pacem pópulo tuo, et colles iustítiam.

Allelúia, allelúia. *Ps. 99, 1* Iubiláte Deo, omnis terra: servíte Dómino in lætítia. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 2, 42-52*

Cum factus esset Iesus annórum duódecim, ascendéntibus illis Ierosólymam secúndum consuetúdinem diéi festi, consummatísque diéibus, cum redírent, remánsit puer Iesus in Ierúsalem, et non cognóverunt paréntes eius. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos, et notos. Et non inveniéntes, regréssi sunt in Ierúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis eius. Et vidéntes admiráti sunt. Et dixit mater eius ad illum: Fili, quid fecísti nobis sic? ecce pater tuus, et ego doléntes quærebámus te. Et ait ad illos: Quid est quod me quærebátis? nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descendit cum eis, et venit Náza-reth: et erat súbditus illis. Et mater eius conservábat ómnia verba hæc in corde suo. Et Iesus proficiébat sapiéntia, et ætáte, et grátia apud Deum, et hómines.

*Non dicitur Credo.*

Iubiláte Deo, omnis terra, servíte Dómino in lætítia: intráte in conspéctu eius in exsultatíone: quia Dóminus ipse est Deus.

*Gradual Ps. 71, 18 and 3* Blessed be the Lord, the God of Israel, who alone does wondrous deeds. *Ps. 71, 18 and 3* The mountains shall yield peace for the people, and the hills justice.

Alleluia, alleluia. *Ps. 99, 1* Sing joyfully to God, all you lands; serve the Lord with gladness. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 2, 42-52*

When Jesus was twelve they made their customary trip to Jerusalem for the feast. When they were returning at the end of the feast the child Jesus remained behind in Jerusalem, unknown to his parents. Thinking that he was in the company they continued their journey for a day, looking for him among their relatives and acquaintances. Not finding him, they returned to Jerusalem searching for him; and after three days they found him in the temple sitting in the midst of the teachers, listening to them and asking them questions; and all who heard him were amazed at his intelligence and answers. When they saw him they were astonished, and his mother said to him: "Son, why have you done this to us? You see that your father and I have been searching for you in sorrow." He said to them: "What prompted you to search for me? Did you not know that I had to be in my Father's house?" And they did not understand what he said to them. Then he went down with them and came to Nazareth, and remained obedient to them. His mother kept all these things in her heart. And Jesus progressed in wisdom and age and favor before God and men.

*The Creed is not said.*

Offertory Antiphon  
*Ps. 99, 1 and 2*

Sing joyfully to God, all you lands; serve the Lord with gladness; come before him with joyful song. Know that the Lord is God.

Jan. 11. St. Hyginus

Prayer over the Gifts

May the sacrifice we offer you, O Lord,\* always bring us new life and keep us safe. Through Jesus Christ.

*Preface of Epiphany, if the Mass of the first Sunday is celebrated during the season of Epiphany; Common Preface, if the Mass is celebrated after January 13.*

Oblátum tibi, Dómine, sacrificium vivíficet nos semper, et múniat. Per Dóminum.

*Prefatio de Epiphania, si Missa dominicæ adhibetur tempore Epiphaniæ; si post 13 ianuarii, præfatio communis.*

Communion Antiphon

*Luke 2, 48 and 49*

“Son, why have you done so to us? In sorrow your father and I have been seeking you.” “How is it that you sought me? Did you not know that I must be about my father’s business?”

Fili, quid fecísti nobis sic? ego, et pater tuus doléntes quærebámus te. Et quid est, quod me quærebátis? nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse?

Prayer after Communion

O almighty God, we humbly ask that those who are nourished with your sacrament\* may live a life of worthy service pleasing to you. Through Jesus Christ.

Súpplices te rogámus, omnípotens Deus: ut quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

SAINT HYGINUS

*Pope and Martyr*

January 11

*Mass Si diligis me (Common of one or more Supreme Pontiffs) page (1).*

*Commemoratio*

*Missæ Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

Prayer

O eternal shepherd, who appointed blessed Hyginus shepherd of the whole Church,\* let the prayers of this martyr and supreme pontiff move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Hygínium Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church so that this flock may everywhere prosper and its pastors, under your guidance, may be truly pleasing to you. Through Jesus Christ.

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánate, pastóres. Per Dóminum.

## Jan. 13. Commemoration of the baptism of our Lord

### Prayer after Communion

Refectiōne sancta enutrítam guberná, quæsumus Dómine, tuam placátus Ecclésiám: ut poténti moderatiōne dirécta, et increménta libertátis accípiat et in religiōnis integritáte persístat. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* By your powerful direction may she enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

### *II classis*

*Si occurrat eodem die dominica I post Epiphaniam, fit de S. Familia Iesu, Mariæ et Ioseph, sine commemoratione nec Baptismatis Domini, nec dominicæ.*

*If this occurs on the same day as the first Sunday after Epiphany, the Mass is of the Holy Family of Jesus, Mary, and Joseph, without commemoration of the Baptism of our Lord or of the Sunday.*

## COMMEMORATION OF THE BAPTISM OF OUR LORD JESUS CHRIST

January 13

### Entrance Antiphon

*Malach. 3, 1; 1 Par. 29, 12*

Ecce advénit dominátor Dóminus: et regnum in manu eius, et potéstas, et impérium. *Ps. 71, 1* Deus iudícium tuum Regi da: et iustítiam tuam Fílio Regis. *Ÿ.* Glória Patri. Ecce.

Behold the Lord the ruler is come; and the kingdom is in his hand, and power, and dominion. *Ps. 71, 1* O God, with your judgment endow the king, and with your justice, the king's son. *Ÿ.* Glory be to the Father. Behold.

### Prayer

Deus, cuius Unigénitus in substantia nostræ carnis apparuit: præsta, quæsumus; ut per eum, quem símilem nobis foris agnóvimus, intus reformári mereámur: Qui tecum.

O God, your only-begotten Son appeared in the substance of our flesh.\* May he who outwardly was like us, change us interiorly: Who lives and reigns.

### Léctio Isaíæ Prophéte *Isai. 60, 1-6*

Surge, illumináre Ierúsalem: quia venit lumen tuum, et glória Dómini super te orta est. Quia ecce ténebræ opérient terram, et calígo pópulos: super te autem oriétur Dóminus, et glória eius in te vidébitur. Et am-

### A Reading from the Prophet Isaia *Isaia 60, 1-6*

Rise up in splendor, Jerusalem! Your light has come,  
the glory of the Lord shines upon you.  
See, darkness covers the earth,  
and thick clouds cover the peoples;

Jan. 13. Commemoration of the baptism of our Lord

But upon you the Lord shines,  
and over you appears his glory.  
Nations shall walk by your light,  
and kings by your shining radiance.  
Raise your eyes and look about;  
they all gather and come to you:  
Your sons come from afar,  
and your daughters in the arms of their  
nurses.  
Then you shall be radiant at what you see,  
your heart shall throb and overflow,  
For the riches of the sea shall be emptied  
out before you,  
the wealth of nations shall be brought to  
you.  
Caravans of camels shall fill you,  
dromedaries from Madian and Epha;  
All from Saba shall come  
bearing gold and frankincense,  
and proclaiming the praises of the Lord.

*Gradual Ibid., 6 and 1* All from Saba shall  
come, bearing gold and frankincense, and  
proclaiming the praises of the Lord. *℣.*  
Rise up in splendor, O Jerusalem, for the  
glory of the Lord shines upon you.

Alleluia, alleluia. *℣. Matth. 2, 2* We have  
seen his star in the east and have come with  
gifts to worship the Lord. Alleluia.

✠ A Reading  
from the holy Gospel  
according to John  
*John 1, 29-34*

At that time when John caught sight of  
Jesus coming toward him, he said, "Look!  
There is the Lamb of God who takes away  
the world's sin. It is he about whom I  
said, 'A man is to come after me who ranks  
ahead of me because he existed before me.'  
I myself never recognized him, though

bulábunt gentes in lúmine tuo, et  
reges in splendóre ortus tui. Leva in  
circúitu óculos tuos et vide: omnes  
isti congregáti sunt, venérunt tibi:  
fílli tui de longe vénient, et filia  
tuæ de látere surgent. Tunc vidébis,  
et áfflues, mirábitur et dilatábitur  
cor tuum, quando convérsa fúerit  
ad te multitúdo maris, fortitúdo  
géntium vénerit tibi. Inundátio ca-  
melórum opériet te, dromedárii Má-  
dian et Epha: omnes de Saba vé-  
nient, aurum et thus deferéntes, et  
laudem Dómino annuntiántes.

*Graduale Ibid., 6 et 1* Omnes de  
Saba vénient, aurum et thus defe-  
réntes, et laudem Dómino annun-  
tiántes. *℣.* Surge, et illumináre Ierú-  
salem: quia glória Dómini super te  
orta est.

Allelúia, allelúia. *℣. Matth. 2, 2*  
Vidimus stellam eius in Oriénte, et  
vénimus cum munéribus adoráre  
Dóminum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 1, 29-34*

In illo témpore: Vidit Ioánnes Ie-  
sum veniéntem ad se, et ait: Ecce  
Agnus Dei, ecce qui tollit peccátum  
mundi. Hic est, de quo dixi: Post me  
venit vir, qui ante me factus est:  
quia prior me erat. Et ego nescié-  
bam eum, sed ut manifestétur in  
Israël, proptérea veni ego in aqua

## Jan. 13. Commemoration of the baptism of our Lord

baptizans. Et testimónium perhibuit Ioánnes, dicens: Quia vidi Spíritum descendéntem quasi colúmbam de caelo, et mansit super eum. Et ego nesciébam eum: sed qui misit me baptizáre in aqua, ille mihi dixit: Super quem videris Spíritum descendéntem, et manéntem super eum, hic est, qui baptizat in Spíritu Sancto. Et ego vidi: et testimónium perhibui quia hic est Fílius Dei.

Crede

Reges Tharsis, et ínsulae múnera offerent: reges Arabum et Saba dona addúcent: et adorábunt eum omnes reges terræ, omnes gentes sérvient ei.

Hóstias tibi, Dómine, pro nati Fílii tui apparitióne deférimus, suppliciter exorántes: ut, sicut ipse nostrórum auctor est múnerum, ita sit ipse miséricors et suscéptor, Iesus Christus Dóminus noster: Qui tecum.

Vídimus stellam eius in Oriénte et vénimus cum munéribus adoráre Dóminum.

Caelésti lúmine, quæsumus, Dómine, semper et ubique nos præveni: ut mystérium, cuius nos partícipes esse voluísti, et puro cernámus intúitu, et digno percipiámus afféctu. Per Dóminum.

the very reason why I came and baptized with water was that he might be revealed to Israel.” John gave this testimony also, “I have seen the Spirit descend like a dove from heaven, and it came to rest on him. And I myself never recognized him; but the one who sent me to baptize with water told me, ‘When you see the Spirit descend and rest on someone, he is the one who is to baptize with the Holy Spirit.’ Now I myself have seen and have testified, ‘This is God’s chosen one.’”

Creed

### Offertory Antiphon

*Ps. 71, 10-11*

The kings of Tharsis and the isles shall offer gifts; the kings of Arabia and Saba shall bring tribute. All kings shall pay him homage, all nations shall serve him.

### Prayer over the Gifts

We celebrate the manifestation of your newborn Son with these offerings, O Lord.\* We humbly beg that Jesus Christ, our Lord, who created them, will mercifully accept them from us: Who lives and reigns.

### Communion Antiphon

*Matth. 2, 2*

We have seen his star in the east; and have come with gifts to worship the Lord.

### Prayer after Communion

O Lord, guide us always and everywhere with your light from above so that we may clearly appreciate this sacrament.\* You have allowed us to share in it; may we always receive it worthily. Through Jesus Christ.

## Second Sunday after Epiphany

### SEASON BEFORE SEPTUAGESIMA

#### SECOND SUNDAY AFTER EPIPHANY

*If this second Sunday or any other Sunday after Epiphany is impeded by the Septuagesima Sunday, and there is no place for it after Pentecost, it is omitted, in accordance with the rubrics.*

#### Entrance Antiphon *Ps. 65, 4*

Let all on earth worship you, O God, and sing praise to you, sing praise to your name, Most High. *Ps. ibid., 1–2* Shout joyfully to God, all you on earth, sing praise to the glory of his name; proclaim his glorious praise. *℟.* Glory be to the Father. Let all.

*The Gloria is said on all Sundays before Septuagesima, but it is not said on weekdays during the year when the Mass of the preceding Sunday is used.*

#### Prayer

Almighty and eternal God, who govern all things in heaven and on earth,\* mercifully hear the prayers of your people and grant us your peace in our days. Through Jesus Christ.

#### A Reading from the Epistle of blessed Paul the Apostle to the Romans *Rom. 12, 6–16*

Brethren: We have gifts which differ according to the favor we received. One's gift may be prophecy; its use should be in proportion to his faith. It may be the gift of ministry; it should be used for ministering. One who is a teacher should use his gift for teaching; one with power of exhortation should exhort. He who gives alms should do so generously; one who rules should exercise his authority with care; he who performs works of mercy should do so with cheerfulness. Your love must be sincere. Detest what is evil, cling to what is good. Love one

#### *II classis*

*Si hæc dominica II, vel alia post Epiphaniam, superveniente dominica in Septuagesima, impediatur, nec sit ei locus post Pentecosten, iuxta rubricas, omittitur.*

Omnis terra adoret te, Deus, et psallat tibi: psalmum dicat nómmini tuo, Altíssime. *Ps. ibid., 1–2* Iubiláte Deo, omnis terra, psalmum dícite nómmini eius: date glóriam laudi eius. *℟.* Glória Patri. Omnis.

*Dicitur Glória in excélsis in omnibus dominicis ante Septuagesimam; non dicitur autem in diebus ferialibus per annum, quando adhibetur Missa dominicæ præcedentis.*

Omnípotens sempitérne Deus, qui cæléstia simul et terréna moderáris: supplicatiónes pópuli tui cleménter exáudi; et pacem tuam nostris concéde tempóribus. Per Dominum.

#### Léctio Epístolæ beáti Pauli Apóstoli ad Romános *Rom. 12, 6–16*

Fratres: Habéntes donatiónes secúndum grátiam, quæ data est nobis, differéntes: sive prophetíam secúndum ratiónem fidei, sive ministérium in ministrándo, sive qui docet in doctrína, qui exhortátur in exhortándo, qui tríbuit in simplicitáte, qui præest in sollicitúdone, qui miserétur in hilaritáte. Diléctio sine simulatióne. Odiéntes malum, adhæréntes bono: Caritáte fraternitátis ínvicem diligéntes: Honóre ínvicem præveniéntes: Sollicitúdone non pigri: Spíritu fervéntes: Dómimo serviéntes: Spe gaudéntes: In tribulatióne patiétes: Oratióni instántes: Neces-

## Second Sunday after Epiphany

sitátibus sanctórum comunicántes: Hospitalitátem sectántes. Benedícite persecuéntibus vos: benedícite, et nolíte maledícere. Gaudére cum gaudéntibus, flere cum fléntibus: Idípsum ínvicem sentiéntes: Non alta sapiéntes, sed humílibus consentiéntes.

*Graduale Ps. 106, 20–21* Misit Dóminus verbum suum, et sanávit eos: et erípuit eos de intéritu eórum. *℣.* Confiteántur Dómino misericórdiæ eius: et mirábília eius fíliis hóminum. Allelúia, allelúia. *℣. Ps. 148, 2* Laudáte Dóminum, omnes Angeli eius: laudáte eum, omnes virtútes eius. Allelúia.

*Sic dicitur Allelúia cum suo versu, post graduale, in omnibus dominicis post Epiphaniam, etiam si Missa dominicæ infra hebdomadam adhibetur.*

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 2, 1–11*

In illo témpore: Núptiæ factæ sunt in Cana Galilææ: et erat mater Iesu ibi. Vocátus est autem et Iesus, et discípuli eius ad núptias. Et deficiénte vino, dicit mater Iesu ad eum: Vinum non habent. Et dicit ei Iesus: Quid mihi et tibi est, múlier? nondum venit hora mea. Dicit mater eius minístris: Quodcúmque dixerit vobis, fácite. Erant autem ibi lapídeæ hýdriæ sex pósitæ secúndum purificatiónem Iudæórum, capiéntes singulæ metrétas binas vel ternas. Dicit eis Iesus: Impléte hýdrias aqua. Et implevérunt eas usque ad summum. Et dicit eis Iesus: Hauríte nunc, et ferte architriclino. Et tulérunt. Ut autem gustávit architriclinus aquam vinum factam, et non

another with the affection of brothers. Anticipate each other in showing honor. Do not grow slack in diligence, but be fervent in spirit; it is the Lord whom you serve. Rejoice in hope; be patient under trial; persevere in prayer. Look on the needs of the saints as your own; be prompt in offering hospitality. Bless your persecutors; bless them and do not curse. Rejoice with those who rejoice; weep with those who weep. Have the same attitude towards all. Put away ambitious thoughts, and associate with those who are lowly.

*Gradual Ps. 106, 20–21* The Lord sent forth his word to heal them and to snatch them from destruction. *℣.* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia, alleluia. *℣. Ps. 148, 2* Praise the Lord, all you his angels, praise him, all you his hosts. Alleluia.

*In this manner the Alleluia with its verse is said after the gradual on all Sundays after Epiphany, even if the Mass of the Sunday is used during the week.*

✠ A Reading from the holy Gospel  
according to John  
*John 2, 1–11*

At that time there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus himself and his disciples had also been invited to the celebration. When the wine ran short, Jesus' mother told him, "They have no wine." But Jesus answered her, "Woman, how does this concern of yours involve me? My hour has not yet come." His mother instructed the waiters, "Do whatever he tells you." As prescribed for Jewish ceremonial washings, there were at hand six stone water jars, each one holding fifteen to twenty-five gallons. "Fill the jars with water," Jesus ordered, and they filled them to the brim. "Now," he said to them, "draw some out and take it to

## Second Sunday after Epiphany

the headwaiter." And they did so. But as soon as the headwaiter tasted the water made wine (now he had no idea where it came from; only the waiters knew since they had drawn the water), he called the bridegroom, and pointed out to him, "Everyone serves choice wine first; then, when the guests have been drinking a while, the inferior wine. But you have kept the choice wine till now." What Jesus did at Cana in Galilee marked the beginning of his signs; thus he revealed his glory, and his disciples believed in him.

Creed

### Offertory Antiphon *Ps. 65, 1-2 and 16*

Shout joyfully to God, all you on earth, sing praise to the glory of his name. Hear now, all you who fear God, while I declare what the Lord has done for me, alleluia.

### Prayer over the Gifts

O Lord, sanctify the gifts we offer you, and cleanse us from the stain of our sins. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon *John 2, 7, 8, 9 and 10-11*

The Lord said, "Fill the jars with water and take to the chief steward." When the chief steward had tasted the water after it had become wine, he said to the bridegroom, "You have kept the good wine until now." This first miracle Jesus worked in the presence of his disciples.

### Prayer after Communion

O Lord, increase your grace within us,\* so that this divine sacrament may bring us life and prepare us for the blessedness it promises. Through Jesus Christ.

sciēbat unde esset, ministri autem sciēbant, qui háuserant aquam: vocat sponsum architriclīnus, et dicit ei: Omnis homo primum bonum vinum ponit: et, cum inebriāti fúerint, tunc id, quod detérius est. Tu autem servásti bonum vinum usque adhuc. Hoc fecit inítium signórum Iesus in Cana Galilææ: et manifestávit glóriam suam et credidérunt in eum discipuli eius.

Credo

Iubiláte Deo univérsa terra: psalmum dícite nómini eius: veníte, et audíte, et narrábo vobis, omnes qui tímētis Deum, quanta fecit Dóminus ánimæ meæ, allelúia.

Obláta, Dómine, múnera sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

*Prefatio de Ssma Trinitate.*

Dicit Dóminus: Impléte hýdrias aqua, et ferte architriclīno. Cum gustásset architriclīnus aquam vinum factam, dicit sponso: Servásti bonum vinum usque adhuc. Hoc signum fecit Iesus primum coram discipulis suis.

Augeátur in nobis, quæsumus, Dómine, tuæ virtútis operátio: ut divinis vegetáti sacraméntis, ad eórum promíssa capiéndá, tuo múnera præparémur. Per Dóminum.

## Third Sunday after Epiphany

*II classis*

### THIRD SUNDAY AFTER EPIPHANY

#### Entrance Antiphon

*Ps. 96, 7–8*

Adoráte Deum, omnes Angeli eius: audívit, et lætáta est Sion: et exsultavérunt filíæ Iudæ. *Ps. ibid., 1* Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. *Ÿ.* Glória Patri. Adoráte.

Adore God, all you his angels: Sion hears and is glad, and the cities of Juda rejoice. *Ps. ibid., 1* The Lord is king; let the earth rejoice; let the many isles be glad. *Ÿ.* Glory be to the Father. Adore.

#### Prayer

Omnípotens sempitérne Deus, infirmitátem nostram propítius réspice: atque ad protegéndum nos, dèxteram tuæ maiestátis exténde. Per Dóminum.

Almighty and eternal God, look mercifully upon our weakness,\* and stretch forth the right hand of your power to protect us. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 12, 16–21*

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 12, 16–21*

Fratres: Nolíte esse prudéntes apud vosmetípsos: nulli malum pro malo reddéntes: providéntes bona non tantum coram Deo, sed étiam coram ómnibus homínibus. Si fieri potest, quod ex vobis est, cum ómnibus homínibus pacem habéntes: Non vosmetípsos defendéntes, caríssimi, sed date locum iræ. Scriptum est enim: Mihi vindícta: ego retribuam, dicit Dóminus. Sed si esurierit inimícus tuus, ciba illum: si sitiit, potum da illi: hoc enim fáciens, carbónes ignis cóngeres super caput eius. Noli vinci a malo, sed vince in bono malum.

Brethren: Do not be wise in your own estimation. Never repay injury with injury. See that your conduct is honorable in the eyes of all. If possible, so far as it lies with you, live peaceably with everyone. Do not avenge yourselves, beloved, but leave that to God's wrath, for it is written: "Vengeance belongs to me; I will repay," says the Lord. But, "If your enemy be hungry, give him food to eat; if he be thirsty, give him to drink; for by doing this you will heap live coals on his head." Do not be conquered by evil, but conquer evil with good.

*Graduale Ps. 101, 16–17* Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *Ÿ.* Quóniam ædificávit Dóminus Sion, et vidébitur in maiestáte sua. Allelúia, allelúia. *Ÿ.* *Ps. 96, 1* Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. Allelúia.

*Gradual Ps. 101, 16–17* The nations shall revere your name, O Lord, and all the kings of the earth your glory. *Ÿ.* For the Lord has rebuilt Sion, and he shall appear in his glory. Alleluia, alleluia. *Ÿ.* *Ps. 96, 1* The Lord is king; let the earth rejoice; let the many isles be glad. Alleluia.

### Third Sunday after Epiphany

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 8, 1-13*

At that time, when Jesus came down from the mountain, great crowds followed him. And suddenly a leper advanced, did him homage, and said to him, "Lord, if you will to do so, you can make me clean." He stretched out his hand, touched him and said, "I will to do so. Be clean." Immediately he was clean of leprosy. Then Jesus said to him, "See that you tell no one. Simply go and show yourself to the priest, and offer the gift Moses prescribed. That will be a proof for them." After he had entered Capharnaum, a centurion approached him with this urgent request, "Lord, my boy is at home in bed paralyzed, suffering terribly." He said to him, "I will come and cure him." "Lord," replied the centurion, "I am not worthy to have you enter my house. Just give an order, and my boy will get better. I myself know how authority works. I have soldiers under me, and if I give one man the order, 'On your way,' off he goes; or another the order, 'Come here,' he comes. If I tell my slave, 'Do this,' he does it." Jesus was surprised to hear this and he remarked to his followers, "I assure you, I have never found an Israelite with faith as great as this. Mark my words! Many from east and west will come and find a place at the banquet in the kingdom of heaven with Abraham, Isaac, and Jacob, while the natural heirs of the kingdom will be driven outside into the darkness, where they will wail and gnash their teeth." To the centurion Jesus said, "Go home. It shall be done in answer to your faith." The boy got better that very moment.

Creed

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 8, 1-13*

In illo témpore: Cum descendisset Iesus de monte, secútæ sunt eum turbæ multæ: et ecce leprósus véniens adorábat eum, dicens: Dómine, si vis, potes me mundáre. Et exténdens Iesus manum, tétigit eum, dicens: Volo. Mundáre. Et conféstim mundáta est lepra eius. Et ait illi Iesus: Vide, némini díxeris: sed vade, osténde te sacerdotí, et offer munus, quod præcépit Móyses, in testimónium illis. Cum autem introisset Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus iacet in domo paralytícus, et male torquétur. Et ait illi Iesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit: et álii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Iesus, mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israél. Dico autem vobis, quod multi ab Oriénte et Occidénte vénient, et recúmbent cum Abraham, et Isaac, et Iacob in regno cælórum: filii autem regni eiciéntur in ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Iesus centurióni: Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

Creed

## Fourth Sunday after Epiphany

### Offertory Antiphon *Ps. 117, 16 and 17*

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

### Prayer over the Gifts

Hæc hóstia, Dómine, quæsumus, emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi córpora mentésque sanctíficet. Per Dóminum.

May this offering cleanse us from our sins, O Lord,\* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ.

*Prefatio de Ssma Trinitate.*

*Preface of the Trinity*

### Communion Antiphon *Luke 4, 22*

Mirabántur omnes de his, quæ procedébant de ore Dei.

All marvelled at the words that came from the mouth of God.

### Prayer after Communion

Quos tantis, Dómine, largíris uti mystériis: quæsumus; ut efféctibus nos eórum veráciter aptáre dignéris. Per Dóminum.

Make us worthy, O Lord, to reap the fruits of these great mysteries \* which you have graciously given us to celebrate. Through Jesus Christ.

*II classis*

## FOURTH SUNDAY AFTER EPIPHANY

### Entrance Antiphon *Ps. 96, 7-8*

Adoráte Deum, omnes Angeli eius: audívit, et lætáta est Sion: et exsultavérunt filíæ Iudæ. *Ps. ibid., 1* Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. *Ÿ.* Glória Patri. Adoráte.

Adore God, all you his angels: Sion hears and is glad, and the cities of Juda rejoice. *Ps. ibid., 1* The Lord is king; let the earth rejoice; let the many isles be glad. *Ÿ.* Glory be to the Father. Adore.

### Prayer

Deus, qui nos in tantis perículis constitútos, pro humána scis fragilitáte non posse subsístere: da nobis salútem mentis et córporis; ut ea, quæ pro peccátis nostris pátimur, te adiuvánte vincámus. Per Dóminum.

O God, you know that our weakened nature cannot withstand the dangers that surround us.\* Make us strong in mind and body, so that with your help we may be able to overcome the afflictions that our own sins have brought upon us. Through Jesus Christ.

## Fourth Sunday after Epiphany

A Reading from the Epistle of  
blessed Paul the Apostle  
to the Romans  
*Rom. 13, 8–10*

Brethren: Owe no debt to anyone except the debt that binds us to love one another; for whoever loves his neighbor has fulfilled the Law. For the commandments, "You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet," and any other commandment there is, are all summed up in this one sentence: "You shall love your neighbor as yourself." Love never does any wrong to one's neighbor; and so love is the fulfillment of the Law.

*Gradual Ps. 101, 16–17* The nations shall revere your name, O Lord, and all the kings of the earth your glory. *℣.* For the Lord has rebuilt Sion, and he shall appear in his glory.

*Alleluia, alleluia. ℣. Ps. 96, 1* The Lord is king; let the earth rejoice; let the many isles be glad. *Alleluia.*

✠ A Reading  
from the holy Gospel  
according to Matthew  
*Matth. 8, 23–27*

At that time Jesus got into the boat, and his disciples followed him. Without warning, a violent storm came up on the sea, so that the boat was being swamped by the waves. But he was sleeping soundly, so they came and woke him, with the plea, "Lord, save us! We are going to drown!" But he said to them, "Why such cowardice? What weak faith you have!" Then he stood up, reprimanded the winds and the sea, and everything became very calm. The men expressed their surprise, "What sort of man is this, that the winds and the sea obey him?"

Creed

Lectio Epistolæ beāti Pauli  
Apóstoli ad Romános  
*Rom. 13, 8–10*

Fratres: Némini quidquam debeátis, nisi ut invicem diligátis: qui enim díligit próximum, legem implévit. Nam: Non adulterábis: Non occídes: Non furáberis: Non falsum testimoniúm dices: Non concupísces: et si quod est áliud mandátum, in hoc verbo instaurátur: Díliges próximum tuum sicut teípsum. Diléctio próximi malum non operátur. Plenitúdo ergo legis est diléctio.

*Graduale Ps. 101, 16–17* Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *℣.* Quóniam ædificávit Dóminus Sion, et vidébitur in maiestáte sua. *Alleluia, alleluia. ℣. Ps. 96, 1* Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. *Alleluia.*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 8, 23–27*

In illo témpore: Ascendénte Iesu in navículam, secúti sunt eum discípuli eius: et ecce motus magnus factus est in mari, ita ut navícula operirétur flúctibus, ipse vero dormiébat. Et accessérunt ad eum discípuli eius, et suscitavérunt eum, dicéntes: Dómine, salva nos, perímus. Et dicit eis Iesus: Quid tímidi estis, módicæ fidei? Tunc surgens, imperávit ventis et mari, et facta est tranquillitas magna. Porro hómines miráti sunt, dicéntes: Qualis est hic, quia venti et mare obédiunt ei?

Crede

## Fifth Sunday after Epiphany

### Offertory Antiphon

*Ps. 117, 16-17*

Déxtera Dómini fecit virtútem, déx-  
tera Dómini exaltávit me: non  
móriar, sed vivam, et narrábo, ópera  
Dómini.

The right hand of the Lord has struck with  
power: the right hand of the Lord has  
exalted me; I shall not die, but live, and de-  
clare the works of the Lord.

### Prayer over the Gifts

Concéde, quæsumus, omnípotens  
Deus: ut huius sacrificii munus  
oblátum, fragilitátem nostram ab  
omni malo purget semper, et mú-  
niat. Per Dóminum.

O almighty God, grant that our sacrificial  
offering \* may always cleanse and protect  
our frail nature from all evil. Through  
Jesus Christ.

*Præfatio de Sma Trinitate.*

*Preface of the Trinity*

### Communion Antiphon

*Luke 4, 22*

Mirabántur omnes de his, quæ  
procedébant de ore Dei.

All marvelled at the words that came from  
the mouth of God.

### Prayer after Communion

Múnera tua nos, Deus, a delecta-  
tiónibus terrénis expédiant: et cæ-  
léstibus semper instáurent aliméntis.  
Per Dóminum.

May this gift draw us away from earthly  
pleasures, O God,\* and may the nourish-  
ment we receive from this bread of heaven  
fill us always with new strength. Through  
Jesus Christ.

*II classis*

## FIFTH SUNDAY AFTER EPIPHANY

### Entrance Antiphon

*Ps. 96, 7-8*

Adoráte Deum, omnes Angeli eius:  
audívit, et lætáta est Sion: et ex-  
sultáverunt filiæ Iudæ. *Ps. ibid., 1*  
Dóminus regnávit, exsúltet terra:  
læténtur ínsulæ multæ. *Ÿ. Glória*  
Patri. Adoráte.

Adore God, all you his angels: Sion hears  
and is glad, and the cities of Juda rejoice.  
*Ps. ibid., 1* The Lord is king; let the earth  
rejoice; let the many isles be glad. *Ÿ. Glory*  
be to the Father. Adore.

### Prayer

Famíliam tuam, quæsumus, Dómine,  
contínua pietáte custódi: ut quæ in  
sola spe grátiaæ cæléstis innítitur,

O Lord, watch over your household with  
constant loving care.\* Let your protection  
forever shield those who rely solely upon

## Fifth Sunday after Epiphany

the help of your heavenly grace. Through Jesus Christ.

tua semper protectiōne muniatur.  
Per Dōminum.

A Reading from the Epistle of  
blessed Paul the Apostle  
to the Colossians  
*Col. 3, 12–17*

Lectio Epistolae beati Pauli  
Apóstoli ad Colossenses  
*Col. 3, 12–17*

Brethren: As God's chosen ones, holy and beloved, you must put on heartfelt mercy, kindness, humility, meekness, patience. Bear with one another and forgive whatever grievances you may have against each other; forgive just as the Lord has forgiven you. And over all these put on love, which binds them together and makes them perfect. Let the peace of Christ rule over your hearts; for, as members of the one body, you have been called to that peace. Be thankful. Let the word of Christ dwell in you with all its richness; instruct and admonish one another with perfect wisdom. With heartfelt gratitude sing to God psalms, hymns, and inspired songs. And whatever you do in word or in work, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Fratres: Indúite vos sicut elécti Dei, sancti, et dilécti, víscera misericórdiæ, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes invicem, et donántes vobismetípsis, si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vínculum perfectiōnis: et pax Christi exsúttet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docétes, et commonétes vosmetípsos psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúmque fáctis in verbo aut in ópere, ómnia in nómine Dómini Iesu Christi, grátias agéntes Deo et Patri per Iesum Christum Dóminum nostrum.

*Gradual Ps. 101, 16–17* The nations shall revere your name, O Lord, and all the kings of the earth your glory. *V.* For the Lord has rebuilt Sion, and he shall appear in his glory. Alleluia, alleluia. *V. Ps. 96, 1* The Lord is king; let the earth rejoice; let the many isles be glad. Alleluia.

*Graduale Ps. 101, 16–17* Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *V.* Quóniam ædificávit Dóminus Sion, et vidébitur in maiestáte sua. Allelúia, allelúia. *V. Ps. 96, 1* Dóminus regnávit, exsúttet terra: læténtur insulæ multæ. Allelúia.

✠ A Reading  
from the holy Gospel  
according to Matthew  
*Matth. 13, 24–30*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 24–30*

At that time Jesus proposed another parable to the crowds: "The kingdom of heaven may be compared to the situation of a farmer who sowed good seed in his field. But

In illo témpore: Dixit Iesus turbis parábolam hanc: Símile factum est regnum cælórum hómīni, qui seminávit bonum semen in agro suo. Cum autem dormírent hómīnes, ve-

## Fifth Sunday after Epiphany

nit inimicus eius, et superseminavit zizania in medio tritici, et abiit. Cum autem crevisset herba, et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea? Et ait: Non: ne forte colligentes zizania, eradicetis simul cum eis et triticum. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

Credo

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Hóstias tibi, Domine, placationis offerimus: ut et delicta nostra miseratus absolvas, et nutantia corda tu dirigas. Per Dominum.

*Præfatio de Sma Trinitate.*

Mirabantur omnes de his, quæ procedebant de ore Dei.

Quæsumus, omnipotens Deus: ut illius salutaris capiamus effectum, cuius per hæc mysteria pignus accepimus. Per Dominum.

when everyone was asleep, his enemy came along and sowed weeds all through his wheat, and got away. Then when the crop came up and began to ripen, the weeds also made their appearance. So the owner's slaves came and said to him, 'Sir, didn't you sow good seed in your field? Then where do the weeds come from?' 'This is the work of an enemy,' he answered. His slaves said to him, 'Do you want us to go out and pull them up?' 'No,' he replied, 'Pull up the weeds, and you might pull up the wheat along with them. Let them both grow together until the harvest; then at harvest time, I will order the harvesters: "Collect the weeds first, and bundle them up to burn. But gather the wheat into my barn."'"

Creed

### Offertory Antiphon *Ps. 117, 16 and 17*

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

### Prayer over the Gifts

We offer this sacrifice to you, O Lord, to atone for our sins.\* Mercifully absolve us from our wrongdoing and exert your power over the inconstancy of our hearts. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon *Luke 4, 22*

All marvelled at the words that came from the mouth of God.

### Prayer after Communion

O almighty God, grant that we may attain the salvation promised us through this sacrament. Through Jesus Christ.

## Sixth Sunday after Epiphany

### SIXTH SUNDAY AFTER EPIPHANY

*II classis*

#### Entrance Antiphon *Ps. 96, 7-8*

Adore God, all you his angels: Sion hears and is glad, and the cities of Juda rejoice. *Ps. ibid., 1* The Lord is king; let the earth rejoice; let the many isles be glad. *℟.* Glory be to the Father. Adore.

Adoráte Deum, omnes Angeli eius: audivit, et lætáta est Sion: et exsultavérunt filíæ Iudæ. *Ps. ibid., 1* Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. *℣.* Glória Patri. Adoráte.

#### Prayer

Almighty God, let our minds always be fixed on your truths,\* so that, in every word and deed, we may do what is pleasing to you. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut semper rationabilia medítantes, quæ tibi sunt plácita, et dictis exsequámur, et factis. Per Dóminum.

#### A Reading from the Epistle of blessed Paul the Apostle to the Thessalonians *1 Thess. 1, 2-10*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Thessalonicénses  
*1 Thess. 1, 2-10*

Brethren: We keep thanking God always for all of you, constantly remembering you in our prayers, mindful as we are before our God and Father of the work of your faith, the labor of your love, and the constancy of your hope fixed on our Lord Jesus Christ. We know, too, brothers beloved of God, how you have been chosen: our preaching of the gospel proved to be for you not a matter of words only but also of power and the Holy Spirit and complete conviction. You know as well as we do what manner of men we proved to be for your sakes while we were in your midst. For your own part, you became imitators of us and, indeed, of the Lord, receiving the word in the face of great trial with the joy that comes from the Holy Spirit. Thus you became a model for all the believers of both Macedonia and Achaia. For the word of the Lord has resounded from your midst;

Fratres: Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratióibus nostris sine intermissióne mémores óperis fidei vestræ, et labóris, et caritátis, et sustinéntiæ spei Dómini nostri Iesu Christi, ante Deum et Patrem nostrum: sciéntes fratres, dilécti a Deo, electiõnem vestram: quia Evangélium nostrum non fuit ad vos in sermóne tantum, sed et in virtúte, et in Spíritu Sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatores nostri facti estis, et Dómini, excipiéntes verbum in tribulatióne multa, cum gáudio Spíritus Sancti: ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Acháia. A vobis enim diffamátus est sermo Dómini, non solum in Macedónia, et in Acháia, sed et in omni loco fides vestra, quæ est ad Deum, profécta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annúntiant qualem intrói-

## Sixth Sunday after Epiphany

tum habuérimus ad vos: et quómo-  
do convérsi estis ad Deum a simulá-  
cris, servíre Deo vivo, et vero, et ex-  
spectáre Fílium eius de cælis (quem sus-  
citávit ex mórtuis) Iesum, qui erípuit  
nos ab ira ventúra.

*Graduale Ps. 101, 16–17* Timébunt  
gentes nomen tuum, Dómine, et  
omnes reges terræ glóriam tuam. *Ps.*  
Quóniam ædificávit Dóminus Sion,  
et vidébitur in maiestáte sua.  
Allelúia, allelúia. *Ps. 96, 1* Dó-  
minus regnávit, exsúltet terra: læ-  
téntur ínsulæ multæ. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 31–35*

In illo témpore: Dixit Iesus turbis  
parábolam hanc: Símile est regnum  
cælórum grano sinápis quod ac-  
cípiens homo seminávit in agro  
suo: quod mínimum quidem est  
ómnibus semínibus: cum autem  
créverit, maius est ómnibus oléribus,  
et fit arbor, ita ut vólucres cæli vé-  
niant, et hábitent in ramis eius.  
Aliam parábolam locúsus est eis:  
Símile est regnum cælórum fermén-  
to, quod accéptum múlter abscondit  
in farínæ satis tribus, donec fer-  
mentátum est totum. Hæc ómnia  
locúsus est Iesus in parábolis ad  
turbas: et sine parábolis non loque-  
bátur eis: ut implerétur quod dictum  
erat per Prophétam dicéntem: Apé-  
riam in parábolis os meum, eructábo  
abscondita a constitutióne mundi.

Crede

not only in Macedonia and Achaia but  
throughout every region has come report of  
your faith towards God. Hence it is needless  
for us to say a thing. Rather, it is they who  
tell all about us: what kind of admittance  
we gained with you, and how you turned  
to God from idols, to serve the living and  
true God and to await the coming down  
from heaven of his Son whom he raised  
from the dead, Jesus, who delivers us from  
the wrath to come.

*Gradual Ps. 101, 16–17* The nations shall  
revere your name, O Lord, and all the kings  
of the earth your glory. *Ps.* For the Lord  
has rebuilt Sion, and he shall appear in his  
glory.

Alleluia, alleluia. *Ps. 96, 1* The Lord  
is king; let the earth rejoice; let the many  
isles be glad. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 31–35*

At that time Jesus proposed another parable  
to the crowds: “The kingdom of heaven is  
like a mustard seed which someone took  
and sowed in his field. It is the smallest of  
all seeds, yet, when fully grown, it is the  
largest of plants. It grows into a tree so that  
the birds of the sky come, and build their  
nests in its branches.” He told them another  
parable: “The kingdom of heaven is like  
yeast which a woman took and kneaded  
into three measures of flour. Eventually the  
whole mass of dough began to rise.” All  
these lessons Jesus taught the crowds in the  
form of parables. It was only by way of the  
parable that he spoke to them, to fulfill  
what had been said through the prophet,  
“I will open my mouth in parables, I will  
announce what has lain hidden since crea-  
tion.”

Crede

## Septuagesima Sunday

### Offertory Antiphon

*Ps. 117, 16–17*

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

### Prayer over the Gifts

O God, may this offering cleanse us from sin and bring us life, \* and be our guide and safeguard. Through Jesus Christ.

Hæc nos oblátio, Deus mundet, quæsumus, et rénovet, gubérnet, et prótegat. Per Dóminum.

*Preface of the Trinity*

*Præfatio de Ssma Trinitate.*

### Communion Antiphon

*Luke 4, 22*

All marvelled at the words that came from the mouth of God.

Mirabántur omnes de his, quæ procedébant de ore Dei.

### Prayer after Communion

O Lord, grant that we who have been nourished with the food of heaven \* may always hunger after this bread which truly makes us live. Through Jesus Christ.

Cæléstibus, Dómine, pasti delíciis: quæsumus; ut semper éadem, per quæ veráciter vívimus, appetámus. Per Dóminum.

## SEASON OF SEPTUAGESIMA

### SEPTUAGESIMA SUNDAY

#### Entrance Antiphon

*Ps. 17, 5, 6 and 7*

The terrors of death surged round about me, the cords of the nether world enmeshed me. In my distress I called upon the Lord; from his holy temple he heard my voice. *Ps. ibid., 2–3* I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. *℟.* Glory be to the Father. The terrors.

*The Gloria is not said in the seasonal Masses from this Sunday to Wednesday of Holy Week, inclusively, either on Sundays or on weekdays.*

*II classis*

Statio ad S. Laurentium extra muros

Circumdedérunt me gémitus mortis, dolóres inférni circumdedérunt me: et in tribulatióne mea invocávi Dóminum, et exaudívit de templo sancto suo vocem meam. *Ps. ibid., 2–3* Díligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. *℟.* Glória Patri. Circumdedérunt.

*Non dicitur Glória in excélsis in Missis de Tempore ab hac dominica usque ad feriam IV Hebdomadæ sanctæ inclusive, neque in dominicis, neque in feriis.*

## Septuagesima Sunday

### Prayer

Preces pópuli tui, quæsumus, Dómine, cleménter exáudi: ut, qui iuste pro peccátis nostris affligimur, pro tui nóminis glória misericórditer liberémur. Per Dóminum.

O Lord, in your kindness hear the prayers of your people.\* We are being justly punished for our sins, but be merciful and free us for the glory of your name. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
1 Cor. 9, 24–27; 10, 1–5

A Reading from the Epistle  
of blessed Paul the Apostle  
to the Corinthians  
1 Cor. 9, 24–27; 10, 1–5

Fratres: Nescítis quod ii qui in stádio currunt, omnes quidem currunt, sed unus accipit bravíum? Sic cúrrite, ut comprehendátis. Omnis autem qui in agóne conténdit, ab ómnibus se ábstinet: et illi quidem ut corruptíbilem corónam accípiant; nos autem incorrúptam. Ego ígitur sic curro, non quasi in incértum: sic pugno, non quasi áërem vérberans: sed castígo corpus meum, et in servitútem rédigo: ne forte cum áliis prædicáverim, ipse réprobus effíciar. Nolo enim vos ignoráre, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes mare transiérunt, et omnes in Móyse baptizáti sunt in nube, et in mari: et omnes eándem escam spirítalem manducáverunt, et omnes eúndem potum spirítalem bibérunt: (bibébant autem de spirítali, consequénte eos, petra: petra autem erat Christus:) sed non in plúribus eórum beneplácitum est Deo.

Brethren: Don't you know that while all the runners in the stadium take part in the race, only one wins the prize? Run to win! Every athlete denies himself many things. And they do this to win a perishable crown, but we an imperishable one. So I do not run like a man who doesn't see the goal. I do not fight like a boxer who punches the air. No, I beat my body and make it my slave, so that after having preached to others, I myself may not be disqualified. Brothers, I want you to remember this: Our fathers were all under the cloud and all passed through the sea; and by the cloud and the sea all were baptized into Moses. And all ate the same spiritual food; and all drank the same spiritual drink (for they drank from the spiritual rock that was following them, and the rock was Christ)—and yet with most of them God was not pleased.

*Graduale Ps. 9, 10–11 et 19–20*  
Adiutor in opportunitátibus, in tribulatione: sperent in te, qui novérunt te: quóniam non derelínquis quæréntes te, Dómine. *Ÿ.* Quóniam non in finem oblióio erit páuperis: patiéntia páuperum non períbit in ætérnum: exsúrge, Dómine, non præváleat homo.

*Gradual Ps. 9, 10–11 and 19–20* A stronghold in times of distress; they trust in you who cherish you; for you forsake not those who seek you, O Lord. *Ÿ.* For the needy shall not always be forgotten; nor shall the hope of the afflicted forever perish; rise, O Lord, let not man prevail.

*A Septuagesima usque ad feriam III post dominicam Quinquagesimæ inclusive; quando in feriis adhibetur Missa dominicæ, non dicitur tractus, sed tantum graduale.*

*From Septuagesima until the Tuesday after Quinquagesima, inclusively; when the Mass of the Sunday is used on a ferial day, the tract is not said, but only the gradual.*

## Septuagesima Sunday

*Tract Ps. 129, 1-4* Out of the depths I cry to you, O Lord; Lord, hear my voice! *℣*. Let your ears be attentive to the prayer of your servant. *℣*. If you, O Lord, mark iniquities, Lord, who can stand it? *℣*. But with you is forgiveness, and by reason of your law I have waited for you, O Lord.

*Tractus Ps. 129, 1-4* De profundis clamávi ad te, Dómine: Dómine, exáudi vocem meam. *℣*. Fiant aures tuæ intendéntes in oratióne servi tui. *℣*. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit? *℣*. Quia apud te propitiatio est, et propter legem tuam sustínui te, Dómine.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 20, 1-16*

At that time Jesus told his disciples this parable: "The kingdom of heaven is like the owner of an estate who went out at dawn to hire workmen for his vineyard. After reaching an agreement with the workmen for the usual daily wage, he sent them out to his vineyard. He came out about mid-morning, and he saw other men standing about the market place without work; so he said to them, 'You go along to my vineyard also; and I'll pay you whatever is fair.' So they went. He again came out around noon, and in the mid-afternoon, and did the same. Finally going out in the late afternoon, he found still others standing around, and he said to them, 'Why have you been standing here idle all day?' 'Nobody has hired us,' they explained. So he said to them, 'You go along to the vineyard too.' When evening came the owner of the vineyard said to his foreman, 'Call the workmen, and give them their pay. But begin with the last group and end with the first.' Now when those hired late in the afternoon came, they received a full day's pay. So when the first group came along, they expected to receive more. Yet they received the same daily wage. On receiving it, they complained against the owner. 'This last group did only an hour's work, but you have made them equal to us, who have carried the heavy part of the day's

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 20, 1-16*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile est regnum cælórum hómini patri-fámilias, qui éxiit primo mane conducere operários in véneam suam. Conventiône autem facta cum operáriis ex denário diúrno, misit eos in véneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otiósos, et dixit illis: Ite et vos in véneam meam, et quod iustum fúerit, dabo vobis. Illi autem abiérunt. Iterum autem éxiit circa sextam et nonam horam: et fecit simíliter. Circa undécimam vero éxiit, et invénit álios stantes, et dicit illis: Quid hic statis tota die otiósi? Dicunt ei: Quia nemo nos condúxit. Dicit illis: Ite et vos in véneam meam. Cum sero autem factum esset, dicit dóminus véneæ procuratóri suo: Voca operários, et redde illis mercédem, incípiens a novíssimis usque ad primos. Cum veníssent ergo qui circa undécimam horam vénerant, accepérunt síngulos denários. Veniéntes autem et primi, arbitrátí sunt quod plus essent acceptúri: accepérunt autem et ipsi síngulos denários. Et accipiéntes murmurábunt advérsus patremfámilias, dicéntes: Hi novíssimi una hora fecérunt, et pares illos nobis fecísti, qui portávimus pondus diéi, et æstus. At ille respóndens uni eórum, dixit: Amíce, non fácio tibi iniúriam: nonne ex denário convenísti mecum? Tolle quod tuum est, et vade: volo autem et huic novíssimo dare sicut et tibi.

## Septuagesima Sunday

Aut non licet mihi, quod volo, facere? an óculus tuus nequam est, quia ego bonus sum? Sic erunt novíssimi primi, et primi novíssimi. Multi enim sunt vocáti, pauci vero elécti.

Credo

work and put up with the heat.' 'My friend,' he said to one of them in reply, 'I am doing you no injustice. You agreed on the usual daily wage, didn't you? Take your pay and go home. I choose to give this man who was hired last the same pay as you. Am I not free to do as I choose with what is mine? Or could it be that you are showing envy because I am generous?' Thus, the last shall come first, and the first, last.' "

Creed

### Offertory Antiphon

*Ps. 91, 2*

Bonum est confitéri Dómino, et psállere nómini tuo, Altíssime.

It is good to give thanks to the Lord, and to sing praise to your name, Most High.

### Prayer over the Gifts

Munéribus nostris, quásumus, Dómine, precibúsq<sup>ue</sup> susceptis: et cæléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

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

*Præfatio de Ssma Trinitate.*

*Preface of the Trinity*

### Communion Antiphon

*Ps. 30, 17-18*

Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confúndar, quóniam invocávi te.

Let your face shine upon your servant; save me in your kindness. O Lord, let me not be put to shame, for I call upon you.

### Prayer after Communion

Fidèles tui, Deus per tua dona firméntur: ut eádem et percipiénd<sup>o</sup> requirant, et quærénd<sup>o</sup> sine fine percipiant. Per Dóminum nostrum Iesum Christum Fílium tum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

O Lord, may the faithful be strengthened by the reception of your sacramental gifts.\* And having received them, may they hunger after them still; and through hungering may they come constantly to be nourished by them. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R̄. Amen

## Sexagesima Sunday

### SEXAGESIMA SUNDAY

Entrance Antiphon  
*Ps. 43, 23–26*

Awake! Why are you asleep, O Lord? Arise! Cast us not off forever! Why do you hide your face, forgetting our oppression? Our bodies are pressed to the earth. Arise, O Lord, help us, and deliver us. *Ps. ibid., 2* O God, our ears have heard, our fathers have declared to us. *V.* Glory be to the Father. Awake!

#### Prayer

O God, you see that we place no trust in our own actions.\* May the prayers of the Doctor of the Gentiles defend us against all adversity. Through Jesus Christ.

A Reading from the Epistle  
of blessed Paul the Apostle  
to the Corinthians  
*2 Cor. 11, 19–33; 12, 1–9*

Brethren: You gladly put up with fools, being wise yourselves. Why you even put up with those who try to enslave you, with those who exploit you, with those who impose upon you, with those who put on airs, with those who slap you in the face. To my shame I must confess that we have been too weak to do such things. But what anyone else dares to claim—I am talking foolishly now—I, too, will dare. Are they Hebrews? So am I! Are they Israelites? So am I! Are they offspring of Abraham? So am I! Are they ministers of Christ? Now I am really talking like a fool—I am more! with many more labors, with many more imprisonments, with far worse beatings, frequently in danger of death. Five times at the hands of the Jews I received forty lashes less one; three times I was beaten with rods; once I was stoned; three times I was shipwrecked;

#### *II classis*

Statio ad S. Paulum

Exsúrge, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem: quare fáciem tuam avértis, oblivísceris tribulatióem nostram? adhæsit in terra venter noster: exsúrge, Dómine, ádiuva nos, et líbera nos. *Ps. ibid., 2* Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. *V.* Glória Patri. Exsúrge.

Deus, qui cónspicis, quia ex nulla nostra actiône confidimus: concéde propítius; ut contra advérsa ómnia, Doctóris géntium protectiône muniámur. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 11, 19–33; 12, 1–9*

Fratres: Libénter suffértis insipiéntes: cum sitis ipsi sapiéntes. Sustinétis enim si quis vos in servitútem rédigit, si quis dévorat, si quis áccipit, si quis extóllitur, si quis in fáciem vos cædit. Secúndum ignobilitátem dico, quasi nos infírmi fuérimus in hac parte. In quo quis audet (in insipiéntia dico) áudeo et ego: Hebræi sunt, et ego: Israëlítæ sunt, et ego: Semen Abrahæ sunt, et ego: Ministri Christi sunt (ut minus sápiens dico) plus ego: in labóribus plúrimis, in cárceribus abundántius, in plagis supra modum, in mórtibus frequénter. A Iudéis quínquies quadragénas, una minus, accépi. Ter virgis cæsus sum, semel lapidátus sum, ter naufrágium feci, nocte et die in profúndo maris fui: in itinéribus sæpe, perículis flúminum, perículis latrónum, perículis ex génerē, perículis ex géntibus, perículis in civitatē, perículis in solitúdine, perículis in mari, perículis in falsis frátribus: in labóre et

## Sexagesima Sunday

ærumna, in vigiliis multis, in fame et siti, in ieiuniis multis, in frigore et nuditate: præter illa quæ extrinsecus sunt, instantia mea cotidiana, sollicitudo omnium Ecclesiarum. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror? Si gloriari oportet: quæ infirmitatis meæ sunt, gloriabor. Deus et Pater Domini nostri Iesu Christi, qui est benedictus in sæcula, scit quod non mentior. Damasci præpositus gentis Arætæ regis, custodiēbat civitatem Damascenorum, ut me comprehēderet: et per fenestram in sporta dimissus sum per murum, et sic effūgi manus eius. Si gloriari oportet (non expedit quidem), veniam autem ad visiones, et revelationes Domini. Scio hominem in Christo ante annos quatuordecim, sive in corpore nescio, sive extra corpus nescio, Deus scit, raptum huiusmodi usque ad tertium cælum. Et scio huiusmodi hominem, sive in corpore, sive extra corpus nescio, Deus scit: quoniam raptus est in paradysum: et audivit arcana verba, quæ non licet homini loqui. Pro huiusmodi gloriabor: pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, et si volūero gloriari, non ero insipiens: veritatem enim dicam: parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meæ, angelus sathanæ, qui me colaphizet. Propter quod ter Dominum rogavi, ut discēderet a me: et dixit mihi: Sufficit tibi grātia mea: nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhābitet in me virtus Christi.

I passed a day and a night in the sea. I was continually on journeys with danger from floods, with danger from robbers; in danger from my own people and from the Gentiles; with danger in the city, in the desert and on the sea; in danger from false brothers; with labor and hardship, with many sleepless nights; in hunger and thirst and frequent fastings, in cold and nakedness; and, leaving other sufferings unmentioned, there is that daily tension pressing down on me, my anxiety for all the churches. Who is weak, and I am not affected by it? Who is scandalized, and I am not inflamed with indignation? If I must boast, I will boast about my weaknesses. The God and Father of the Lord Jesus knows—may he be blessed forever!—that I am not lying. In Damascus the ethnarch of King Aretas was keeping a close watch on the city in order to arrest me, but I was lowered in a basket through a window in the wall and I escaped his hands. I must go on boasting, useless though it is. I shall speak of visions and revelations of the Lord. I know a man in Christ, who, fourteen years ago—whether he was in his body, or outside his body, I don't know, but God does—was snatched up even to the third heaven; and I know that this man—whether he was in his body or outside it, I don't know, God knows—was snatched up even into Paradise and heard words which can't be uttered, which no man is permitted to speak. About this man I will boast, but I will not boast about myself, unless it be about my weaknesses. If I should boast, I would not really be foolish, because I would be telling the truth. But I refrain, lest anyone should think more of me than what he sees in me or hears from me. Now with respect to the extraordinary revelations, in order that I might not become conceited I was given a thorn for the flesh, an angel of Satan to beat me, to keep me from becoming proud. Three times I begged the Lord

## Sexagesima Sunday

about this, that it might leave me. And he said to me: "My favor is enough for you, for in weakness power reaches perfection." Gladly, therefore, will I boast rather about my weaknesses, in order that the power of Christ may rest upon me.

*Gradual Ps. 82, 19 and 14* Let the nations know that God is your name; you alone are the Most High over all the earth. *℣.* O my God, make them like leaves in a whirlwind, like chaff before the wind.

*When the Mass of Sunday is used on a ferial day, the tract is not said, but only the gradual.*

*Tract Ps. 59, 4 and 6* You have rocked the country, O Lord, and split it open. *℣.* Repair the cracks in it, for it is tottering. *℣.* That they may flee out of bowshot; that your loved ones may escape.

✠ A Reading  
from the holy Gospel  
according to Luke  
*Luke 8, 4–15*

At that time a large crowd was gathering, and men were resorting to him city by city. He spoke to them in a parable: "A farmer went out to sow seed. And in the sowing, some seed fell on the footpath where it was walked on and the birds of the air ate it up. Some fell on rocky ground, sprouted up, and withered through lack of moisture. Some fell among thorns, and the thorns grew up with it, and stifled it. And some fell on good soil, grew up, and yielded grain a hundred for one." As he said this he exclaimed: "Let everyone heed what he has heard."

His disciples began asking him what was the meaning of this parable, and he said: "To you have been confided the mysteries of the kingdom of God, but the rest have only parables that 'seeing they may not

*Graduale Ps. 82, 19 et 14* Sciant gentes, quóniam nomen tibi Deus: tu solus Altíssimus super omnem terram. *℣.* Deus meus, pone illos ut rotam, et sicut stípulam ante fáciem venti.

*Quando in feriis adhibetur Missa dominicæ, non dicitur tractus, sed tantum graduale.*

*Tractus Ps. 59, 4 et 6.* Commovísti, Dómine, terram, et conturbásti eam. *℣.* Sana contritiónes eius, quia mota est. *℣.* Ut fúgiant a fácie arcus: ut liberéntur elécti tui.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 8, 4–15*

In illo témpore: Cum turba plúrima convenírent, et de civitatibus properárent ad Iesum, dixit per similitúdinem: Exiit, qui séminat, semináre semen suum: et dum séminat, áliud cécidit secus viam, et conculcátum est, et vólucres cæli comederunt illud. Et áliud cécidit supra petram: et natum áruit, quia non habébat humórem. Et áliud cécidit inter spinas, et simul exórtæ spinæ suffocavérunt illud. Et áliud cécidit in terram bonam: et ortum fecit fructum céntuplum. Hæc dicens, clamábat: Qui habet aures audiéndi, áudiat. Interrogábunt autem eum discípuli eius, quæ esset hæc parabola. Quibus ipse dixit: Vobis datum est nosse mystérium regni Dei, céteris autem in parábolis: ut vidéntes non vídeant, et audiéntes non intélegant. Est autem hæc parábola: Semen est verbum Dei. Qui autem

## Sexagesima Sunday

secus viam, hi sunt qui audiunt: deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum: et hi radices non habent: qui ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit: hi sunt, qui audierunt, et a sollicitudinibus, et divitiis, et voluptatibus vite euntes, suffocantur, et non referunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia.

Crede

Pérfice gréssus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine.

Oblátum tibi, Dómine, sacrificium, vivíficet nos semper, et múniat. Per Dóminum.

*Præfatio de Ssma Trinitate.*

Introíbo ad altáre Dei, ad Deum qui lætíficat iuventútem meam.

Súpplícés te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

perceive and hearing may not understand.' This is the meaning of the parable. 'The seed' is the word of God. 'Those on the footpath' are those who hear, but the devil comes and takes the word out of their hearts lest they should believe and be saved. 'Those on the rocky ground' are they who, when they hear it, receive the word with joy. These have no root; they believe for awhile, but they fall away in time of temptation. 'The seed fallen among thorns' are those who hear but their progress is stifled by the cares and riches and pleasures of life, and they do not mature. 'The seed in good ground' are they who hear the word with nobility and goodness of heart, and retain it, and bear fruit in perseverance.'

Creed

### Offertory Antiphon

*Ps. 16, 5, 6-7*

Make my steps steadfast in your paths, that my feet may not falter. Incline your ear to me; hear my word. Show your wondrous kindness, O Lord, savior of those who trust in you.

### Prayer over the Gifts

May the sacrifice we offer you, O Lord,\* always bring us new life and keep us safe. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*Ps. 42, 4*

I will go in to the altar of God, the God of my gladness and joy.

### Prayer after Communion

O almighty God, we humbly ask that those who are nourished with your sacrament\* may live a life of worthy service pleasing to you. Through Jesus Christ.

## Quinquagesima Sunday

### QUINQUAGESIMA SUNDAY

#### Entrance Antiphon

*Ps. 30, 3–4*

Be my rock of refuge, O God, a stronghold to give me safety. You are my rock and my fortress; for your name's sake you will lead and guide me. *Ps. ibid., 2* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me and deliver me. *℟.* Glory be to the Father. Be my rock.

#### Prayer

Hear our prayers, we beg you, O Lord.\* Free us from the slavery of our sins, and protect us against all adversity. Through Jesus Christ.

#### A Reading from the Epistle of blessed Paul the Apostle to the Corinthians *1 Cor. 13, 1–13*

Brethren: If I should speak with the tongues of men and of angels, but not have love, I am a noisy gong and a clanging cymbal. And if I were a prophet and knew all mysteries and had all knowledge, and if I should have faith so great that I could move mountains, but not have love, I am nothing. And if I were to give away everything I have to feed the poor, and if I were to hand over my body to be burned, but not have love, I would gain nothing. Love is patient; love is kind. Love is not jealous; it does not put on airs; it is not snobbish. Love does nothing rude; it is not self-seeking; it is not prone to anger; it does not brood over injuries. Love is not happy over iniquity, but rejoices along with the truth. Love covers over everything, believes everything, hopes for everything, puts up with everything. Love never fails. Prophecies will pass away, tongues will be silent and knowledge will pass away. We

#### *II classis*

#### Statio ad S. Petrum

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias: quoniam firmamentum meum, et refugium meum es tu: et propter nomen tuum dux mihi eris, et enutries me. *Ps. ibid., 2* In te, Domine, speravi, non confundar in aeternum: in iustitia tua libera me, et eripe me. *℟.* Gloria Patri. Esto mihi.

Preces nostras, quaesumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

#### Lectio Epistolae beati Pauli Apostoli ad Corinthios *1 Cor. 13, 1–13*

Fratres: Si linguis hominum loquar, et Angelorum, caritatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens. Et si habuero prophetiam, et noverim mysteria omnia, et omnem scientiam: et si habuero omnem fidem, ita ut montes transferam, caritatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas, et si tradidero corpus meum, ita ut ardeam, caritatem autem non habuero, nihil mihi prodest. Caritas patiens est, benigna est: Caritas non aemulatur, non agit perperam, non inflatur, non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, congaudet autem veritati: omnia suffert, omnia credit, omnia sperat, omnia sustinet. Caritas numquam excidit: sive prophetiae evacuabuntur, sive linguae cessabunt, sive scientia destruetur. Ex parte enim cognoscimus, et ex parte prophetamus. Cum autem

## Quinquagesima Sunday

venerit quod perfectum est, evacuabitur quod ex parte est. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quae erant parvuli. Videmus nunc per speculum in aenigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum. Nunc autem manent, fides, spes, caritas, tria haec: maior autem horum est caritas.

*Graduale Ps. 76, 15 et 16* Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam. *℟.* Liberasti in brachio tuo populum tuum, filios Israel, et Ioseph.

*Quando in feriis adhibetur Missa dominicae, non dicitur tractus, sed tantum graduale.*

*Tractus Ps. 99, 2-3* Iubilate Deo, omnis terra: servite Domino in laetitia. *℟.* Intrate in conspectu eius in exultatione: scitote, quod Dominus ipse est Deus. *℟.* Ipse fecit nos, et non ipsi nos: nos autem populus eius et oves pascuae eius.

✠ *Sequentia sancti Evangelii  
secundum Lucam  
Luc. 18, 31-43*

In illo tempore: Assumpsit Iesus duodecim, et ait illis: Ecce ascendimus Ierosolymam, et consummabuntur omnia, quae scripta sunt per prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur: et postquam flagellaverint, occident eum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intellegebant quae dicebantur. Fa-

have only incomplete knowledge and our prophesying is incomplete. When that which is complete comes, then the incomplete will pass away. When I was a child, I used to talk like a child, think like a child, reason like a child. But when I became a man, I put aside childish ways. We see now in a mirror, in a confused sort of way; but then we shall see face to face. Now I have only partial knowledge; then I shall know even as I am known. Here and now there are three gifts that endure: faith, hope, and love. But the greatest of these is love.

*Gradual Ps. 76, 15 and 16* You are the God who alone works wonders; among the peoples you have made known your power. *℟.* With your strong arm you delivered your people, the sons of Israel and Joseph.

*When the Mass of Sunday is used on a ferial day, the tract is not said, but only the gradual.*

*Tract Ps. 99, 2-3* Sing joyfully to God, all you lands; serve the Lord with gladness. *℟.* Come before him with joyful song; know that the Lord is God. *℟.* He made us, his we are; his people, the flock he tends.

✠ *A Reading  
from the holy Gospel  
according to Luke  
Luke 18, 31-43*

At that time, taking aside the Twelve, Jesus said to them, "Now we are going up to Jerusalem, and all that was written by the prophets will be accomplished for the Son of Man. He will be delivered up to the pagans. He will be mocked, outraged, and spat upon. They will scourge him and put him to death and on the third day he will rise again." But they understood nothing of this; this word remained in the dark for

## Quinquagesima Sunday

them, and they did not understand what he said. As he drew near Jericho a blind man sat at the side of the road begging. Hearing a crowd go by he asked, "What is that?" They replied that Jesus of Nazareth was passing by. Then he shouted out, "Jesus, son of David, have pity on me." Those in the lead sternly ordered him to be silent, but he cried out all the more, "Son of David, have pity on me."

Jesus halted and ordered him to be brought to him. When he drew near, Jesus asked him: "What do you want me to do for you?" "Lord," he answered, "that I may see." Jesus said to him: "Receive back your sight, your faith has saved you." At that very instant he got back his sight and he followed him glorifying God. And all the people witnessed it and gave praise to God.

Creed

### Offertory Antiphon

*Ps. 118, 12-13*

Blessed are you, O Lord; teach me your statutes. With my lips I declare all the ordinances of your mouth.

### Prayer over the Gifts

May this offering cleanse us from our sins, O Lord,\* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

*Preface of the Trinity*

### Communion Antiphon

*Ps. 77, 29-30*

They ate and were wholly surfeited; the Lord had brought them what they craved: they were not defrauded of that which they craved.

ctum est autem, cum appropinquáret Iéricho, cæcus quidam sedébat secus viam, mendicans. Et cum audíret turbam prætereúntem, interrogábat quid hoc esset. Dixérunt autem ei, quod Iesus Nazarénus transíret. Et clamávit, dicens: Iesu, fili David, miserére mei. Et qui præíbant, increpábant eum ut tacéret. Ipse vero multo, magis clamábat: Fili David, miserére mei. Stans autem Iesus, iussit illum addúci ad se. Et cum appropinquásset, interrogávit illum, dicens: Quid tibi vis fáciam? At ille dixit: Dómine, ut vídeam. Et Iesus dixit illi: Réspice, fides tua te salvum fecit. Et conféstim vidit, et sequebátur illum, magníficans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

Creed

Benedíctus es, Dómine, doce me iustificatiónes tuas: in lábiis meis pronuntiávi ómnia iudícia oris tui.

Hæc hóstia, Dómine, quæsumus: emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

*Prefatio de Ssma Trinitate.*

Manducavérunt, et saturáti sunt nimis, et desidérium eórum áttulit eis Dóminus: non sunt fraudáti a desidério suo.

## Ash Wednesday

### Prayer after Communion

Quæsumus, omnipotens Deus: ut, qui cælestia aliménta percépimus, per hæc contra ómnia advérsa muniámur. Per Dóminum.

Almighty God, we pray that the reception of this bread of heaven\* may strengthen us against all adversi<sup>ty</sup>. Through Jesus Christ.

#### *I classis*

*Ante Missam benedicuntur cineres facti de ramis olivarum, sive aliarum arborum, præcedenti anno benedic<sup>tis</sup>, hoc modo: Sacerdos indutus pluvioli violaceo vel sine casula, cum ministris similiter indutis, procedit ad benedicendum cineres in vase aliquo super altari positos. Et primo cantatur a choro antiphona. Exáudi nos.*

Exáudi nos, Dómine, quóniam benígna est misericórdia tua: secúndum multitudínem miseratiónem tuárum respice nos, Dómine. *Ps. ibid., 2* Salvum me fac, Deus: quóniam intravérunt aquæ usque ad ánimam meam. *℣. Glória Patri.*  
*Repetitur Exáudi nos.*

*Deinde sacerdos ad latus epistolæ, non vertens se ad populum, manibus iunctis (quod servatur etiam in orationibus omnium benedictionum quoad manus iunctas) dicit:*

*℣. Dóminus vobíscum.*  
*℟. Et cum spíritu tuo.*

*Ex sequentibus orationibus, una tantum dici potest.*

Orémus.

Omnipotens sempitérne Deus, parce peniténtibus, propitiáre supplicántibus: et mittere dignéris sanctum Angelum tuum de cælis, qui bene ✠ dicat, et sancti ✠ ficet hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínæ

### SEASON OF LENT

### ASH WEDNESDAY

#### BLESSING OF ASHES

*Before Mass ashes from olive branches or of the branches of other trees, which were blessed in the preceding year, are blessed in this way:*

*The priest vests in a violet cope, or is vested without the chasuble, and goes together with the ministers, similarly vested, to bless the ashes, which are placed in a vessel upon the altar. First the choir chants the antiphon Exaudi nos.*

#### *Ps. 68, 17*

Hear us, O Lord, for bounteous is your kindness; in your great mercy turn toward us, O Lord. *Ps. ibid., 2* Save me, O God, for the waters threaten my life. *℣. Glory be to the Father.* Hear us, O Lord, for bounteous is your kindness; in your great mercy turn toward us, O Lord.

*After the antiphon the priest stands at the epistle side with his hands joined (he keeps his hands joined during the prayers of all blessings). Without turning to the people, he says:*

*℣. The Lord be with you.*  
*℟. And with your spirit.*

*A single prayer may be chosen from among the following prayers.*

### Prayer

Let us pray.

Almighty and eternal God, forgive the penitent sinner and be merciful to those who implore your help. Send your holy angel from heaven to bless ✠ and sanctify ✠ these ashes, so that they may bring spiritual health to all who humbly call upon your holy name and confess their conscious faults; to those who are sorry for their sins

## Ash Wednesday

and earnestly implore your divine goodness and your gracious mercy. We call upon your holy name and accept these ashes in the hope of receiving forgiveness of our sins; keep us all safe and sound in body and soul. Through Christ our Lord. *R.* Amen.

Let us pray.

O God, you desire the repentance of the sinner and not his death. Take into consideration our frail human nature. Be merciful and bless ✠ these ashes that are about to be placed on our heads as a sign of our humility and of your pardon for our sins. We know that we are dust, and that we shall return to dust again because of our sinfulness. Mercifully forgive us and grant us the rewards you promised to sincere penitents. Through Christ our Lord. *R.* Amen.

Let us pray.

O God, you are merciful to the humble, and forgiving to the penitent. Graciously hear our prayers and in your mercy bless your servants who are about to be sprinkled with these ashes. Fill them with sorrow for their sins; hear the petitions which they justly make of you; and let the benefits which you may grant them remain with them forever unchanged. Through Christ our Lord. *R.* Amen.

Let us pray.

Almighty and eternal God, you pardoned the Ninivites when they did penance in sackcloth and ashes. May we imitate their penitence so that, like them, we may obtain your forgiveness. Through Christ our Lord. *R.* Amen.

*Afterwards the celebrant places incense in the thurible. He then sprinkles the ashes three times with holy water, saying the antiphon Sprinkle me, without chant and without the psalm. Then he incenses the ashes three times.*

cleméntiæ tuæ facinora sua deplorántibus, vel sereníssimam pietátem tuam suppliciter obnixéque flagitántibus: et præsta per invocatiónem sanctíssimi nóminis tui; ut, quicúmque per eos aspérsi fuerint, pro redemptiône peccatórum suórum, córporis sanitátem, et ánimæ tutelám percípiant. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Deus, qui non mortem, sed pæniténtiam desideras peccatórum; fragilitátem conditiónis humánæ benigníssime réspice; et hos cínere, quos causa proferéndæ humilitátis, atque promeréndæ véniæ, capítibus nostris impóni decérnimus, bene ✠ dícere pro tua pietáte dignáre: ut, qui nos cínere esse, et ob pravitatís nostræ deméritum in púlverem reversúros cognóscimus; peccatórum ómnium véniam, et præmia pæniténtibus repromíssa, misericórditer cónsequi mereámur. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Deus, qui humiliatióne flécteris, et satisfactiône placáris: aurem tuæ pietátis inclína précebus nostris; et capítibus servórum tuórum, horum cínere aspersione contactis, effúnde propítius grátiam tuæ benedictiúnis: ut eos et spírítu compunctiúnis répleas, et quæ iuste postuláverint, effícaciter tríbuas; et concéssa perpétuo stabílita, et intácta manére decérnas. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Omnípotens sempitérne Deus, qui Ninivítis in cínere et cilício pæniténtibus, indulgéntiæ tuæ remédia præstitísti: concéde propítius; ut sic eos imitémur hábitu, quátenus véniæ prosequámur obténtu. Per Christum Dóminum nostrum.

*R.* Amen.

*Postea celebrans, imposito incenso in thuribulo, ter aspergit cineres aqua benedicta, dicendo antiphonam Aspérgetes, sine cantu et sine psalmo, et ter adolet incenso.*

## Ash Wednesday

### IMPOSITION OF ASHES

*Deinde dignior sacerdos ex clero accedens ad altare, imponit cineres celebranti non genuflexo. Si vero non adsit alius sacerdos, ipsemet celebrans, ad altare conversus, sibi ipsi cineres imponit in capite, nihil dicens, et antiphona cantatur statim a choro.*

*Antiphona*

*Ioël 2, 13*

Immutémur hábitu, in cínere et cilício: ieiunémus, et plorémus ante Dóminum: quia multum miséricors est dimíttre peccáta nostra Deus noster.

*Alia antiph. ibid., 17 et Esth. 13, 17* Inter vestibulum et altáre plorábunt sacerdotés minístri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne claudas ora canéntium te, Dómine.

*Sequitur responsorium:*

*Esther 13; Ioël 2* Emendémus in mélius, quæ ignoránter peccávimus: ne súbito præoccupáti die mortis, quærámus spátium pæniténtiæ, et inveníre non possímus.\* Atténde, Dómine, et miserére: quia peccávimus tibi. *Ps. 78, 9* Adiuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos. Atténde, Dómine. *Ps. Glória Patri, et Filio, et Spíritui Sancto.* Atténde, Dómine.

*Sacerdos vero, dum cantantur antiphonæ et responsorium, detecto capite, primo imponit cineres digniori sacerdoti, a quo ipse accepit, deinde ministris paratis, genibus flexis coram altari, dicens:*

*Genes. 3, 19* Meménto, homo, quia pulvis es, et in púlverem revertéris.

*Postea veniunt alii, primo clerus per ordinem, deinde populus: et genibus flexis ante altare, singulatim recipiunt cineres a sacerdote, ut dictum est de ministris. Completa cinerum impositione, sacerdos dicit:*

*Ps. Dóminus vobíscum.*

*R. Et cum spíritu tuo.*

*The senior priest goes to the altar and imposes ashes on the celebrant, who does not kneel. If no other priest is present, the celebrant himself turns to the altar and imposes the ashes on his own head, saying nothing. The antiphon is immediately chanted by the choir.*

*Antiphon*

*Joel 2, 13*

Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for plenteous in mercy is our God to forgive our sins.

*Another antiphon ibid., 2, 17 and Esther 13, 17* Between the porch and the altar, let the priests, the ministers of the Lord, weep, and say, "Spare, O Lord, your people; and close not the mouths of those who sing to you, O Lord."

*The responsory follows:*

*Esther 13; Joel 2* Let us amend for the better in those things in which we have sinned through ignorance, lest suddenly overtaken by the day of death, we seek time for repentance and are not able to find it. Attend, O Lord, and have mercy; for we have sinned against you. *Ps. 78, 9* Help us, O God, our savior; and because of the glory of your name, O Lord, deliver us. Attend, O Lord, etc. *Ps. Glory be to the Father, and to the Son, and to the Holy Spirit.* Attend, O Lord.

*While the antiphons and responsory are sung, the priest, with his head uncovered, first imposes ashes upon the senior priest from whom he has received the ashes, then upon the ministers in vestments, who kneel before the altar. The priest says:*

*Gen. 3, 19* Remember, man, that you are dust, and unto dust you shall return.

*Afterwards the others come to the altar, first the clergy in order, then the people. Kneeling before the altar, they receive the ashes from the priest one by one, as described above for the ministers. When the imposition of ashes has been completed, the priest says:*

*Ps. The Lord be with you.*

*R. And with your spirit.*

## Ash Wednesday

Let us pray.

O God, grant us the grace to begin the spiritual warfare of Christians with holy fasting, so that we may be made strong by self-denial in our battle against the spirit of evil. Through Christ our Lord. *R.* Amen.

*If the solemn blessing of ashes takes place late in the morning, it is permitted to bless the ashes in a simplified form early in the morning, before Mass, without chant, according to the rite described above. The same form may likewise be used where sacred ministers or cantors are not available. The blessing of ashes, which has been performed once in the morning before the principal Mass, may be repeated before the evening Mass, with permission of the local ordinary, in churches where the evening Mass is generally celebrated with a large gathering of the faithful.*

### THE MASS

*In the Mass which follows the blessing of ashes, the prayers to be said at the foot of the altar are omitted, as well as the prayers Aufer a nobis and Orámus te, Dómine. When the priest comes to the altar, he immediately goes up to it and kisses it in the center.*

### Entrance Antiphon

*Wis. 11, 24, 25 and 27*

You have mercy on all, O Lord, and hate none of the things which you have made, overlooking the sins of men for the sake of repentance, and sparing them: because you are the Lord our God. *Ps. 56, 2* Have pity on me, O God; have pity on me, for in you I take refuge. *V.* Glory be to the Father. You have.

### Prayer

O Lord, may the faithful begin the solemn season of fast with fitting piety,\* and may they continue through to its end with unwavering devotion. Through Jesus Christ.

### A Reading from the Prophet Joel

*Joel 2, 12–19*

Thus says the Lord,  
return to me with your whole heart,  
with fasting, and weeping, and mourning;

Orémus.

Concéde nobis, Dómine, praesidia militiae christianae sanctis inchoare ieiuniis: ut contra spirituales nequitas pugnaturi, continentiae muniamur auxiliis. Per Christum Dóminum nostrum. *R.* Amen.

*Si solemnitas benedictio cinerum tardioribus horis fiat, licet primo mane, ante Missam, cineres benedicere forma simplici, absque cantu, ordine supradescrito. Item eadem forma adhiberi potest ubi ministri sacri vel cantores haberi nequeant.*

*Benedictio cinerum, quae semel, mane, ante Missam principalem peracta est, ante Missam vespertinam iterari potest, de Ordinarii loci facultate, in ecclesiis, ubi Missa vespertina cum magno fidelium concursu celebrari solet.*

Statio ad S. Sabinam

*In Missa quae benedictionem cinerum sequitur, omittuntur omnes preces ad gradus altaris dicendae, nec non orationes Aufer a nobis et Orámus te, Dómine. Sacerdos igitur cum ad altare accesserit, statim illud ascendit et osculatur in medio.*

Misereris omnium, Dómine, et nihil odisti eorum quae fecisti, dissimulans peccata hominum propter paenitentiam et parcens illis: quia tu es Dóminus Deus noster. *Ps. 56, 2* Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea. *V.* Glória Patri. Misereris.

Præsta, Dómine, fidelibus tuis: ut ieiuniorum veneranda solémnia, et congrua pietate suscipiant, et secúra devotione percúrrant. Per Dóminum.

Léctio Ioëlis Prophætæ

*Ioël 2, 12–19*

Hæc dicit Dóminus: Convertimini ad me in toto corde vestro, in ieiunio, et in fletu et in planctu. Et scindite

## Ash Wednesday

corda vestra, et non vestiménta vestra, et convertimini ad Dóminum Deum vestrum: quia benígnus, et miséricors est, pátiens, et multæ misericórdiæ, et præstábilis super malítia. Quis scit, si convertátur, et ignóscat, et relínquat post se benedictiónem, sacrificium, et libámen Dómino Deo vestro? Cánite tuba in Sion, sanctificáte ieiúnium, vocáte cœtum, congregáte pópulum, sanctificáte ecclésiám, coadunáte senes, congregáte párvulos, et sugéntes úbera: egrediátur sponsus de cubíli suo, et sponsa de thálamo suo. Inter vestibulum et altáre plorábunt sacerdótes ministri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne des hereditátem tuam in oppróbrium, ut dominéntur eis nátiónes. Quare dicunt in pópulis: Ubi est Deus eórum? Zelátus est Dóminus terram suam, et pepércit pópulo suo. Et respóndit Dóminus, et dixit pópulo suo: Ecce ego mittam vobis fruméntum, et vinum, et óleum, et replebimini eis: et non dabo vos ultra oppróbrium in géntibus: dicit Dóminus omnipotens.

*Graduale Ps. 56, 2 et 4 Miserere mei, Deus, miserere mei: quóniam in te confídít ánima mea. V. Misit de celo, et liberávit me, dedit in oppróbrium conculcántes me.*

*Sequens tractus dicitur in Missis de feria II, IV, et VI usque ad feriam II Hebdomadæ sanctæ inclusive, præterquam feria IV Quatuor Temporum.*

Rend your hearts, not your garments,  
and return to the Lord, your God.  
For gracious and merciful is he,  
slow to anger, rich in kindness,  
and relenting in punishment.  
Perhaps he will again relent  
and leave behind him a blessing,  
Offerings and libations  
for the Lord, your God.  
Blow the trumpet in Sion!  
proclaim a fast,  
call an assembly;  
Gather the people,  
notify the congregation;  
Assemble the elders,  
gather the children  
and the infants at the breast;  
Let the bridegroom quit his room,  
and the bride her chamber.  
Between the porch and the altar  
let the priests, the ministers of the Lord,  
weep,  
And say, "Spare, O Lord, your people,  
and make not your heritage a reproach,  
with the nations ruling over them!  
Why should they say among the peoples,  
'Where is their God?'"

Then the Lord was stirred to concern for his land and took pity on his people. The Lord answered and said to his people:

See, I will send you  
grain, and wine, and oil,  
and you shall be filled with them;  
No more will I make you  
a reproach among the nations,  
says the Lord Almighty.

*Gradual Ps. 56, 2 and 4 Have pity on me, O God, have pity on me, for in you I take refuge. V. He has sent from heaven and saved me; he has made those a reproach who trample upon me.*

*The following tract is said in Masses of Monday, Wednesday and Friday until the Monday of Holy Week inclusively, except on Ember Wednesday.*

## Ash Wednesday

*Tract Ps. 102, 10* O Lord, deal with us not according to our sins, nor requite us according to our crimes. *℟. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℟.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 6, 16–21*

At that time Jesus said to his disciples: "When you fast, don't go around looking dismal like hypocrites. They disfigure themselves that others may see they are fasting. I assure you, they have received their reward. As for you, when you fast, groom your hair and wash your face. In that way, no one can see you are fasting but your Father who is invisible; and your Father who sees what is invisible will repay you. Don't keep storing up earthly treasures. Moths or rust can make them vanish; thieves can break in and steal them. But make it your practice to store up heavenly treasure which neither moths nor rust can make vanish, and which thieves cannot break in to steal. Remember, where your treasure lies, there also lies your heart's desire."

Offertory Antiphon  
*Ps. 29, 2–3*

I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. O Lord, I cried out to you and you healed me.

Prayer over the Gifts

O Lord, make us truly fit to offer these gifts\* with which we celebrate the origin of this blessed sacrament. Through Jesus Christ.

*Preface of Lent. This preface is said as a proper preface in the Masses of the season from Ash Wednesday up to the*

*Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ fé-cimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℟. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℟.* Adíuva nos, Deus salutáris noster, et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátiis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 6, 16–21*

In illo témpore: Dixit Iesus discí-pulis suis: Cum ieiunátis, nolíte fieri sicut hypócritæ, tristes. Exté-rinant enim fácies suas, ut appá-reant homínibus ieiunántes. Amen dico vobis, quia recepérunt mercédem suam. Tu autem, cum ieiúnas, unge caput tuum, et fácíem tuam lava, ne videáris homínibus ieiúnans, sed Patri tuo, qui est in abscóndito: et Pater tuus, qui videt in abscóndito, reddet tibi. Nolíte thesaurízare vobis thesáuros in terra: ubi ærúgo, et tínea demolítur: et ubi fures effó-diunt, et furántur. Thesaurízate au-tem vobis thesáuros in cælo: ubi neque ærúgo, neque tínea demolítur; et ubi fures non effódiunt, nec furántur. Ubi enim est thesáurus tuus, ibi est et cor tuum.

Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

Fac nos, quæsumus, Dómine, his munéribus offeréndis conveniénter aptári: quibus ipsíus venerábílis sacraménti celebrámus exórdium. Per Dóminum.

*Præfatio de Quadragesima, que dicitur tamquam propria in Missis de Tempore a*

## Thursday after Ash Wednesday

*feria IV cinerum usque ad sabbatum ante dominicam I Passionis; et tamquam de Tempore in ceteris Missis, quæ celebrantur eodem tempore, et præfatione propria carent.*

Qui meditabitur in lege Dómini die ac nocte, dabit fructum suum in tēpore suo.

Percépta nobis, Dómine, præbeant sacraménta subsidium: ut tibi grata sint nostra ieiúnia, et nobis proficiant ad medélam. Per Dóminum.

*Deinde sacerdos absolute dicit:*

Orémus

*Et diaconus (si in officio diaconatus serviat) versus ad populum, iunctis manibus, dicit:*

Humiliáte cápita vestra Deo.

*Alioquin ipse sacerdos, stans in eodem loco ante librum, et non vertens se ad populum.*

Inclinántes se, Dómine, maiestáti tuæ, propitiátus inténde: ut, qui divino múnere sunt refécti, cæléstibus semper nutriántur auxiliis. Per Dóminum.

*Et hic modus dicendi orationem super populum servatur tantummodo in Missis de feria, usque ad feriam IV Hebdomadæ sanctæ inclusive.*

*De feriis Quadragesimæ et Passionis fit commemoratio in omnibus Missis, tam in cantu quam lectis.*

*III classis*

Statio ad S. Georgium

Dum clamárem ad Dóminum, exaudívit vocem meam ab his, qui appropínquant mihi, et humiliávit eos, qui est ante sácula, et manet in

*Saturday before the First Sunday of Passion Time, as a seasonal preface in other Masses which are celebrated during the same period and lack a proper preface.*

### Communion Antiphon

*Ps. 1, 2 and 3*

He who shall meditate day and night on the law of the Lord shall yield his fruit in due season.

### Prayer after Communion

O Lord, may this sacrament which we have received\* make our fasting an acceptable offering to you and a healthful remedy to our souls. Through Jesus Christ.

*Then the priest says:*

Let us pray.

*If there is a deacon, he turns to the people and says, with his hands joined:*

Bow down your heads to the Lord.

*Otherwise the priest himself, standing in the same place before the book, without turning to the people, says:*

### Prayer over the People

O Lord, look with mercy upon those who worship before your majesty.\* May your heavenly aid always strengthen those who have feasted upon your divine sacrament. Through Jesus Christ.

*This manner of saying the prayer over the people is observed only in weekday Masses, up to the Wednesday of Holy Week inclusively.*

*A commemoration of the weekdays of Lent and Passion Time is made in all Masses, both sung Masses and low Masses.*

## THURSDAY AFTER ASH WEDNESDAY

### Entrance Antiphon

*Ps. 54, 17, 19, 20 and 23*

When I called upon the Lord, he heard my voice and freed me from those who war against me; and he humbled them, who is before all ages and remains forever. Cast

## Thursday after Ash Wednesday

your care upon the Lord, and he will support you. *Ps. ibid.*, 2–3 Hearken, O God, to my prayer; turn not away from my pleading; give heed to me, and answer me. *℣.* Glory be to the Father. When I called.

### Prayer

O God, sin offends you but penance can turn away your anger.\* Hear the prayers of your suppliant people and do not punish us in anger, even though our sins justly deserve it. Through Jesus Christ.

### A Reading from the Prophet Isaia *Isaia 38, 1–6*

In those days, when Ezechia was mortally ill, the prophet Isaia, son of Amos, came and said to him: “Thus says the Lord: Put your house in order, for you are about to die; you shall not recover.” Then Ezechia turned his face to the wall and prayed to the Lord: “O Lord, remember how faithfully and wholeheartedly I conducted myself in your presence, doing what was pleasing to you!” And Ezechia wept bitterly.

Then the word of the Lord came to Isaia: “Go, tell Ezechia: Thus says the Lord, the God of your father David: I have heard your prayer and seen your tears. I will add fifteen years to your life. I will rescue you and this city from the hand of the king of Assyria; I will be a shield to this city,” says the Lord Almighty.

*Gradual Ps. 54, 23, 17, 18 and 19* Cast your care upon the Lord, and he will support you. *℣.* When I called upon the Lord, he heard my voice from those who war against me.

### ✠ A Reading from the holy Gospel according to Matthew *Matth. 8, 5–13*

At that time, after Jesus had entered Capharnaum, a centurion approached him with this urgent request, “Lord, my boy is

æternum: iacta cogitatum tuum in Dómino, et ipse te enútriet. *Ps. ibid.*, 2–3 Exáudi, Deus, oratióem meam, et ne despéxeris deprecatióem meam: inténde mihi, et exáudi me. *℣.* Glória Patri. Dum clamárem.

Deus, qui culpa offénderis, pæniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuæ iracúndiæ, quæ pro peccátis nostris merémur, avérte. Per Dóminum.

### Léctio Isaíæ Prophétæ *Isai. 38, 1–6*

In diébus illis: Ægrotávit Ezechías usque ad mortem: et introívit ad eum Isaías filius Amos prophéta, et dixit ei: Hæc dicit Dóminus: Dispóne dómui tuæ, quia moriéris tu, et non vives. Et convértit Ezechías fáciem suam ad parietem, et orávit ad Dóminum, et dixit: Obsecro, Dómine, meménto, quæso, quómodo ambuláverim coram te in veritate, et in corde perfécto, et quod bonum est in óculis tuis fécerim. Et flevit Ezechias fletu magno. Et factum est verbum Dómini ad Isaíam, dicens: Vade, et dic Ezechíæ: Hæc dicit Dóminus Deus David patris tui: Audívi oratióem tuam, et vidi lácrimas tuas: ecce ego adíiciam super dies tuos quíndecim annos: et de manu regis Assyriórum éruam te, et civitátem istam, et prótegam eam, ait Dóminus omnipotens.

*Graduale Ps. 54, 23, 17, 18 et 19* Iacta cogitatum tuum in Dómino, et ipse te enútriet. *℣.* Dum clamárem ad Dóminum, exaudívit vocem meam ab his, qui appropínquant mihi.

### ✠ Sequéntia sancti Evangélii secúndum Mattháeum *Matth. 8, 5–13*

In illo témpore: Cum introísset Iesus Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens:

## Thursday after Ash Wednesday

Dómine, puer meus iacet in domo paralyticus, et male torquétur. Et ait illi Iesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit; et álii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Iesus, mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israél. Dico autem vobis, quod multi ab Oriénte et Occidénte vénient, et recúmbent cum Abraham, et Isaac, et Iacob in regno cælórum: filii autem regni eiiciéntur in ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Iesus centurióni: Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

at home in bed paralyzed, suffering terribly." He said to him, "I will come and cure him." "Lord," replied the centurion, "I am not worthy to have you enter my house. Just give an order, and my boy will get better. I myself know how authority works. I have soldiers under me, and if I give one man the order, 'On your way,' off he goes; or another the order, 'Come here,' he comes. If I tell my slave, 'Do this,' he does it." Jesus was surprised to hear this and he remarked to his followers, "I assure you, I have never found an Israelite with faith as great as this. Mark my words! Many from east and west will come and find a place at the banquet in the kingdom of heaven with Abraham, Isaac, and Jacob, while the natural heirs of the kingdom will be driven outside into the darkness, where they will wail and gnash their teeth." To the centurion Jesus said, "Go home. It shall be done in answer to your faith." The boy got better that very moment.

### Offertory Antiphon

*Ps. 24, 1-3*

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

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

### Prayer over the Gifts

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

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

*Præfatio de Quadragesima.*

*Preface of Lent*

### Communion Antiphon

*Ps. 50, 21*

Acceptábis sacrificium iustítiae, oblatiões, et holocáusta, super altáre tuum, Dómine.

You shall be pleased with due sacrifices, burnt offerings and holocausts on your altar, O Lord.

## Friday after Ash Wednesday

### Prayer after Communion

O almighty God, we have received the heavenly blessings of your sacrament,\* and we humbly beg that it may bring us your grace and salvation. Through Jesus Christ.

Caeléstis doni benedictióne percépta: súpplices te, Deus omnípotens, deprecámur; ut hoc idem nobis et sacraménti causa sit, et salútis. Per Dóminum.

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
Spare, O spare your people, Lord!\* Take pity upon those who have been punished by your just judgments. Through Jesus Christ.

Orémus.  
Humiliáte cápita vestra Deo.  
Parce, Dómine, parce pópulo tuo: ut dignis flagellatióibus castigátus, in tua miseratióne respíret. Per Dóminum.

### FRIDAY AFTER ASH WEDNESDAY

#### Entrance Antiphon *Ps. 29, 11*

The Lord has heard, and has had pity on me; the Lord became my helper. *Ps. ibid., 2* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. *℣.* Glory be to the Father. The Lord.

#### *III classis*

Statio ad SS. Ioannem et Paulum

Audívit Dóminus, et misértus est mihi: Dóminus factus est adiútor meus. *Ps. ibid., 2* Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. *℣.* Glória Patri. Audívit.

### Prayer

Watch over the fast we have undertaken, O Lord,\* and let this bodily penance also be a truly spiritual exercise to make us strong. Through Jesus Christ.

Inchoáta ieiúnia, quásumus, Dómine, benigno favóre proséquere: ut observántiam, quam corporáliter exhibémus, méntibus étiam sincéris exercére valeámus. Per Dóminum.

#### A Reading from the Prophet Isaia *Isaia 58, 1-9*

Thus says the Lord God:  
Cry out full-throated and unsparingly,  
lift up your voice like a trumpet blast;  
Tell my people their wickedness,  
and the house of Jacob their sins.  
They seek me day after day,  
and desire to know my ways,  
Like a nation that has done what is just  
and not abandoned the law of their God;  
They ask me to declare what is due them,  
pleased to gain access to God.  
“Why do we fast, and you do not see it?”

#### Léctio Isaíæ Prophétæ *Isai. 58, 1-9*

Hæc dicit Dóminus Deus: Clama, ne cesses: quasi tuba exálta vocem tuam: et annúntia pópulo meo scélera eórum, et dómui Iacob peccáta eórum. Me étenim de die in diem quærunt, et scire vias meas volunt: quasi gens, quæ iustítiam fécerit, et iudícium Dei sui non derelíquerit: rogant me iudícia iustítiae: appropinquáre Deo volunt. Quare ieiunávimus, et non aspexísti: humiliávimus ánimas nostras, et nescísti? Ecce in die ieiúnii vestri invenítur volúntas vestra, et omnes debitóres vestros repétitis. Ecce ad

## Friday after Ash Wednesday

lites, et contentiões ieiunátis, et percútitis pugno ímpie. Nolíte ieiunáre sicut usque ad hanc diem, ut audiátur in excélsó clamor vester. Numquid tale est ieiúnium, quod elégi, per diem affligere hóminem ánimam suam? numquid contorquére quasi círculum caput suum, et saccum et cínerem stérnere? numquid istud vocábis ieiúnium, et diem acceptábilem Dómino? Nonne hoc est magis ieiúnium quod elégi? dissólve colligatiões impietátis, solve fascículos depriméntes: dimítte eos, qui confrácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam iustítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum. Quia miséricors sum, Dóminus Deus tuus.

*Graduale Ps. 26, 4* Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini. *℣.* Ut vídeam voluptátem Dómini, et prótegar a templo sancto eius.

*Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secúndum iniquitátes

afflict ourselves, and you take no note of it?"

Lo, on your fast day you carry out your own pursuits,  
and drive all your laborers.

Yes, your fast ends in quarreling and fighting,  
striking with wicked fist.

Would that today you might fast so  
as to make your voice heard on high!

Is this the manner of fasting I wish,  
of keeping a day of penance:

That a man bow his head like a reed,  
and lie in sackcloth and ashes?

Do you call this a fast,  
a day acceptable to the Lord?

This, rather, is the fasting I wish:  
releasing those bound unjustly, untying  
the thongs of the yoke;

Setting free the oppressed,  
breaking every yoke;

Sharing your bread with the hungry,  
sheltering the oppressed and the homeless;  
Clothing the naked when you see them,  
and not turning your back on your own.

Then your light shall break forth like the  
dawn,

and your wound shall quickly be healed;  
Your vindication shall go before you,  
and the glory of the Lord shall be your  
rear guard.

Then you shall call, and the Lord will  
answer,

you shall cry for help, and he will say:  
Here I am!

For I the Lord your God am merciful.

*Gradual Ps. 26, 4* One thing I ask the Lord;  
this I seek: to dwell in the house of the Lord.  
*℣.* That I may gaze on the loveliness of the  
Lord and be protected by his holy temple.  
*Tract Ps. 102, 10* O Lord, deal not with us  
according to our sins, nor requite us accord-  
ing to our crimes. *℣. Ps. 78, 8-9* O Lord,

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remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

nostras retríbuas nobis. *℣. Ps. 78, 8-9* Dómine, ne memineris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 43-48; 6, 1-4*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 5, 43-48; 6, 1-4*

At that time Jesus said to his disciples: "You have heard the commandment, 'You shall love your neighbor, but you shall hate your enemy.' But now I command you, love your enemies; pray for those who persecute you that you may be true sons of your heavenly Father. For he makes the sun rise on the bad and the good alike; he makes the rain fall on the just and the unjust. If you love those who love you, what merit is yours? Even tax collectors do that! If you greet only your brothers, what is so extraordinary about your conduct? Even pagans do that! In a word, you must be perfect, as your heavenly Father is perfect. Be constantly on your guard against practising virtue for people to see. Otherwise you get no reward in the eyes of your heavenly Father. Thus, for instance, when you give alms, don't have a trumpet blown for you in synagogues or streets the way hypocrites do to win public acclaim. I assure you, they have received their reward. As for you, when you give alms, your left hand must not even suspect what your right is doing. In that way, your almsgiving remains unseen, and your Father who sees what is unseen will repay you."

In illo témpore: Dixit Iesus discipulis suis: Audístis quia dictum est: Diliges próximum tuum: et ódio habébis inimicum tuum. Ego autem dico vobis: Dilígite inimícos vestros, benefácite his qui odérunt vos, et oráte pro persecuéntibus et calumniántibus vos: ut sitis, filii Patris vestri, qui in cælis est: qui solem suum oriri facit super bonos et malos, et pluit super iustos et iniústos. Si enim dilígitis eos qui vos dilígunt, quam mercédem habébitis? nonne et publicáni hoc faciunt? Et si salutavéritis fratres vestros tantum, quid ámplius fácitis? nonne et éthnici hoc faciunt? Estóte ergo vos perfécti, sicut et Pater vester cæléstis perféctus est. Atténdite ne iustítiam vestram faciátis coram homínibus, ut videámini ab eis: alióquin mercédem non habébitis apud Patrem vestrum, qui in cælis est. Cum ergo facis eleemósynam, noli tuba cánere ante te, sicut hypócritæ faciunt in synagógis, et in vicis, ut honorificéntur ab homínibus. Amen dico vobis, recepérunt mercédem suam. Te autem faciénte eleemósynam, nésciat sinistra tua, quid fáciat dextera tua, ut sit eleemósyna tua in abscondito, et Pater tuus, qui videt in abscondito, reddet tibi.

Offertory Antiphon  
*Ps. 118, 154 and 125*

O Lord, for the sake of your promise give me life, that I may know your decrees.

Dómine, vivífica me secúndum elóquium tuum: ut sciam testimónia tua.

## Saturday after Ash Wednesday

Sacrificium, Dómine, observántiæ quadragesimális, quod offérimus, præsta quæsumus: ut tibi et mentes nostras reddat accéptas, et continéntiæ promptióri nobis tríbuat facultátem. Per Dóminum.

*Præfatio de Quadragesima.*

Servíte Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplinam, ne pereátis de via iusta.

Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos uno pane cælésti satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte eiúsdem Spíritus Sancti.

Orémus.

Humiliáte cápita vestra Deo.  
Tuére, Dómine, pópulum tuum, et ab ómnibus peccátis cleménter emúnda: quia nulla ei nocébit advérsitas, si nulla ei dominétur iníquitas. Per Dóminum.

*III classis*

Statio ad S. Tryphonem

Audívit Dóminus, et misértus est mihi: Dóminus factus est adiutor meus. *Ps. ibid., 2* Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. *Ÿ. Glória Patri. Audívit.*

Adésto, Dómine, supplicatióibus nostris: et concéde; ut hoc solémne ieiúnium, quod animábus corporibúsq; curándis salúbriter institútum est, devóto servítio celebrémus. Per Dóminum.

### Prayer over the Gifts

O Lord, may the offering of our lenten sacrifice make our souls more pleasing to you,\* and help us to be more prompt in self-denial. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*Ps. 2, 11-12*

Serve the Lord with fear, and rejoice before him with trembling; embrace discipline, lest you perish from the just way.

### Prayer after Communion

Fill our hearts with the spirit of your love, O Lord.\* May we who have been nourished with the one bread of heaven also be of one mind. Through Jesus Christ.

### Prayer over the People

Let us pray.

Bow down your heads to the Lord.  
O Lord, protect your people and in your mercy cleanse them from all sin;\* for no harm shall touch them if wickedness holds no sway over them. Through Jesus Christ.

## SATURDAY AFTER ASH WEDNESDAY

### Entrance Antiphon

*Ps. 29, 11*

The Lord has heard, and has had pity on me; the Lord became my helper. *Ps. 29, 2* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. *Ÿ. Glory be to the Father. The Lord.*

### Prayer

Hear our prayers, O Lord,\* and help us strictly observe the solemn fast that was enjoined upon us as a healing for our body and our soul. Through Jesus Christ.

Saturday after Ash Wednesday

A Reading from the  
Prophet Isaia  
*Isaia 58, 9–14*

Thus says the Lord God:  
If you remove from your midst oppression,  
false accusation and malicious speech;  
If you bestow your bread on the hungry,  
and satisfy the afflicted;  
Then light shall rise for you in the darkness,  
and the gloom shall become for you like  
midday;  
Then the Lord will guide you always  
and give you plenty even on the parched  
land.  
He will renew your strength,  
and you shall be like a watered garden,  
like a spring whose water never fails.  
The ancient ruins shall be rebuilt for your  
sake,  
and the foundations from ages past you  
shall raise up;  
“Repairer of the breach,” they shall call you,  
“Restorer of ruined homesteads.”  
If you hold back your foot on the Sabbath  
from following your own pursuits on my  
holy day;  
If you call the Sabbath a delight,  
and the Lord’s holy day honorable;  
If you honor it by not following your ways,  
seeking your own interests, or speaking  
with malice—  
Then you shall delight in the Lord,  
and I will make you ride on the heights of  
the earth;  
I will nourish you with the heritage of Jacob,  
your father,  
for the mouth of the Lord has spoken.

*Gradual Ps. 26, 4* One thing I ask the Lord;  
this I seek: to dwell in the house of the Lord.  
V. That I may gaze on the loveliness of the  
Lord and be protected by his holy temple.

Lectio Isaiaë Prophetae  
*Isai. 58, 9–14*

Hæc dicit Dóminus Deus: Si abstúleris de médio tui catenam, et desíeris exténdere dígitum, et loqui quod non prodest. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ erunt sicut merídiæ. Et réquiem tibi dabit Dóminus semper, et implébit splendóribus ánimam tuam, et ossa tua liberábit, et eris quasi hortus irríguus, et sicut fons aquárum, cuius non defícient aquæ. Et ædificabúntur in te desérta sæculórum: fundaménta generatiónis et generatiónis suscitábis: et vocáberis ædificátor sépium, avértens sémitas in quiétem. Si avérteris a sábbato pedem tuum, fácere voluntátem tuam in die sancto meo, et vocáveris sábbatum delicátum, et sanctum Dómini gloriósum, et glori ficáveris eum, dum non facis vias tuas, et non invenitur volúntas tua, ut loquáris sermónem: tunc delectáberis super Dómino: et sustóllam te super altitúdines terræ, et cibábo te hereditáte Iacob patris tui. Os enim Dómini locútum est.

*Graduale Ps. 26, 4* Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini. V. Ut vídeam voluptátem Dómini, et prótegar a templo sancto eius.

Saturday after Ash Wednesday

✠ Sequéntia sancti Evangéllii  
secúndum Marcum  
*Marc. 6, 47-56*

In illo témpore: Cum sero esset, erat navis in médio mari, et Iesus solus in terra. Et videns discipulos suos laborántes in remigándo (erat enim ventus contrárius eis), et circa quartam vigíliam noctis venit ad eos ámbulans supra mare: et volébat præteríre eos. At illi, ut vidérunt eum ambulántem supra mare, putavérunt phantásma esse, et exclamavérunt. Omnes enim vidérunt eum, et conturbáti sunt. Et statim locútus est cum eis, et dixit eis: Confidite, ego sum, nolíte timére. Et ascendit ad illos in navim, et cessávit ventus. Et plus magis intra se stupébant: non enim intellexérunt de pánibus: erat enim cor eórum obcæcátum. Et cum transfretássent, venérunt in terram Genésareth, et applicuérunt. Cumque egressi essent de navi, continuo cognovérunt eum: et percurrétes univérsam regiónem illam, cœpérunt in grabátis eos, qui se male habébant, circumfêrre ubi audiébant eum esse. Et quocúmque introíbat, in vicos, vel in villas, aut civitátes, in platéis ponébant infirmos, et deprecabántur eum, ut vel fímbriam vestiménti eius tángerent: et quotquot tangébant eum, salvi fiébant.

Dómine, vivífica, me secúndum elóquium tuum: ut sciam testimónia tua.

Súscipe, Dómine, sacrificium, cuius te voluísti dignánter immolatióne placári: præsta, quæsumus: ut, huius operatióne mundáti, beneplácitum tibi nostræ mentis offerámus afféctum. Per Dóminum.

*Præfatio de Quadragesima.*

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 6, 47-56*

At that time, as evening drew on, the boat was far out on the sea, but Jesus was alone on the land. Then seeing his disciples being tossed about as they tried to row, for the wind was against them, about three in the morning he came walking toward them upon the sea. And he was going to pass them by. When they saw him walking upon the sea, they thought it was a ghost, and they began to shout. They had all seen him and were terrified. He hastened to reassure them. "Take courage: it is I. Don't be afraid." He got into the boat with them, and the wind died down. They were utterly and completely astonished. They had not, of course, understood about the loaves; on the contrary, their minds were completely blinded. After making the crossing, they reached shore at Genesareth, and they tied up there. And as they were disembarking from the boat, people immediately recognized him. They hurried about the whole countryside, and began to bring in the sick on mattresses, to the place where they heard he was. Wherever he went, in villages, in towns, in hamlets, they laid the sick in the market places, and begged him to let them touch just the tassel on his cloak; and all who touched it got well.

Offertory Antiphon  
*Ps. 118, 154 and 125*

O Lord, for the sake of your promise give me life, that I may know your decrees.

Prayer over the Gifts

O Lord, accept this sacrifice, which you have instituted in order that man may be at peace with God.\* May it cleanse us from sin so that our love may also be acceptable to you. Through Jesus Christ.

*Preface of Lent*

## First Sunday in Lent

### Communion Antiphon

*Ps. 2, 11-12*

Serve the Lord with fear, and rejoice before him with trembling; embrace discipline, lest you perish from the just way.

### Prayer after Communion

We are nourished by the bread of heavenly life, O Lord.\* May this sacrifice that is hidden under the veil of mystery in this life help us through all eternity. Through Jesus.

### Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, may the faithful be strengthened by the reception of your sacramental gifts.\* And having received them, may they hunger after them still; and through hungering, may they come constantly to be nourished by them. Through Jesus Christ.

## FIRST SUNDAY IN LENT

### Entrance Antiphon

*Ps. 90, 15 and 16*

He shall call upon me, and I will answer him; I will deliver him and glorify him; with length of days I will gratify him. *Ps. ibid., 1* You who dwell in the shelter of the Most High, shall abide in the shadow of the Almighty. *℟.* Glory be to the Father. He shall.

### Prayer

O God, each year you purify the Church through the lenten observance.\* May the good works of your Church obtain for us the grace we ask for through our self-denial. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
*2 Cor. 6, 1-10*

Brethren: We beg you, as your fellow workers, not to receive the favor of God in vain. For he says: "In a favorable time I heard you, and on a day of salvation I

Servíte Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplínam, ne pereátis de via iusta.

Cæléstis vitæ múnere vegetáti, quæsumus, Dómine: ut, quod est nobis in præsénti vita mystérium, fiat æternitátis auxiliúm. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo.

Fidèles tui, Deus per tua dona firméntur: ut éadem et percipiéndó requírant, et quæréndo sine fine percípiant. Per Dóminum.

*I classis*

Statio ad S. Ioannem in Laterano

Invocábit me, et ego exáudiam eum: erípiam eum, et glorificábo eum, longitúdine diérum adimplébo eum. *Ps. ibid., 1* Qui hábitat in adiutório Altíssimi, in protectióne Dei cæli commorábitur. *℟.* Glória Patri. Invocábit.

Deus, qui Ecclésiám tuam ánnua quadragesimáli observatióne puríficas: præsta famíliæ tuæ: ut, quod a te obtinére abstinéndo nítitur, hoc bonis opéribus exsequátur. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 6, 1-10*

Fratres: Exhortámur vos, ne in vácuum grátiam Dei recipiátis. Ait enim: Témpore accépto exaudívi te, et in die salútis adiúvi te. Ecce

## First Sunday in Lent

nunc tempus acceptabile, ecce nunc dies salutis. Némíni dantes ullam offénsionem, ut non vituperétur ministérium nostrum: sed in ómnibus exhibeámus nosmetípsos sicut Dei ministros, in multa paciéntia, in tribulatióibus, in necessitatibus, in angústis, in plagis, in cárceribus, in seditiõibus, in labóribus, in vigiliis, in ieiúniis, in castitate, in sciéntia, in longanimitate, in suavitate, in Spírítu Sancto, in caritate non ficta, in verbo veritatis, in virtute Dei, per arma iustitiæ a dextris, et a sinístris: per glóriam, et ignobilitatem: per infámiam, et bonam famam: ut seductóres, et veraces: sicut qui ignóti, et cõgniti: quasi moriéntes, et ecce vívimus: ut castigati, et non mortificati: quasi tristes, semper autem gaudéntes: sicut egéntes, multos autem locupletántes: tamquam nihil habéntes, et ómnia possidéntes.

*Graduale Ps. 90, 11–12* Angelis suis Deus mandávit de te, ut custódiat te in ómnibus viis tuis. *℣.* In máibus portábunt te, ne umquam offéndas ad lápidem pedem tuum.

*Tractus Ps. 90, 1–7 et 11–16* Qui hábitat in adiutorio Altíssimi, in protectiõne Dei cæli commorábitur. *℣.* Dicit Dómino: Suscéptor meus es tu et refúgium meum: Deus meus, sperábo in eum. *℣.* Quóniam ipse liberávit me de láqueo venántium, et a verbo áspero. *℣.* Scápolis suis obumbrábit tibi, et sub pennis eius sperábis. *℣.* Scuto circúmdabit te veritas eius: non timébis a timóre noctúrno. *℣.* A sagitta volánte per diem, a negótio perambulánte in ténebris, a ruína et dæmónio meridiáno. *℣.* Cadent a látere tuo mille, et decem míllia a dextris tuis: tibi autem non appropinquábit. *℣.* Quóniam Angelis suis mandávit de te, ut custódiat te in ómnibus viis tuis. *℣.* In máibus portábunt te, ne umquam offéndas ad lápidem pedem tuum. *℣.* Super áspidem et basiliscum ambulábis, et conculcábis leó-

helped you.” Now is the favorable time; now is the day of salvation. We avoid giving anyone occasion for taking offense in anything, in order that the ministry may not be blamed. On the contrary, in everything we strive to show ourselves as ministers of God, with great fortitude in trials, distress, difficulties, in beatings, imprisonments, riots; with hard work, sleepless nights and fastings; with innocence, knowledge, patience and kindness; with a holy spirit, with sincere love; with the message of truth and the power of God; wielding the weapons of justice with right hand and left; whether honored or dishonored; whether spoken of well or ill. We are called imposters, and yet we are truthful; nobodies, and we are well known; dead, and here we are alive; punished, and we have not yet been put to death; sorrowful, and we are always rejoicing; poor, and we are enriching many; we are said to have nothing, and yet we possess everything.

*Gradual Ps. 90, 11–12* To his angels God has given command about you, that they guard you in all your ways. *℣.* Upon their hands they shall bear you up, lest you dash your foot against a stone.

*Tract Ps. 90, 1–7 and 11–16* You who dwell in the shelter of the Most High, shall abide in the shadow of the Almighty. *℣.* Say to the Lord, “My refuge and my fortress, my God, in whom I trust.” *℣.* For he will rescue you from the snare of the fowler, from the destroying pestilence. *℣.* With his pinions he will cover you, and under his wings you shall take refuge. *℣.* His faithfulness is a buckler and a shield; you shall not fear the terror of the night. *℣.* Nor the arrow that flies by day; nor the pestilence that roams in darkness; nor the devastating plague at noon. *℣.* Though a thousand fall at your side, ten thousand at your right side, near you it shall not come. *℣.* For to his angels he has given command about you, that they may guard you in all your ways. *℣.* Upon

## First Sunday in Lent

their hands they shall bear you up, lest you dash your foot against a stone. *℟.* You shall tread upon the asp and the viper; you shall trample down the lion and the dragon. *℟.* Because he clings to me, I will deliver him; I will set him on high because he acknowledges my name. *℟.* He shall call upon me, and I will answer him; I will be with him in distress. *℟.* I will deliver him and glorify him; with length of days I will gratify him and will show him my salvation.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 4, 1-11*

At that time, Jesus was led into the desert by the Spirit to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was hungry. Then the tempter approached and said to him, "If you are God's Son, command these stones to turn into bread." But he replied, "Scripture has it, 'Not on bread alone is man to live, but on every command that issues from the mouth of God.'" Next the devil took him to the holy city. He set him upon the highest point in the Temple area, saying, "If you are God's Son, throw yourself down. Scripture has it, 'He will bid his angels look after you; with their hands they will support you, that you may never even stumble over a stone.'" Jesus answered him, "Scripture also has it, 'You shall not make trial of the Lord your God.'" Again, the devil took him along to a lofty mountain peak, and displayed before him all the kingdoms of the world in their magnificence, promising, "All this will I bestow upon you, if you will prostrate yourself in homage before me." Then Jesus said to him, "Away with you, Satan! Scripture has it, 'You shall do homage to the Lord your God: him alone shall you adore.'" At that the devil left him, and all at once angels came and waited on him.

Creed

nem et dracónem. *℟.* Quóniam in me sperávit, liberábo eum: prótegam eum, quóniam cognóvit nomen meum. *℟.* Invocábit me, et ego exáudiam eum: cum ipso sum in tribulatióne. *℟.* Eripiam eum, et glorificábo eum: longitudine diérum adimplébo eum, et osténdam illi salutáre meum.

✠ Sequéntia sancti Evangéllii  
secúndum Mattháeum  
*Matth. 4, 1-11*

In illo témpore: Ductus est Iesus in desértum a Spíritu, ut tentarétur a diabolo. Et cum ieiunáset quadraginta diébus, et quadraginta nóctibus, póstea esúriit. Et accédens tentátor, dixit ei: Si Fílius Dei es, dic ut lápides isti panes fiant. Qui respóndens, dixit: Scriptum est: Non in solo pane vivit homo: sed in omni verbo, quod procedit de ore Dei. Tunc assúmpsit eum diábolus in sanctam civitátem, et státuit eum super pinnáculum templi, et dixit ei: Si Fílius Dei es, mitte te deórsum. Scriptum est enim: Quia Angelis suis mandávit de te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Iesus: Rursum scriptum est: Non tentábis Dóminum Deum tuum. Iterum assúmpsit eum diábolus in montem excélsam valde: et osténdit ei ómnia regna mundi, et glóriam eórum, et dixit ei: Hæc ómnia tibi dabo, si cadens adoráveris me. Tunc dicit ei Iesus: Vade, Sátana: scriptum est enim: Dóminum Deum tuum adorábis, et illi soli sérvies. Tunc relíquit eum diábolus et ecce Angeli accessérunt, et ministrábunt ei.

Crede

## Monday after the first Sunday in Lent

### Offertory Antiphon

*Ps. 90, 4–5*

Scápu<sup>l</sup>is suis obumbrábit tibi Dóminus, et sub pennis eius sperábis: scuto circúmdabit te véritas eius.

With his pinions the Lord will cover you, and under his wings you shall take refuge; his faithfulness is a buckler and a shield.

### Prayer over the Gifts

Sacrificium quadragesimális iníitii solémniter immolámus, te, Dómine, deprecánte: ut, cum epulárum restrictióne carnálium, a nóxiis quoque voluptátibus temperémus. Per Dóminum.

O Lord, we solemnly offer you our sacrifice at the beginning of Lent,\* and pray that by observing abstinence we may also learn to avoid sinful pleasures. Through Jesus Christ.

*Præfatio de Quadragesima.*

*Preface of Lent*

### Communion Antiphon

*Ps. 90, 4–5*

Scápu<sup>l</sup>is suis obumbrábit tibi Dóminus, et sub pennis eius sperábis: scuto circúmdabit te véritas eius.

With his pinions the Lord will cover you, and under his wings you shall take refuge; his faithfulness is a buckler and a shield.

### Prayer after Communion

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

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

*III classis*

Statio ad S. Petrum ad Víncula

## MONDAY AFTER THE FIRST SUNDAY IN LENT

### Entrance Antiphon

*Ps. 122, 2*

Sicut óculi servórum in mánibus dominórum suórum: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nobis: miserére nobis, Dómine, miserére nobis. *Ps. ibid., 1* Ad te levávi óculos meos: qui hábitas in cælis. *℣.* Glória Patri. Sicut.

As the eyes of servants are on the hands of their masters, so are our eyes on the Lord, our God, till he have pity on us. Have pity on us, O Lord, have pity on us. *Ps. ibid., 1* To you I lift up my eyes, who are enthroned in heaven. *℣.* Glory be to the Father. As the eyes.

### Prayer

Convérte nos, Deus salutáris noster: et, ut nobis ieiúnum quadragesimále

O Lord of our salvation, change our hearts and enlighten us by your heavenly teach-

## Monday after the first Sunday in Lent

ings,\* that this lenten fast may be profitable to us. Through Jesus Christ.

A Reading  
from the Prophet Ezechiel  
*Ezech. 34, 11–16*

Thus says the Lord God: I myself will look after and tend my sheep. As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark. I will lead them out from among the peoples and gather them from the foreign lands; I will bring them back to their own country and pasture them upon the mountains of Israel in the land's ravines and all its inhabited places. In good pastures will I pasture them, and on the mountain heights of Israel shall be their grazing ground. There they shall lie down on good grazing ground, and in rich pastures shall they be pastured on the mountains of Israel. I myself will pasture my sheep; I myself will give them rest, says the Lord God. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal; but the sleek and the strong I will preserve, shepherding them until the judgment, says the Lord Almighty.

*Gradual Ps. 83, 10 and 9* Behold, O God, our protector, and look upon your servants. *Ps. 78, 8–9* O Lord God of hosts, hear the prayers of your servants.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *Ps. 78, 8–9* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

proficiat, mentes nostras cælestibus instrue disciplinis. Per Dóminum.

Léctio Ezechiélis Prophétæ  
*Ezech. 34, 11–16*

Hæc dicit Dóminus Deus: Ecce ego ipse requíram oves meas, et visitábo eas. Sicut vísitat pastor gregem suum in die, quando fúerit in médio óvium suárum dissipatárum: sic visitábo oves meas, et liberábo eas de ómnibus locis, in quibus dispérsæ fúerant in die nubis et caliginis. Et edúcam eas de pópulis, et congregábo eas de terris, et indúcam eas in terram suam: et pascam eas in móntibus Israël, in rivis, et in cunctis sédibus terræ. In páscuis ubérrimis pascam eas, et in móntibus excélsis Israël erunt páscua eárum: ibi requiéscent in herbis viréntibus, et in páscuis pinguibus pascéntur super montes Israël. Ego pascam oves meas, et ego eas accubáre fáciam, dicit Dóminus Deus. Quod perierat, requíram; et quod abiéctum erat, reducam; et quod confráctum fúerat, alligábo; et quod infírmum fúerat, consolidábo; et quod pingue et forte, custódiám: et pascam illas in iudício, dicit Dóminus omnípotens.

*Graduale Ps. 83, 10 et 9* Protéctor noster áspice, Deus, et réspice super servos tuos. *Ps. 78, 8–9* Dómine Deus virtútum, exáudi preces servórum tuórum.

*Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secúndum iniquitátes nostras retríbuas nobis. *Ps. 78, 8–9* Dómine, ne memineris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *Ps. 78, 8–9* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

## Monday after the first Sunday in Lent

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 25, 31–46*

In illo témpore: Dixit Iesus discipulis suis: Cum vénerit Fílius hóminis in maiestáte sua, et omnes Angeli cum eo, tunc sedébit super sedem maiestátis suæ: et congregabúntur ante eum omnes gentes, et separábit eos ab ínvicem sicut pastor ségregat oves ab hædis: et státuét oves quidem a dextris suis, hædos autem a sínistris. Tunc dicet Rex his, qui a dextris eius erunt: Veníte benedícti Patris mei, possidéte parátum vobis regnum a constitutióne mundi. Esurívi enim, et dedístis mihi manducáre: sitívi, et dedístis mihi bíbere: hospes eram, et collegístis me: infírmi, et visitástis me: in cárcere eram, et venístis ad me. Tunc respondébunt ei iusti, dicétes: Dómine, quando te vídimus esuriéntem, et pávimus te: sitiéntem et dédimus tibi potum? quando autem te vídimus hóspitem, et colégimus te: aut nudum, et coope-rúimus te? aut quando te vídimus infírmi, aut in cárcere, et vénimus ad te? Et respóndens Rex, dicet illis: Amen dico vobis: quámdu fecístis uni ex his frátribus meis mínimis, mihi fecístis. Tunc dicet et his, qui a sínistris erunt: Discédite a me, maledícti, in ignem ætérnum, qui parátus est diábolo, et ángelis eius. Esurívi enim, et non dedístis mihi manducáre: sitívi, et non dedístis mihi potum: hospes eram, et non collegístis me: nudus, et non cooperúistis me: infírmi, et in cárcere, et non visitástis me. Tunc respondébunt ei et ipsi, dicétes: Dómine, quando te vídimus esuriéntem, aut sitiéntem, aut hóspitem, aut nudum, aut infírmi, aut in cárcere, et non ministrávimus tibi? Tunc respondébit illis, dicens: Amen dico vobis: Quámdu non fecístis uni de minóribus his, nec mihi fecístis. Et ibunt hi in supplicium ætérnum: iusti autem in vitam ætérnam.

✠ A Reading  
from the holy Gospel  
according to Matthew  
*Matth. 25, 31–46*

At that time Jesus said to his disciples: “When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat upon his royal throne, and all the nations will be assembled in his presence. He will separate them into two groups, just as the shepherd separates the sheep from the goats. The sheep he will place on his right hand, the goats on his left. Then the king will say to those on his right, ‘Come,’ you who have my Father’s blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me a drink; I was away from home, and you made me welcome; naked, and you gave me clothing; I was ill, and you came to comfort me; I was in jail, and you came to visit me.’ Then the saints will reply to him, ‘Lord, when did we feed you when we saw you hungry, or give you a drink when you were thirsty? When did we make you welcome when we saw you away from home, or give you clothing when you were naked? When did we come to visit you when we saw you were ill or in jail?’ Then the king will answer them, ‘I assure you, as often as you did it for one of these brothers of mine, insignificant though they be, you did it for me.’ Then he will also speak to those on his left, ‘Go away from me, accursed as you are, into that eternal fire prepared for the devil and his angels. I was hungry, and you gave me no food; I was thirsty, and you gave me nothing to drink; I was away from home, and you gave me no welcome; naked, and you gave me no clothing; ill and in jail, and you did not come to comfort me.’ Then they, in their turn, will reply, ‘Lord when did we see you hungry or thirsty or away from

## Monday after the first Sunday in Lent

home or naked or ill or in jail, and not attend to your needs?" Then he will answer them, 'I assure you, as often as you neglected to do it for one of these, insignificant though they be, you neglected to do it for me.' So they will go off to eternal punishment, and the saints to eternal life."

### Offertory Antiphon *Ps. 118, 18, 26 and 73*

I will lift up my eyes, that I may consider your wonders, O Lord; teach me your statutes; give me discernment that I may learn your commands.

Levabo oculos meos, et considerabo mirabilia tua, Domine, ut doceas me iustitias tuas: da mihi intellectum, et discam mandata tua.

### Prayer over the Gifts

Bless these gifts we offer you, O Lord.\* May they cleanse us from the stain of our sins. Through Jesus Christ.

Munera tibi, Domine, oblata sanctifica: nosque a peccatorum nostrorum maculis emunda. Per Dominum.

*Preface of Lent*

*Prefatio de Quadragesima.*

### Communion Antiphon *Matth. 25, 40 and 34*

Amen I say to you: What you did for one of these, the least of my brethren, you did for me: come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world.

Amen dico vobis: quod uni ex minimis meis fecistis, mihi fecistis: venite, benedicti Patris mei, possidete paratum vobis regnum ab initio saeculi.

### Prayer after Communion

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

Salutaris tui, Domine, munere satiati, supplices exoramus: ut, cuius laetamur gustu, renovemur effectu. Per Dominum.

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
Free us from the slavery of our sins, O Lord,\* and mercifully shield us from the punishments these sins deserve. Through Jesus Christ.

Oramus.  
Humiliate capita vestra Deo.  
Absolve, quaesumus, Domine, nostrorum vincula peccatorum: et, quidquid pro eis meremur, propitius averte. Per Dominum.

Tuesday after first Sunday in Lent

*III classis*

Statio ad S. Anastasiam

TUESDAY AFTER THE FIRST  
SUNDAY IN LENT

Entrance Antiphon

*Ps. 89, 1 and 2*

Dómine, refúgium factus es nobis a generatióne et progénie: a sáeculo, et in sáeculum tu es. *Ps. ibid., 2* Priúsqvam montes fierent, aut formarétur terra, et orbis: a sáeculo et usque in sáeculum tu es Deus. *¶*. Glória Patri. Dómine.

Lord, you have been our refuge through all generations; from everlasting to everlasting you are. *Ps. ibid., 2* Before the mountains were begotten and the earth and the world were brought forth, from everlasting to everlasting, you are God. *¶*. Glory be to the Father. Lord.

Prayer

Réspice, Dómine, famíliam tuam: et præsta; ut apud te mens nostra tuo desidério fúlgeat, quæ se carnis maceratióne castigat. Per Dóminum.

Look kindly upon your household, O Lord.\* May the mortification of our bodies purify our minds also and make us desire you. Through Jesus Christ.

Léctio Isaíæ Prophétæ

*Isai. 55, 6-11*

In diébus illis: Locútus est Isaías prophéta, dicens: Quærite Dóminum, dum inveníri potest: invocáte eum, dum prope est. Derelinquat ímpius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum: et miserébitur eius, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltáta sunt viæ meæ a viis vestris, et cogitatiónes meæ a cogitatióne vestris. Et quómodo descéndit imber, et nix de cælo, et illuc ultra non revértitur, sed inébriat terram, et infúndit eam, et germináre eam facit, et dat semen serénti, et panem comedénti: sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciat quæcúmque vólui, et prosperábitur in his, ad quæ misi illud: ait Dóminus omnípotens.

A Reading from the Prophet Isaia

*Isaia 55, 6-11*

In those days the Prophet Isaia said:  
Seek the Lord while he may be found,  
call him while he is near.  
Let the scoundrel forsake his way,  
and the wicked man his thoughts;  
Let him turn to the Lord for mercy;  
to our God, who is generous in forgiving.  
For my thoughts are not your thoughts,  
nor are your ways my ways, says the Lord.  
As high as the heavens are above the earth,  
so high are my ways above your ways and  
my thoughts above your thoughts.  
For just as from the heavens  
the rain and snow come down  
And do not return there  
till they have watered the earth  
making it fertile and fruitful,  
Giving seed to him who sows  
and bread to him who eats,  
So shall my word be  
that goes forth from my mouth;  
It shall not return to me void,  
but shall do my will,  
achieving the end for which I sent it,  
says the Lord Almighty.

Tuesday after first Sunday in Lent

*Gradual Ps. 140, 2* Let my prayer come like incense before you, O Lord. *Ψ*. The lifting up of my hands, like the evening sacrifice.

*Graduale Ps. 140, 2* Dirigátur orátio mea sicut incensum in conspéctu tuo, Dómine. *Ψ*. Elevátio mánuum meárum sacrificium vespertinum.

✠ A Reading from the holy Gospel according to Matthew  
*Matth. 21, 10–17*

✠ Sequéntia sancti Evangéllii secúndum Matthæum  
*Matth. 21, 10–17*

At that time as Jesus entered Jerusalem, the whole city was stirred to its depths, demanding, "Who is this?" And the crowd kept answering, "This is the prophet Jesus from Nazareth in Galilee." And Jesus entered the Temple precincts and drove out all those engaged there in buying and selling. He overturned the money-changers' tables and the stalls of the dove-sellers. Then he said to them, "Scripture has it, 'My house shall be called a house of prayer'; but you are turning it into a bandits' den." Now the blind and the lame came to him in the Temple precincts, and he cured them. But the chief priests and the scribes became indignant when they observed the wonders he worked and how the children were shouting out in the Temple precincts, "Hosanna to the Son of David!" "Do you hear what they are saying?" they asked him. But Jesus said to them, "Of course I do.— Did you never read this: 'Upon the lips of infants and babies, you have composed a hymn of praise!'" With that he left them and went out of the city to Bethany, where he spent the night.

In illo témpore: Cum intráset Iesus Ierosólymam, commóta est univérsa cívitas, dicens: Quis est hic? Pópuli autem dicébant: Hic est Iesus Prophéta a Náza-reth Galilææ. Et intrávit Iesus in templum Dei, et ei-ciébat omnes vendétes, et emétes in templo; et mensas nummulariórú-m, et cáthedras vendéntium colúmbas evértit: et dicit eis: Scriptum est: Domus mea domus oratiónis vocá-bitur: vos autem fecístis illam spelún-cam latrónum. Et accessérunt ad eum cæci et claudi in templo: et sanávit eos. Vidéntes autem príncipes sacerdotum et scribæ mirabília, quæ fecit, et púeros clamántes in templo, et dicétes: Hosánna filio David: indignáti sunt, et dixérunt ei: Audis quid isti dicunt? Iesus autem dixit eis: Utique. Numquam legístis: Quia ex ore infántium et lacténtium per-fecísti laudem? Et relíctis illis, ábiit foras extra civitátem in Bethániam: ibique mansit.

Offertory Antiphon  
*Ps. 30, 15–16*

My trust is in you, O Lord; I say, "You are my God." In your hands is my destiny.

In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea.

Prayer over the Gifts

O Lord, be moved to compassion by our offerings\* and shield us from all danger. Through Jesus Christ.

Oblátis, quæsumus, Dómine, placáre munéribus: et a cunctis nos defénde perículis. Per Dóminum.

*Preface of Lent*

*Præfatio de Quadragesima.*

## Ember Wednesday of Lent

### Communion Antiphon

*Ps. 4, 2*

Cum invocárem te, exaudísti me,  
Deus iustítiae meae: in tribulatióne  
dilatásti me: miserére mihi, Dómine,  
et exáudi oratióne meam.

When I call, answer me, O my just God,  
you who relieve me when I am in distress;  
have pity on me, O Lord, and hear my  
prayer!

### Prayer after Communion

Quáesumus, omnipotens Deus: ut  
illíus salutáris capiámus efféctum,  
cuius per hæc mystéria pignus ac-  
cépimus. Per Dóminum.

O almighty God, grant that we may attain  
the salvation promised us through this  
sacrament. Through Jesus Christ.

### Prayer over the People

Orémus.  
Humiliáte cápita vestra Deo.  
Ascéndant ad te, Dómine, preces  
nostræ: et ab Ecclésia tua cunctam  
repélle nequítiam. Per Dóminum.

Let us pray.  
Bow down your heads to the Lord.  
Let our prayers come before you, O Lord.\*  
Drive away all evil from your Church.  
Through Jesus Christ.

### *II classis*

Statio ad S. Mariam maiorem

## EMBER WEDNESDAY OF LENT

### Entrance Antiphon

*Ps. 24, 6, 3 and 22*

Reminíscere miseratiónum tuárum,  
Dómine, et misericórdiae tuæ, quæ  
a sæculo sunt: ne umquam domi-  
néntur nobis inimíci nostri: libera  
nos, Deus Israël, ex ómnibus angús-  
tíis nostris. *Ps. ibid., 1-2* Ad te,  
Dómine, levávi ánimam meam: Deus  
meus, in te confído, non erubéscam.  
V. Glória Patri. Reminíscere.

Remember that your compassion, O Lord,  
and your kindness are from of old; let not  
our enemies exult over us; deliver us, O  
God of Israel, from all our tribulations.  
*Ps. ibid., 1-2* To you I lift up my soul, O  
Lord; in you, O my God, I trust; let me not  
be put to shame. V. Glory be to the Father.  
Remember.

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

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

### Prayer

Preces nostras, quáesumus, Dómine,  
cleméner exáudi: et contra cuncta  
nobis adversántia, dexteram tuæ  
maiestátis exténde. Per Dóminum.

O Lord, mercifully hear our prayers and let  
the right hand of your power shield us  
against our enemies. Through Jesus Christ.

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

*The preceding prayer, without* Let us kneel, *is used to com-*  
*memorate the Ember Wednesday of Lent.*

## Ember Wednesday of Lent

### A Reading from the Book of Exodus *Exodus 24, 12–18*

In those days the Lord said to Moses: “Come up to me on the mountain and, while you are there, I will give you the stone tablets on which I have written the commandments intended for the instruction of the Israelites.” So Moses set out with Josue, his aide, and went up to the mountain of God. The elders, however, had been told by him, “Wait here for us until we return to you. Aaron and Hur are staying with you. If anyone has a complaint, let him refer the matter to them.” After Moses had gone up, a cloud covered the mountain. The glory of the Lord settled upon Mount Sinai. The cloud covered it for six days, and on the seventh day he called to Moses from the midst of the cloud. To the Israelites the glory of the Lord was seen as a consuming fire on the mountaintop. But Moses passed into the midst of the cloud as he went up on the mountain; and there he stayed for forty days and forty nights.

*Gradual Ps. 24, 17–18* Relieve the troubles of my heart, and bring me out of distress, O Lord. *℣.* Put an end to my affliction and my suffering, and take away all my sins.

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

### Prayer

O Lord, look with favor upon the devotion of your people.\* As we mortify our bodies through abstinence, may our souls be refreshed by this good work. Through Jesus.

*Other prayers which may occur are added.*

### A Reading from the Books of Kings *3 Kings 19, 3–8*

In those days Elia fled for his life, going to Bersabee of Juda. He left his servant there

### Lectio libri Exodi *Exodi. 24, 12–18*

In diébus illis: Dixit Dóminus ad Móysen: Ascénde ad me in montem, et esto ibi: dabóque tibi tábulas lapídeas, et legem ac mandáta quæ scripsi: ut dóceas filios Israëli. Surrexérunt Móyses et Iósue míster eius: ascendénsque Móyses in montem Dei, senióribus ait: Expectáte hic donec revertámur ad vos. Habétis Aaron et Hur vobiscum: si quid natum fúerit quæstiónis, referétis ad eos. Cumque ascendísset Móyses, opéruit nubes montem, et habitávit glória Dómini super Sínai, tegens illum nube sex diébus: séptimo autem die vocávit eum de médio caliginis. Erat autem spécies glóriæ Dómini, quasi ignis ardens super vérticem montis, in conspéctu filiórum Israëli. Ingressúsque Móyses médium nébulæ, ascéndit in montem: et fuit ibi quadragínta diébus, et quadragínta nóctibus.

*Graduale Ps. 24, 17–18* Tribulatiónes cordis mei dilatátæ sunt: de necessitatibus meis éripe me, Dómine. *℣.* Vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea.

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

Devotiónem pópuli tui, quæsumus, Dómine, benígnus inténde: ut, qui per abstinéntiam macerántur in córpo-re per fructum boni óperis reficiántur in mente. Per Dóminum.

*Et dicuntur aliæ orationes forte occurrentes.*

### Lectio libri Regum *3 Reg. 19, 3–8*

In diébus illis: Venit Elías in Bersabée Iuda, et dimísit ibi púerum

## Ember Wednesday of Lent

suum, et perréxit in desértum, viam unius diéi. Cumque venisset, et sedéret subter unam iuníperum, petívit ánimæ suæ ut morerétur, et ait: Súfficit mihi, Dómine, tolle ánimam meam: neque enim mélior sum, quam patres mei. Proiecitque se, et obdormívit in umbra iuníperi: et ecce Angelus Dómini tétigit eum, et dixit illi: Surge et cómede. Respéxit, et ecce ad caput suum subcinerícus panis, et vas aquæ: comédit ergo et bibit, et rursus obdormívit. Reversúsque est Angelus Dómini secúndo et tétigit eum, dixítque illi: Surge, cómede: grandis enim tibi restat via. Qui cum surrexisset, comédit, et bibit, et ambulávit in fortitúdine cibi illíus quadragínta diébus, et quadragínta nóctibus, usque ad montem Dei Horeb.

*Tractus Ps. 24, 17, 18 et 1-4* De necessitatibus meis éripe me, Dómine: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. *℣.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrideant me inimíci mei. *℣.* Etenim univérsi qui te expéctant, non confundéntur: confundántur omnes faciéntes vana.

✠ *Sequéntia sancti Evangélii  
secúndum Matthæum  
Matth. 12, 38-50*

In illo témpore: Respondérunt Iesu quidam de scribis et pharisæis, dicéntes: Magíster, vólumus a te signum vidére. Qui respóndens, ait illis: Generátio mala et adúltera signum quærit: et signum non dábitur ei, nisi signum Ionæ prophétæ. Sicut enim fuit Ionas in ventre ceti tribus diébus, et tribus nóctibus: sic erit Fílius hóminis in corde terræ tribus diébus, et tribus nóctibus. Viri Ninivítæ surgent in iudício cum generatióne ista, et condemnábunt eam: quia pæniténtiam egérunt in prædicatióne Ionæ. Et ecce plus quam Ionas hic. Regína Austri surget in iudício cum generatióne ista,

and went a day's journey into the desert, until he came to a broom tree and sat beneath it. He prayed for death: "This is enough, O Lord! Take my life, for I am no better than my fathers." He lay down and fell asleep under the broom tree, but then an angel touched him and ordered him to get up and eat. He looked and there at his head was a hearth cake and a jug of water. After he ate and drank, he lay down again, but the angel of the Lord came back a second time, touched him, and ordered him, "Get up and eat, for the journey is too long for you!" He got up, ate and drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb.

*Tract Ps. 24, 17, 18 and 1-4* Bring me out of distress, O Lord; put an end to my affliction and my suffering, and take away all my sins. *℣.* To you, I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame, let not my enemies exult over me. *℣.* No one who waits for you shall be put to shame; those shall be put to shame who heedlessly break faith.

✠ *A Reading from the holy Gospel  
according to Matthew  
Matth. 12, 38-50*

At that time some of the scribes and Pharisees spoke up, "Master, we want to see you work some sign." Jesus answered, "An evil, faithless age is eager for a sign! And no sign will be accorded it, except the sign of Jona the prophet! (Just as Jona spent three days and three nights in the whale's belly, the Son of Man will likewise spend three days and three nights buried in the ground.) At the judgment, the citizens of Nineve will rise along with the present generation, and will condemn it. At the preaching of Jona they reformed, but you have more than Jona here. At the judgment,

## Ember Wednesday of Lent

the queen of the south will rise along with the present generation, and will condemn it. She came from the furthest corner of the world to listen to the wisdom of Solomon, but you have more than Solomon here. Whenever the unclean spirit departs from a man, it roams over arid wastelands seeking a place of rest, but without finding one. Then it says, 'I will go back to that abode of mine which I left.' It returns to find it unoccupied, though swept and tidied. So off it goes and brings back with it seven other spirits more evil than itself. They move in and settle there. Thus the final condition of that man becomes worse than the first. That is how it will be with the present evil generation." He was still speaking to the crowds when suddenly his mother and brothers appeared outside desiring to speak with him. Someone said to him, "Look, your mother and your brothers are waiting outside, asking to speak to you." In reply he said to the one who told him, "Who is my mother? Who are my brothers?" And pointing with his hand to his disciples, he said, "There are my mother and my brothers. Whoever does the will of my heavenly Father, that person is brother and sister and mother to me."

### Offertory Antiphon *Ps. 118, 47 and 48*

I will delight in your commands, which I love exceedingly. And I will lift up my hands to your commands which I love.

### Prayer over the Gifts

We offer this sacrifice to you, O Lord, to atone for our sins.\* Mercifully absolve us from our wrongdoing and exert your power over the inconstancy of our hearts. Through Jesus Christ.

*Preface of Lent*

et condemnabit eam: quia venit a finibus terræ audire sapiéntiam Salomónis. Et ecce plus quam Salomón hic. Cum autem immúndus spíritus exierit ab hómine, ámbulat per loca árida, quærens réquiem, et non ínvenit. Tunc dicit: Revértar in domum meam, unde exívi. Et véniens ínvenit eam vacántem, scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios spíritus secum nequióres se, et intrántes hábitant ibi: et fiunt novíssima hóminis illíus peióra prióribus. Sic erit et generatióni huic péssimæ. Adhuc eo loquente ad turbas, ecce mater eius, et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant quæréntes te. At ipse respóndens dicéti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et exténdens manum in discípulos suos, dixit: Ecce mater mea, et fratres mei. Quicúmque enim fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est.

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

Hóstias tibi, Dómine, placatiónis offérimus: ut et delícta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

*Præfatio de Quadragesima.*

Thursday after first Sunday in Lent

Communion Antiphon

*Ps. 5, 2-4*

Intéllege clamórem meum: inténde voci oratiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Attend to my sighing, heed my call for help, my king and my God! To you, I pray, O Lord.

Prayer after Communion

Tui, Dómine, perceptiône sacraménti, et a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum.

O Lord, may the reception of your sacrament cleanse us from our hidden faults,\* and guard us against the deceptions of our enemies. Through Jesus Christ.

Prayer over the People

Orémus.  
Humiliáte cápita vestra Deo.  
Mentes nostras, quæsumus, Dómine, lúmíne tuæ claritátis illústra: ut vidére possímus, quæ agénda sunt; et, quæ recta sunt, ágere valeámus. Per Dóminum.

Let us pray.  
Bow down your heads to the Lord.  
O Lord, enlighten our minds with your own clear light,\* that we may understand our duties and fulfill them with courage. Through Jesus Christ.

*III classis*

Statio ad S. Laurentium in Paneperna

THURSDAY AFTER THE FIRST  
SUNDAY IN LENT

Entrance Antiphon

*Ps. 95, 6*

Conféssio et pulchritúdo in conspéctu eius: sánctitas et magnificéntia in sanctificatióne eius. *Ps. ibid., 1*  
Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. *Ψ.*  
Glória Patri. Conféssio.

Splendor and majesty go before him; praise and grandeur are in his sanctuary. *Ps. ibid., 1* Sing to the Lord a new song; sing to the Lord, all you lands. *Ψ.* Glory be to the Father. Splendor.

Prayer

Devotióne pópuli tui, quæsumus, Dómine, benígnus inténde: ut, qui per abstinéntiam macerántur in corpore, per fructum boni óperis reficiántur in mente. Per Dóminum.

O Lord, look with favor upon the devotion of your people.\* As we mortify our bodies through abstinence, may our souls be refreshed by this good work. Through Jesus Christ.

Léctio Ezechiélis Prophétae

*Ezech. 18, 1-9*

In diébus illis: Factus est sermo Dómini ad me, dicens: Quid est, quod inter vos parábolam vértitis in provérbium istud in terra Israél, dicéntes: Patres comedérunt uvam

A Reading from the Prophet Ezechiel

*Ezech. 18, 1-9*

In those days the word of the Lord came to me: Son of man, what is the meaning of this proverb that you recite in the land of Israel:

Thursday after first Sunday in Lent

“Fathers have eaten green grapes,  
thus their children’s teeth  
are on edge”?

As I live, says the Lord God: I swear that there shall no longer be anyone among you who will repeat this proverb in Israel. For all lives are mine; the life of the father is like the life of the son, both are mine; only the one who sins shall die.

If a man is virtuous—if he does what is right and just, if he does not eat on the mountains, nor raise his eyes to the idols of the house of Israel; if he does not defile his neighbor’s wife, nor have relations with a woman in her menstrual period; if he oppresses no one, gives back the pledge received for a debt, commits no robbery; if he gives food to the hungry and clothes the naked; if he does not lend at interest nor exact usury; if he holds off from evil-doing, judges fairly between a man and his opponent; if he lives by my statutes and is careful to observe my ordinances, that man is virtuous—he shall surely live, says the Lord Almighty.

*Gradual Ps. 16, 8 and 2* Keep me, O Lord, as the apple of your eye; hide me in the shadow of your wings. *℟.* From you let my judgment come; your eyes behold what is right.

✠ A Reading from the Holy Gospel  
according to Matthew  
*Matth. 15, 21–28*

At that time Jesus withdrew to the district of Tyre and Sidon. And one day a Chananite woman living in that locality began to cry out to him, “Lord, Son of David, take pity on me: my daughter is possessed by a terrible demon.” But he refused to say a word to her. His disciples came up, and began to plead with him, “Get rid of her; she keeps shouting after us.” “My

acérbam, et dentes filiórum obstupéscunt? Vivo ego, dicit Dóminus Deus, si erit ultra vobis parábola hæc in provérbium in Israël. Ecce omnes ánimæ, meæ sunt: ut ánima patris, ita et ánima filii, mea est: ánima, quæ peccáverit, ipsa moriétur. Et vir si fúerit iustus, et fécerit iudícium et iustítiam, in móntibus non coméderit, et óculos suos non leváverit ad idóla domus Israël: et uxórem próximi sui non violáverit, et ad muliérem menstruátam non accésserit: et hóminem non contristáverit: pignus debitóri reddiderit, per vim nihil rapúerit: panem suum esuriénti déderit, et nudum operúerit vestiménto: ad usúram non commodáverit, et ámplius non accéperit: ab iniquitáte avérterit manum suam, et iudícium verum fécerit inter virum et virum: in præcéptis meis ambuláverit, et iudícia mea custodierit, ut fáciat veritátem: hic iustus est, vita vivet, ait Dóminus omnipotens.

*Graduale Ps. 16, 8 et 2* Custódi me, Dómine, ut pupillam óculi: sub umbra alárum tuárum prótege me. *℟.* De vultu tuo iudícium meum pródeat: óculi tui vídeant æquitátem.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 15, 21–28*

In illo témpore: Egréssus Iesus céssit in partes Tyri et Sidónis. Et ecce múlier Chananæa a fínibus illis egréssa clamávit, dicens ei: Misérére mei, Dómine, fili David: filia mea male a dæmónio vexátur. Qui non respóndit ei verbum. Et accédentes discípuli eius rogábant eum, dicétes: Dimitte eam; quia clamat post nos. Ipse autem respóndens, ait: Non sum missus nisi ad oves,

## Thursday after first Sunday in Lent

quæ perierunt domus Israël. At illa venit, et adoravit eum, dicens: Dómine, ádiuva me. Qui respóndens, ait: Non est bonum súmere panem filiórurum, et mittere cánibus. At illa dixit: Etiam, Dómine: nam et catélli edunt de micis, quæ cadunt de mensa dominórum suórum. Tunc respóndens Iesus, ait illi: O múlier, magna est fides tua: fiat tibi sicut vis. Et sanáta est fília eius ex illa hora.

Immíttet Angelus Dómini in circúitu tíméntium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

Sacrificia, Dómine, quæsumus, propénsius ista nos salvent, quæ medicinalibus sunt institúta ieiúniis. Per Dóminum.

*Præfatio de Quadragesima.*

Panis, quem ego dédero, caro mea est pro sæculi vita.

Tuórum nos, Dómine, largitáte donórum, et temporálibus attólle præsídiis, et rénova sempitérnis. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo. Da, quæsumus, Dómine, pópulis cristiánis: et, quæ profiténtur, agnóscere, et cæléste munus diligere, quod frequéntant. Per Dóminum.

mission is only to the lost sheep of the house of Israel,” he replied. Then she came forward and did him homage, pleading, “Help me, Lord!” But he answered, “It is not right to take the children’s food and throw it to dogs.” “Please, Lord,” she insisted, “after all, dogs do eat the crumbs that drop from their masters’ table.” Then Jesus said to her in reply, “Woman you have great faith! What you desire shall be granted.” That very moment her daughter got better.

### Offertory Antiphon

*Ps. 33, 8–9*

The angel of the Lord encamps around those who fear him, and delivers them. Taste and see how good the Lord is.

### Prayer over the Gifts

O Lord, may we be brought even closer to our salvation through this sacrifice \* by uniting our lenten fast with it. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*John 6, 52*

The bread that I will give is my flesh for the life of the world.

### Prayer after Communion

O Lord, support us in this life with your grace \* and bring us to a new life in the world to come. Through Jesus Christ.

### Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, grant all your Christians an understanding of the faith they profess,\* and a deep love of the heavenly sacrament they receive. Through Jesus Christ.

## Ember Friday of Lent

### EMBER FRIDAY OF LENT

Entrance Antiphon  
*Ps. 24, 17 and 18*

Bring me out of distress, O Lord; put an end to my affliction and my suffering, and take away all my sins. *Ps. ibid., 1-2* To you, O Lord, I lift up my soul. In you, O my God, I trust; let me not be put to shame. *V.* Glory be to the Father. Bring.

#### Prayer

O Lord, be merciful toward your people.\* Comfort them with your loving help, as you have kept them loyal to you. Through Jesus Christ.

A Reading from the Prophet Ezechiel  
*Ezech. 18, 20-28*

Thus says the Lord God: Only the one who sins shall die. The son shall not be charged with the guilt of his father, nor shall the father be charged with the guilt of his son. The virtuous man's virtue shall be his own, as the wicked man's wickedness shall be his.

But if the wicked man turns away from all the sins he committed, if he keeps all my statutes, and does what is right and just, he shall surely live, he shall not die. None of the crimes he committed shall be remembered against him; he shall live because of the virtue he has practiced. Do I indeed derive any pleasure from the death of the wicked? says the Lord God. Do I not rather rejoice when he turns from his evil way that he may live?

And if the virtuous man turns from the path of virtue to do evil, the same kind of abominable things that the wicked man does, can he do this and still live? None of his virtuous deeds shall be remembered, because he has broken faith and committed sin; because of this, he shall die. You say, "The Lord's way is not fair!" Hear now, house of Israel: Is it my way that is unfair, or rather, are not your ways unfair? When

#### *II classis*

Statio ad Ss. duodecim Apostolos

De necessitatibus meis éripe me, Dómine: vide humilitátem meam et labórem meum, et dimítte ómnia peccáta mea. *Ps. ibid., 1-2* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam. *V.* Glória Patri. De necessitatibus.

Esto, Dómine, propítius plebi tuæ: et, quam tibi facis esse devótam, benígno réfove miserátus auxílio. Per Dóminum.

Léctio Ezechiélis Prophéta  
*Ezech. 18, 20-28*

Hæc dicit Dóminus Deus: Anima, quæ peccáverit, ipsa moriétur: filius non portábit iniquitátem patris, et pater non portábit iniquitátem filii: iustítia iusti super eum erit, et impietas ímpii erit super eum. Si autem ímpius égerit pæniténtiam ab ómnibus peccátis suis, quæ operátus est, et custodierit ómnia præcépta mea, et fécerit iudícium et iustítiam: vita vivet, et non moriétur. Omnium iniquitátum eius, quas operátus est, non recordábor: in iustítia sua, quam operátus est, vivet. Numquid voluntátis meæ est mors ímpii, dicit Dóminus Deus, et non ut convertátur a viis suis, et vivat? Si autem avérterit se iustus a iustítia sua, et fécerit iniquitátem secúndum omnes abominatiónes, quas operári solet ímpius, numquid vivet? omnes iustítie eius, quas fécerat, non recordábuntur: in prævaricatióne, qua prævaricátus est, et in peccáto suo, quod peccávit, in ípsis moriétur. Et dixístis: Non est æqua via Dómini. Audíte ergo, domus Israël: Numquid via mea non est æqua, et non magis viæ vestræ pravæ sunt? Cum enim avérterit se iustus a iustítia sua, et fécerit iniquitátem, moriétur in eis: in iniustítia, quam operátus est, moriétur. Et cum avérterit se ímpius

## Ember Friday of Lent

ab impietate sua, quam operatus est, et fecerit iudicium et iustitiam: ipse animam suam vivificabit. Considerans enim, et avertens se ab omnibus iniquitatibus suis, quas operatus est, vita vivet, et non morietur, ait Dominus omnipotens.

*Graduale Ps. 85, 2 et 6* Salvum fac servum tuum, Deus meus, sperantem in te. *℣.* Auribus percipe, Domine, orationem meam.

*Tractus Ps. 102, 10* Domine, non secundum peccata nostra, quae fecimus nos: neque secundum iniquitates nostras retribuas nobis. *℣. Ps. 78, 8-9* Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae, quia pauperes facti sumus nimis. *℣.* Adiuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

✠ Sequentia sancti Evangelii  
secundum Ioannem  
*Ioann. 5, 1-15*

In illo tempore: Erat dies festus Iudaeorum, et ascendit Iesus Ierosolymam. Est autem Ierosolymis Probatica piscina, quae cognominatur hebraice Bethsaida, quinque porticus habens. In his iacebat multitudo magna languentium, caecorum, claudorum, aridorum expectantium aquae motum. Angelus autem Domini descendebat secundum tempus in piscinam, et movebatur aqua. Et qui prior descendisset in piscinam post motionem aquae, sanus fiebat a quacumque detinebatur infirmitate. Erat autem quidam homo ibi, triginta et octo annos habens in infirmitate sua. Hunc cum vidisset Iesus iacentem, et cognovisset quia iam multum tempus haberet, dicit ei: Vis sanus fieri? Respondit ei languidus: Do-

a virtuous man turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die. But if a wicked man, turning from the wickedness he has committed, does what is right and just, he shall preserve his life; since he has turned away from all the sins which he committed, he shall surely live, he shall not die, says the Lord Almighty.

*Gradual Ps. 85, 2 and 6* Save your servant, O my God, who trusts in you. *℣.* Harken, O Lord, to my prayer.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8-9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel  
according to John  
*John 5, 1-15*

At that time, on the occasion of a Jewish feast, Jesus went up to Jerusalem. Now in Jerusalem, by the Sheep Pool, there is a place with the Hebrew name Bethesda. Its five porticoes were crowded with sick people lying there, blind, lame and disabled. One man was there who had been sick thirty-eight years. Jesus knew that he had been sick a long time; so when he saw him lying there, he said to him, "Do you want to be healed?" "Sir," the sick man answered, "I haven't anybody to plunge me into the pool once the water is stirred up. By the time I get there, somebody else has gone in ahead of me." Jesus said to him, "Stand up, pick up your mat, and walk." Immediately the man was healed; so he

## Ember Friday of Lent

picked up his mat and began to walk. Now that day was a Sabbath; therefore the Jews kept telling the man who had been cured, "It's the Sabbath, and you are not allowed to carry that mat." He replied, "It was the man who healed me who told me, 'Pick up your mat and walk.'" "This person who told you to pick it up and walk," they asked, "who was he?" But the man who had been restored to health had no idea who it was, for, thanks to the crowd in that place, Jesus had slipped away. Later on Jesus found him in the Temple precincts and said to him, "Remember now, you have been healed. No more sinning, for fear that something worse happen to you." The man went off and informed the Jews that Jesus was the one who had healed him.

### Offertory Antiphon

*Ps. 102, 2 and 5*

Bless the Lord, O my soul, and forget not all his benefits; and your youth shall be renewed like the eagle's.

### Prayer over the Gifts

O Lord, accept our offering as a mark of our worship,\* and in your mercy sanctify the gifts we bring you. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*Ps. 6, 11*

All my enemies shall be put to shame in utter terror; they shall fall back in sudden shame.

### Prayer after Communion

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

mine, hómínem non hábeo, ut cum turbáta fúerit aqua, mittat me in piscínám: dum vénio enim ego, álius ante me descéndit. Dicit ei Iesus: Surge, tolle grabátum tuum, et ámbula. Et statim sanus factus est homo ille: et sústulit grabátum suum, et ambulábat. Erat autem sábbatum in die illo. Dicébant ergo Iudáei illi qui sanátus fúerat: Sáb-batum est, non licet tibi tóllere grabátum tuum. Respóndit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabátum tuum, et ámbula. Interrogavérunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabátum tuum et ámbula? Is autem, qui sanus fúerat efféctus, nesciébat quis esset. Iesus enim declinávit a turba constitúta in loco. Póstea invénit eum Iesus in templo, et dixit illi: Ecce sanus factus es: iam noli peccáre, ne detérius tibi áliquid contíngat. Abiit ille homo, et nuntiávit Iudáeis, quia Iesus esset, qui fecit eum sanum.

Bénedic ánima mea Dómino, et noli oblivísci omnes retributiónes eius: et renovábitur, sicut áquila, iuvéntus tua.

Súscipe, quáesumus, Dómine, múnera nostris obláta servítiis: et tua propítius dona sanctífica. Per Dóminum.

*Prefatio de Quadragesima.*

Erubéscant et conturbéntur omnes inimíci mei: avertántur retrórsum, et erubéscant valde velóciter.

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

## Ember Saturday of Lent

### Prayer over the People

Orémus.  
Humiliáte cápita vestra Deo. Exáudi  
nos, miséricors Deus: et méntibus  
nostris grátiaē tuæ lumen osténde.  
Per Dóminum.

Let us pray.  
Bow down your heads to the Lord.  
O God of mercy, hear us and enlighten our  
minds with your grace. Through Jesus  
Christ.

#### *II classis*

Statio ad S. Petrum

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

*In sabbato Quatuor Temporum Missa,  
in qua Ordines conferuntur, dicenda est de  
sabbato, etiam festo I vel II classis oc-  
currente, et in ea additur oratio ritualis  
“In collatione Ordinum” sub unica con-  
clusionione cum oratione quæ sequitur Dó-  
minus vobíscum, et omittuntur omnes  
commemoraciones, nisi sint privilegiatæ.*

Intret orátio mea in conspéctu tuo:  
inclína aurem tuam ad precem meam,  
Dómine. *Ps. ibid., 2* Dómine Deus  
salútis meæ: in die clamávi, et nocte  
coram te. *Ps. Glória Patri.* Intret.

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

Pópulum tuum, quæsumus, Dómine,  
propítius réspice: atque ab eo flagélla  
tuæ iracúndiæ cleménter avérte. Per  
Dóminum.

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

Léctio libri Deuteronomíi  
*Deut. 26, 12–19*

In diébus illis: Locútus est Móyses  
ad pópulum, dicens: Quando  
compléveris décimam cunctárum

## EMBER SATURDAY OF LENT

### LONG FORM OF MASS

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

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

### Entrance Antiphon

*Ps. 87, 3*

Let my prayer come before you; incline  
your ear to my call for help, O Lord. *Ps.  
ibid., 2* O Lord, the God of my salvation,  
by day I cry out, at night I clamor in your  
presence. *Ps. Glory be to the Father.* Let.

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

### Prayer

Look with mercy upon your people, O  
Lord, and in your pity spare them from the  
punishment they deserve. Through Jesus  
Christ.

*The preceding prayer, without Let us kneel, is used to com-  
memorate the Ember Saturday of Lent.*

A Reading from the Book of  
Deuteronomy  
*Deut. 26, 12–19*

In those days Moses said to the people:  
“When you have finished setting aside all  
the tithes of your produce, you shall declare

## Ember Saturday of Lent

before the Lord, your God, 'I have purged my house of the sacred portion and I have given it to the Levite, the alien, the orphan and the widow, just as you have commanded me. In this I have not broken or forgotten any of your commandments. I have hearkened to the voice of the Lord, my God, doing just as you have commanded me. Look down, then, from heaven, your holy abode, and bless your people Israel and the soil you have given us in the land flowing with milk and honey which you promised on oath to our fathers.'

"This day the Lord, your God, commands you to observe these statutes and decrees. Be careful, then, to observe them with all your heart and with all your soul. Today you are making this agreement with the Lord: he is to be your God and you are to walk in his ways and observe his statutes, commandments and decrees, and to hearken to his voice. And today the Lord is making this agreement with you: you are to be a people peculiarly his own, as he promised you; and provided you keep all his commandments, he will then raise you high in praise and renown and glory above all other nations he has made, and you will be a people sacred to the Lord, your God, as he promised."

*Gradual Ps. 78, 9 and 10* Pardon our sins, O Lord; why should the nations say, "Where is their God?" *℣.* Help us, O God, our savior; because of the glory of your name, O Lord, deliver us.

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

### Prayer

Look with kindness upon us, O God our protector. Remove the burden of sin that oppresses us, so that we may serve you with untroubled minds. Through Jesus Christ.

frugum tuarum, loqueris in conspectu Domini Dei tui: Abstuli quod sanctificatum est de domo mea, et dedi illud levitae, et advena, et pupillo, ac viduae, sicut iussisti mihi: non praeterivi mandata tua, nec sum oblitus imperii tui. Obedivi voci Domini Dei mei, et feci omnia sicut praecipisti mihi. Respice de sanctuario tuo, et de excelsis caelorum habitaculo, et benedic populo tuo Israel, et terrae, quam dedisti nobis, sicut iurasti patribus nostris, terrae lacte et melle mananti. Hodie Dominus Deus tuus praecipit tibi, ut facias mandata haec atque iudicia: et custodias, et impleas ex toto corde tuo, et ex tota anima tua. Dominum elegisti hodie, ut sit tibi Deus, et ambules in viis eius, et custodias caeremonias illius, et mandata atque iudicia, et obedias eius imperio. Et Dominus elegit te hodie, ut sis ei populus peculiaris, sicut locutus est tibi, et custodias omnia praecipita illius, et faciat te excelsiorem cunctis gentibus, quas creavit in laudem, et nomen, et gloriam suam: ut sis populus sanctus Domini Dei tui, sicut locutus est.

*Graduale Ps. 78, 9 et 10* Propitius esto, Domine, peccatis nostris: ne quando dicant gentes: Ubi est Deus eorum? *℣.* Adiuva nos, Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos.

*Orémus.* Flectámus gēnuā. Leváte.

Protector noster, aspice, Deus: ut, qui malorum nostrorum pondere premimur, percipita misericordia, libera tibi mente famulemur. Per Dominum.

## Ember Saturday of Lent

Lectio libri Deuteronomii  
*Deut. 11, 22–25*

In diébus illis: Dixit Móyses filiis Israël: Si custodiéritis mandáta, quæ ego præcípío vobis, et fecéritis ea, ut diligátis Dóminum Deum vestrum, et ambulétis in ómnibus viis eius, adhæréntes ei, dispérdet Dóminus omnes gentes istas ante fáciem vestram, et possidébitis eas, quæ maióres et fortióres vobis sunt. Omnis locus quem calcáverit pes vester, vester erit. A desérto, et a Líbano, a flúmine magno Euphráte usque ad mare Occidentále erunt términi vestri. Nullus stabit contra vos: terrórem vestrum et formídinem dabit Dóminus Deus vester super omnem terram, quam calcatúri estis, sicut locútus est vobis Dóminus Deus vester.

*Graduale Ps. 83, 10 et 9* Protéctor noster, áspice, Deus, et réspice super servos tuos. *Ÿ.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Orémus. Flectámus génuá. Leváte.

Adésto, quæsumus, Dómine, supplicatióibus nostris: ut esse, te largiénte, mereámur et inter próspera húmiles, et inter advérsa secúri. Per Dóminum.

Lectio libri Machabæórum  
*2 Mach. 1, 23–26 et 27*

In diébus illis: Oratióem faciébant omnes sacerdótes, dum consummarétur sacrificium, Iónatha inchoánte, céteris autem respondéntibus. Et Nehemíæ erat orátio hunc habens modum: Dómine, Deus ómnium creátor, terríbilis et fortis, iustus et miséricors, qui solus es bonus rex, solus præstans, solus iustus, et omnípotens, et ætérnus, qui

A Reading from the Book of  
Deuteronomy  
*Deut. 11, 22–25*

In those days Moses said to the Israelites: “If you are careful to observe all these commandments I enjoin on you. loving the Lord, your God, and following his ways exactly, and holding fast to him, the Lord will drive all these nations out of your way, and you will dispossess nations greater and mightier than yourselves. Every place where you set foot shall be yours: from the desert and from Lebanon, from the Euphrates River to the Western Sea, shall be your territory. None shall stand up against you; the Lord, your God, will spread the fear and dread of you through any land where you set foot, as he promised you, the Lord your God.

*Gradual Ps. 83, 10 and 9* Behold, O God, our protector, and look upon your servants. *Ÿ.* O Lord God of hosts, hear the prayer of your servants.

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

### Prayer

O Lord, hear our pleas and grant that we may be humble in prosperity and untroubled in misfortune. Through Jesus Christ.

A Reading from the Book of  
Machabees  
*2 Mach. 1, 23–27*

In those days while the sacrifice was being consumed the priests recited a prayer, the priests and all present, Jonathan leading and the rest responding along with Nehemia. The prayer was as follows: “Lord God, creator of all things, terrible and strong, just and merciful, you alone are King and Benefactor, you alone are gracious, you

## Ember Saturday of Lent

alone are just, almighty and eternal, you who save Israel from all evil, you who chose our fathers and sanctified them. Accept this sacrifice on behalf of all your people Israel, guard and sanctify your heritage and let the gentiles know that you are our God.”

*Gradual Ps. 89, 13 and 1* Return, O Lord! How long? Have pity on your servants! *Ps.* O Lord, you have been our refuge through all generations.

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

### Prayer

O Lord, in your kindness hear the prayers of your people.\* We are being justly punished for our sins, but be merciful and free us for the glory of your name. Through Jesus Christ.

### A Reading from the Book of Sirach *Eccli. 36, 1-10*

Come to our aid, O God of the universe,  
look upon us and show us the light of  
your mercies;

And put all those nations in dread of you  
who have not sought you,  
That they may know that there is no God  
but you  
and may declare your mighty works.

Raise your hand against the heathen,  
that they may realize your power.  
As you have used us to show them your  
holiness,  
so now use them to show us your glory.  
Thus they will know, as we know,  
that there is no God but you.

Give new signs and work new wonders;  
show forth the splendor of your right  
hand and arm;

liberas Israëli de omni malo, qui fecisti patres electos, et sanctificasti eos: accipe sacrificium pro universo populo tuo Israëli, et custodi partem tuam, et sanctifica: ut sciant gentes, quia tu es Deus noster.

*Graduale Ps. 89, 13 et 1* Convertere, Domine, aliquantulum, et deprecare super servos tuos. *Ps.* Domine, refugium factus es nobis, a generatione et progénie.

Orémus. Flectámus genua. Leváte.

Preces populi tui, quæsumus, Domine, cleménter exáudi: ut, qui iuste pro peccátiis nostris affligimur, pro tui nóminis glória misericórditer liberémur. Per Dóminum.

### Lectio libri Sapientiae *Eccli. 36, 1-10*

Miserere nostri, Deus ómnium, et respice nos, et ostende nobis lucem miseratiónum tuárum: et immitte timórem tuum super gentes, quæ non exquisierunt te, ut cognoscant, quia non est Deus nisi tu, et enárrent magnalia tua. Alleva manum tuam super gentes aliénas, ut videant poténtiam tuam. Sicut enim in conspéctu eórum sanctificatus es in nobis, sic in conspéctu nostro magnificaberis in eis, ut cognoscant te, sicut et nos cognóvimus, quóniam non est Deus præter te, Domine. Innova signa, et immuta mirabilia. Glorifica manum, et bráccium dextrum. Excita furórem, et effúnde iram. Tolle adversárium, et afflige inimicum. Festina tempus, et meménto finis, ut enárrent mirabilia tua, Domine, Deus noster.

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Rouse your anger, pour out wrath,  
humble the enemy, scatter the foe.  
Hasten the day, bring on the time,  
that they may declare your wonderful  
works, O Lord, our God.

*Graduale Ps. 140, 2* Dirigátur orátio  
mea sicut incénsum in conspéctu tuo,  
Dómine. *℣.* Elevátio mánuum meá-  
rum sacrificium vespertínium.

Orémus. Flectámus génuá. Leváte.

Actiões nostras, quæsumus, Dó-  
mine, aspirándo præveni, et adiu-  
vándó proséquere: ut cuncta nostra  
orátio et operátio a te semper  
incípiat, et per te cœpta finiátur. Per  
Dóminum.

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

In diébus illis: Angelus Dómini de-  
scéndit cum Azaría, et sóciis eius  
in fornácem: et excússit flammam  
ignis de fornáce, et fecit médium  
fornácis quasi ventum roris flan-  
tem. Flamma autem effundebátur  
super fornácem cúbitis quadragínta  
novem: et erúpit, et incéndit quos  
réperit iuxta fornácem de Chaldæis  
minístris regis, qui eam incendébant.  
Et non tétigit eos omníno ignis,  
neque contristávit, nec quidquam  
moléstiaé íntulit. Tunc hí tres quasi ex  
uno ore laudábant, et glorificábant,  
et benedicébant Deum in fornáce,  
dicéntes:

*Hic non respondetur Deo grátias.*

*Hymnus*  
*Dan. ibid. 52-56*

Benedíctus es, Dómine Deus pa-  
trum nostrórum. Et laudábilis, et  
gloriósus in sœcula.

*Gradual Ps. 140, 2* Let my prayer come  
like incense before you, O Lord. *℣.* The  
lifting up of my hands, like the evening  
sacrifice.

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

### Prayer

O Lord, let our actions be promoted by  
your inspiration and accompanied by your  
help, so that every prayer and work of ours  
may begin from you, and through you be  
completed. Through Jesus Christ.

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

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

Thanks be to God *is not said.*

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

“Blessed are you, O Lord, the God of our  
fathers,  
praiseworthy and glorious forever;

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And blessed is your holy and glorious name,  
praiseworthy and glorious forever.  
Blessed are you in the holy temple of your  
glory,  
praiseworthy and glorious forever.  
Blessed are you on the holy throne of your  
kingdom,  
praiseworthy and glorious forever.  
Blessed are you for your sceptre of divinity,  
praiseworthy and glorious forever.  
Blessed are you who look into the depths  
from your throne upon the cherubim,  
praiseworthy and glorious forever.  
Blessed are you who walk on the wings of  
the wind  
and on the waves of the sea,  
praiseworthy and glorious forever.  
Let all your angels and saints bless you and  
praise you and glorify you forever.  
Let the heavens, the earth, the sea and all  
the things  
that are in them bless you  
and praise you and glorify you forever.  
Glory be to the Father, and to the Son and  
to the Holy Spirit,  
praiseworthy and glorious forever.  
As it was in the beginning, is now and ever  
shall be:  
world without end. Amen,  
praiseworthy and glorious forever!  
Blessed are you, O Lord, the God of our  
fathers  
praiseworthy and glorious forever.”

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

### Prayer

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

*Other prayers which may occur are added.*

Et benedictum nomen glóriæ tuæ,  
quod est sanctum. Et laudábile, et  
gloriósum in sæcula.

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

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

Benedíctus es super sceptrum  
divinitátis tuæ. Et laudábilis, et  
gloriósus in sæcula.

Benedíctus es qui sedes super  
Chérubim, íntuens abýssos. Et lau-  
dábilis, et gloriósus in sæcula.

Benedíctus es qui ámbulas super  
pennas ventórum et super undas  
maris. Et laudábilis, et gloriósus in  
sæcula.

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

Benedícant te cæli, terra, mare,  
et ómnia quæ in eis sunt. Et laudent  
te, et gloríficent in sæcula.

Glória Patri, et Fílio, et Spirítui  
Sancto. Et laudábili, et glorióso in  
sæcula.

Sicut erat in princípío, et nunc,  
et semper: et in sæcula sæculórum.  
Amen. Et laudábili, et glorióso in  
sæcula.

Benedíctus es, Dómine Deus pa-  
trum nostrórum. Et laudábilis, et  
gloriósus in sæcula.

*Hic dicitur V̄. Dóminus vobíscum, sine  
Flectámus génuá.*

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

*Et dicuntur aliæ orationes forte occur-  
rentes.*

## Ember Saturday of Lent

Léctio Epistolæ beáti Pauli  
Apóstoli ad Thessalonicénes  
*1 Thess. 5, 14–23*

Fratres: Rogámus vos, corrípíte inquíetos, consolámini pusillánimes, suscípíte infirmos, patiéntes estóte ad omnes. Vidéte ne quis malum pro malo alicui reddat: sed semper quod bonum est sectámini in ívicem, et in omnes. Semper gaudéte. Sine intermissióne oráte. In ómnibus grátias ágite: hæc est enim volúntas Dei in Christo Iesu in ómnibus vobis. Spíritum nolíte exstínguere. Prophe-tías nolíte spérnere. Omnia autem probáte: quod bonum est tenéte. Ab omni spécie mala abstinéte vos. Ipse autem Deus pacis sanctíficet vos per ómnia: ut ínteger spíritus vester, et ánima, et corpus sine queréla, in advéntu Dómini nostri Iesu Christi servétur.

*Tractus Ps. 116, 1–2* Laudáte Dó-minum, omnes gentes: et collaudáte eum, omnes pópuli. *℟.* Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

✠ Sequéntia sancti Evangélli  
secúndum Matthæum  
*Matth. 17, 1–9*

In illo témpore: Assúmpsit Iesus Petrum et Iacóbum, et Ioánnem fratrem eius, et duxit illos in mon-tem excélsu seórsum: et trans-figurátus est ante eos. Et resplén-duit fácies eius sicut sol: vesti-ménta autem eius facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Iesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria taber-nácula, tibi unum, Móysi unum, et Elíæ unum. Adhuc eo loquénte, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácuti: ipsum audíte. Et

A Reading from the Epistle of blessed  
Paul the Apostle to the Thessalonians  
*1 Thess. 5, 14–23*

Brethren: We exhort you, admonish those who are out of line, cheer up the faint of heart, support the weak, have patience towards all. See that no one returns evil to anyone, but always seek good for one another and for all men.

Rejoice always, pray without ceasing, re-turn thanks in every case, for such is God's will for you in Christ Jesus.

Do not stifle the Spirit: do not despise prophecies, but test all things, keeping what is good. Keep away from every ap-pearance of evil.

May the God of peace himself make you complete in holiness, and may you be preserved whole and entire, spirit, sense, and body, irreproachable at the coming of our Lord Jesus Christ.

*Tract Ps. 116, 1–2* Praise the Lord, all you nations; glorify him, all you peoples! *℟.* For steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 17, 1–9*

At that time Jesus took, Peter, James, and his brother John and led them up a high mountain by themselves. Then he was transfigured before their eyes: his face became as dazzling as the sun, his clothes as radiant as light. And suddenly Moses and Elia appeared to them, conversing with him. Then Peter spoke up and said to Jesus, "Lord, it is good that we are here. With your permission, I will set up three tents here: one for you, one for Moses, and one for Elia." He was still speaking when suddenly a bright cloud overshadowed them. And now a voice came out of the cloud, "This is my beloved Son, in whom I

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take delight. Listen to him.” When they heard this, the disciples fell face to the ground and were filled with fear. But Jesus came to them, and laying his hand upon them said, “Get up and don’t be afraid.” When they looked up, they saw only Jesus, no one else. As they were coming down the mountain, Jesus gave them this command, “Don’t tell anyone of the vision until the Son of Man is raised from the dead.”

audiéntes discípoli, cecidérunt in fáciem suam, et timuérunt valde. Et accessit Iesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, némínem vidérunt, nisi solum Iesum. Et descendéntibus illis de monte, præcépít eis Iesus, dicens: Némíni dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat.

### Offertory Antiphon

*Ps. 87, 2-3*

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord.

Dómine, Deus salútis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

### Prayer over the Gifts

O Lord, sanctify our fasting by these offerings,\* so that our acts of penance may accomplish within us the effect they outwardly signify. Through Jesus Christ.

Præséntibus sacrificiis, quæsumus, Dómine, ieiúnia nostra sanctifica: ut, quod observántia nostra profitétur extrínsecus, intérius operétur. Per Dóminum.

*Preface of Lent*

*Præfatio de Quadragesima.*

### Communion Antiphon

*Ps. 7, 2*

O Lord my God, in you I take refuge; save me from all my pursuers and rescue me.

Dómine Deus meus, in te sperávi: líbera me ab ómnibus persecuéntibus me, et éripe me.

### Prayer after Communion

O almighty God, may the grace of this sacrament cure our sinfulness\* and be an everlasting remedy for our weakness. Through Jesus Christ.

Sanctificatióibus tuis, omnipotens Deus, et vítia nostra curéntur, et remédia nobis æténa provéniant. Per Dóminum.

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
O God, strengthen your people with the blessing they ask,\* so that they may always be obedient to your will and rejoice in your gifts. Through Jesus Christ.

Orémus.  
Humiliáte cápita vestra Deo.  
Fidéles tuos, Deus, benedictio desideráta confirmet: quæ eos, et a tua voluntáte numquam fáciat discrepáre, et tuis semper indúlgeat beneficiis gratulári. Per Dóminum.

## Ember Saturday of Lent

### SHORT FORM OF MASS

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

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

### Entrance Antiphon

*Ps. 87, 3*

Intret oratio mea in conspéctu tuo: inclína aurem tuam ad precem meam, Dómine. *Ps. ibid., 2* Dómine, Deus salutis meæ: in die clamávi, et nocte coram te. *℟. Glória Patri.* Intret.

Let my prayer come before you; incline your ear to my call for help, O Lord. *Ps. ibid., 2* O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. *℟. Glory be to the Father.* Let.

*Post Kýrie, eléison, dicitur: Orémus. Flectámus genua. Leváte.*

*After the Kyrie: Let us pray. Let us kneel. Let us stand.*

### Prayer

Pópulum tuum, quæsumus, Dómine, propítius réspice: atque ab eo flagélla tuæ iracúndiæ cleménter avérte. Per Dóminum.

Look with mercy upon your people, O Lord, and in your pity spare them from the punishment they deserve. Through Jesus Christ.

*Præcedens oratio sine Flectámus genua sumitur ad commemorandum sabbatum Quatuor Temporum.*

*The preceding prayer, without Let us kneel, is used to commemorate the Ember Saturday of Lent.*

### Léctio libri Deuteronomii *Deut. 26, 12–19*

### A Reading from the Book of Deuteronomy *Deut. 26, 12–19*

In diébus illis: Locútus est Móyses ad pópulum, dicens: Quando compléveris décimam cunctárum frugum tuárum, loquéris in conspéctu Dómini Dei tui: Abstuli quod sanctificátum est de domo mea, et dedi illud levítæ, et ádvenæ, et pupílló, ac víduæ, sicut iussísti mihi: non præterívi mandáta tua, nec sum oblítus impérii tui. Obedívi voci Dómini Dei mei, et feci ómnia sicut præcepísti mihi. Réspice de sanctuário tuo, et de excélsó cælórum habitáculo, et bénedic pópulo tuo Israél, et terræ, quam dedísti nobis, sicut iurásti pátribus nostris, terræ lacte et melle manánti. Hódie Dóminus Deus tuus præcepit tibi, ut fácias mandáta hæc atque iudícia: et custódias, et ímpleas ex toto corde tuo, et ex tota ánima tua. Dóminum elegísti hódie, ut sit tibi Deus, et ámbules in viis eius, et cu-

In those days Moses said to the people: “When you have finished setting aside all the tithes of your produce, you shall declare before the Lord, your God, ‘I have purged my house of the sacred portion and I have given it to the Levite, the alien, the orphan and the widow, just as you have commanded me. In this I have not broken or forgotten any of your commandments. I have hearkened to the voice of the Lord, my God, doing just as you have commanded me. Look down, then, from heaven, your holy abode, and bless your people Israel and the soil you have given us in the land flowing with milk and honey which you promised on oath to our fathers.’”

“This day the Lord, your God, commands you to observe these statutes and decrees. Be careful, then, to observe them with all

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your heart and with all your soul. Today you are making this agreement with the Lord: he is to be your God and you are to walk in his ways and observe his statutes, commandments and decrees, and to hearken to his voice. And today the Lord is making this agreement with you: you are to be a people peculiarly his own, as he promised you; and provided you keep all his commandments, he will then raise you high in praise and renown and glory above all other nations he has made, and you will be a people sacred to the Lord, your God, as he promised.”

*Gradual Ps. 78, 9 and 10* Pardon our sins, O Lord; why should the nations say, “Where is their God?” *℣.* Help us, O God, our savior; because of the glory of your name, O Lord, deliver us.

*After the first reading and gradual, The Lord be with you is said, without Let us kneel.*

### Prayer

Look with kindness upon us, O God, our protector.\* Remove the burden of sin that oppresses us, so that we may serve you with untroubled minds. Through Jesus Christ.

*Other prayers which may occur are added.*

### A Reading from the Epistle of blessed Paul the Apostle to the Thessalonians *1 Thess. 5, 14–23*

Brethren: We exhort you, admonish those who are out of line, cheer up the faint of heart, support the weak, have patience towards all. See that no one returns evil to anyone, but always seek good for one another and for all men.

Rejoice always, pray without ceasing, return thanks in every case, for such is God’s will for you in Christ Jesus.

stódiās cæremónias illius, et mandáta atque iudícia, et obédias eius império. Et Dóminus elégit te hódie, ut sis ei pópulus peculiáris, sicut locúsus est tibi, et custódiās ómnia præcépta illius, et fáciat te excelsiorem cunctis géntibus, quas creávit in laudem, et nomen, et glóriam suam: ut sis pópulus sanctus Dómini Dei tui, sicut locúsus est.

*Graduale Ps. 78, 9 et 10* Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *℣.* Adiuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos.

*Hic dicitur ℣. Dóminus vobiscum, sine Flectámus génuá.*

Protéctor noster, áspice, Deus: ut, qui malórum nostrórum póndere préminur, percépta misericórdia, líbera tibi mente famulémur. Per Dóminum nostrum.

*Et dicuntur aliæ orationes forte occurrentes.*

### Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses *1 Thess. 5, 14–23*

Fratres: Rogámus vos, corrípíte inquietos, consolámini pusillánimes, suscipíte infirmos, patiéntes estóte ad omnes. Vidéte ne quis malum pro malo alicui reddat: sed semper quod bonum est sectámini in ínvicem, et in omnes. Semper gaudéte. Sine intermissione oráte. In ómnibus grátias ágite: hæc est enim volúntas Dei in Christo Iesu in ómnibus vobis. Spíritum nolíte exstinguere. Prophetías

## Ember Saturday of Lent

nolíte spérnere. Omnia autem probáte: quod bonum est tenéte. Ab omni spécie mala abstinéte vos. Ipse autem Deus pacis sanctíficet vos per ómnia: ut ínteger spíritus vester, et ánima, et corpus sine queréla, in advéntu Dómini nostri Iesu Christi servétur.

*Tractus Ps. 116, 1-2* Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *℣.* Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in aetérnum.

✠ Sequéntia sancti Evangélii  
secúndum Mattháum  
*Matth. 17, 1-9*

In illo témpore: Assúpsit Iesus Petrum et Iacóbum, et Ioánnem fratrem eius, et duxit illos in montem excélsu seórsum: et transfigurátus est ante eos. Et respléndit fácies eius sicut sol: vestiménta autem eius facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Iesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Elíæ unum. Adhuc eo loquente, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácuti: ipsum audíte. Et audiéntes discipuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Iesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, némíne vidérunt, nisi solum Iesum. Et descendéntibus illis de monte, præcépit eis Iesus, dicens: Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat.

Do not stifle the Spirit: do not despise prophecies, but test all things, keeping what is good. Keep away from every appearance of evil.

May the God of peace himself make you complete in holiness, and may you be preserved whole and entire, spirit, sense, and body, irreproachable at the coming of our Lord Jesus Christ.

*Tract Ps. 116, 1-2* Praise the Lord, all you nations; glorify him, all you peoples! *℣.* For steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

✠ A Reading  
from the holy Gospel  
according to Matthew  
*Matth. 17, 1-9*

At that time Jesus took Peter, James, and his brother John and led them up a high mountain by themselves. Then he was transfigured before their eyes: his face became as dazzling as the sun, his clothes as radiant as light. And suddenly Moses and Elia appeared to them, conversing with him. Then Peter spoke up and said to Jesus, "Lord, it is good that we are here. With your permission, I will set up three tents here: one for you, one for Moses, and one for Elia." He was still speaking when suddenly a bright cloud overshadowed them. And now a voice came out of the cloud, "This is my beloved Son, in whom I take delight. Listen to him." When they heard this, the disciples fell face to the ground and were filled with fear. But Jesus came to them, and laying his hand upon them said, "Get up and don't be afraid." When they looked up, they saw only Jesus, no one else. As they were coming down the mountain, Jesus gave them this command, "Don't tell anyone of the vision until the Son of Man is raised from the dead."

## Second Sunday in Lent

### Offertory Antiphon

*Ps. 87, 2-3*

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord.

Dómine, Deus salútis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

### Prayer over the Gifts

O Lord, sanctify our fasting by these offerings.\* so that our acts of penance may accomplish within us the effect they outwardly signify. Through Jesus Christ.

Præséntibus sacrificiis, quæsumus, Dómine, ieiúnia nostra sanctífica: ut, quod observántia nostra profitétur extrínsecus, intérius operétur. Per Dóminum.

*Preface of Lent*

*Præfatio de Quadragesima.*

### Communion Antiphon

*Ps. 7, 2*

O Lord my God, in you I take refuge; save me from all my pursuers and rescue me.

Dómine Deus meus, in te sperávi: líbera me ab ómnibus persequéntibus me, et éripe me.

### Prayer after Communion

O almighty God, may the grace of this sacrament cure our sinfulness\* and be an everlasting remedy for our weakness. Through Jesus Christ.

Sanctificatióibus tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis ætérna provéniant. Per Dóminum.

### Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O God, strengthen your people with the blessing they ask,\* so that they may always be obedient to your will and rejoice in your gifts. Through Jesus Christ.

Orémus.

Humiliáte cápita vestra Deo.

Fidéles tuos, Deus, benedictio desideráta confírmes: quæ eos, et a tua voluntáte numquam fáciat discrepáre et tuis semper indúlgeat beneficiis gratulári. Per Dóminum.

## SECOND SUNDAY IN LENT

### Entrance Antiphon

*Ps. 24, 6, 3 and 22*

Remember that your compassion, O Lord, and your kindness are from of old; let not our enemies exult over us; deliver us, O God of Israel, from all our tribulations. *Ps. ibid., 1-2* To you I lift up my soul, O Lord; in you, O my God, I trust; let me not be put to shame. *V.* Glory be to the Father. Remember.

*I classis*

Statio ad S. Mariam in Domnica

Reminiscere miseratiónum tuárum, Dómine, et misericórdiæ tuæ, quæ a século sunt: ne umquam dominéntur nobis inimíci nostri: líbera nos, Deus Israëel, ex ómnibus angústiiis nostris *Ps. ibid., 1-2* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubescam. *V.* Glória Patri. Reminiscere.

## Second Sunday in Lent

### Prayer

Deus, qui cónspicis omni nos virtúte destítui: intérius exteriúsque custódi: ut ab ómnibus adversitatibus muniámur in córpore, et a pravis cogitatióibus mundémur in mente. Per Dóminum.

O God, you see that we are completely powerless of ourselves.\* Protect us from bodily and spiritual dangers, so that we may not be harmed by physical misfortunes and evil thoughts. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Thessalonicénses  
*1 Thess. 4, 1-7*

A Reading from the Epistle of blessed  
Paul the Apostle to the Thessalonians  
*1 Thess. 4, 1-7*

Fratres: Rogámus vos, et obsecrámus in Dómino Iesu: ut, quemádmódum accepístis a nobis, quómodo opórteat vos ambuláre et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim quæ præcépta déderim vobis per Dóminum Iesum. Hæc est enim volúntas Dei, sanctificátio vestra: ut abstinéatis vos a fornicatióne, ut sciat unusquisque vestrum vas suum possidére in sanctificatióne, et honóre; non in passióne desidérii, sicut et gentes, quæ ignórant Deum: et ne quis supergrediátur, neque circumvéniat in négotio fratrem suum: quóniam vindex est Dóminus de his ómnibus, sicut prædiximus vobis, et testificáti sumus. Non enim vocávit nos Deus in immundítiam, sed in sanctificatióem: in Christo Iesu Dómino nostro.

Brethren: We beg and exhort you by the Lord Jesus that, as you have learned from us how to conduct yourselves and please God, as indeed you are doing, so you make even greater progress. For you know what instructions we gave you by the Lord Jesus. This is the will of God: that you become holy, that you keep away from immorality, that everyone of you preserve in holiness and honor what is his to use, not in the passion of desire as do the Gentiles who do not know God, that he refrain from overreaching or deceiving his brother in the matter at hand; for the Lord is an avenger of all such things, even as we once told you and testified. Obviously, God has not called us to remain unclean, but to be made holy in Christ Jesus our Lord.

*Graduale Ps. 24, 17-18* Tribulatiónes cordis mei dilatátæ sunt: de necessitatibus meis éripe me, Dómine. *Ps.* Vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea.

*Gradual Ps. 24, 17-18* Relieve the troubles of my heart and bring me out of my distress, O Lord. *Ps.* Put an end to my affliction and my suffering, and take away all my sins.

*Tractus Ps. 105, 1-4* Confitémini Dómino quóniam bonus: quóniam in sæculum misericórdia eius. *Ps.* Quis loquétur poténtias Dómini: audítas fáciat omnes laudes eius? *Ps.* Beáti qui custódiunt iudícium, et fáciunt iustítiam in omni témpore. *Ps.* Meménto nostri, Dómine, in beneplácito pópuli tui: visita nos in salutári tuo.

*Tract Ps. 105, 1-4* Give thanks to the Lord, for he is good, for his kindness endures forever. *Ps.* Who can tell the mighty deeds of the Lord, or proclaim all his praises? *Ps.* Happy are they who observe what is right, who do always what is just. *Ps.* Remember us, O Lord, as you favor your people; visit us with your saving help.

## Second Sunday in Lent

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 17, 1-9*

At that time Jesus took Peter, James, and his brother John and led them up a high mountain by themselves. Then he was transfigured before their eyes: his face became as dazzling as the sun, his clothes as radiant as light. And suddenly Moses and Elia appeared to them, conversing with him. Then Peter spoke up and said to Jesus, "Lord, it is good that we are here. With your permission, I will set up three tents here: one for you, one for Moses, and one for Elia." He was still speaking when suddenly a bright cloud overshadowed them. And now a voice came out of the cloud, "This is my beloved Son, in whom I take delight. Listen to him." When they heard this, the disciples fell face to the ground, and were filled with fear. But Jesus came to them, and laying his hand upon them said, "Get up and don't be afraid." When they looked up, they saw only Jesus, no one else. As they were coming down the mountain, Jesus gave them this command, "Don't tell anyone of the vision until the Son of Man is raised from the dead."

Creed

Offertory Antiphon  
*Ps. 118, 47 and 48*

I will delight in your commands, which I love exceedingly; and I will lift up my hands to your commands, which I love.

Prayer over the Gifts

Look with favor upon these offerings, O Lord,\* that they may be an aid to our devotion and to our salvation. Through Jesus Christ.

*Preface of Lent*

✠ Sequéntia sancti Evangéllii  
secúndum Mattháeum  
*Matth. 17, 1-9*

In illo témpore: Assúmpsit Iesus Petrum, et Iacóbum, et Ioánnem fratrem eius, et duxit illos in montem excélsum seórsum: et transfigurátus est ante eos. Et resplénduit fácies eius sicut sol: vestiménta autem eius facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Iesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Eliáe unum. Adhuc eo loquente, ecce nubes lúcida obumbrávit eos. Ét ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácu: ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Iesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt, nisi solum Iesum. Et descendéntibus illis de monte, præcépit eis Iesus, dicens: Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat.

Credo

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

Sacrificiis præsentibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant, et salúti. Per Dóminum.

*Præfatio de Quadragesima.*

Monday after the second Sunday in Lent

Communion Antiphon

*Ps. 5, 2-4*

Intéllege clamórem meum: inténde voci oratiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Attend to my sighing; heed my call for help, my king and my God! To you I pray, O Lord.

Prayer after Communion

Súpplices te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánte deservíre concédas. Per Dóminum.

O almighty God, we humbly ask that those who are nourished with your sacrament\* may live a life of worthy service pleasing to you. Through Jesus Christ.

*III classis*

Statio ad S. Clementem

MONDAY AFTER THE SECOND  
SUNDAY IN LENT

Entrance Antiphon

*Ps. 25, 11-12*

Rédime me, Dómine, et miserére mei: pes enim meus stetit in via recta: in ecclésiis benedicam Dóminum. *Ps. ibid. 1* Iúdica me, Dómine, quóniam ego in innocéntia mea ingressus sum: et in Dómino sperans, non infirmábor. *℣.* Glória Patri. Rédime.

Redeem me, O Lord, and have pity on me; my foot stands on level ground; in the assemblies I will bless the Lord. *Ps. ibid., 1.* Do me justice, O Lord! for I have walked in integrity, and in the Lord I trust without wavering. *℣.* Glory be to the Father. Redeem.

Prayer

Præsta, quæsumus, omnípotens Deus: ut familia tua, quæ se, affligéndo carnem, ab aliméntis ábstinet; sectándo iustítiam, a culpa ieiúnet. Per Dóminum.

O almighty God, while your servants mortify their bodies by fasting,\* may they also follow after righteousness and avoid sin. Through Jesus Christ.

Léctio Daniélis Prophétæ

*Dan. 9, 15-19*

In diébus illis: Orávit Dániel Dóminum, dicens: Dómine, Deus noster, qui eduxísti pópulum tuum de terra Ægýpti in manu forti, et fecísti tibi nomen secúndum diem hanc: peccávimus, iniquitátem fécimus, Dómine, in omnem iustítiam tuam: avertátur, óbsecro, ira tua, et furor tuus a civitáte tua Ierúsalem et monte sancto tuo. Propter peccáta enim nostra, et iniquitátes patrum nostrórum, Ierúsalem et

A Reading from the Prophet Daniel

*Dan. 9, 15-19*

In those days Daniel prayed to the Lord: "O Lord, our God, who led your people out of the land of Egypt with a strong hand, and made a name for yourself even to this day, we have sinned, we are guilty. O Lord, in keeping with all your just deeds, let your anger and your wrath be turned away from your city Jerusalem, your holy mountain. On account of our sins and the crimes of our fathers, Jerusalem and your people have

Monday after the second Sunday in Lent

become the reproach of all our neighbors. Hear, therefore, O God, the prayer and petition of your servant; and for your own sake, O Lord, let your face shine upon your desolate sanctuary. Give ear, O my God, and listen; open your eyes and see our ruins and the city which bears your name. When we present our petition before you, we rely not on our just deeds, but on your great mercy. O Lord, hear! O Lord, pardon! O Lord, be attentive and act without delay, for your own sake, O my God, because this city and your people bear your name, O Lord our God!"

*Gradual Ps. 69, 6 and 3* You are my help and my deliverer; O Lord, hold not back! *℣.* Let my enemies be put to shame and confounded, who seek my life.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel  
according to John  
*John. 8, 21–29*

At that time Jesus said to the crowds of the Jews: "I am going away and you will look for me, but you will die in your sin. Where I am going, you cannot come." At this the Jews started to say, "Surely he is not going to kill himself, is he?—because he claims, 'Where I am going, you cannot come.'" But he went on to say, "You belong to what is below; I belong to what is above. You belong to this world—this

pópulus tuus in oppróbrium sunt ómnibus per circúitum nostrum. Nunc ergo exáudi, Deus noster, oratióem servi tui, et preces eius; et osténde fáciem tuam super sanctuárium tuum, quod desértum est, propter temetípsum. Inclína Deus meus, aurem tuam, et audi: áperi óculos tuos, et vide desolatió-nem nostram, et civitátem, super quam invocátum est nomen tuum: neque enim in iustificatióibus nostris prostérnimus preces ante fáciem tuam, sed in miseratióibus tuis multis. Exáudi, Dómine, placáre, Dómine: atténde et fac: ne moréris propter temetípsum, Deus meus: quia nomen tuum invocátum est super civitátem, et super pópu-lum tuum, Dómine, Deus noster.

*Graduale Ps. 69, 6 et 3* Adiutor meus, et liberátor meus esto: Dómine, ne tardáveris. *℣.* Confundántur, et reveréantur inimíci mei, qui quærunt ánimam meam.

*Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélli  
secúndum Ioánnem  
*Ioann. 8, 21–29*

In illo témpore: Dixit Iesus turbis Iudæórum: Ego vado, et quærétis me, et in peccáto vestro moriémini. Quo ego vado, vos non potéstis veníre. Dicébant ergo Iudái: Numquid interficiet semetípsum, quia dixit: Quo ego vado, vos non potéstis veníre? Et dicébat eis: Vos de deórsum estis, ego de supérnis sum. Vos de mundo hoc estis, ego non sum de hoc mundo. Dixi ergo vobis, quia moriémini in peccátis

## Monday after the second Sunday in Lent

vestris: si enim non credidérís quia ego sum, moriémíni in peccáto vestro. Dicébant ergo ei: Tu quis es? Dixit eis Iesus: Príncípium, qui et loquor vobis. Multa hábeo de vobis loqui, et iudicáre. Sed qui me misit, verax est: et ego quæ audívi ab eo, hæc loquor in mundo. Et non cognovérunt, quia Patrem eius dicébat Deum. Dixit ergo eis Iesus: Cum exaltavérís Fílium hóminis, tunc cognoscétis quia ego sum, et a meípso fácio nihil: sed sicut dócuit me Pater, hæc loquor: et qui me misit, mecum est, et non relíquit me solum: quia ego, quæ plácita sunt ei, fácio semper.

world to which I do not belong. That is why I told you that you would die in your sins. Unless you come to believe that I am what I am, you will surely die in your sins.” “Well then, who are you?” they asked him. Jesus said to them, “What I have been telling you from the beginning. Many are the things that I could say about you and condemn; but the only things I say in this world are what I have heard from him, the One who sent me, who is truthful.” They did not understand that he was talking to them about the Father. So Jesus continued, “When you lift up the Son of Man, then you will realize that I am what I am, and that I do nothing on my own. No, I say only those things that the Father taught me. And the One who sent me is with me. He has not left me alone since I always do what pleases him.”

### Offertory Antiphon

*Ps. 15, 7 and 8*

Benedícam Dóminum, qui tríbuit mihi intelléctum: providébam Dóminum in conspéctu meo semper: quóniam a dextris est mihi, ne commóvear.

I bless the Lord, who counsels me; I set the Lord ever before me; with him at my right hand, I shall not be moved.

### Prayer over the Gifts

Hæc hóstia, Dómine, placatiónis et laudis, tua nos protectiône dignos efficiat. Per Dóminum.

O Lord, protect us through this sacrifice\* which we offer to atone for our sins and to give glory to you. Through Jesus Christ.

*Prefatio de Quadragesima.*

*Preface of Lent*

### Communion Antiphon

*Ps. 8, 2*

Dómine, Dóminus noster, quam admirábile est nomen tuum in univérsa terra!

O Lord, our Lord, how glorious is your name over all the earth!

### Prayer after Communion

Hæc nos commúnio, Dómine, purget a crimine: et cæléstis remédii fáciat esse consórtes. Per Dominum.

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health from heaven. Through Jesus Christ.

## Tuesday after the second Sunday in Lent

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
Hear our petitions, almighty God.\* Your love has given us hope; let your unfailing mercy protect us. Through Jesus Christ.

### TUESDAY AFTER THE SECOND SUNDAY IN LENT

#### Entrance Antiphon *Ps. 26, 8 and 9*

To you my heart speaks; you my glance seeks; your presence, O Lord, I seek. Hide not your face from me. *Ps. ibid., 1* The Lord is my light and my salvation; whom should I fear? *℟.* Glory be to the Father. To you.

#### Prayer

O Lord, fulfill in us the benefits of the holy lenten fast.\* Teach us our duties and assist us with your grace to perform them. Through Jesus Christ.

#### A Reading from the Book of Kings *3 Kings 17, 8–16*

In those days the Lord said to Elia, the Thesbite, “Get up and go to Sarepta of the Sidonians and stay there; I have designated a widow there to provide for you.” He got up and went to Sarepta. When he arrived at the entrance of the city, there was a widow gathering sticks; he called out to her: “Bring me a little jar of water to drink.” She left to get it, and he called out after her: “Bring me also a bit of bread.” “As the Lord, your God, lives,” she answered, “I have nothing baked; there is only a handful of flour in my jar and a little oil in my jug. Even now I am collecting a couple of sticks, to go in and prepare something for me and my son to eat before we die.” “Do not be

Orémus.  
Humiliáte cápita vestra Deo.  
Adésto supplicatió nibus nostris, omnípotens Deus: et, quibus fidúciám sperándæ pietátis indúlges; consuétæ misericórdiæ tribue benígnus efféc-tum. Per Dóminum.

#### *III classis*

Statio ad S. Balbinam

Tibi dixit cor meum, quæsívi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me. *Ps. ibid., 1* Dóminus illuminátio mea, et salus mea: quem timébo? *℟.* Glória Patri. Tibi dixit.

Pérfice, quæsumus, Dómine, benígnus in nobis observántiæ sanctæ subsidiúm: ut, quæ te auctóre faciéndæ cognóvimus, te operánte impleámus. Per Dóminum.

#### Léctio libri Regum *3 Reg. 17, 8–16*

In diébus illis: Factus est sermo Dómini ad Elíam Thesbíten, dicens: Surge, et vade in Saréphtha Sidoniórum, et manébis ibi: præcépi enim ibi mulieri víduæ, ut pascat te. Surréxit, et ábiit in Saréphtha. Cumque venísset ad portam civitátis, appáruit ei múlier vídua cólligens ligna, et vocávit eam, dixítque ei: Da mihi páululum aquæ in vase, ut bibam. Cumque illa pérgeret, ut af-férret, clamávit post tergum eius, dicens: Affer mihi, óbsecro, et buccéllam panis in manu tua. Quæ respóndit: Vivit Dóminus Deus tuus, quia non hábeo panem, nisi quantum pugíllus cápere potest farínæ in hýdria, et páululum ólei in lé-cytha: en cólligo duo ligna, ut in-

## Tuesday after the second Sunday in Lent

grédiaŕ, et fáciám illum mihi, et filio meo, ut comedámus, et moriámur. Ad quam Elías ait: Noli timére, sed vade, et fac sicut dixisti: verúm-tamen mihi primum fac de ipsa farínula subcinerícium panem párvulum, et affer ad me: tibi autem et filio tuo fácies póstea. Hæc autem dicit Dóminus Deus Israël: Hýdria farínæ non defíciet, nec lécythus ólei minuétur, usque ad diem, in qua Dóminus datúrus est plúviam super fáciem terræ. Quæ ábiit, et fecit iuxta verbum Elíæ: et comédit ipse, et illa, et domus eius: et ex illa die hýdria farínæ non defécit, et lécythus ólei non est imminútus, iuxta verbum Dómini, quod locútus fúerat in manu Elíæ.

*Graduale Ps. 54, 23, 17, 18 et 19*  
Iacta cogitátum tuum in Dómino, et ipse te enútriet. *Ÿ.* Dum clamárem ad Dóminum, exaudivit vocem meam ab his, qui appropínquant mihi.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 23, 1-12*

In illo témpore: Locútus est Iesus ad turbas, et ad discípulos suos, dicens: Super cáthedram Móysi sedérunt scribæ et pharisæi. Omnia ergo quæcúmque dixerint vobis, serváte, et fácite: secúndum ópera vero eórum nolíte fácere: dicunt enim, et non faciunt. Alligant enim ónera grávia et importabilia, et impónunt in húmeros hóminum: dígitó autem suo nolunt ea movére. Omnia vero ópera sua faciunt, ut videántur ab homínibus: dilátant enim phylactéria sua, et magníficant fímbricas. Amant autem primos recúbitus in cenis, et primas cáthedras in synagógis, et salutatiónes in foro, et vocári ab homínibus Rabbi. Vos autem nolíte vocári Rabbi: unus est enim Magíster vester, omnes autem vos fratres estis. Et patrem nolíte vocáre vobis super terram, unus est enim Pater vester, qui in cælis est.

afraid,” Elia said to her, “Go and do as you propose. But first make me a little cake and bring it to me. Then you can prepare something for yourself and your son. For the Lord, the God of Israel, says ‘The jar of flour shall not go empty, nor the jug of oil run dry, until the day when the Lord sends rain upon the earth.’” She left and did as Elia said. She was able to eat for a year, and he and her son as well; the jar of flour did not go empty, nor the jug of oil run dry, as the Lord had foretold through Elia.

*Gradual Ps. 54, 23, 17, 18 and 19* Cast your care upon the Lord, and he will support you. *Ÿ.* When I called upon the Lord, he heard my voice and freed me from those who war against me.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 23, 1-12*

At that time Jesus told the crowds and his disciples, “The scribes and the Pharisees have succeeded Moses as teachers. Therefore perform everything, observe everything they tell you, but do not follow their example. They do not practice what they preach. They tie up bundles that are burdensome and hard to carry, and lay them on men’s shoulders, while they themselves refuse to lift a finger to move them. All their works are performed to attract people’s attention: they widen their phylacteries and wear huge tassels; they are fond of the place of honor at banquets and of the front seats in synagogues, of marks of respect in public and of being called ‘Rabbi’ by other men. Now, as for you, avoid being called ‘Rabbi’; only one among you is the master, the rest of you are fellow-pupils.

## Tuesday after the second Sunday in Lent

And do not call anyone on earth your father; only one is your father, the One in heaven. Avoid being called teachers; only one is your teacher, the Messiah. So the one who is the superior among you must be the servant of the rest. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.”

Nec vocemini magistri: quia Magister vester unus est, Christus. Qui maior est vestrum, erit minister vester. Qui autem se exaltaverit, humiliabitur: et qui se humiliaverit, exaltabitur.

### Offertory Antiphon

*Ps. 50, 3*

Have mercy on me, O Lord, in the greatness of your compassion; O Lord, wipe out my offense.

Miserere mei, Domine, secundum magnam misericordiam tuam: dele, Domine, iniquitatem meam.

### Prayer over the Gifts

O Lord, sanctify us by this sacred rite\* so that we may be cleansed from earthly sinfulness and come to our eternal reward. Through Jesus Christ.

Sanctificationem tuam nobis, Domine, his mysteriis operare placatus: quae nos et a terrenis purget vitis, et ad caelestia dona perducat Per Dominum.

*Preface of Lent*

*Præfatio de Quadragesima.*

### Communion Antiphon

*Ps. 9, 2-3*

I will declare all your wondrous deeds; I will be glad and exult in you; I will sing praise to your name, Most High.

Narrabo omnia mirabilia tua: laetabor, et exultabo in te: psallam nomini tuo, Altissime.

### Prayer after Communion

O Lord, make us ever obedient to your commandments\* so that we may be deserving of these holy gifts. Through Jesus Christ.

Ut sacris, Domine, reddamur digni muneribus: fac nos tuis, quaesumus, semper obedire mandatis. Per Dominum.

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.

Orémus.  
Humiliate capita vestra Deo.

O Lord, be moved by our prayers and heal the sickness of our souls.\* Grant us pardon for our sins and make us always joyous in your blessings. Through Jesus Christ.

Propitiare, Domine, supplicationibus nostris, et animarum nostrarum medere languoribus: ut, remissione percépta, in tua semper benedictione laetemur. Per Dominum.

Wednesday after the second Sunday in Lent

*III classis*

Statio ad S. Cæciliam

Ne derelinquas me, Dómine, Deus meus, ne discédas a me: inténde in adiutórium meum, Dómine, virtus salutis meæ. *Ps. 37, 2* Dómine, ne in furóre tuo árguas me: neque in ira tua corripas me. *Ÿ.* Glória Patri. Ne derelinquas.

Pópulum tuum, quæsumus, Dómine, propítius réspice: et quos ab escis carnálibus præcipis abstinére, a nóxiis quoque vítiis cessáre concéde. Per Dóminum.

Léctio libri Esther  
*Esth. 13, 8-11 et 15-17*

In diébus illis: Orávit Mardocháus ad Dóminum, dicens: Dómine, Dómine Rex omnípotens, in ditióne enim tua cuncta sunt pósitá, et non est qui possit tuæ resistere voluntáti, si decreveris salváre Israél. Tu fecísti cælum et terram, et quidquid cæli ámbitu continétur. Dóminus ómnium es, nec est qui resístat maiestáti tuæ. Et nunc, Dómine Rex, Deus Abraham, miserére pópuli tui, quia volunt nos inimíci nostri pérdere, et hereditátem tuam delére. Nec despicias partem tuam, quam redemísti tibi de Ægýpto. Exáudi deprecatiónem meam, et propítius esto sorti et funículo tuo, et converté luctum nostrum in gáudium, ut vivéntes laudémus nomen tuum, Dómine, et ne claudas ora te canéntium, Dómine Deus noster.

*Graduale Ps. 27, 9 et 1* Salvum fac pópulum tuum, Dómine, et benedic hereditáti tuæ. *Ÿ.* Ad te, Dómine, clamávi: Deus meus, ne síleas a me, et ero símilis descendéntibus in lacum.

WEDNESDAY AFTER THE  
SECOND SUNDAY IN LENT

Entrance Antiphon

*Ps. 37, 22-23*

Forsake me not, O Lord; my God, be not far from me! Hasten to help me, O Lord, my salvation! *Ps. 37, 2* O Lord, in your anger punish me not, in your wrath chastise me not. *Ÿ.* Glory be to the Father. Forsake.

Prayer

O Lord, look mercifully upon your people.\* We abstain from food at your command; may we also turn away from the spiritual poison of sin. Through Jesus Christ.

A Reading from the Book of Esther  
*Esth. 13, 8-11 and 15-17*

In those days Mardochai prayed to the Lord and said: "O Lord God, almighty King, all things are in your power, and there is no one to oppose you in your will to save Israel. You made heaven and earth and every wonderful thing under the heavens. You are Lord of all, and there is no one who can resist you. And now, Lord God, King, God of Abraham, spare your people, for our enemies plan our ruin and are bent upon destroying the inheritance that was yours from the beginning. Do not spurn your portion, which you redeemed for yourself out of Egypt. Hear my prayer; have pity on your inheritance and turn our sorrow into joy: thus we shall live to sing praise to your name, O Lord. Do not silence those who praise you, O Lord our God."

*Gradual Ps. 27, 9 and 1* Save your people, O Lord, and bless your inheritance. *Ÿ.* To you, O Lord, I call; O my God, be not deaf to me, lest I become one of those going down into the pit.

Wednesday after the second Sunday in Lent

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *Ps. 78, 8–9* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

*Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ fé-cimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *Ps. 78, 8–9* Dómine, ne memín-ris iniquitátum nostrárum antiquá-rum: cito antícipent nos misericór-diæ tuæ, quia páuperes facti sumus nimis. *Ps. 78, 8–9* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátiis nostris, propter nomen tuum.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 20, 17–28*

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 20, 17–28*

At that time, as Jesus was starting to go up to Jerusalem, he took the Twelve aside on the road and said to them, "Now we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death and hand him over to the pagans to be mocked, and flogged, and crucified. And he will be raised up on the third day."

Then the mother of Zebedee's sons came up to him, accompanied by her sons, to do him homage and to ask a favor of him. He said to her, "What do you want?" She said to him, "Promise that these two sons of mine will sit, one at your right, the other at your left, in your kingdom." In reply, Jesus said, "You do not realize what you are asking. Can you drink the cup which I am going to drink?" "We can," they said. He told them, "From my cup you shall indeed drink. But, as for sitting at my right or my left, that favor is not mine to grant; it is for those for whom it has been reserved by my Father." But the other ten, on hearing this, became indignant at the two brothers. Then Jesus called them together and said, "You know how those who rule the pagans lord it over them; their great men make their authority felt. Among you, it must not be that way. Whoever among you wishes

In illo témpore: Ascéndens Iesus Ierosólymam, assúmpsit duódecim discípulos secréto, et ait illis: Ecce ascéndimus Ierosólymam, et Fílius hóminis tradétur princípibus sacerdotum, et scribis, et condem-nábunt eum morte, et tradent eum géntibus ad illudéndum, et flagel-lándum, et crucifigéndum, et tértia die resúrget. Tunc accessit ad eum mater filiórum Zebedæi cum filiis suis, adórans et petens áliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo filii mei, unus ad dexteram tuam, et unus ad sínistram in regno tuo. Respóndens autem Iesus, dixit: Nescítis quid petátis. Potéstis bíbere cálicem, quem ego bibitúrus sum? Dicunt ei: Pós-sumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad dexteram meam vel sínistram, non est meum dare vobis, sed quibus parátum est a Patre meo. Et audí-éntes decem, indignáti sunt de duó-bus frátribus. Iesus autem vocávit eos ad se, et ait: Scitis quia prín-cipes géntium dominántur eórum: et qui maióres sunt, potestátem exércent in eos. Non ita erit inter vos: sed quicúmque volúerit inter vos maior fieri, sit vester mínister: et qui volúerit inter vos primus esse, erit vester servus. Sicut Fílius hóminis non venit ministrári, sed ministráre, et dare ánimam suam, redemptiónem pro multis.

## Wednesday after the second Sunday in Lent

to be great must act as your servant; whoever among you wishes to rank first must act as your slave; just as the Son of Man has come, not to be served, but to serve, and to give his life as ransom for the rest of men.”

### Offertory Antiphon

*Ps, 24, 1-3*

Ad te, Dómine, levávi ánimam  
meam: Deus meus, in te confído,  
non erubéscam: neque irrídeant  
me inimíci mei: étenim univérsi,  
qui te expéctant, non confundéntur.

To you I lift up my soul, O Lord. In you,  
O my God, I trust; let me not be put to  
shame, let not my enemies exult over me.  
No one who waits for you shall be put to  
shame.

### Prayer over the Gifts

Hóstias, Dómine, quas tibi offérimus,  
propítius réspice: et per hæc sancta  
commércia, víncula peccatórum no-  
strórum absólve. Per Dóminum.

O Lord, look with favor upon the sacrifices  
we offer you,\* and by this holy exchange of  
gifts free us from the bondage of our sins.  
Through Jesus Christ.

*Præfatio de Quadragesima.*

*Preface of Lent*

### Communion Antiphon

*Ps. 10, 8*

Iustus Dóminus, et iustítiam di-  
léxit: æquitátem vidit vultus eius.

The Lord is just, he loves just deeds; the  
upright shall see his face.

### Prayer after Communion

Sumptis, Dómine, sacraméntis: ad  
redemptiónis ætérnæ, quæsumus,  
proficiámus augméntum. Per Dó-  
minum.

O Lord, may the reception of your sacra-  
ment\* bring us ever nearer to our eternal  
redemption. Through Jesus Christ.

### Prayer over the People

Orémus.  
Humiliáte cápita vestra Deo.

Let us pray.  
Bow down your heads to the Lord.

Deus, innocéntiæ restitútor et amá-  
tor, dírige ad te tuórum corda servó-  
rum: ut, spíritus tui fervóre concépto,  
et in fide inveniántur stábiles, et in  
ópere effícaces. Per Dóminum.

O God, you love innocence and have re-  
stored it to us. Turn the hearts of your  
people toward yourself.\* Set them on fire  
with your spirit, that they may be firm in  
faith and zealous in good works. Through  
Jesus Christ.

Thursday after the second Sunday in Lent

THURSDAY AFTER THE SECOND  
SUNDAY IN LENT

*III classis*

Statio ad S. Mariam trans Tiberim

Entrance Antiphon  
*Ps. 69, 2 and 3*

Deign, O God, to rescue me; O Lord, make haste to help me; let my enemies be put to shame and confounded who seek my life. *Ps. ibid., 4* Let them be turned back in disgrace who desire my ruin. *℣.* Glory be to the Father. Deign.

Deus, in adiutorium meum intende: Dómine, ad adiuvandum me festína: confundántur et reveeántur inimíci mei, qui quærunť ánimam meam. *Ps. ibid., 4* Avertántur retrórsuť, et erébscant: qui cógitant mihi mala. *℣.* Glória Patri. Deus.

Prayer

O Lord, help us by your grace to be diligent in fasting and prayer,\* that we may be shielded against the enemies of our soul and body. Through Jesus Christ.

Præsta nobis, quæsumus, Dómine, auxiliuť grátie tuæ: ut ieiúniis et oratióñibus conveniénter inténti, liberémur ab hóstibus mentis et córporis. Per Dóminuť.

A Reading from the Prophet Jeremia  
*Jer. 17, 5–10*

Léctio Ieremíæ Prophétæ  
*Jer. 17, 5–10*

Thus says the Lord God:  
Cursed is the man who trusts in human beings,  
who seeks his strength in flesh,  
whose heart turns away from the Lord.  
He is like a barren bush in the desert  
that enjoys no change of season,  
But stands in a lava waste,  
a salt and empty earth.  
Blessed is the man who trusts in the Lord,  
whose hope is the Lord.  
He is like a tree planted beside the waters  
that stretches out its roots to the stream:  
It fears not the heat when it comes,  
its leaves stay green;  
In the year of drought it shows no distress,  
but still bears fruit.  
More tortuous than all else is the human heart,  
beyond remedy; who can understand it?  
I, the Lord, alone probe the mind  
and test the heart,  
To reward everyone according to his ways,  
according to the merit of his deeds:  
says the Lord Almighty.

Hæc dicit Dóminus Deus: Maledíctus homo, qui confidit in hómine, et ponit carnem brácciuť suuť, et a Dómino recédit cor eius. Erit enim quasi myrícæ in desérto, et non vidébit cum vénerit bonuť: sed habitábit in siccítate in desérto, in terra salsúginis, et inhabitábili. Benedíctus vir, qui confidit in Dómino, et erit Dóminus fidúcia eius. Et erit quasi lignuť quod transplantátur super aquas, quod ad humórem mittit radíces suas: et non tímébit cum vénerit æstus. Et erit fóliuť eius víride, et in témpore siccítatis non erit sollicituť, nec aliquándo désinet fácere fructuť. Pravuť est cor ómnium, et inscrutábile: quis cognóscet illud? Ego Dóminus scrutans cor, et probans renes: qui do unicuťque iuxta viam suam, et iuxta fructuť adinventiÓnuť suárum: dicit Dóminus omnípotens.

## Thursday after the second Sunday in Lent

*Graduale Ps. 78, 9 et 10* Propítius esto, Dómine, peccátiis nostris: ne quando dicant gentes: Ubi est Deus eórum? *Ÿ.* Aduva nos, Deus, salutaris noster: et propter honórem nóminis tui, Dómine, libera nos.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 16, 19–31*

In illo témpore: Dixit Iesus phariseis: Homo quidam erat dives, qui induebátur púrpura et bysso: et epulabátur cotídie spléndide. Et erat quidam mendícus, nómine Lázarus, qui iacébat ad iánuam eius, ulcéribus plenus, cúpiens saturári de micis, quæ cadébant de mensa dívitis, et nemo illi dabat: sed et canes veniébant, et lingébant úlce-  
ra eius. Factum est autem ut more-  
rétur mendícus, et portarétur ab Angelis in sinum Abrahæ. Mórtuus est autem et dives, et sepúltus est in inférno. Elevans autem óculos suos, cum esset in torméntis, vidit Abraham a longe, et Lázarum in sinu eius: et ipse clamans, dixit: Pater Abraham, miserére mei, et mitte Lázarum, ut intíngat extrémum dígiti sui in aquam, ut refrígeret linguam meam, quia crúciór in hac flamma. Et dixit illi Abraham: Fili, recordáre quia recepísti bona in vita tua, et Lázarus simíliter mala: nunc autem hic consolátur, tu vero cruciáris. Et in his ómnibus, inter nos et vos chaos magnum firmátum est: ut hi, qui volunt hinc transíre ad vos, non possint, neque inde huc transmeáre. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei. Hábeo enim quinque fratres, ut testétur illis, ne et ipsi véniant in hunc locum torméntorum. Et ait illi Abraham: Habent Móysen et prophétas: áudiant illos. At ille dixit: Non, pater Abraham: sed si quis ex mórtuis íerit ad eos, pæniténtiam agent. Ait autem illi: Si Móysen et prophétas non áudiant, neque si quis ex mórtuis resur-réxit, credent.

*Gradual Ps. 78, 9 and 10* Pardon our sins, O Lord; why should the nations say, "Where is their God?" *Ÿ.* Help us, O God, our savior; because of the glory of your name, O Lord, deliver us.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 16, 19–31*

At that time Jesus said to the Pharisees: "There was a rich man who was clothed in purple and linen and had a splendid banquet every day. And a beggar named Lazarus, covered with sores, lay at his gate. He longed to eat the scraps that fell from the rich man's table. And the dogs even came and licked his sores. Then the beggar died and was carried by the angels to repose on Abraham's bosom. The rich man also died and was buried. From the abode of the dead where he was in torments, he raised his eyes and saw Abraham far away and Lazarus reposing on his bosom. And he called out, saying: 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water to refresh my tongue, for I am tortured in these flames.' 'My child,' replied Abraham, 'remember that you received your good things in your lifetime and by the same token Lazarus received what was bad. Now he has found consolation here, but you have found torments. And that is not all: between you and us there is fixed a great abyss, so that those who might wish to cross from here to you cannot do so, and no one can cross from your side to us either.'

"'Father, I ask you then,' the rich man said, 'to send him to my father's house (for I have five brothers), to be a warning to them so that they may not arrive, too, in this place of torture.'

"Abraham answered: 'They have Moses and the Prophets. Let them hear them.' 'No, Father Abraham,' replied the rich

## Thursday after the second Sunday in Lent

man, 'but if someone goes to them from the dead, they will repent.' Abraham said to him, 'If they do not listen to Moses and the Prophets they will not be convinced, even if one rises from the dead.' ”

### Offertory Antiphon

*Exodus 32, 11, 12, 13 and 14*

Moses prayed in the sight of the Lord his God, and said, “Why, O Lord, are you angry with your people? Let the anger of your soul be appeased; remember Abraham, Isaac and Jacob, to whom you swore that you would give the land flowing with milk and honey.” So the Lord relented in the punishment he had threatened to inflict on his people.

### Prayer over the Gifts

O Lord, may the fast we observe in your name sanctify us through this sacrifice,\* so that our acts of penance may accomplish within us the effect they outwardly signify. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*John 6, 57*

“He who eats my flesh, and drinks my blood, abides in me, and I in him” says the Lord.

### Prayer after Communion

May your grace never fail us. O Lord.\* May it fire us with devotion to your service and always bring us your assistance. Through Jesus Christ.

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
O Lord, come to the assistance of your servants and be merciful to those who implore your mercy.\* Bring together again, renew and preserve your gifts for those who glory in you as their creator and ruler. Through Jesus Christ.

Præcátus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? parce iræ ánimæ tuæ: meménto Abraham, Isaac, et Iacob, quibus iurásti dare terram fluéntem lac et mel. Et placátus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

Præsénti sacrificio, nómini tuo nos, Dómine, ieiúnia dicáta sanctíficent: ut, quod observántia nostra profitétur extérius, intérius operétur efféctu. Per Dóminum.

*Prefatio de Quadragesima.*

Qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in eo, dicit Dóminus.

Grátia tua nos, quæsumus, Dómine, non derelínquat: quæ et sacrae nos déditos fáciat servitúti, et tuam nobis opem semper acquírat. Per Dóminum.

Orémus.  
Humiliáte cápita vestra Deo.  
Adésto, Dómine, fámulis tuis, et perpétuam benignitátem largire poscéntibus: ut iis, qui te auctóre et gubernatóre gloriántur, et congregáta restáures, et restauráta consérves. Per Dóminum.

Friday after the second Sunday in Lent

*III classis*

Statio ad S. Vitalem

Ego autem cum iustitia apparebo in conspectu tuo: satiabor dum manifestabitur gloria tua. *Ps. ibid., 1* Exaudi, Domine, iustitiam meam: intende deprecationi meae. *Ps.* Gloria Patri. Ego autem.

Da, quæsumus, omnipotens Deus: ut, sacro nos purificante ieiunio, sinceris mentibus ad sancta ventura facias pervenire. Per Dominum.

Lectio libri Génesis  
*Gen. 37, 6-22*

In diebus illis: Dixit Ioseph fratribus suis: Audite somnium meum, quod vidi: Putabam nos ligare manipulos in agro: et quasi consurgere manipulum meum, et stare, vestrosque manipulos circumstantes adorare manipulum meum. Responderunt fratres eius: Numquid rex noster eris? aut subiiciemur ditioni tuæ? Hæc ergo causa somniorum atque sermonum, invidia et odii fomitem ministravit. Aliud quoque vidit somnium, quod narrans fratribus, ait: Vidi per somnium, quasi solem, et lunam, et stellas undecim adorare me. Quod cum patri suo et fratribus retulisset, increpavit eum pater suus, et dixit: Quid sibi vult hoc somnium, quod vidisti? Num ego et mater tua et fratres tui adorabimus te super terram? Invidebant ei igitur fratres sui: pater vero rem tacitus considerabat. Cumque fratres illius in pascendis gregibus patris morarentur in Sichem, dixit ad eum Israël: Fratres tui pascunt oves in Sichimis: veni, mittam te ad eos. Quo respondente: Præsto sum, ait ei: Vade, et vide si cuncta prospera sint erga fratres tuos, et pecora: et renuntia mihi quid agatur. Missus de valle Hebron, venit in Sichem: invenitque eum vir errantem in agro, et interrogavit quid quæreret. At ille re-

FRIDAY AFTER THE SECOND  
SUNDAY IN LENT

Entrance Antiphon

*Ps. 16, 15*

But I in justice shall behold your face; I shall be content when your glory shall appear. *Ps. ibid. 1* Hear, O Lord, a just suit; attend to my outcry. *Ps.* Glory be to the Father. But I.

Prayer

O almighty God, cleanse us by this holy fast,\* so that we may celebrate the coming feasts with pure hearts. Through Jesus.

A Reading from the Book of Genesis  
*Gen. 37, 6-22*

In those days Joseph said to his brothers: "Listen to this dream I had. We were binding sheaves in the field; my sheaf rose up and remained standing, while your sheaves gathered round and bowed down to my sheaf." His brothers answered, "Are you to be our king? Are you to rule over us?" And because of his dreams and words they hated him the more.

He had another dream which he also told to his brothers. "I had another dream," he said. "The sun, the moon and eleven stars were worshiping me." When he told that to his father and his brothers, his father reproved him. "What is this dream that you have had?" he said. "Can it be that I and your mother and your brothers will come to bow to the ground before you?" So his brothers envied him, while his father pondered the matter.

When his brothers had gone to pasture their father's flocks at Sichem, Israel said to Joseph, "Your brothers are pasturing the flocks at Sichem; get ready, I will send you to them." Joseph answered, "I am ready." "Go then," said Israel, "and see if all is well with your brothers and with the

Friday after the second Sunday in Lent

flocks; and bring back a report to me.” So he sent him from the valley of Hebron, and he came to Sichem. A man found Joseph wandering about in the fields and asked him, “What are you looking for?” “I am looking for my brothers,” he answered. “Tell me, please, where they are pasturing.” The man said, “They have moved on from here because I heard them say, ‘Let us go to Dothain.’” So Joseph went after his brothers and found them in Dothain. They saw him in the distance, and before he drew near them, they plotted to kill him. They said to one another, “Here comes that dreamer! Let us therefore kill him and throw him into a cistern; we can say that a wild beast devoured him. Let us see then what becomes of his dreams.”

But when Ruben heard of it, he tried to rescue him from them saying, “We must not kill him.” Then he continued, “Do not shed blood. Throw him into the cistern there in the desert, but do not lay a hand on him.” His purpose was to rescue him from them and restore him to his father.

*Gradual Ps. 119, 1–2* In my distress I called to the Lord, and he answered me. *℣.* O Lord, deliver me from lying lip, from treacherous tongue.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣ Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name’s sake.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 21, 33–46*

At that time Jesus proposed this parable to the crowds of Jews and the chief priests:

spōndit: Fratres meos quæro: indica mihi ubi pascant greges. Dixitque ei vir: Recesserunt de loco isto: audivi autem eos dicentes: Eamus in Dóthain. Perréxit ergo Ioseph post fratres suos, et invénit eos in Dóthain. Qui cum vidissent eum procul, ántequam accéderet ad eos, cogitavérunt illum occídere, et mútuo loquebántur: Ecce somniátor venit: veníte, occidámus eum, et mittámus in cistérnam vétérem, dicémusque: Fera péssima devorávit eum: et tunc apparébit quid illi prosint sómnia sua. Audiens autem hoc Ruben, nitebátur liberáre eum de mánibus eórum, et dicébat: Non interficiátis ánimam eius, nec effundátis sánguinem: sed proiícite eum in cistérnam hanc, quæ est in solitúdine, manúsque vestras serváte innóxias: hoc autem dicébat, volens erípere eum de mánibus eórum, et réddere patri suo.

*Graduale Ps. 119, 1–2* Ad Dóminum cum tribulárer clamávi, et exaudivit me. *℣.* Dómine, líbera ánimam meam a lábiis iníquis, et a lingua dolósa.

*Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiqúarum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 21, 33–46*

In illo témpore: Dixit Iesus turbis Iudæórum, et princípibus sacerdot-

## Friday after the second Sunday in Lent

tum parabolam hanc: Homo erat paterfamilias, qui plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et edificavit turrim, et locavit eam agricolis, et peregre profectus est. Cum autem tempus fructuum appropinquasset, misit servos suos ad agricolas, ut acciperent fructus eius. Et agricolae, apprehensis servis eius, alium ceciderunt, alium occiderunt, alium vero lapidaverunt. Iterum misit alios servos plures prioribus, et fecerunt illis similiter. Novissime autem misit ad eos filium suum, dicens: Verebuntur filium meum. Agricolae autem videntes filium, dixerunt intra se: Hic est heres, venite occidamus eum, et habebimus hereditatem eius. Et apprehensum eum eiecerunt extra vineam, et occiderunt. Cum ergo venerit dominus vineae, quid faciet agricolis illis? Aiunt illi: Malos male perdet: et vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis. Dicit illis Iesus: Numquam legistis in Scripturis: Lapidem, quem reprobaverunt edificantes, hic factus est in caput anguli? A Domino factum est istud, et est mirabile in oculis nostris. Ideo dico vobis, quia auferetur a vobis regnum Dei, et dabitur genti facienti fructus eius. Et qui ceciderit super lapidem istum, confringetur: super quem vero ceciderit, conteret eum. Et cum audissent principes sacerdotum et pharisaei parabolas eius, cognoverunt quod de ipsis diceret. Et quaerentes eum tenere, timuerunt turbas: quoniam sicut prophetam eum habebant.

“There was a property owner who planted a vineyard, put a hedge around it, dug out a vat and erected a tower. Then he leased it to tenant farmers and went off on a journey. When vintage time arrived, he dispatched his slaves to the tenants to obtain his share of the grapes. But the tenants seized the slaves, beating one, killing another, stoning a third. A second time he sent even more slaves than before, but they treated them the same way. So finally he sent his son to them, thinking, ‘They will respect my son.’ But when they saw the son, the tenants said to themselves, ‘Here’s the heir. Come on, let’s kill him and get his inheritance.’ Then they seized him, dragged him outside the vineyard, and killed him. So, when the owner of the vineyard comes, what will he do to those tenants?” They told him, “He will bring those evil men to an evil end, and he will lease his vineyard to other tenants who will supply him with grapes at vintage time.” Jesus said to them, “Did you never read in the Scriptures, ‘That stone which the builders rejected has become the cornerstone. This was the Lord’s doing—and it is wonderful in our eyes’? Consequently, I tell you that God’s dominion will be taken away from you and given to a people that will make it fruitful. The man who falls upon that stone will be smashed to bits, while it will crush any man on whom it falls.” When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. Yet, though they were seeking to arrest him, they had reason to fear the crowds since they regarded him as a prophet.

### Offertory Antiphon

*Ps. 39, 14 and 15*

Dómine, in auxiliium meum respice: confundantur et reveantur, qui quaerunt animam meam, ut auferant eam: Dómine, in auxiliium meum respice.

Deign, O Lord, to rescue me; let all be put to shame and confusion who seek to snatch away my life. Deign, O Lord, to rescue me.

## Saturday after the second Sunday in Lent

### Prayer over the Gifts

O God, may this sacrifice continue its action in us,\* and may it increase the good effect it has accomplished. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*Ps. 11, 8*

You, O Lord, will keep us and preserve us always from this generation.

### Prayer after Communion

O Lord, may our lives always be guided by this promise of eternal salvation,\* so that we may eventually attain our goal. Through Jesus Christ.

### Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, grant your people health of soul and body.\* May we be fervent in doing good and so deserve to be protected by your mighty power. Through Jesus Christ.

## SATURDAY AFTER THE SECOND SUNDAY IN LENT

### Entrance Antiphon

*Ps. 18, 8*

The law of the Lord is perfect, refreshing the soul; the decree of the Lord is trustworthy, giving wisdom to the simple. *Ps. ibid., 2* The heavens declare the glory of God, and the firmament proclaims his handiwork. *℟.* Glory be to the Father. The law.

### Prayer

O Lord, may our fasting attain its saving effect \* so that the mortification of our bodies may bring a new life to our souls. Through Jesus Christ.

*Hæc in nobis sacrificia, Deus, et actiõne permãneant, et operatiõne firmẽntur. Per Dõminum.*

*Præfatio de Quadragesima.*

*Tu, Dõmine, servabis nos, et custõdies nos a generatiõne hac in ætẽrnum.*

*Fac nos, quæsumus, Dõmine: accẽpto pignore salutis æternæ, sic tẽndere congruẽter; ut ad eam pervẽire possĩmus. Per Dõminum.*

*Orẽmus.*

*Humiliãte cãpita vestra Deo.*

*Da, quæsumus, Dõmine, põpulo tuo salutẽmentis et cõrporis: ut, bonis opẽribus inhærẽdo, tuæ semper virtutis mereãtur protectiõne defẽdi. Per Dõminum.*

*III classis*

*Statio ad Ss. Marcellinum et Petrum*

*Lex Dõmini irreprensibilis, convertens animas: testimõnium Dõmini fidẽle, sapiẽntiam præstans pãrvulis. Ps. ibid., 2 Cæli enãrrant glõriam Dei: et opẽra mãnuum eius annũntiat firmamẽntum. *℟.* Glõria Patri. Lex Dõmini.*

*Da, quæsumus, Dõmine, nostris effẽctum ieiũnis salutãrem: ut castigãtio carnis assũpta, ad nostrãrum vegetatiõnem trãnseat animãrum. Per Dõminum.*

Saturday after the second Sunday in Lent

Lectio libri Génesis  
Gen. 27, 6–40

In diébus illis: Dixit Rebécca filio suo Iacob: Audivi patrem tuum loquentem cum Esau fratre tuo, et dicentem ei: Affer mihi de venatióne tua, et fac cibos ut cómedam, et benedicam tibi coram Dómino ántequam móriar. Nunc ergo, fili mi, acquiesce consíliis meis: et pergens ad gregem, affer mihi duos hædos óptimos, ut fáciam ex eis escas patri tuo, quibus libénter véscitur: quas cum intúleris, et coméderit, benedicat tibi priúsqvam moriátur. Cui ille respóndit: Nosti quod Esau frater meus homo pilósus sit, et ego lenis: si attréctáverit me pater meus, et sénserit, tímeo ne putet me sibi voluisse illúdere, et indúcam super me maledictiónem pro benedictióne. Ad quem mater: In me sit, ait, ista maledictio, fili mi: tantum audi vocem meam, et pergens affer quæ dixi. Abiit, et áttulit, dedítque matri. Parávit illa cibos, sicut velle nóverat patrem illius. Et véstibus Esau valde bonis, quas apud se habébat domi, induit eum: pelliculásque hædórum circúmdedit mánibus, et colli nuda protéxit. Dedítque pulméntum, et panes, quos cóxerat, trádidit. Quibus illátis, dixit: Pater mi! At ille respóndit: Audio. Quis es tu, fili mi? Dixítque Iacob: Ego sum primogénitus tuus Esau: feci sicut præcepísti mihi: surge, sede, et cómede de venatióne mea, ut benedicat mihi ánima tua. Rursúmque Isaac ad fílium suum: Quómodo, inquit, tam cito inveníre potuísti, fili mi? Qui respóndit: Volúntas Dei fuit, ut cito occúrreret mihi quod volébam. Dixítque Isaac: Accéde huc, ut tangam te, fili mi, et probem utrum tu sis fílius meus Esau, an non. Accéssit ille ad patrem, et palpáto eo, dixit Isaac: Vox quidem, vox Iacob est, sed manus, manus sunt Esau. Et non cognóvit eum, quia pilósæ manus similitúdinem maióris exprésserant. Benedícens ergo illi, ait: Tu es fílius meus Esau? Respóndit: Ego sum. At ille: Affer mihi, inquit, cibos de venatióne tua, fili mi, ut benedicat tibi ánima mea. Quos cum oblátos comedísset, ób-

A Reading from the Book of Genesis  
Gen. 27, 6–39

In those days Rebecca said to her son Jacob, "I heard your father tell your brother Esau, 'Bring me some game; prepare some savory food for me to eat, and then I will bless you in the sight of the Lord before I die.' Now my son, do what I tell you. Go to the flock and bring me two choice kids that I may make of them savory food for your father, such as he likes. Then bring it to your father to eat, that he may bless you before he dies." Jacob said to his mother Rebecca, "But Esau my brother is a hairy man, while I am smooth. If my father touches me, it will seem to him that I am mocking him. Thus I shall bring a curse on myself instead of a blessing." His mother replied, "Let the curse fall on me, my son! Do but listen to me; go, get them for me."

He went, selected them, and brought them to his mother, who prepared savory food such as his father liked. Then Rebecca took the best clothes of her elder son Esau, which she had in the house, and put them on her younger son Jacob. She put the skins of the kids on his hands and over the smooth parts of his neck. Then she gave her son Jacob the savory food and bread she had prepared. He went to his father and said, "Father!" He answered, "Here I am. Who are you, my son?" And Jacob said to his father, "I am Esau, your first-born. I have done as you told me; sit up, please! Eat again of my game, that you may bless me." Isaac replied, "How did you find it so quickly, my son?" He answered, "The Lord your God let me come upon it." Then Isaac said to Jacob, "Come close that I may touch you, my son, to know whether you are really my son Esau or not." Jacob went close to his father; Isaac touched him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau." (He did not recognize him because his hands were

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hairy like those of his brother Esau, so he blessed him.)

Isaac said, "Are you really my son Esau?" Jacob answered, "Yes, I am." Isaac continued, "Set your game near me, my son, that I may eat it, and bless you." He set it before him and he ate of it, and he brought him some wine, which he drank. Then his father Isaac said to him, "Come close and kiss me, my son." He came close and kissed him. When he smelled the fragrance of his garments, he blessed him and said:

"The fragrance of my son  
is like the fragrance of a field which the  
Lord has blessed!  
God give you dew from heaven,  
and fruitfulness of the earth,  
abundance of grain and wine.

Let nations serve you,  
peoples bow down to you.  
Be master of your brothers;  
may your mother's sons bow down to you.  
Cursed be those who curse you,  
blessed be those who bless you."

Isaac had pronounced the blessing and Jacob had just left his father's presence, when his brother Esau returned from hunting. He also prepared savory food and brought it to his father, saying, "Sit up, father, and eat of your son's game, that you may bless me." His father Isaac said to him, "Who are you?" He answered, "I am Esau, your first-born son." Isaac was greatly disturbed, and asked, "Who was it, then, that hunted game and brought it to me? Before you came I ate heartily and then blessed him; and he shall be blessed." On hearing his father's words, Esau uttered a very loud and bitter cry, and said to him, "Father, bless me too." But he answered, "Your brother came deceitfully and received your blessing." Then he said, "Must he, true to his name Jacob, supplant me now a second time? He took my birthright and now he has taken my blessing." He

tulit ei étiam vinum. Quo hausto, dixit ad eum: Accéde ad me, et da mihi ósculum, fili mi. Accéssit, et osculátus est eum. Statimque ut sensit vestimentórum illius fragrantiam, benedicens illi, ait: Ecce odor filii mei sicut odor agri pleni, cui benedíxit Dóminus. Det tibi Deus de rore cæli, et de pinguédine terræ abundantiam fruménti et vini. Et sérviant tibi pópuli, et adórent te tribus: esto dóminus fratrum tuórum, et incurvéntur ante te filii matris tuæ. Qui maledíxerit tibi, sit ille maledíctus: et qui benedíxerit tibi, benedictiónibus repléatur. Vix Isaac sermónem impléverat, et egréso Iacob foras, venit Esau, coctósque de venatióne cibos íntulit patri, dicens: Surge, pater mi, et cómede de venatióne filii tui, ut benedícat mihi ánima tua. Dixítque illi Isaac: Quis enim es tu? Qui respóndit: Ego sum fílius tuus primogénitus Esau. Expávit Isaac stupóre veheménti, et ultra quam credi potest, admirans, ait: Quis ígitur ille est, qui dudum captam venatiónem áttulit mihi, et comédi ex ómnibus priúsquam tu veníres? Benedixítque ei, et erit benedíctus. Audítis Esau sermónibus patris, irrúgit clamóre magno, et consternátus, ait: Bénedic étiam et mihi, pater mi. Qui ait: Venit germánus tuus fraudulénter, te accépit benedictiónem tuam. At ille subiúnxit: Iuste vocátum est nomen eius Iacob: supplantávit enim me en áltera vice: primogénita mea ante tulit, et nunc secúndo surripuit benedictiónem meam. Rursúmque ad patrem: Numquid non reservásti, ait, et mihi benedictiónem? Respóndit Isaac: Dóminum tuum illum constitúi, et omnes fratres eius servitúti illius subiugávi: fruménto et vino stabilívi eum, et tibi, post hæc, fili mi, ultra quid fáciam? Cui Esau: Num unam, inquit, tantum benedictiónem habes, pater? mihi quoque óbsecro ut benedícas. Cumque eulátu magno fleret, motus Isaac, dixit ad eum: In pinguédine terræ, et in rore cæli désuper erit benedictio tua.

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*Graduale Ps. 91, 2-3* Bonum est confitēri Dómino: et psállere nómini tuo, Altíssime. *℣.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 15, 11-32*

In illo témpore: Dixit Iesus pharisæis et scribis parábolam istam: Homo quidam hábuit duos filios, et dixit adolescēntior ex illis patri: Pater, da mihi portiōnem substántiæ, quæ me contíngit. Et divisit illis substántiam. Et non post multos dies, congregátis ómnibus, adolescēntior filius pégre proféctus est in regiōnem longínquam, et ibi dissipávit substántiam suam vivéndo luxurióse. Et postquam ómnia consummáset, facta est fames válida in regiōne illa, et ipse cœpit egere. Et ábiit, et adhásit uni civium regiōnis illius. Et misit illum in villam suam, ut pásceret porcos. Et cupiébat implére ventrem suum de siliquis, quas porci manducábant: et nemo illi dabat. In se autem revérsus, dixit: Quanti mercenárii in domo patris mei abúndant pánibus, ego autem hic fame péreo? Surgam, et ibo ad patrem meum, et dicam ei: Pater, peccávi in cælum, et coram te: iam non sum dignus vocári filius tuus: fac me sicut unum de mercenáriis tuis. Et surgens venit ad patrem suum. Cum autem adhuc

added, "Have you not reserved a blessing for me?" Isaac answered Esau, "I have appointed him your lord, and have given him all his brothers as servants. I have enriched him with grain and wine; what then can I do for you, my son?" But Esau said to his father, "Have you only one blessing, father? Bless me also, my father." And Esau wept aloud.

His father Isaac answered him: "Without the fruitfulness of the earth and without the dew of the heavens above shall your blessing be."

*Gradual Ps. 91, 2-3* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣.* To proclaim your kindness at dawn and your faithfulness throughout the night.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 15, 11-32*

At that time Jesus proposed this parable to the Pharisees and scribes: "A certain man had two sons. And the younger of them said to his father: 'Father, give me the share of the estate that is coming to me.' The father divided up the property. Some days later the younger son got together all his belongings and went off to a faraway country, and there squandered his money, living extravagantly. After he had spent everything, a great famine broke out in that country, and he began to be in dire need. So he went and fastened on to one of the propertied people of the place, who sent him to his farm to take care of the pigs. And he longed to fill his belly with the husks that the pigs ate, but no one gave him anything. Coming to his senses, he said, 'How many hired hands at my father's have more than enough to eat, while I am here starving with hunger! I will set out and go to my father, and say to him: 'Father, I have sinned against heaven and against

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you; I no longer deserve to be called your son. Regard me as one of your hired servants.' So he set off for his father's house. While he was still a long distance away, his father saw him and was moved to the heart. He ran out to him, threw his arms round his neck, and kissed him. The son said to him: 'Father, I have sinned against heaven and against you. I no longer deserve to be called your son.' But the father said to his servants: 'Quick! Bring out the best robe and put it on him; put a ring on his finger and shoes on his feet. Take the fatted calf and kill it, and let us eat and celebrate. For this son of mine was dead and has come back to life, he was lost and has been found.' And the celebration began. Meantime his elder son was out on the land. On his way back, as he neared the house, he heard the music and dancing. He called one of the servants and asked him what this meant. The servant answered: 'Your brother is home, and your father has killed the fatted calf, because he has got him back in good health.'

"But he was angry and would not go in. His father came out and began to plead with him. He answered his father: 'Look! For how many years have I slaved for you, never transgressing one of your orders, and you have never given me even a kid goat to celebrate with my friends. But when this son of yours returns, after having devoured your property with loose women, you kill the fatted calf for him.' 'My son,' replied the father, 'you are with me all the time, and everything of mine is yours. But we had to celebrate and rejoice, for this brother of yours was dead and has come back to life, he was lost and has been found.'"

Offertory Antiphon

*Ps. 12, 4-5*

Give light to my eyes that I may not sleep in death lest my enemy say, "I have overcome him."

longe esset, vidit illum pater ipsius, et misericórdia motus est, et accurrens cécidit super collum eius, et osculátus est eum. Dixítque ei fílius: Pater, peccávi in cælum, et coram te, iam non sum dignus vocári fílius tuus. Dixit autem pater ad servos suos: Cito proférte stolam primam, et indúite illum, et date ánnulum in manum eius, et calceaménta in pedes eius: et addúcite vítulum saginátum, et occídite, et manducémus, et epulémur, quia hic fílius meus mórtuus erat, et revíxit: perierat, et invéntus est. Et cœpérunt epulári. Erat autem fílius eius sénior in agro: et cum veníret, et appropinquáret dómui, audívit symphóniam, et chorum: et vocávit unum de servis, et interrogávit, quid hæc essent. Isque dixit illi: Frater tuus venit, et occídit pater tuus vítulum saginátum, quia sal-vum illum recépit. Indignátus est autem, et nolébat introíre. Pater ergo illíus egréssus, cœpit rogáre illum. At ille respóndens, dixit patri suo: Ecce tot annis sérvio tibi, et numquam mandátum tuum præterívi, et numquam dedísti mihi hædum, ut cum amícis meis epulárer: sed postquam fílius tuus hic, qui devorávit substántiam suam cum meretrícibus, venit, occidísti illi vítulum saginátum. At ipse dixit illi: Fili, tu semper mecum es, et ómnia mea tua sunt: epulári autem, et gaudére oportébat, quia frater tuus hic mórtuus erat, et revíxit: perierat, et invéntus est.

Illúmina óculos meos, ne umquam obdórmiam in morte: ne quando dicat inimícus meus: Præválui advérsus eum.

## Third Sunday in Lent

### Prayer over the Gifts

His sacrificiis, Dómine, concéde placátus: ut, qui própriis orámus absólvi delictis, non gravémur extérnis. Per Dóminum.

*Præfatio de Quadragesima.*

Opórtet te, fili, gaudére, quia frater tuus mórtuus fúerat, et revíxit: perierat, et invéntus est.

Sacraménti tui, Dómine, divína libátio, penetrália nostri cordis infúndat: et sui nos partícipes poténter effíciat. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo. Famíliam tuam, quæsumus, Dómine, contínua pietáte custódi: ut, quæ in sola spe grátiae cæléstis innítitur, cælésti étiam protectióne muniátur. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

*I classis*

Statio ad S. Laurentium extra muros

Oculi mei semper ad Dóminum, quia ipse évellet de láqueo pedes meos: respice in me, et miserere mei, quóniam únicus et pauper sum ego. *Ps. ibid., 1-2* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam. *Ψ.* Glória Patri. Oculi.

Look with favor upon this sacrifice, O Lord.\* We seek forgiveness for our own sins; let us not be burdened with the sins of others. Through Jesus Christ.

*Preface of Lent*

You ought to rejoice, my son, for your brother was dead, and has come to life; he was lost, and is found.

### Communion Antiphon

*Luke 15, 32*

### Prayer after Communion

May this divine gift of your sacrament fill our hearts, O Lord,\* and impart its own strength to us. Through Jesus Christ.

### Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, watch over your household with constant, loving care.\* Let your protection forever shield those who rely solely upon the help of your heavenly grace. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

## THIRD SUNDAY IN LENT

### Entrance Antiphon

*Ps. 24, 15-16*

My eyes are ever toward the Lord, for he will free my feet from the snare. Look toward me, and have pity on me, for I am alone and afflicted. *Ps. ibid., 1-2* To you I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame. *Ψ.* Glory be to the Father. My eyes.

## Third Sunday in Lent

### Prayer

O almighty God, fulfill the petitions of the humble;\* and stretch forth the right hand of your power to defend us. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Ephesians  
*Ephes. 5, 1-9*

Brethren: Be imitators of God as very dear children, and follow the way of love, as Christ also loved you and gave himself for us, an offering to God, a sacrifice of pleasing fragrance. As for fornication or any kind of uncleanness or lust, let it not be mentioned among you; such is the rule for the saints. Nor should there be any obscenity, or silly and suggestive talk; all that is out of place. Instead, give thanks. And make no mistake about this: no fornicator, no unclean or lustful person, who is really an idolator, has any inheritance in the kingdom of Christ and of God. Do not let anyone deceive you by worthless arguments; these are the sins that bring down God's wrath upon the disobedient; so have nothing to do with them. It is true that you were once darkness; but now you are light in the Lord. Live, then, as children of light; for light produces every kind of goodness and justice and truth.

*Gradual Ps. 9, 20 and 4* Rise, O Lord, let not man prevail; let the nations be judged in your presence. *℣.* Because my enemies are turned back, overthrown and destroyed before you.

*Tract Ps. 122, 1-3* To you I lift up my eyes, who are enthroned in heaven. *℣.* Behold, as the eyes of servants are on the hands of their masters. *℣.* As the eyes of a maid are on the hands of her mistress, so are our eyes on the Lord our God, till he have pity on us. *℣.* Have pity on us, O Lord, have pity on us.

Quæsumus, omnipotens Deus, vota humiliam respice: atque ad defensionem nostram, dexteram tuæ maiestatis extende. Per Dóminum.

Lectio Epistolæ beati Pauli  
Apóstoli ad Ephésios  
*Ephes. 5, 1-9*

Fratres: Estóte imitatóres Dei, sicut filii caríssimi: et ambuláte in dilectióne, sicut et Christus diléxit nos, et trádidit semetípsum pro nobis oblatiónem, et hóstiam Deo in odórem suavitátis. Fornicátio autem, et omnis immundítia, aut avarítia, nec nominétur in vobis, sicut decet sanctos: aut turpítudo, aut stultilóquium, aut scurrílitas, quæ ad rem non pértinet: sed magis gratiárum áctio. Hoc enim scitóte intellegéntes, quod omnis fornicátor, aut immúndus, aut avárus, quod est idolórum sérvitus, non habet hereditátem in regno Christi, et Dei. Nemo vos sedúcat inánibus verbis: propter hæc enim venit ira Dei in filios diffidéntiæ. Nolíte ergo effici partícipes eórum. Erátis enim aliquándó ténebræ: nunc autem lux in Dómino. Ut filii lucis ambuláte: fructus enim lucis est in omni bonitáte, et iustítia, et veritáte.

*Graduale Ps. 9, 20 et 4* Exsúrge, Dómine, non præváleat homo: iudicéntur gentes in conspéctu tuo. *℣.* In converténdo inimícum meum retrórsus, infirmabúntur, et períbunt a fácie tua.

*Tractus Ps. 122, 1-3* Ad te levávi óculos meos, qui hábitas in cælis. *℣.* Ecce sicut óculi servórum in má-nibus dominórum suórum. *℣.* Et sicut óculi ancíllæ in má-nibus dómínæ suæ, ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nostri. *℣.* Miserére nobis, Dómine, miserére nobis.

## Third Sunday in Lent

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 11, 14–28*

In illo témpore: Erat Iesus eíficiens dæmónium, et illud erat mutum. Et cum eiecísset dæmónium, locútus est mutus, et admirátæ sunt turbæ. Quidam autem ex eis dixerunt: In Beélzebub príncipe dæmoniórums eíicit dæmónia. Et álíi tentántes, sígnum de cælo quærébant ab eo. Ipse autem ut vidit cogitatiónes eórum, dixit eis: Omne regnum in seípsum dívísus desolábitur, et domus supra domum cadet. Si autem et sátanás in seípsum dívísus est, quómodo stabit regnum eius? quia dícitis, in Beélzebub me eíficere dæmónia. Si autem ego in Beélzebub eíficio dæmónia: fíllí vestrí in quo eíficiunt? Ideo ipsi iúdíces vestrí erunt. Porro si in dígíto Dei eíficio dæmónia: prófécío pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea, quæ póssidet. Si autem fórtior eo supervéniens vícerit eum, univérsa arma eius áuferet, in quibus confidébat, et spólia eius dístríbuet. Qui non est mecum, contra me est: et qui non cólligit mecum, dispérgit. Cum immúndus spíritus exíerit de hómine, ámbulat per loca inaquósa, quæréns réquiem: et non invéniens, dicit: Revértar in domum meam, unde exívi. Et cum vénerit, invenit eam scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álíos spíritus secum nequióres se, et ingrési hábitant íbi. Et fiunt novíssima hóminis illíus peióra prióríbus. Factum est autem, cum hæc díceret: extóllens vocem quædam múlíer de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ suxísti. At ille díxit: Quínímmo beáti, qui áudiunt verbum Dei, et custódiunt illud.

Credo

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 14–28*

At that time Jesus was casting out a devil which was dumb; and when the devil was cast out the dumb man spoke. And the crowds were amazed. But some of them said: "It is by Beelzebul, the prince of devils, that he casts out devils." Others, to test him, were demanding of him a sign from heaven. But he, knowing their thoughts, said to them: "Every kingdom divided against itself is laid waste, and a house divided against itself falls. And if Satan is divided against himself how will his kingdom stand? Seeing that you say that it is by Beelzebul that I cast out devils. If it is by Beelzebul that I cast out devils, by whom do your people cast them out? Therefore they themselves will be your judges. But if it is by the finger of God that I cast out devils, then the kingdom of God has come upon you. When the strong man, fully armed, guards his courtyard, his things are undisturbed. But when someone stronger than himself comes and overpowers him, he carries off all his armor, on which he was relying, and divides the spoils. He who is not with me is against me, and he who does not gather with me scatters. When an unclean spirit has gone out of a man it wanders through parched regions seeking a resting-place; and, failing to find one, it says: "I will return to my former habitation." So it returns and finds the house swept and decorated. Then it goes off and takes with it seven other spirits worse than itself, and they enter in and dwell there. And the man's last state is worse than the first."

While he was saying this a woman from the crowd raised her voice and said: "Happy the womb that bore you and the breasts that fed you." "Rather," he replied, "happy are they who hear the word of God and keep it."

Creed

Monday after the third Sunday in Lent

Offertory Antiphon  
*Ps. 18, 9, 10, 11 and 12*

The precepts of the Lord are right, rejoicing the heart, and his ordinances are sweeter than syrup or honey from the comb; therefore your servant is careful of them.

Iustitiae Dómini rectæ, lætificantes corda, et iudicia eius dulcióra super mel et favum: nam et servus tuus custódit ea.

Prayer over the Gifts

May this offering cleanse us from our sins, O Lord,\* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ.

Hæc hóstia, Dómine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi cörpera, mentésque sanctíficet. Per Dóminum.

*Preface of Lent*

*Præfatio de Quadragesima.*

Communion Antiphon  
*Ps. 83, 4-5*

The sparrow finds a home, and the swallow a nest in which she puts her young: your altars, O Lord of hosts, my king and my God! Happy they who dwell in your house! continually they praise you.

Passer invénit sibi domum, et turtur nidum, ubi repónat pullos suos: altária tua, Dómine virtútum, Rex meus, et Deus meus: beáti qui hábitant in domo tua, in sæculum sæculi laudábunt te.

Prayer after Communion

O God, you have allowed us to share in this great sacrament.\* In your mercy free us also from all guilt and danger of sin. Through Jesus Christ.

A cunctis nos quæsumus, Dómine, reátibus et periculis propitiátus absólve: quos tanti mystérii tríbuis esse partícipes. Per Dóminum.

MONDAY AFTER THE THIRD  
SUNDAY IN LENT

*III classis*

Statio ad S. Marcum

Entrance Antiphon  
*Ps. 55, 5*

In God, in whose promise I glory, in the Lord whose word I praise, in God I trust without fear; what can flesh do against me? *Ps. ibid., 2* Have pity on me, O God, for men trample upon me; all the day they press their attack against me. *Ψ*. Glory be to the Father. In God.

In Deo laudábo verbum, in Dómino laudábo sermónem: in Deo sperábo, non timébo quid fáciat mihi homo. *Ps. ibid., 2* Miserére mei, Deus, quóniam conculcávit me homo: tota die bellans tribulávit me. *Ψ*. Glória Patri. In Deo.

## Monday after the third Sunday in Lent

### Prayer

Córdibus nostris, quæsumus, Dómine, grátiam tuam benígnus infúnde: ut, sicut ab escis carnálibus abstinémus; ita sensus quoque nostros a nóxiis retrahámus excéssibus. Per Dóminum.

O Lord, mercifully fill our hearts with your grace.\* We mortify our bodies by abstaining from food; may we also guard our senses against harmful excesses. Through Jesus Christ.

### Léctio libri Regum 4 Reg. 5, 1-15

In diébus illis: Náaman princeps milítiae regis Sýriæ, erat vir magnus apud dóminum suum, et honorátus: per illum enim dedit Dóminus salútem Sýriæ: erat autem vir fortis et dives, sed leprósus. Porro de Sýria egréssi fúerant latrúnculi, et captívam dúxerant de terra Israël puéllam párvulam, quæ erat in obsequio uxóris Náaman, quæ ait ad dóminam suam: Utinam fuisset dóminus meus ad prophétam, qui est in Samaría: profécto curásset eum a lepra, quam habet. Ingréssus est itaque Náaman ad dóminum suum, et nuntiávit ei, dicens: Sic et sic locúta est puélla de terra Israël. Dixitque ei rex Sýriæ: Vade, et mittam líttas ad regem Israël. Qui cum proféctus esset, et tulisset secum decem talénta argénti, et sex míllia áureos, et decem mutatória vestimentórum, détulit líttas ad regem Israël in hæc verba: Cum accéperis epístolam hanc, scito quod míserim ad te Náaman servum meum, ut cures eum a lepra sua. Cumque legísset rex Israël líttas, scidit vestiménta sua, et ait: Numquid Deus ego sum, et occídere possim, et vivificáre, quia iste misit ad me, ut cures hóminem a lepra sua? animadvértite, et vidéte quod occasiónes quærat advérsum me. Quod cum audísset Eliséus vir Dei, scidisse vidélicet regem Israël vestiménta sua, misit ad eum, dicens: Quare scidisti vestiménta tua? véniat ad me, et sciat esse prophétam in Israël. Venit ergo Náaman cum equis, et cúrribus, et stetit ad óstium domus Eliséi: misítque ad eum Eliséus núntium, dicens: Vade, et laváre sépties in Iordáne, et recipiet

### A Reading from the Book of Kings 4 Kings 5, 1-15

In those days Naaman, the commander of the army of the king of Aram, was highly esteemed and respected by his master, for through him the Lord had brought victory to Aram. But valiant as he was, the man was a leper. Now the Arameans had captured from the land of Israel in a raid a little girl, who became the servant of Naaman's wife. "If only my master would present himself to the prophet in Samaria," she remarked to her mistress, "he would cure him of his leprosy." Naaman went and told his lord just what the slavegirl from the land of Israel had said. "Go," said the king of Aram, "I will send along a letter to the king of Israel." So Naaman set out, taking along ten silver talents, six thousand gold pieces, and ten festal garments. To the king of Israel he brought the letter, which read, "With this letter I am sending my servant Naaman to you, that you may cure him of his leprosy."

When he read the letter, the king of Israel tore his garments and exclaimed, "Am I a god with power over life and death, that this man should send someone to me to be cured of leprosy? Take note, see how he is only looking for a chance to quarrel with me!" When the man of God, Eliseus, heard that the king of Israel had torn his garments, he sent word to the king, "Why have you torn your garments? Let him come to me and find out that there is a prophet in Israel."

Naaman came with his horses and chariot

## Monday after the third Sunday in Lent

and stopped at the door of Eliseus' house. The prophet sent him the message: "Go and wash seven times in the Jordan, and your flesh will heal and you will be clean." But Naaman became indignant and left, saying, "I thought that he would surely come out and stand there to invoke the Lord his God, and would move his hand over the spot and thus cure the leprosy. Are not the rivers of Damascus, the Abana and the Pharphar, better than all the waters of Israel? Could I not wash in them and be cleansed?" So he turned about and left in anger.

But his servants came up and reasoned with him. "My father," they said, "if the prophet had told you to do something extraordinary, you would have done it, would you not? All the more now, since he said to you, 'Wash and be clean.'" So Naaman went down and plunged into the Jordan seven times, at the word of the man of God. His flesh became again the flesh of a little child, and he was clean.

He returned with his whole retinue to the man of God. On his arrival he stood before him and said, "Now I know that there is no God in all the earth, except in Israel."

*Gradual Ps. 55, 9 and 2* O God, my wanderings you have counted; my tears are recorded in your sight. *℣.* Have pity on me, O Lord, for men trample upon me; all the day they press their attack against me.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8-9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

sanitatem caro tua, atque mundaberis. Iratus Naaman recedebat, dicens: Putabam quod egrederetur ad me, et stans invocaret nomen Domini Dei sui, et tangeret manu sua locum leprae, et curaret me. Numquid non meliores sunt Abana et Pharphar, fluvii Damasci, omnibus aquis Israel, ut laver in eis, et munder? Cum ergo vertisset se, et abiret indignans, accesserunt ad eum servi sui, et locuti sunt ei: Pater, et si rem grandem dixisset tibi propheta, certe facere debueras: quanto magis quia nunc dixit tibi: Lavare, et mundaberis? Descendit, et lavit in Iordane septies, iuxta sermonem viri Dei, et restituta est caro eius, sicut caro pueri parvuli, et mundatus est. Reversusque ad virum Dei cum universo comitatu suo, venit, et stetit coram eo, et ait: Vero scio, quod non sit alius Deus in universa terra, nisi tantum in Israel.

*Graduale Ps. 55, 9 et 2* Deus, vitam meam annuntiavi tibi: posuisti lacrimas meas in conspectu tuo. *℣.* Miserere mei, Domine, quoniam conculcavit me homo: tota die bellans tribulavit me.

*Tractus Ps. 102, 10* Domine, non secundum peccata nostra, quae fecimus nos: neque secundum iniquitates nostras retribuas nobis. *℣. Ps. 78, 8-9* Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae, quia pauperes facti sumus nimis. *℣.* Adiuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

## Monday after the third Sunday in Lent

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 4, 23–30*

In illo témpore: Dixit Iesus phariseis: Utique dicétis mihi hanc similitúdinem: Médice, cura teípsum: quanta audívimus facta in Caphárnaum, fac et hic in pátria tua. Ait autem: Amen dico vobis, quia nemo prophéta accéptus est in pátria sua. In veritate dico vobis, multæ víduæ erant in diébus Elíæ in Israël, quando clausum est cælum annis tribus, et ménsibus sex, cum facta esset fames magna in omni terra: et ad nullam illárum missus est Elías, nisi in Saréphtha Sidóniæ, ad mulierem víduam. Et multi leprósi erant in Israël sub Eliséo prophéta: et nemo eórum mundátus est nisi Náanam Syrus. Et repléti sunt omnes in synagóga ira, hæc audiéntes. Et surrexérunt, et eiecérunt illum extra civitátem: et duxérunt illum usque ad supercílum montis, super quem civitas illórum erat ædificáta, ut præcipitárent eum. Ipse autem tránsiens per médium illórum, ibat.

Exáudi, Deus, oratióem meam,  
et ne despéxeris deprecatióem  
meam: inténde in me, et exáudi me.

Munus, quod tibi, Dómine, nostræ  
servitútis offérimus, tu salutáre nobis  
pérface sacraméntum. Per Dóminum.

*Prefatio de Quadragesima.*

Quis dabit ex Sion salutáre Israël?  
cum avérterit Dóminus captivitátem

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 4, 23–30*

At that time Jesus said to the Pharisees: “You will doubtless quote me the saying: ‘Doctor, cure yourself.’ ‘Do here in your own country the things we have heard you did in Capharnaum.’”

“But to tell you the truth,” he added, “No prophet gains acceptance in his own country. I tell you there were certainly many widows in Israel in the days of Elia, when heaven remained closed for three years and six months, and a great famine spread over the whole countryside, but it was to none of these that Elia was sent, but to a widow woman in Sarepta in Sidon. Besides, there were many lepers in Israel in the time of Eliseus, the prophet, and not one of them was cleansed except Naaman the Syrian.” At these words the whole audience in the synagogue were filled with indignation. They rose up, expelled him from the town, and led him to the brow of the hill on which their town was built, intending to hurl him over the top. But he went straight through their midst and walked away.

Offertory Antiphon  
*Ps. 54, 2–3*

Hearken, O God, to my prayer; turn not  
away from my pleading; give heed to me,  
and answer me.

Prayer over the Gifts

O Lord, transform this gift we offer you in  
worship \* into the sacrament of our sal-  
vation. Through Jesus Christ.

*Preface of Lent*

Communion Antiphon  
*Ps. 13, 7*

Oh, that out of Sion would come the sal-  
vation of Israel! When the Lord restores the

## Tuesday after the third Sunday in Lent

well-being of his people, then shall Jacob exult and Israel be glad.

plebis suæ, exultabit Iacob, et lætabitur Israël.

### Prayer after Communion

Almighty and merciful God,\* may we cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

Præsta, quæsumus, omnipotens et misericors Deus: ut, quod ore contingimus, pura mente capiámus. Per Dóminum.

### Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, aid us by your mercy.\* Be our protector and our liberator; rescue us from the dangers that threaten us because of our sins, and lead us to salvation. Through Jesus Christ.

Orémus.

Humiliáte cápita vestra Deo.

Subvéniat nobis, Dómine, misericórdia tua: ut ab imminéntibus peccatórum nostrórum periculis, te mereámur protegénte éripi, te liberánte salvári. Per Dóminum.

## TUESDAY AFTER THE THIRD SUNDAY IN LENT

### Entrance Antiphon

*Ps. 16, 6 and 8*

I call upon you, for you will answer me, O God; incline your ear to me; hear my word. Keep me, O Lord, as the apple of your eye; hide me in the shadow of your wings. *Ps. ibid., 1* Hear, O Lord, a just suit; attend to my outcry. *Ps.* Glory be to the Father. I call.

*III classis*

Statio ad S. Pudencianam

Ego clamávi, quóniam exaudísti me, Deus: inclína aurem tuam, et exáudi verba mea: custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. *Ps. ibid., 1* Exáudi, Dómine, iustítiam meam: inténde deprecatióem meam. *Ps.* Glória Patri. Ego.

### Prayer

O almighty and merciful God, hear our prayers,\* and in your kindness grant us the gifts of appropriate self-denial. Through Jesus Christ.

Exáudi nos, omnipotens et misericors Deus: et continéntiæ salutáris propítius nobis dona concéde. Per Dóminum.

### A Reading from the Book of Kings

*4 Kings 4, 1-7*

In those days a certain woman complained to Eliseus: "My husband, your servant, is dead. You know that your servant feared the Lord; yet now his creditor has come to take my two children as his slaves." "How can I help you?" Eliseus asked her, "Tell

### Lectio libri Regum

*4 Reg. 4, 1-7*

In diébus illis: Múlier quædam clamábat ad Eliséum prophétam, dicens: Servus tuus vir meus mórtuus est, et tu nosti, quia servus tuus fuit timens Dóminum: et ecce créditor venit, ut tollat duos fílios meos ad serviéndum sibi. Cui dixit Eliséus:

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Quid vis ut fáciam tibi? Dic mihi, quid habes in domo tua? At illa respóndit: Non hábeo ancílla tua quidquam in domo mea, nisi parum ólei, quo ungar. Cui ait: Vade, pete mútuo ab ómnibus vicínis tuis vasa vácuá non pauca. Et ingrédere, et claude óstium tuum, cum intrínsecus fúeris tu, et filii tui: et mitte inde in ómnia vasa hæc: et cum plena fúerint, tolles. Ivit ítaque múlier, et clausit óstium super se, et super filios suos: illi offerébant vasa, et illa infundébat. Cumque plena fuísent vasa, dixit ad filium suum: Affer mihi adhuc vas. Et ille respóndit: Non hábeo. Stetítque óleum. Venit autem illa, et indicávit hómini Dei. Et ille: Vade, inquit, vende óleum, et redde creditóri tuo: tu autem, et filii tui vívite de réliquo.

*Graduale Ps. 18, 13–14* Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo. *℣.* Si mei non fúerint domináti, tunc immaculátus ero: et emundábor a delícto máximo.

✠ Sequéntia sancti Evangéllii  
secúndum Mattháeum  
*Matth. 18, 15–22*

In illo témpore: Dixit Iesus discí-pulis suis: Si peccáverit in te frater tuus, vade, et córripe eum inter te, et ipsum solum. Si te audierit, lucrátus eris fratrem tuum. Si autem te non audierit, ádhibe tecum adhuc unum, vel duos, ut in ore duórum, vel trium téstium stet omne verbum. Quod si non audierit eos: dic ecclésiæ. Si autem ecclésiám non audierit: sit tibi sicut éthnicus et publicánus. Amen dico vobis, quæcúmque alligáveritis super terram, erunt ligáta et in cælo: et quæcúmque solvéritis super terram, erunt solúta et in cælo. Iterum dico vobis, quia si duo ex vobis consénsierint super terram, de omni re quæcúmque petierint, fiet illis a Patre meo, qui in cælis est. Ubi enim sunt duo vel tres congregáti in nómine meo, ibi

me what you have in the house.” “Your maid-servant has nothing in the house but a jug of oil,” she replied. “Go out,” he said, “borrow vessels from all your neighbors—as many empty vessels as you can. Then enter and close the door on yourself and your children; pour the oil into all the vessels, and as each is filled, set it aside.” She left him and closed the door on herself and her children. As they handed her the vessels, she would pour in oil. When all the vessels were filled, she said to her son, “Bring me another vessel.” “There is none left,” he answered her. And then the oil stopped. She went and told the man of God, and he said, “Go and sell the oil to pay your debts. With what remains, you and your children can live.”

*Gradual Ps. 18, 13–14* Cleanse me from my unknown faults, O Lord! From wanton sin especially, restrain your servant. *℣.* Let it not rule over me. Then shall I be blameless and innocent of serious sin.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 18, 15–22*

At that time Jesus said to his disciples: “If your brother wrongs you, go and point out his fault, but keep it between the two of you. If he listens to you, you have won back your brother. But if he does not listen, take one or two others along with you so that every case may be settled by the testimony of two or three witnesses. Then, if he refuses to listen to them, refer it to the Church. If he refuses to listen even to the Church, then treat him as you would a pagan or a tax collector. I assure you, whatever you declare unlawful upon earth will be held unlawful in heaven; and whatever you declare lawful upon earth will be held lawful in heaven. Again, I assure you that if two of you join your voices upon

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earth to pray for anything whatsoever, it will be granted to you by my Father in heaven, since where two or three have gathered in my name, I am there among them.” Then Peter came up and asked him, “Lord, when my brother wrongs me, how often must I forgive him—seven times?” “No,” Jesus replied, “not seven times; I say seventy times seven.”

### Offertory Antiphon

*Ps. 117, 16 and 17*

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

### Prayer over the Gifts

O Lord, may this sacrament bestow on us the effects of redemption \* by restraining our human passions and bringing us always closer to our salvation. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*Ps. 14, 1–2*

Lord, who shall sojourn in your tent? Who shall dwell on your holy mountain? He who walks blamelessly and does justice.

### Prayer after Communion

O Lord, you have cleansed us by this sacred rite; \* may it bring us your favor and your grace. Through Jesus Christ.

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
O Lord, shield us by your protection \* and keep us always from committing sin. Through Jesus Christ.

sum in médio eorum. Tunc accédens Petrus ad eum, dixit: Dómine, quoties peccábit in me frater meus, et dimittam ei? usque sépties? Dicit illi Iesus: Non dico tibi usque sépties, sed usque septuágies sépties.

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non mór-iar, sed vivam, et narrábo ópera Dómini.

Per hæc véniat, quæsumus, Dómine, sacraménta nostræ redemptionis effectus: qui nos et ab humánis rétrahat semper excéssibus, et ad salutária dona perdúcat. Per Dóminum.

*Præfatio de Quadragesima.*

Dómine, quis habitábit in tabernáculo tuo? aut quis requiécet in monte sancto tuo? Qui ingréditur sine mácula, et operátur iustítiam.

Sacris, Dómine, mystériis expiáti: et véniam, quæsumus, consequámur, et grátiam. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum.

Orémus.

Humiliáte cápita vestra Deo.  
Tua nos, Dómine protectióne defénde: et ab omni semper iniquitáte custódi. Per Dóminum.

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*III classis*

Statio ad S. Xystum

Ego autem in Dómino sperábo: exsultábo, et lætábor in tua misericórdia: quia respexisti humilitátem meam. *Ps. ibid., 2* In te, Dómine, sperávi, non confúndar in aeternum: in iustítia tua líbera me, et éripe me. *℟.* Glória Patri. Ego autem.

Præsta nobis, quæsumus, Dómine: ut salutáribus ieiúniis erudítí, a nóxiis quoque vítiis abstinéntes, propitiatiónem tuam fácius impetrémus. Per Dóminum.

Lectio libri Exodi  
*Exodi 20, 12-24*

Hæc dicit Dóminus Deus: Honóra patrem tuum et matrem tuam, ut sis longævus super terram, quam Dóminus Deus tuus dabit tibi. Non occídes. Non mœcháberis. Non furtum fácies. Non loquéris contra próximum tuum falsum testimónium. Non concupísces domum próximi tui: nec desiderábis uxórem eius, non servum, non ancíllam, non bovem, non ásinum, nec ómnia, quæ illíus sunt. Cunctus autem pópulus vidébat voces, et lámpades, et sónitum búccinæ, montémque fumántem: et pertérriti, ac pavóre concússi, stetérunt procul, dicéntes Móysi: Lóquere tu nobis, et audiémus: non loquátur nobis Dóminus, ne forte moriámur. Et ait Móyses ad pópulum: Nolíte timére: ut enim probáret vos, venit Deus, et ut terror illíus esset in vobis, et non peccarétis. Stetítque pópulus de longe. Móyses autem accéssit ad caliginem, in qua erat Deus. Dixit prætérea Dóminus ad Móysen: Hæc dices filiis Israël: Vos vidístis, quod de cælo locútus sim vobis. Non faciétis deos argénteos, nec deos áureos faciétis vobis. Altáre de terra faciétis mihi, et offeré-

WEDNESDAY AFTER THE THIRD  
SUNDAY IN LENT

Entrance Antiphon

*Ps. 30, 7-8*

My trust is in the Lord. I will rejoice and be glad of your kindness, when you have seen my affliction. *Ps. ibid., 2* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me and deliver me. *℟.* Glory be to the Father. My trust.

Prayer

O Lord, grant that our fasting may help us to avoid sin and more easily win your forgiveness. Through Jesus Christ.

A Reading from the Book of Exodus  
*Exodus 20, 12-24*

Thus says the Lord God: "Honor your father and your mother, that you may have a long life in the land which the Lord, your God, is giving you.

"You shall not kill.

"You shall not commit adultery.

"You shall not steal.

"You shall not bear false witness against your neighbor.

"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male or female slave, nor his ox or ass, nor anything else that belongs to him."

When the people witnessed the thunder and lightning, the trumpet blast and the mountain smoking, they all feared and trembled. So they took up a position much farther away and said to Moses, "You speak to us, and we will listen; but let not God speak to us, or we shall die." Moses answered the people, "Do not be afraid, for God has come to you only to test you and put his fear upon you, lest you should sin."

## Wednesday after the third Sunday in Lent

Still the people remained at a distance, while Moses approached the cloud where God was.

The Lord told Moses, “Thus shall you speak to the Israelites: You have seen for yourselves that I have spoken to you from heaven. Do not make anything to rank with me; neither gods of silver nor gods of gold shall you make for yourselves.

“An altar of earth you shall make for me, and upon it you shall sacrifice your holocausts and peace offerings, your sheep and your oxen in whatever place I choose for the remembrance of my name.”

*Gradual Ps. 6, 3–4* Have pity on me, O Lord, for I am languishing; heal me, O Lord. *℣.* For my body is in terror; my soul, too, is utterly terrified.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name’s sake.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 15, 1–20*

At that time Pharisees and scribes from Jerusalem approached Jesus with a question, “Why do your disciples act contrary to the tradition of our ancestors? They do not wash their hands, for example, when they take food” In reply, he said to them, “Why do you, for your part, act contrary to the commandment of God, for the sake of your tradition? For instance, God has said, ‘Honor your father and your mother,’ and

tis super eo holocausta et pacifica vestra, oves vestras, et boves in omni loco, in quo memoria fuerit nominis mei.

*Graduale Ps. 6, 3–4* Miserere mei, Domine, quoniam infirmus sum: sana me, Domine. *℣.* Conturbata sunt omnia ossa mea: et anima mea turbata est valde.

*Tractus Ps. 102, 10* Domine, non secundum peccata nostra, quae fecimus nos: neque secundum iniquitates nostras retribuas nobis. *℣. Ps. 78, 8–9* Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae, quia pauperes facti sumus nimis. *℣.* Adiuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 15, 1–20*

In illo tempore: Accesserunt ad Iesum ab Ierosolymis scribae et pharisaei, dicentes: Quare discipuli tui transgrediuntur traditionem seniorum? Non enim lavant manus suas, cum panem manducant. Ipse autem respondens, ait illis: Quare et vos transgredimini mandatum Dei propter traditionem vestram? Nam Deus dixit: Honora patrem, et matrem. Et: Qui maledixerit patri, vel matri, morte moriatur. Vos au-

## Wednesday after the third Sunday in Lent

tem dicitis: Quicumque dixerit patri, vel matri: munus quodcumque est ex me, tibi prouderit: et non honorificabit patrem suum, aut matrem suam: et irritum fecisti mandatum Dei propter traditionem vestram. Hypocritae, bene prophetavit de vobis Isaias, dicens: Pópulus hic labiis me honorat: cor autem eorum longe est a me. Sine causa autem colunt me, docentes doctrinas et mandata hominum. Et convocatis ad se turbis, dixit eis: Audite, et intelligite. Non quod intrat in os, coinquinat hominem: sed quod procedit ex ore, hoc coinquinat hominem. Tunc accedentes discipuli eius, dixerunt ei: Scis quia pharisaei, audito verbo hoc, scandalizati sunt? At ille respondens, ait: Omnis plantatio, quam non plantavit Pater meus caelestis, eradicabitur. Sinite illos: caeci sunt, et duces caecorum. Caecus autem si caeco ducatum praestet, ambo in foveam cadunt. Respondens autem Petrus, dixit ei: Edissere nobis parabola istam. At ille dixit: Adhuc et vos sine intellectu estis? Non intelligitis, quia omne quod in os intrat, in ventrem vadit, et in secessum emittitur? Quae autem procedunt de ore, de corde exeunt, et ea coinquinant hominem: de corde enim exeunt cogitationes malae, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemiae. Haec sunt, quae coinquinant hominem. Non lotis autem manibus manducare, non coinquinat hominem.

Dómine, fac mecum misericordiam tuam, propter nomen tuum: quia suavis est misericordia tua.

again, ‘Whoever curses father or mother shall be put to death.’ Yet you declare, ‘Whoever says to his father or his mother, “Any support you might have had from me is dedicated to God,” need not honor his father or his mother.’ So, for the sake of your tradition, you have nullified God’s word. You hypocrites, how accurately did Isaias prophesy about you, when he said, ‘This people pays me lip service, but their heart is far from me. Empty is the reverence they do me, imparting as doctrines mere human precepts.’ He summoned the crowd and said to them, “Listen, and try to understand. It is not what goes into his mouth that makes a man unclean; it is what comes out of his mouth, that is what makes him unclean.” Then his disciples came up to him and said, “Do you realize that the Pharisees were scandalized when they heard your pronouncement?” “Every plant which my heavenly Father has not planted shall be rooted up,” he replied. “Let them go their own way. They are nothing but blind guides of the blind. And if one blind man guides another, they are both going to fall into a hole.” Then Peter said to him, “Explain the proverb to us.” “Are you too still incapable of understanding?” he asked. “Don’t you see that everything that enters into the mouth passes into the stomach and is discharged into the sewer? But what comes out of the mouth comes from the mind—that is what makes a man unclean. From the mind come evil designs: murder, adultery, fornication, stealing, false witness, blasphemy. These are the things that make a man unclean. But as for eating with unwashed hands—that makes no man unclean.”

### Offertory Antiphon

*Ps. 108, 21*

O Lord, deal kindly with me for your name’s sake; because your kindness is generous.

## Thursday after the third Sunday in Lent

### Prayer over the Gifts

O Lord, accept the prayers and sacrifice your people offer you.\* May we who celebrate your sacred rites be guarded from all danger. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*Ps. 15, 11*

You will show me the path to life, you will fill me with fullness of joys in your presence, O Lord.

### Prayer after Communion

O Lord, may the heavenly banquet of which we have partaken sanctify us, free us of all error,\* and make us worthy of your promise of heaven. Through Jesus Christ.

### Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O almighty God, may we who seek the help of your protection\* be delivered from all evil, to serve you with untroubled minds. Through Jesus Christ.

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## THURSDAY AFTER THE THIRD SUNDAY IN LENT

### Entrance Antiphon

"I am the salvation of the people," says the Lord. "From whatever tribulation they shall cry to me, I will hear them; and I will be their Lord forever." *Ps. 77, 1* Hearken, my people, to my teaching; incline your ears to the words of my mouth. *Ps. 77, 1* Attēndite, pópule meus, legem meam: inclināte aurem vestram in verba oris mei. *Ps. 77, 1* Glória Patri. I am.

### Prayer

Glory be to you, O Lord, on this solemn triumphal day of your blessed Cosmās and Damian,\* which in your wonderful providence won for them eternal glory and brings us their assistance. Through Jesus Christ.

Súscipe, quǎesumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum: et tua mystéria celebrántes, ab ómnibus nos defēnde perículis, Per Dóminum.

*Præfatio de Quadragesima.*

Notas mihi fecisti vias vitæ: adimplébis me lætítia cum vultu tuo, Dómine.

Sanctíficet nos, Dómine, qua pasti sumus, mensa cæléstis: et a cunctis erróribus expiátos, supérnis promissionibus reddat accéptos. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo.

Concéde, quǎesumus, omnipotens Deus: ut, qui protectiónis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

—The New Liturgical Movement Blog (6/10/2019)

*III classis*

Statio ad Ss. Cosmam et Damianum

Salus pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps. 77, 1* Attēndite, pópule meus, legem meam: inclināte aurem vestram in verba oris mei. *Ps. 77, 1* Glória Patri. Salus pópuli.

Magníficet te, Dómine, sanctórum tuórum Cosmæ et Damiáni beáta solémnitas: qua et illis glóriam sempitérnam, et opem nobis ineffábili providéntia contulísti. Per Dóminum.

## Thursday after the third Sunday in Lent

Lectio Ieremiæ Prophætæ  
*Jer. 7, 1-7*

In diébus illis: Factum est verbum Dómini ad me, dicens: Sta in porta domus Dómini: et prædica ibi verbum istud, et dic: Audíte verbum Dómini omnis Iuda, qui ingredimini per portas has, ut adorétis Dóminum. Hæc dicit Dóminus exercítuum, Deus Israël: Bonas fácite vias vestras, et stúdia vestra: et habitábo vobíscum in loco isto. Nolíte confídere in verbis mendácii, dicétes: Templum Dómini, templum Dómini, templum Dómini est. Quóniam si bene direxeritis vias vestras, et stúdia vestra: si feceritis iudícium inter virum et próximum eius, ádvenæ, et pupillo, et víduæ non feceritis calúmniam, nec sánguinem innocéntem effuderitis in loco hoc, et post deos aliénos non ambuláveritis in malum vobismetípsis: habitábo vobíscum in loco isto, in terra, quam dedi pátribus vestris a sæculo et usque in sæculum: ait Dóminus omnípotens.

*Graduale Ps. 144, 15-16* Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. V. Aperis tu manum tuam: et imples omne ánimál benedictióne.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 4, 38-44*

In illo témpore: Surgens Iesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogáverunt illum pro ea. Et stans super illam, imperávit febrí: et dimísit illam. Et contínuo surgens, ministrábat illis. Cum autem sol occidísset, omnes qui habébant infirmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos. Exíbant autem dæmónia a multis clamántia, et dicéntia: Quia

A Reading from the Prophet Jeremia  
*Jer. 7, 1-7*

In those days the following message came to Jeremia from the Lord: Stand at the gate of the house of the Lord, and there proclaim this message: Hear the word of the Lord, all you of Juda who enter these gates to worship the Lord! Thus says the Lord of hosts, the God of Israel: Reform your ways and your deeds, so that I may remain with you in this place. Put not your trust in the deceitful words: "This is the temple of the Lord! The temple of the Lord! The temple of the Lord!" Only if you thoroughly reform your ways and your deeds; if each of you deals justly with his neighbor; if you no longer oppress the resident alien, the orphan, and the widow; if you no longer shed innocent blood in this place, or follow strange gods to your own harm, will I remain with you in this place, in the land which I gave your fathers long ago and forever, says the Lord Almighty.

*Gradual Ps. 144, 15-16* The eyes of all look hopefully to you, O Lord, and you give them their food in due season. V. You open your hand and satisfy the desire of every living thing.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 4, 38-44*

At that time on leaving the synagogue Jesus entered Simon's house. Simon's mother-in-law was in the grip of a great fever, and they implored him in her behalf. Standing over her, he rebuked the fever. It left her, and she rose at once and began to wait on them. At sunset all who had friends suffering from various maladies brought them to him. He placed his hands on each of them and cured them. Devils also came out of many of them, shouting: "You are the

## Thursday after the third Sunday in Lent

Son of God.” These he rebuked and did not allow to speak, because they knew that he was the Messiah. At daybreak he went out and retired to an out-of-the-way place. But the crowds went in search of him and coming upon him they wanted to detain him and keep him from leaving them. But he said to them: “I must announce the good news of the kingdom of God to the other towns also, for this is why I was sent.” So he went preaching in the synagogues of Judea.

### Offertory Antiphon

*Ps. 137, 7*

Though I walk amid distress, you preserve me, O Lord; against the anger of my enemies you raise your hand; your right hand saves me.

### Prayer over the Gifts

We honor the glorious death of your saints, O Lord,\* in the offering of this sacrifice which has given meaning to all martyrdom. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*Ps. 118, 4–5*

You have commanded that your precepts be diligently kept. Oh, that I might be firm in the ways of keeping your statutes!

### Prayer after Communion

We beg you, O Lord, through the merits of your blessed martyrs Cosmas and Damian,\* to let this sacrament be a sure promise of our salvation. Through Jesus Christ.

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
Draw all nations to yourself by your divine mercy, O Lord,\* and make them always obedient to your commandments. Through Jesus Christ.

tu es Filius Dei: et increpans non sinebat ea loqui, quia sciebant ipsum esse Christum. Facta autem die egressus ibat in desertum locum, et turbæ requirebant eum, et venerunt usque ad ipsum: et detinebant illum ne discederet ab eis. Quibus ille ait: Quia et aliis civitatibus oportet me evangelizare regnum Dei: quia ideo missus sum. Et erat predicans in synagogis Galilææ.

Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténderis manum tuam, et salvum me faciet dextera tua.

In tuórum, Dómine, pretiósá morte iustórum sacrificium illud offerimus, de quo martýrium sumpsit omne princípium. Per Dóminum.

*Prefatio de Quadragesima.*

Tu mandásti mandáta tua custodíri nimis útinam dirigántur viæ meæ ad custodiéndas iustificatiónes tuas.

Sit nobis, Dómine, sacraménti tui certa salvátio: quæ cum beatórum Mártýrum tuórum Cosmæ et Damiani méritis implorátur. Per Dóminum.

Orémus.  
Humiliáte cápita vestra Deo.  
Subiectum tibi pópulum, quæsumus, Dómine, propitiátio cæléstis amplificet: et tuis semper faciat servíre mandátis. Per Dóminum.

Friday after the third Sunday in Lent

*III classis*

Statio ad S. Laurentium in Lucina

Fac mecum Dómine, signum in bonum: ut vídeant, qui me odérunt, et confundántur: quóniam tu, Dómine, adiuvísti me, et consolátus es me. *Ps. ibid., 1* Inclína, Dómine, aurem tuam, et exáudi me: quóniam inops et pauper sum ego. *℣.* Glória Patri. Fac mecum.

Ieiúnia nostra, quæsumus, Dómine, bénigno favóre proséquere: ut, sicut ab aliméntis abstinémus in córpore; ita a vítiis ieiunémus in mente. Per Dóminum.

Léctio libri Númeri  
*Exod. 17, 2;*  
*Num. 20, 1, 3 et 6-13*

In diébus illis: Convenérunt filii Israël advérsus Móysen et Aaron: et versi in seditiónem, dixérunt: Date nobis aquam, ut bibámus. Ingressúsque Móyses et Aaron, dimís- sa multitúdine, tabernáculum fé- deris, corruérunt proni in terram, clamaverúntque ad Dóminum, atque dixérunt: Dómine Deus, audi clamó- rem huius pópuli, et áperi eis thesáu- rum tuum, fontem aquæ vivæ, ut satiáti, cesset murmurátio eórum. Et appáruit glória Dómini super eos. Locutúsque est Dóminus ad Móysen, dicens: Tolle virgam, et cóngrega pópulum, tu et Aaron frater tuus, et loquímini ad petram coram eis, et illa dabit aquas. Cumque edúxeris aquam de petra, bibet omnis multi- túdo, et iuménta eius. Tulit ígitur Móyses virgam, quæ erat in conspéctu Dómini, sicut præcéperat ei, congregáta multitúdine ante petram, dixítque eis: Audíte, rebélles et incréduli: Num de petra hac vobis aquam potérimus eícere? Cumque elevásset Móyses manum, percúti- ens virga bis sílicem, egréssæ sunt

FRIDAY AFTER THE THIRD  
SUNDAY IN LENT

Entrance Antiphon

*Ps. 85, 17*

Grant me, O Lord, a proof of your favor, that my enemies may see, to their confusion, that you, O Lord, have helped me and com- forted me. *Ps. ibid., 1* Incline your ear, O Lord; answer me, for I am afflicted and poor. *℣.* Glory be to the Father. Grant me.

Prayer

May our lenten fast please you, O Lord.\* May we keep our minds free from sin as we deprive our bodies of food. Through Jesus Christ.

A Reading from the Book of Numbers  
*Exod. 17, 2;*  
*Num. 20, 1-3, 6-13*

In those days the Israelites held a council against Moses and Aaron, and they con- tended with Moses, exclaiming, "Give us water to drink!" But Moses and Aaron went away from the assembly to the entrance of the Meeting Tent, where they fell prostrate. They cried out to the Lord, "O Lord, God, hear the cry of this people and open up your treasure to them, the fountain of living water, that they may be satisfied and stop their murmuring." Then the glory of the Lord appeared to them, and the Lord said to Moses, "Take the staff and assemble the community, you and your brother Aaron, and in their presence order the rock to yield its waters. From the rock you shall bring forth water for the community and their livestock to drink." So Moses took the staff from its place before the Lord, as he was ordered. He and Aaron assembled the community in front of the rock, where he said to them, "Listen to me, you rebels! Are we to bring water for you out of this rock?"

## Friday after the third Sunday in Lent

Then, raising his hand, Moses struck the rock twice with his staff, and water gushed out in abundance for the community and their livestock to drink. But the Lord said to Moses and Aaron, "Because you were not faithful to me in showing forth my sanctity before the Israelites, you shall not lead this community into the land I will give them."

These are the waters of Meriba, where the Israelites contended against the Lord, and where he revealed his sanctity among them.

*Gradual Ps. 27, 7 and 1* In God my heart trusts, and I find help; then my heart exults, and with my song I give him thanks. *℣.* To you, O Lord, I call; O my God, be not deaf to me, do not abandon me.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel  
according to John  
*John 4, 5–42*

At that time Jesus' journey brought him to a Samaritan town called Sichar, near the plot of land which Jacob had given his son Joseph. This was the site of Jacob's well; and so Jesus, tired as he was from his journey, sat down at the well. It was about noon, and when a Samaritan woman came to draw water, Jesus said to her, "Give me a drink." (His disciples had gone off into town to buy food.) But the Samaritan woman said to him, "You are a Jew—how can you ask me, a Samaritan woman, for a drink?" (Jews, remember, use nothing in

aquæ largissimæ, ita ut pópulus bíberet, et iuménta. Dixítque Dóminus ad Móysen et Aaron: Quia non credidístis mihi, ut sanctificáretis me coram filiis Israël, non introducétis hos pópulos in terram, quam dabo eis. Hæc est aqua contradicciónis, ubi iurgáti sunt filii Israël contra Dóminum, et sanctificátus est in eis.

*Graduale Ps. 27, 7 et 1* In Deo sperávit cor meum, et adiútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. *℣.* Ad te, Dómine, clamávi: Deus meus, ne síleas, ne discédas a me.

*Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 4, 5–42*

In illo témpore: Venit Iesus in civitátem Samaríæ, quæ dicitur Sichar: iuxta prædium, quod dedit Iacob Ioseph filio suo. Erat autem ibi fons Iacob. Iesus ergo fatigátus ex itínere, sedébat sic supra fontem. Hora erat quasi sexta. Venit múlier de Samaría hauríre aquam. Dicit ei Iesus. Da mihi bíbere. (Discípuli enim eius abierant in civitátem, ut cibos émerent.) Dicit ergo ei múlier illa Samaritána: Quómo-  
do tu, Iudæus cum sis, bíbere a me poscis, quæ sum múlier Samaritána? non enim coutúntur Iudæi Samaritánis. Respóndit Iesus, et dixit ei: Si scires

## Friday after the third Sunday in Lent

donum Dei, et quis est, qui dicit tibi: Da mihi bibere: tu forsitan petisses ab eo, et dedisset tibi aquam vivam. Dicit ei mulier: Domine, neque in quo haurias habes, et puteus altus est: unde ergo habes aquam vivam? Numquid tu maior es patre nostro Iacob, qui dedit nobis puteum, et ipse ex eo bibit, et filii eius, et pecora eius? Respondit Iesus, et dixit ei: Omnis, qui bibit ex aqua hac, sitiet iterum: qui autem biberit ex aqua, quam ego dabo ei, non sitiet in aeternum: sed aqua, quam ego dabo ei, fiet in eo fons aquae salientis in vitam aeternam. Dicit ad eum mulier: Domine, da mihi hanc aquam, ut non sitiam, neque veniam huc haurire. Dicit ei Iesus: Vade, voca virum tuum, et veni huc. Respondit mulier, et dixit: Non habeo virum. Dicit ei Iesus: Bene dixisti, quia non habeo virum: quinque enim viros habuisti, et nunc, quem habes, non est tuus vir: hoc vere dixisti. Dicit ei mulier: Domine, video, quia propheta es tu. Patres nostri in monte hoc adoraverunt, et vos dicitis, quia Ierosolymis est locus, ubi adorare oportet. Dicit ei Iesus: Mulier, crede mihi, quia venit hora, quando neque in monte hoc, neque in Ierosolymis adorabitis Patrem. Vos adoratis quod nescitis: nos adoramus quod scimus, quia salus ex Iudaeis est. Sed venit hora, et nunc est, quando veri adoratores adorabunt Patrem in spiritu et veritate. Nam et Pater tales quaerit, qui adorent eum. Spiritus est Deus: et eos, qui adorant eum, in spiritu et veritate oportet adorare. Dicit ei mulier: Scio, quia Messias venit (qui dicitur Christus). Cum ergo venerit ille, nobis annuntiabit omnia. Dicit ei Iesus: Ego sum, qui loquor tecum. Et continuo venerunt discipuli eius: et mirabantur, quia cum muliere loquebatur. Nemo tamen dixit: Quid quaeris, aut quid loqueris cum ea? Reliquit ergo hydriam suam mulier, et abiit in civitatem, et dicit illis hominibus: Venite, et videte hominem, qui dixit mihi omnia quaecumque feci: numquid ipse est Christus? Exierunt ergo

common with Samaritans.) Jesus replied: "If you only recognized God's gift and who it is that says to you, 'Give me a drink,' you would have asked him instead, and he would have given you living water." "Sir," she addressed him, "you haven't even a bucket, and this well is deep. Where, then, are you going to get this flowing water? Surely you don't pretend to be greater than our ancestor Jacob who gave us this well and drank from it with his sons and his flocks?" Jesus replied: "Everyone who drinks this water will be thirsty again. But whoever drinks the water I shall give him shall never be thirsty; rather, the water I shall give will become a fountain of water within him leaping up for eternal life." The woman said to him, "Give me this water, sir, so that I won't get thirsty and have to come here to draw water." He told her, "Go, call your husband, and come back here." "I have no husband," the woman replied. Jesus told her, "Right you are in claiming to have no husband. In fact, you have had five husbands, and the man you have now is not your husband. There you've told the truth!" "Sir," the woman answered him, "I can see that you are a prophet. Our ancestors worshiped on this mountain, but you people claim that the place where men ought to worship God is in Jerusalem." Jesus told her, "Believe me, woman, an hour is coming when you will worship the Father neither on this mountain, nor in Jerusalem. You people worship what you do not understand, while we understand what we worship; after all, salvation is from the Jews. Yet an hour is coming and is now here when the real worshipers will worship the Father in Spirit and truth. And indeed, it is just such worshipers that the Father seeks. God is Spirit, and those who worship him must worship in Spirit and truth." The woman said to him, "I know there is a Messiah coming. (This term means "Anoint-

## Friday after the third Sunday in Lent

ed.”) Whenever he comes, he will announce all things to us.” Jesus declared to her, “I who speak to you—I am he.” Now just then his disciples came along, and they were surprised that he was speaking with a woman. However, no one asked, “What do you want?” or “Why are you talking with her?” And so, leaving her water jar, the woman went off into the town and told the people, “Come and see someone who has told me everything that I have ever done! Might this not be the Messiah?” They set out from the town to meet him. Meanwhile the disciples were urging him, “Rabbi, eat something.” But he told them, “I have food to eat that you know nothing about.” At that the disciples said to one another, “You don’t suppose that someone has brought him something to eat?” Jesus explained to them, “Doing the will of him who sent me and accomplishing his work—that is my food. Do you not have a saying: ‘Four more months and the harvest will be here’? Why, I tell you, open your eyes and look at the fields; they are ripe for harvest! The reaper is already collecting his wages and gathering fruit for eternal life so that both sower and reaper can rejoice together. For here we have the saying verified: ‘One man sows; another reaps.’ What I sent you to reap has not come from your labors. Others have done the hard work and you have come in for the fruit.” Now many Samaritans from the town believed in him on the woman’s word; “He told me everything that I have ever done,” she testified. Consequently, when these Samaritans came to him, they begged him to stay with them. So he stayed there two days, and because of his word many more came to faith. As they told the woman, “No longer is our faith based on what you said. For we have heard for ourselves, and we know that this is really the Savior of the world.”

de civitate, et veniebant ad eum. Interea rogabant eum discipuli, dicentes: Rabbi, manduca. Ille autem dicit eis: Ego cibum habeo manducare, quem vos nescitis. Dicebant ergo discipuli ad invicem: Numquid aliquis attulit ei manducare? Dicit eis Iesus: Meus cibus est, ut faciam voluntatem eius, qui misit me, ut perficiam opus eius. Nonne vos dicitis, quod adhuc quatuor menses sunt, et messis venit? Ecce dico vobis: Levate oculos vestros, et videte regiones, quia albæ sunt iam ad messem. Et qui metit, mercedem accipit, et congregat fructum in vitam æternam: ut, et qui seminatur, simul gaudeat, et qui metit. In hoc enim est verbum verum: quia alius est qui seminatur, et alius est qui metit. Ego misi vos metere quod vos non laborastis: alii laboraverunt, et vos in labores eorum introistis. Ex civitate autem illa multi crediderunt in eum Samaritanorum, propter verbum mulieris testimonium perhibentis: Quia dixit mihi omnia quaecumque feci. Cum venissent ergo ad illum Samaritani, rogaverunt eum, ut ibi maneret. Et mansit ibi duos dies. Et multo plures crediderunt in eum propter sermonem eius. Et mulieri dicebant: Quia iam non propter tuam loquelam credimus: ipsi enim audivimus, et scimus, quia hic est vere Salvator mundi.

## Saturday after the third Sunday in Lent

### Offertory Antiphon

*Ps. 5, 3-4*

Inténde voci oratiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Heed my call for help, my king, and my God! To you I pray, O Lord.

### Prayer over the Gifts

Réspice, quæsumus, Dómine, propítius ad múnera, quæ sacrámus: ut tibi grata sint, et nobis salutária semper exsístant. Per Dóminum.

O Lord, look kindly upon these gifts we offer,\* so that they may please you and always prove helpful to us. Through Jesus Christ.

### *Præfatio de Quadragesima.*

### *Preface of Lent*

### Communion Antiphon

*John 4, 13 and 14*

Qui bíberit aquam, quam ego dabo ei, dicit Dóminus, fiet in eo fons aquæ salientis in vitam ætérnam.

“He who drinks of the water that I will give him,” says the Lord, “shall find in himself a fountain of water, springing up unto life everlasting.”

### Prayer after Communion

Huius nos, Dómine, percéptio sacraménti mundet a crimine: et ad cæléstia regna perdúcat. Per Dóminum.

O Lord, cleanse us from sin through the reception of this sacrament \* and lead us toward the kingdom of heaven. Through Jesus Christ.

### Prayer over the People

Orémus.  
Humiliáte cápita vestra Deo.  
Præsta, quæsumus, omnipotens Deus: ut, qui in tua protectióne confídimus, cuncta nobis adversántia, te adiuvánte, vincámus. Per Dóminum.

Let us pray.  
Bow down your heads to the Lord.  
O almighty God, we trust in your protection.\* Help us to overcome all the difficulties that face us. Through Jesus Christ.

### *III classis*

Statio ad S. Susannam

## SATURDAY AFTER THE THIRD SUNDAY IN LENT

### Entrance Antiphon

*Ps. 5, 2-3*

Verba mea áuribus pércipe, Dómine, intéllige clamórem meum: inténde voci oratiónis meæ, Rex meus, et Deus meus. *Ps. ibid., 4* Quóniam ad te orábo, Dómine: mane exáudies vocem meam. *Ÿ. Glória Patri. Verba.*

Hearken to my words, O Lord, attend to my sighing. Heed my call for help, my king and my God! *Ps. ibid., 4* To you I pray, O Lord; at dawn you hear my voice. *Ÿ. Glory be to the Father. Hearken.*

## Saturday after the third Sunday in Lent

### Prayer

O almighty God, may those who mortify their bodies by fasting,\* also follow after righteousness and avoid sin. Through Jesus Christ.

*A Reading from the Epistle to the Ephesians, Draw your strength, page 192, below, may be substituted for the Reading from the Prophet Daniel.*

### A Reading from the Prophet Daniel *Dan. 13, 1-9, 15-17, 19-30, 33-62*

In those days in Babylon there lived a man named Joakim, who married a very beautiful and God-fearing woman, Susanna, the daughter of Helcia; her pious parents had trained their daughter according to the law of Moses. Joakim was very rich; he had a garden near his house, and the Jews had recourse to him often because he was the most respected of them all.

That year, two elders of the people were appointed judges, of whom the Lord said, "Wickedness has come out of Babylon from the elders who were to govern the people as judges." These men, to whom all brought their cases, frequented the house of Joakim. When the people left at noon, Susanna used to enter her husband's garden for a walk. When the old men saw her enter every day for her walk, they began to lust for her. They suppressed their consciences; they would not allow their eyes to look to heaven, and did not keep in mind just judgments.

One day, while they were waiting for the right moment, she entered the garden as usual, with two maids only. She decided to bathe, for the weather was warm. Nobody else was there except the two elders, who had hidden themselves and were watching her. "Bring me oil and soap," she said to the maids, "and shut the garden doors while I bathe."

As soon as the maids had left, the two

Præsta, quæsumus, omnipotens Deus: ut, qui se, affligendo carnem, ab alimentis abstinent; sectando iustitiam, a culpa ieiunent. Per Dóminum.

*Lectio, Danielis Prophætæ substitui possit cum lectione Epistolæ ad Ephesios Fratres: Confortámini, ut infra 192.*

### Léctio Daniélis Prophætæ *Dan. 13, 1-9, 15-17, 19-30 et 33-62*

In diébus illis: Erat vir hábitans in Babylóne, et nomen eius Ióakim: et accépit uxórem nómine Susánnam, filiam Helciæ, pulchram nimis, et timéntem Deum: paréntes enim illíus, cum essent iusti, erudiérunt filiam suam secúndum legem Móysi. Erat autem Ióakim dives valde, et erat ei pomárium vicínium dómui suæ: et ad ipsum confluébant Iudæi, eo quod esset honorabílior ómnium. Et constitúti sunt de pópulo duo senes iúdice in illo anno: de quibus locúsus est Dóminus: Quia egréssa est iniquitas de Babylóne a senióribus iudícibus, qui videbántur régere pópulum. Isti frequentábant domum Ióakim, et veniébant ad eos omnes, qui habébant iudícia. Cum autem pópulus revertísset per merídiem, ingrediebátur Susánna, et deambulábat in pomário viri sui. Et vidébant eam senes cotídie ingrediéntem, et deambulántem: et exarsérunt in concupiscéntiam eius: et evertérunt sensum suum, et declinavérunt óculos suos, ut non vidérent cælum, neque recordaréntur iudiciórum iustórum. Factum est autem, cum observárent diem aptum, ingrèssa est aliquándo sicut heri et nudiustértius, cum duábus solis puéllis, voluítque lavári in pomário: æstus quippe erat, et non erat ibi quisquam, præter duos senes absconditos, et contemplántes eam. Dixit ergo puéllis: Afférte mihi óleum et smígmata. et óstia pomárii cláudite, ut laver. Cum autem egréssæ essent puéllæ, surre-

## Saturday after the third Sunday in Lent

xérunt duo senes, et accurrérunt ad eam, et dixerunt: Ecce óstia pomárii clausa sunt, et nemo nos videt, et nos in concupiscéntia tui sumus: quam ob rem assentíre nobis, et commiscére nobíscum. Quod si nolúeris, dicémus contra te testimónium, quod fúerit tecum iúvenis, et ob hanc causam emíseris puéllas a te. Ingémuit Susánna, et ait: Angústia sunt mihi úndique: si enim hoc égero, mors mihi est: si autem non égero, non effúgiam manus vestras. Sed mélius est mihi absque ópere incidere in manus vestras, quam peccáre in conspéctu Dómini. Et exclamávit voce magna Susánna: exclamavérunt autem et senes advérsus eam. Et cucúrrit unus ad óstia pomárii et apéruit. Cum ergo audíssent clamórem fámuli domus in pomário, irruérunt per postícum, ut vidérent quidnam esset. Postquam autem senes locúti sunt, erubuérunt servi veheménter: quia numquam dictus fúerat sermo huiuscémodi de Susánna. Et facta est dies crástina. Cumque veníisset pópulus ad Ióakim virum eius, venérunt et duo senióres pleni iníqua cogitatióne advérsus Susánnam, ut interficerent eam. Et dixerunt coram pópulo: Míttite ad Susánnam fíliam Helcíæ, uxórem Ióakim. Et statim misérunt. Et venit cum paréntibus, et fíliis, et univérsis cognátis suis. Flebant ígitur sui, et omnes qui nóverant eam. Consurgéntes autem duo senióres in médio pópuli, posuérunt manus suas super caput eius. Quæ flens suspéxit ad cælum: erat enim cor eius fidúciam habens in Dómino. Et dixerunt senióres: Cum deambularémus in pomário soli, ingrèssa est hæc cum duábus puéllis: et clausit óstia pomárii, et dimísit a se puéllas. Venítque ad eam adoléscent, qui erat absconditus, et concúbuit cum ea. Porro nos, cum essémus in ángulo pomárii, vidéntes iniquitátem cucúrrimus ad eos, et vídimus eos páriter commiscéri. Et illum quidem non quívimus comprehéndere, quia fórtior nobis erat, et apértis óstiis exsilívit: hanc autem cum apprehendíssimus, interrogávimus, quis-

old men got up and hurried to her. "Look," they said, "the garden doors are shut, and no one can see us; give in to our desire, and lie with us. If you refuse, we will testify against you that you dismissed your maids because a young man was here with you." "I am completely trapped," Susanna groaned. "If I yield, it will be my death; if I refuse, I cannot escape your power. Yet it is better for me to fall into your power without guilt than to sin before the Lord." Then Susanna shrieked, and the old men also shouted at her, as one of them ran to open the garden doors. When the people in the house heard the cries from the garden, they rushed in by the side gate to see what had happened to her. At the accusations by the old men, the servants felt very much ashamed, for never had any such thing been said about Susanna.

When the people came to her husband Joakim the next day, the two wicked elders also came, fully determined to put Susanna to death. Before all the people they ordered: "Send for Susanna, the daughter of Helcia, the wife of Joakim." When she was sent for, she came with her parents, children and all her relatives. All her relatives and the onlookers were weeping.

In the midst of the people the two elders rose up and laid their hands on her head, Through her tears she looked up to heaven. for she trusted in the Lord wholeheartedly. The elders made this accusation: "As we were walking in the garden alone, this woman entered with two girls and shut the doors of the garden, dismissing the girls. A young man, who was hidden there, came and lay with her. When we, in a corner of the garden, saw this crime, we ran toward them. We saw them lying together, but the man we could not hold, because he was stronger than we; he opened the doors and ran off. Then we seized this one and asked who the young man was, but she refused to tell us.

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We testify to this.” The assembly believed them, since they were elders and judges of the people, and they condemned her to death.

But Susanna cried aloud: “O eternal God, you know what is hidden and are aware of all things before they come to be: you know that they have testified falsely against me. Here I am about to die, though I have done none of the things with which these wicked men have charged me.”

The Lord heard her prayer. As she was being led to execution, God stirred up the holy spirit of a young boy named Daniel, and he cried aloud: “I will have no part in the death of this woman.” All the people turned and asked him, “What is this you are saying?” He stood in their midst and continued, “Are you such fools, O Israelites! To condemn a woman of Israel without examination and without clear evidence? Return to court, for they have testified falsely against her.”

Then all the people returned in haste. To Daniel the elders said, “Come, sit with us and inform us, since God has given you the prestige of old age.” But he replied, “Separate these two far from one another, that I may examine them.”

After they were separated one from the other, he called one of them and said: “How you have grown evil with age! Now have your past sins come to term: passing unjust sentences, condemning the innocent, and freeing the guilty, although the Lord says, ‘The innocent and the just you shall not put to death.’ Now, then, if you were a witness, tell me under what tree you saw them together.” “Under a mastic tree,” he answered. “Your fine lie has cost you your head,” said Daniel; “for the angel of God shall receive the sentence from him and split you in two.” Putting him to one side, he ordered the other one to be brought. “Offspring of Chanaan, not of Juda,”

nam esset adolescens, et noluit indicare nobis: huius rei testes sumus. Credidit eis multitudo quasi senibus, et iudicibus populi, et condemnaverunt eam ad mortem. Exclamavit autem voce magna Susanna, et dixit: Deus aeternae, qui absconditorum es cognitor, qui nosti omnia antequam fiant, tu scis quoniam falsum testimonium tulerunt contra me: et ecce morior, cum nihil horum fecerim, quae isti malitiose composuerunt adversum me. Exaudivit autem Dominus vocem eius. Cumque duceretur ad mortem, suscitavit Dominus spiritum sanctum pueri iunioris, cuius nomen Daniel. Et exclamavit voce magna: Mundus ego sum a sanguine huius. Et conversus omnis populus ad eum, dixit: Quis est iste sermo, quem tu locutus es? Qui cum staret in medio eorum, ait: Sic fatui, filii Israel, non iudicantes, neque quod verum est cognoscetes, condemnastis filiam Israel? Revertimini ad iudicium, quia falsum testimonium locuti sunt adversus eam. Reversus est ergo populus cum festinatione. Et dixit ad eos Daniel: Separate illos ab invicem procul, et diiudicabo eos. Cum ergo divisi essent alter ab altero, vocavit unum de eis, et dixit ad eum: Inverte te diem malorum, nunc venerunt peccata tua, quae operaberis prius: iudicans iudicia iniusta, innocentes opprimens, et dimittens noxios, dicente Domino: Innocentem et iustum non interficies. Nunc ergo si vidisti eam, dic sub qua arbore videris eos colloquentes sibi. Qui ait: Sub schino. Dixit autem Daniel: Recte mentitus es in caput tuum. Ecce enim Angelus Dei, accepta sententia ab eo, scindet te medium. Et, amoto eo, iussit venire alium, et dixit ei: Semen Chanaan, et non Iuda, species decipit te, et concupiscentia subvertit cor tuum: sic faciebatis filiabus Israel, et illae timentes loquebantur vobis: sed filia Iuda non sustinuit iniquitatem vestram. Nunc ergo dic mihi, sub qua arbore comprehenderis eos loquentes sibi: Qui ait: Sub prino. Dixit autem ei Daniel: Recte mentitus es et tu in caput tuum: manet

## Saturday after the third Sunday in Lent

enim Angelus Dómini, gládium habens, ut secet te médium, et interficiat vos. Exclamávit itaque omnis cœtus voce magna, et benedixerunt Deum, qui salvat sperántes in se. Et consurrexerunt advérsus duos senióres (convícerat enim eos Dániel ex ore suo falsum dixisse testimóniam), fecerúntque eis sicut male égerant advérsus próximum: et interfecerunt eos, et salvátus est sanguis innóxius in die illa.

Daniel said to him, “beauty has seduced you, lust has subverted your conscience. This is how you acted with the daughters of Israel, and in their fear they yielded to you; but a daughter of Juda did not tolerate your wickedness. Now, then, tell me under what tree you surprised them together.” “Under an oak,” he said. “Your fine lie has cost you also your head,” said Daniel; “for the angel of God waits with a sword to cut you in two so as to make an end of you both.”

The whole assembly cried aloud, blessing God who saves those that hope in him. They rose up against the two elders, for by their own words Daniel had convicted them of perjury. According to the Law of Moses, they inflicted on them the penalty they had plotted to impose on their neighbor: they put them to death. Thus was innocent blood spared that day.

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Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 6, 10–17*

Fratres: Confortámini in Dómino, et in poténtia virtútis eius. Indúite vos armatúram Dei, ut possítis stare advérsus insídias diáboli. Quóniam non est nobis colluctátio advérsus carnem et sánguinem: sed advérsus príncipes, et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequítiae in cæléstibus. Proptérea accípíte armatúram Dei, ut possítis resistere in die malo, et in ómnibus perfécti stare. State ergo succínti lumbos vestros in veritaté, et indúti lorícam iustítiae, et calceáti pedes in præparatióne Evangélii pacis: in ómnibus suméntes scutum fidei, in quo possítis ómnia tela nequíssimi ígnea extínguere: et gáleam salútis assúmíte: et gládium spíritus, quod est verbum Dei.

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 6, 10–17*

Brethren: Draw your strength from the Lord and from his mighty power. Put on the armor of God, that you may be able to stand firm against the wiles of the devil. For our battle is not against flesh and blood, but against the Principalities and the Powers, against the rulers of this world of darkness, against the evil spirits in regions above. You must take up the armor of God, if you are to resist on the evil day, to do your whole duty, and to hold your ground. So stand fast with the truth as the belt that girds you, and with justice as your breastplate, and with zeal for the gospel of peace on your feet. In all circumstances take up faith as your shield; it will enable you to extinguish all the fiery darts of the evil one. Take also the helmet of salvation and the sword of the Spirit, which is the word of God.

Saturday after the third Sunday in Lent

*Gradual Ps. 22, 4* Even though I walk in the dark valley, I fear no evil; for you are at my side, O Lord. *Ÿ.* With your rod and your staff that give me courage.

✠ A Reading from the holy Gospel  
according to John  
*John 8, 1–11*

At that time Jesus went out to the Mount of Olives. But at daybreak he again made his appearance in the Temple precincts; and when all the people started coming to him, he sat down and began teaching them. Then the scribes and Pharisees led forward a woman who had been caught in adultery and made her stand there in front of everyone. “Teacher,” they said to him, “this woman has been caught in the very act of adultery. Now, in the Law, Moses ordered that such women be stoned. But you—what do you have to say about it?” (They posed this question to trap him so that they could have something to charge him with.) But Jesus simply bent down and started drawing on the ground with his finger. When they persisted in their questioning, he straightened up and said to them, “Let the first of you to throw a stone at her be the man who has no sin.” And he bent down again and started to write on the ground. But the entire audience went away one by one, starting with the elders; and he was left alone with the woman still in front of him. So Jesus, straightening up, said to her, “Woman, where are they all? Hasn’t anybody condemned you?” “No one, sir,” she answered. Jesus said, “Nor will I condemn you. You may go. From now on, stop sinning.”

Offertory Antiphon  
*Ps. 118, 133*

Steady my footsteps according to your promise, and let no iniquity rule over me, O Lord.

*Graduale Ps. 22, 4* Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. *Ÿ.* Virga tua, et báculus tuus, ipsa me consoláta sunt.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 8, 1–11*

In illo témpore: Perréxit Iesus in montem Olivéti: et dilúculo íterum venit in templum, et omnis pópulus venit ad eum, et sedens docébat eos. Addúcunt autem scribæ et pharisæi mulierem in adultério deprehénsam: et statuérunt eam in médio, et dixérunt ei: Magíster, hæc múlier modo deprehénsa est in adultério. In lege autem Móyses mandávit nobis huiúsmodi lapidáre. Tu ergo quid dicis? Hoc autem dicébat tentántes eum, ut possent accusáre eum. Iesus autem inclínans se deórsum, dígito scribébat in terra. Cum ergo perseverárent interrogántes eum. eréxit se, et dixit eis: Qui sine peccáto est vestrum, primus in illam lápidem mittat. Et íterum se inclínans, scribébat in terra. Audiéntes autem unus post unum exíbant, incipiéntes a senióribus: et remánsit solus Iesus, et múlier in médio stans. Erigens autem se Iesus, dixit ei: Múlier, ubi sunt, qui te accusábant? nemo te condemnávit? Quæ dixit: Nemo, Dómine. Dixit autem Iesus: Nec ego te condemnábo: Vade, et iam ámplius noli peccáre.

Gressus meos dírige secúndum elóquium tuum: ut non dominétur mei omnis iniustítia, Dómine.

## Fourth Sunday in Lent

### Prayer over the Gifts

Concéde, quæsumus, omnipotens Deus: ut huius sacrificii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum.

*Præfatio de Quadragesima.*

Nemo te condemnávit, múlier? Nemo, Dómine. Nec ego te condemnábo: iam ámplius noli peccáre.

Quæsumus, omnipotens Deus: ut inter eius membra numerémur, cuius córpori comunicámus, et sánguini: Qui tecum.

Orémus.  
Humiliáte cápita vestra Deo.  
Præténde, Dómine, fidélibus tuis dexteram cæléstis auxilií: ut te toto corde perquírant: et quæ digne póstulant, cónsequi mereántur. Per Dóminum.

*I classis*

Statio ad S. Crucem in Ierusalem

Lætáre, Ierúsalem: et convéntum fácite, omnes qui dilígitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémini ab ubéribus consolatiónis vestræ. *Ps. 121, 1* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *V. Glória Patri. Lætáre.*

Concéde, quæsumus, omnipotens Deus: ut, qui ex mérito nostræ actiúnis

O almighty God, grant that our sacrificial offering\* may always cleanse and protect our frail nature from all evil. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*John 8, 10 and 11*

Has no one condemned you, woman? No one, Lord. Neither will I condemn you; now sin no more.

### Prayer after Communion

O almighty God, may we, who have received the body and blood of Christ in communion,\* be numbered among the members of his Mystical Body: Who lives and reigns.

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
O Lord, stretch out your helping hand from heaven to all the faithful so that they seek you with all their hearts.\* May they be worthy of receiving that which they rightly ask for. Through Jesus Christ.

## FOURTH SUNDAY IN LENT

### Entrance Antiphon

*Isaia 66, 10 and 11*

Rejoice, O Jerusalem, and come together, all you who love her: rejoice with joy, you who have been in sorrow: that you may exult, and be filled from the breasts of your consolation. *Ps. 121, 1* I rejoiced because they said to me, "We will go up to the house of the Lord." *V. Glory be to the Father. Rejoice.*

### Prayer

O almighty God, we are being justly punished for our sins,\* but comfort us with your

## Fourth Sunday in Lent

grace, that we may live. Through Jesus Christ.

affligimur, tuæ grátiae consolatióne réspirémus. Per Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Galatians  
*Gal. 4, 22–31*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Gálatas  
*Gal. 4, 22–31*

Brethren: It is written that Abraham had two sons, one from the slave-girl the other from his free-born wife. The son of the slave-girl had been born according to the flesh, but the son of the free woman was the fruit of the promise. All this is an allegory. The two women stand for the two covenants, one of which was from Mt. Sinai (a mountain in Arabia), bringing forth children into slavery; this is Agar, and corresponds to the Jerusalem of our time, which also is in slavery along with her children. But the Jerusalem on high is free-born, and it is she who is our mother! That is why the Scripture says, “Raise a glad cry, you barren one who did not bear; break forth in jubilant song, you who were not in labor. For more numerous are the children of the deserted wife than the children of her who has a husband.” Now you, my brothers, are children of the promise, in the manner of Isaac. But just as in those days the son born according to the flesh persecuted the one born according to the spirit, it is the very same now. But what does Scripture say? “Cast out the slave-girl with her son; for the son of the slave-girl shall not be heir with the son of the freeborn woman.” Therefore, my brothers, we are children not of a slave-girl but of a mother who is free; by the freedom wherewith Christ has made us free.

*Gradual Ps. 121, 1 and 7* I rejoiced because they said to me, “We will go up to the house of the Lord.” *℟.* May peace be within your walls, prosperity in your buildings.

Fratres: Scríptum est: Quóniam Abraham duos filios hábuit: unum de ancílla, et unum de líbera. Sed qui de ancílla, secúndum carnem natus est: qui autem de líbera, per repromissiónem: quæ sunt per allegoríam dicta. Hæc enim sunt duo testaménta. Unum quidem in monte Sina, in servitútem génerans: quæ est Agar: Sina enim mons est in Arábia, qui coniúctus est ei, quæ nunc est Ierúsalem, et servit cum fíliis suis. Illa autem, quæ sursum est Ierúsalem, líbera est, quæ est mater nostra. Scríptum est enim: Lætáre, stérilis, quæ non paris: erúmpe, et clama, quæ non párturis: quia multi fílii desértæ, magis quam eius, quæ habet virum. Nos autem, fratres, secúndum Isaac promissiónis fílii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequébatur eum, qui secúndum spírítum: ita et nunc. Sed quid dicit Scríptúra? Eíce ancíllam et fílium eius: non enim heres erit fílius ancíllæ cum fílio líberæ. Itaque, fratres, non sumus ancíllæ fílii, sed líberæ: qua libertáte Christus nos liberávit.

*Graduale Ps. 121, 1 et 7* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *℟.* Fiat pax in virtúte tua: et abundántia in túrribus tuis.

## Fourth Sunday in Lent

*Tractus Ps. 124, 1-2* Qui confidunt in Dómino, sicut mons Sion: non commovébitur in aetérnum, qui hábitat in Ierúsalem. ¶ Montes in circúitu eius: et Dóminus in circúitu pópuli sui, ex hoc nunc et usque in saéculum.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 6, 1-15*

In illo témpore: Abiit Iesus trans mare Galiléæ, quod est Tiberiádis: et sequebátur eum multitúdo magna, quia vidébant signa, quæ faciébat super his, qui infirmabántur. Súbiit ergo in montem Iesus: et ibi sedébat cum discíplis suis. Erat autem próximum Pascha, dies festus Iudæórum. Cum sublevásset ergo óculos Iesus, et vidísset quia multitúdo máxima venit ad eum, dixit ad Philíppum: Unde emémus panes, ut mandúcent hi? Hoc autem dicébat tentans eum: ipse enim sciébat quid esset factúrus. Respóndit ei Philíppus: Ducentórum denariórum panes non sufficiunt eis, ut unusquísque módicum quid accípiat. Dicit ei unus ex discíplis eius, Andréas frater Simónis Petri: Est puer unus hic, qui habet quinque panes hordeáceos, et duos píses: sed hæc quid sunt inter tantos? Dixit ergo Iesus: Fácite hómines discúmbere. Erat autem fænnum multum in loco. Discubuérunt ergo viri, número quasi quinque míllia. Accépit ergo Iesus panes, et cum grátias egísset, dístríbut díscumbéntibus: símíliter et ex píceibus quantum volébant. Ut autem impléti sunt, dixit discíplis suis: Collígite quæ superavérunt fragménta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum ex quinque pánibus hordeáceis, quæ superfuérunt his, qui manducáverant. Illi ergo hómines cum vidísset quod Iesus fécerat signum, dicébant: Quia hic est vere Prophéta, qui ventúrus est in mundum. Iesus ergo cum cognovísset, quia ventúri essent ut ráperent eum, et fácerent eum regem, fugit íterum in montem ipse solus.

*Tract Ps. 124, 1-2* They who trust in the Lord are like Mount Sion, which is immovable; which forever stands. ¶ Mountains are round about Jerusalem; so the Lord is round about his people, both now and forever.

✠ A Reading from the holy Gospel  
according to John  
*John 6, 1-15*

At that time Jesus crossed the Sea of Galilee to the shore of Tiberias, but a vast crowd kept following him because they saw the signs he was performing on the sick. So Jesus went up the mountain and sat down there with his disciples. The Jewish feast of Passover was near. When Jesus looked up and caught sight of a vast crowd coming toward him, he said to Philip, "Where shall we ever buy bread for them to eat?" (Of course, he was aware of what he was going to do, but he asked this to test him.) Philip replied, "With two-hundred days' wages we could not buy loaves enough to let each of them have a morsel." One of his disciples, Andrew, Simon Peter's brother, remarked to him, "There is a lad here who has five barley loaves and a couple of dried fish, but what good is that for so many?" Jesus said, "Get these people to take their places on the ground." Now the men numbered about five thousand, but there was plenty of grass there for them to find a place. Jesus then took the loaves of bread, gave thanks, and passed them around to those reclining there; and he did the same with the dried fish—just as much as they wanted. When they had enough, he told his disciples, "Collect the fragments that are left over so that nothing will perish." And so they collected twelve baskets full of fragments left over by those who had fed upon the five barley loaves. Now when the people saw the sign he had performed, they began to say, "This is undoubtedly the Prophet

## Monday after the fourth Sunday in Lent

who is to come into the world.” At that Jesus realized that they would come and carry him off to make him king, so he fled back to the mountain alone.

Creed

Credo

### Offertory Antiphon

*Ps. 134, 3 and 6*

Praise the Lord, for he is good; sing praise to his name, for he is sweet; all that he wills he does in heaven and on earth.

Laudáte Dóminum, quia benígnum est: psállite nómini eius, quóniam suávis est: ómnia quæcúmque vóluit, fecit in cælo, et in terra.

### Prayer over the Gifts

Look with favor upon these offerings, O Lord,\* that they may be an aid to our devotion and to our salvation. Through Jesus Christ.

Sacrificiis præsentibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant, et salutí. Per Dóminum.

*Preface of Lent*

*Prefatio de Quadragesima.*

### Communion Antiphon

*Ps. 121, 3-4*

Jerusalem, built as a city, with compact unity: to it the tribes go up, the tribes of the Lord, to give thanks to your name, O Lord.

Ierúsalem, quæ ædificátur ut civitas: cuius participátio eius in idípsum: illuc enim ascenderunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine.

### Prayer after Communion

O merciful God, we never fail to be nourished by your sacrament.\* May we offer it with true devotion and receive it always with faith. Through Jesus Christ.

Da nobis, quæsumus, miséricors Deus: ut sancta tua, quibus incessánter explémur, sincéris tractémus obséquiiis, et fidéli semper mente sumámus. Per Dóminum.

## MONDAY AFTER THE FOURTH SUNDAY IN LENT

*III classis*

Statio ad Ss. Quatuor Coronatos

### Entrance Antiphon

*Ps. 53, 3-4*

O God, by your name save me, and by your might deliver me. O God, hear my prayer; hearken to the words of my mouth. *Ps. ibid., 5* For haughty men have risen up against me, and fierce men seek my life. *℣.* Glory be to the Father. O God.

Deus, in nómine tuo salvum me fac, et in virtúte tua líbera me: Deus, exáudi oratiómem meam: áuribus pèrcipe verba oris mei. *Ps. ibid., 5* Quóniam aliéni insurrexérunt in me: et fortes quæsiérunt ánimam meam. *℣.* Glória Patri. Deus.

## Monday after the fourth Sunday in Lent

### Prayer

Præsta, quæsumus, omnipotens Deus: ut observatiões sacras ánnua devotiõne recolentes, et corpore tibi placeámus, et mente. Per Dóminum.

O almighty God, may we please you with our bodies and our souls\* by keeping this yearly lenten fast with devotion. Through Jesus Christ.

### Lectio libri Regum 3 Reg. 3, 16–28

In diébus illis: Venérunt duæ mulieres meretrices ad regem Salomónem, steterúntque coram eo, quarum una ait: Obsecro, mi dómíne: ego et múlíer hæc habitábamus in domo una, et péperi apud eam in cubículo. Tértia autem die postquam ego péperi, péperit et hæc: et erámus simul, nullúsque álius nobiscum in domo, excéptis nobis duábus. Mórtoús est autem filius mulieris huius nocte: dórmiens quippe opprèssit eum. Et consúr-gens intempéstæ noctis siléntio, tulit filium meum de látere meo ancíllæ tuæ dormiéntis, et collocávit in sinu suo: suum autem filium, qui erat mórtoús, pósuit in sinu meo. Cumque surrexíssem mane, ut darem lac filio meo, appáruit mórtoús: quem diligéntius íntuens clara luce, deprehéndi non esse meum, quem genueram. Respondítque áltera múlíer: Non est ita ut dicis, sed filius tuus mórtoús est, meus autem vivit. E contrário illa dicébat: Mentírís: filius quippe meus vivit, et filius tuus mórtoús est. Atque in hunc modum contendébant coram rege. Tunc rex ait: Hæc dicit: Filius meus vivit, et filius tuus mórtoús est. Et ista respóndit: Non, sed filius tuus mórtoús est, meus autem vivit. Dixit ergo rex: Afférte mihi gládium. Cumque attulísset gládium coram rege: Divídite, inquit, infántem vivum in duas partes, et date dimídiam partem uni, et dimídiam partem álteri. Dixit autem múlíer, cuius filius erat vivus, ad regem (commóta sunt quippe víscera eius super filio suo): Obsecro, dómíne, date illi infántem vivum, et nolíte interfícere eum. E contrário illa dicébat: Nec mihi, nec tibi sit, sed

### A Reading from the Book of Kings 3 Kings 3, 16–28

In those days two harlots came to King Solomon and stood before him. One woman said, "By your leave, my lord, this woman and I live in the same house, and I gave birth in the house while she was present. On the third day after I gave birth, this woman also gave birth. We were together in the house, and there was no one else there except we two alone. This woman's child died during the night, because she lay upon it. She got up later that night and took my child from my side, as your handmaid was sleeping. Then she laid it in her bosom, after she had laid her dead child in my bosom. I rose in the morning to nurse my child, and I found it dead. But when I examined it, that morning, I found it was not the child whom I had borne!" The other woman answered, "It is not so! The living one is my child, the dead one is yours." But the first kept saying, "No! The dead one is your child, the living one is mine." Thus they argued before the king.

Then the king said, "One woman claims, 'This, the living one is my child, and the dead one is yours.' The other answers, 'No! The dead one is your child, the living one is mine.'" The king continued, "Get me a sword." When they brought the sword before him, he said, "Cut in two the living child, and give half to one and half to the other." The woman whose child was alive said to the king, "Please, my lord, give her the living child—please do not kill it!" For she was moved by love for her child. The other, however, said, "It shall be neither

## Monday after the fourth Sunday in Lent

mine nor yours. Divide it!" The king then answered, "Give her the living child—you must not kill it—for she is its mother."

When all Israel heard the judgment the king had given, they were in awe of him, because they saw that the king had in him the wisdom of God for giving judgment.

*Gradual Ps. 30, 3* Be my rock of refuge, O God, a stronghold to give me safety. *Ps. 70, 1* In you, O God, I take refuge; O Lord, let me never be put to shame.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *Ps. 78, 8–9* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel  
according to John  
*John 2, 13–25*

At that time, since the Jewish Passover was near, Jesus went up to Jerusalem. In the Temple precincts he came upon some engaged in selling oxen, sheep and doves, and others seated, changing money. So he made a whip out of cords and drove all of them out of the Temple with their sheep and oxen, and knocked over the money-changers' tables, spilling their coins. He told those who were selling doves, "Take them out of here! Stop turning my Father's house into a market!" His disciples were reminded of the words of Scripture: "Zeal for your house will consume me." At this the Jews responded "What sign can you show us, authorizing you to do these things?" "Destroy this sanctuary," was Jesus' answer, "and in three days I will raise it up." Then

dividatur. Respondit rex, et ait: Date huic infāntem vivum, et non occidatur: hęc est enim mater eius. Audivit itaque omnis Israēl iudicium, quod iudicasset rex, et timuerunt regem, vidētes sapiēntiam Dei esse in eo ad faciēndum iudicium.

*Graduale Ps. 30, 3* Esto mihi in Deum protectōrem, et in locum refūgii, ut salvum me faciās. *Ps. 70, 1* Deus, in te sperāvi: Dōmine, non confundar in aeternum.

*Tractus Ps. 102, 10* Dōmine, non secūndum peccāta nostra, quę fecimus nos: neque secūndum iniquitātes nostras retribuās nobis. *Ps. 78, 8–9* Dōmine, ne memineris iniquitātum nostrārum antiquārum: cito anticipent nos misericordiā tuā, quia pāuperes facti sumus nimis. *Ps. 78, 8–9* Adiuva nos, Deus salutāris noster: et propter glōriam nōminis tui, Dōmine, libera nos: et propitius esto peccātis nostris, propter nomen tuum.

✠ Sequēntia sancti Evangēlii  
secūndum Iōānnem  
*Ioann. 2, 13–25*

In illo tēpore: Prope erat Pascha Iudæōrum, et ascēdit Iesus Ierosōlymam: et invēnit in templo vendētes boves, et oves, et colūmbas, et nummulārios sedēntes. Et cum fecisset quasi flagēllum de funiculis, omnes eiēcit de templo, oves quoque, et boves, et nummulariōrum effūdīt aēs, et mensas subvērīt. Et his, qui colūmbas vendēbant, dixit: Aufērtē ista hinc, et nolīte facere domum Patris mei, domum negotiatiōnis. Recordāti sunt vero discipuli eius, quia scriptum est: Zelus domus tuę comēdit me. Respondērunt ergo Iudāi, et dixerunt ei: Quod signum ostēdis nobis, quia hęc facis? Respondit Iesus, et dixit eis: Sōlvite templum hoc, et in tribus diēbus excitābo illud. Dixerunt ergo Iudāi: Quadragīnta et sex annis aedificātum est

## Monday after the fourth Sunday in Lent

templum hoc, et tu in tribus diébus excitábis illud? Ille autem dicébat de templo córporis sui. Cum ergo resurrexisset a mórtuis, recordáti sunt discípli eius, quia hoc dicébat, et credidérunt Scriptúráe, et sermóni, quem dixit Iesus. Cum autem esset Ierosólymis in Pascha in die festo, multi credidérunt in nómine eius, vidéntes signa eius, quæ faciébat. Ipse autem Iesus non credebát semetípsum eis, eo quod ipse nosset omnes, et quia opus ei non erat, ut quis testimónium perhibéret de hómine: ipse enim sciébat, quid esset in hómine.

Iubiláte Deo, omnis terra, servíte Dómino in lætítia: intráte in conspéctu eius in exsultatíone: quia Dóminus ipse est Deus.

Oblátum tibi, Dómine, sacrificium vivíficet nos semper, et múniat. Per Dóminum.

*Præfatio de Quadragesima.*

Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo.

Sumptis, Dómine, salutáribus sacraméntis: ad redemptiónis æternæ, quæsumus, proficiámus augméntum. Per Dóminum.

Orémus.  
Humiliáte cápita vestra Deo.

the Jews retorted, “The building of this sanctuary has taken forty-six years, and you are going to ‘raise it up in three days?’” Actually, he was talking about the sanctuary of his body. It was when Jesus had been raised from the dead that his disciples recalled that he had said this; thus they believed the Scripture and the word he had spoken. While he was in Jerusalem during the Passover festival, many believed in his name, for they could see the signs he was performing. For his part, Jesus would not trust himself to them because he knew them all. He needed no one to give him testimony about human nature, for he was aware of what was in man’s heart.

### Offertory Antiphon

*Ps. 99, 1–2*

Sing joyfully to God, all you lands; serve the Lord with gladness; come before him with joyful song: know that the Lord is God.

### Prayer over the Gifts

May the sacrifice we offer you, O Lord,\* always bring us new life and keep us safe. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*Ps. 18, 13 and 14*

Cleanse me from my unknown faults, O Lord! From wanton sin especially, restrain your servant.

### Prayer after Communion

O Lord, may the reception of your life-giving sacrament bring us ever nearer to our eternal redemption. Through Jesus Christ.

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.

## Tuesday after the fourth Sunday in Lent

O Lord, graciously hear our prayers.\* Protect those who depend upon you even for the desire to ask for help. Through Jesus Christ.

### TUESDAY AFTER THE FOURTH SUNDAY IN LENT

#### Entrance Antiphon

*Ps. 54, 2-3*

Hearken, O God, to my prayer; turn not away from my pleading; give heed to me, and answer me. *Ps. ibid., 3-4* I rock with grief, and am troubled at the voice of the enemy and the clamor of the wicked. *℣.* Glory be to the Father. Hearken.

#### Prayer

O Lord, may our observance of the lenten fast help us to live more faithfully\* and bring us your merciful help. Through Jesus Christ.

#### A Reading from the Book of Exodus *Exodus 32, 7-14*

In those days the Lord said to Moses, "Go down at once to your people, whom you brought out of the land of Egypt, for they have become depraved. They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshiping it, sacrificing to it and crying out, 'This is your God, O Israel, who brought you out of the land of Egypt!' I see how stiff-necked this people is," continued the Lord to Moses. "Let me alone, then, that my wrath may blaze up against them to consume them. Then I will make of you a great nation."

But Moses implored the Lord, his God, saying, "Why, O Lord, should your wrath blaze up against your own people, whom you brought out of the land of Egypt with such great power and with so strong a hand?

Deprecationem nostram, quaesumus, Domine, benignus exaudi: et quibus supplicandi praestas affectum, tribue defensionis auxilium. Per Dominum.

#### *III classis*

Statio ad S. Laurentium in Damaso

Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende in me, et exaudi me. *Ps. ibid., 3-4* Contristatus sum in exercitatione mea: et conturbatus sum a voce inimici, et a tribulatione peccatoris. *℣.* Gloria Patri. Exaudi.

Sacrae nobis, quaesumus, Domine, observationis ieiunia: et pia conversationis augmentum, et tuae propitiationis continuum praestent auxilium. Per Dominum.

#### Lectio libri Exodi *Exodi 32, 7-14*

In diebus illis: Locutus est Dominus ad Moysen, dicens: Descende de monte: peccavit populus tuus, quem eduxisti de terra Aegypti. Recesserunt cito de via, quam ostendisti eis: feceruntque sibi vitulum conflatilem, et adoraverunt, atque immolantes ei hostias, dixerunt: Isti sunt dii tui Israel, qui te eduxerunt de terra Aegypti. Rursusque ait Dominus ad Moysen: Cerno quod populus iste durae cervicis sit: dimitte me, ut irascatur furor meus contra eos, et deileam eos, faciamque te in gentem magnam. Moyses autem orabat Dominum Deum suum, dicens: Cur, Domine, irascitur furor tuus contra populum tuum, quem eduxisti de terra Aegypti, in fortitudine magna, et in manu robusta? Ne quæso dicant Aegyptii: Callide eduxit eos, ut interficeret in montibus, et deleret e terra: quiescat ira tua, et esto placabilis su-

## Tuesday after the fourth Sunday in Lent

per nequítia pópuli tui. Recordáre Abraham, Isaac, et Israë̄l servórum tuórum, quibus iurásti per temetípsum, dicens: Multiplicábo semen vestrum sicut stellas cæli: et univérsam terram hanc, de qua locútus sum, dabo sémini vestro, et possidébítis eam semper. Placátusque est Dóminus, ne fáceret malum, quod locútus fúerat advérsus pópulum suum.

*Graduale Ps. 43, 26 et 2* Exsúrge, Dómine, fer opem nobis: et líbera nos propter nomen tuum. *℣.* Deus, áuribus nostris audívimus: et patres nostri annuntiavérunt nobis opus, quod operátus es in diébus eórum et in diébus antíquis.

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 7, 14–31*

In illo témpore: Iam die festo mediánte, ascéndit Iesus in templum, et docébat. Et mirabántur Iudæi, dicétes: Quómodo hic líttaras scit, cum non didícerit? Respóndit eis Iesus, et dixit: Mea doctrína non est mea, sed eius, qui misit me. Si quis volúerit voluntátem eius fácere, cognóscet de doctrína, utrum ex Deo sit, an ego a meípso loquar. Qui a semetípso lóquitur, glóriam própriam quærit. Qui autem quærit glóriam eius, qui misit eum, hic verax est, et iniustítia in illo non est. Nonne Móyses dedit vobis legem: et nemo ex vobis facit legem? quid me quæritis interfícere? Respóndit turba, et dixit: Dæmónium habes: quis te quærit interfícere? Respóndit Iesus, et dixit eis: Unum opus feci, et omnes mirámini. Proptérea Móyses dedit vobis circumcisiónem (non quia ex Móyse est, sed ex pátribus): et in sábbato circumcídítis hóminem. Si circumcisiónem ác-

Why should the Egyptians say, ‘With evil intent he brought them out, that he might kill them in the mountains and exterminate them from the face of the earth’? Let your blazing wrath die down; relent in punishing your people. Remember your servants Abraham, Isaac and Israel, and how you swore to them by your own self, saying, “I will make your descendants as numerous as the stars in the sky; and all this land that I promised, I will give your descendants as their perpetual heritage.” So the Lord relented in the punishment he had threatened to inflict on his people.

*Gradual Ps. 43, 26 and 2* Arise, O Lord, help us! Redeem us for your name’s sake. *℣.* O God, our ears have heard, our fathers have declared to us the deeds you did in their days, in days of old.

✠ A Reading from the holy Gospel  
according to John  
*John 7, 14–31*

At that time the feast was already half over when Jesus went up into the Temple precincts and began to teach. The Jews were surprised at this, saying, “How did this fellow get his education when he had no teacher?” So Jesus answered them: “My doctrine is not my own but comes from him who sent me. If anyone chooses to do his will, he will know about this doctrine—whether it comes from God, or whether I am speaking on my own. Whoever speaks on his own seeks his own glory. But whoever seeks the glory of the one who sent him—he is truthful and there is no dishonesty in his heart. Has not Moses given you the Law? Yet not one of you keeps the Law. Why are you looking for a chance to kill me?” “You’re mad,” the crowd retorted. “Who wants to kill you?” Jesus gave them this answer: “I have per-

## Tuesday after the fourth Sunday in Lent

formed just one work, and all of you are surprised on that account. Moses has given you circumcision (really, it did not originate with Moses but with the Patriarchs), so even on a Sabbath you circumcise a man. If a man can receive circumcision on a Sabbath to prevent a violation of the Mosaic Law, are you angry at me because I made a whole man well on a Sabbath? Do not judge by appearances, but give an honest judgment.” This led some of the people of Jerusalem to remark, “Isn’t this the fellow they want to kill? But here he is, speaking in public, and they don’t say a word to him. Maybe even the authorities have realized that this is truly the Messiah? Yet we know where this man comes from; and when the Messiah comes, no one is to know where he comes from.” At that, Jesus, who was teaching in the Temple area, cried out, “So you know me and you know where I come from? Yet I have not come on my own. No, there is truly One who sent me, and him you do not know. I know him, because it is from him that I come, and he sent me.” Then they tried to arrest him, but no one laid a finger on him because his hour had not yet come. In fact, many in the crowd came to believe in him.

### Offertory Antiphon

*Ps. 39, 2, 3 and 4*

I have waited, waited for the Lord, and he stooped toward me and heard my cry. And he put a new song into my mouth, a hymn to our God.

### Prayer over the Gifts

May this offering cleanse us from our sins, O Lord,\* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ.

*Preface of Lent*

capit homo in sabbato, ut non solvatur lex Móysi: mihi indignámini, quia totum hóminem sanum feci in sabbato? Nolite iudicáre secúndum fáciem, sed iustum iudícium iudicáte. Dicébant ergo quidam ex Ierosólymis: Nonne hic est, quem quærunt interfícere? Et ecce palam lóquitur, et nihil ei dicunt. Numquid vere cognóverunt príncipes, quia hic est Christus? Sed hunc scimus, unde sit: Christus autem, cum vénerit, nemo scit unde sit. Clamábat ergo Iesus in templo docens, et dicens: Et me scitis, et unde sim, scitis, et a méipso non veni, sed est verus, qui misit me, quem vos nescítis. Ego scio eum, quia ab ipso sum, et ipse me misit. Quærébant ergo eum apprehéndere: et nemo misit in illum manus, quia nondum vénerat hora eius. De turba autem multi credidérunt in eum.

Exspéctans expectávi Dóminum, et respéxit me: et exaudivit deprecatióem meam: et immisit in os meum cánticum novum, hymnum Deo nostro.

Hæc hóstia. Dómine, quæsumus, emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

*Præfatio de Quadragesima.*

## Wednesday after the fourth Sunday in Lent

### Communion Antiphon

*Ps. 19, 6*

Lætábimur in salutári tuo: et in nómine Dómini Dei nostri magnificábimur.

May we shout for joy at your victory and raise the standards in the name of the Lord our God.

### Prayer after Communion

Huius nos, Dómine, percéptio sacraménti mundet a crímine: et ad cæléstia regna perdúcat. Per Dóminum.

O Lord, cleanse us from sin through the reception of this sacrament\* and lead us toward the kingdom of heaven. Through Jesus.

### Prayer over the People

Orémus.  
Humiliáte cápita vestra Deo.  
Miserére, Dómine, pópulo tuo: et continuis tribulatióibus laborántem, propítius respiráre concéde. Per Dóminum.

Let us pray.  
Bow down your heads to the Lord.  
O Lord, have mercy on your people\* and strengthen them in their daily trials and labors. Through Jesus Christ.

### *III classis*

Statio ad S. Paulum

## WEDNESDAY AFTER THE FOURTH SUNDAY IN LENT

### Entrance Antiphon

*Ezech. 36, 23, 24 and 25–26*

Cum sanctificátus fúero in vobis, congregábo vos de univérsis terris: et effúndam super vos aquam mundam, et mundabimini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum. *Ps. 33, 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *∇. Glória Patri. Cum sanctificátus.*

When I prove my holiness through you, I will gather you from all the foreign lands; and I will sprinkle clean water upon you to cleanse you from all your impurities; and I will give you a new spirit. *Ps. 33, 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *∇. Glory be to the Father. When I prove.*

*Post Kýrie, eléison, dicitur: Orémus. Flectámus génua. Leváte.*

*Immediately after the Kyrie: Let us pray. Let us kneel. Let us stand.*

### Prayer

Deus, qui iustis práemia meritórum, et peccatóribus per ieiúnium véniam præbes: miserére supplicibus tuis; ut reátus nostri conféssio indulgéntiam váleat percípere delictórum. Per Dóminum.

O God, you reward the just man and grant pardon to the sinner if he does penance by fasting. Be merciful to your people who implore you, and forgive us our sins through our confession of guilt. Through Jesus Christ.

*Præcedens oratio sine Flectámus génua sumitur ad commemorandam hanc feriam IV.*

*The preceding prayer, without Let us kneel, is used to commemorate the Wednesday of Lent.*

Wednesday after the fourth Sunday in Lent

A Reading from the Prophet Ezechiel  
*Ezech. 36, 23–28*

Thus says the Lord God: I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the Lord, says the Lord God, when in their sight I prove my holiness through you. For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God, says the Lord Almighty.

*Gradual Ps. 33, 12 and 6* Come, children, hear me; I will teach you the fear of the Lord. *℣.* Look to him that you may be radiant with joy, and your faces may not blush with shame.

*After the first reading and gradual, The Lord be with you is said, without Let us kneel.*

Prayer

O almighty God, grant that we may be happy in chastising our bodies through fasting.\* May we bring our passions under control, and thus more easily attain the rewards of heaven. Through Jesus Christ.

*Other prayers which may occur are added.*

A Reading from the Prophet Isaia  
*Isaia 1, 16–19*

Thus says the Lord God:

Wash yourselves clean!

Put away your misdeeds from before my eyes;

Léctio Ezechiélis Prophétæ  
*Ezech. 36, 23–28*

Hæc dicit Dóminus Deus: Sanctificábo nomen meum magnum, quod pollútum est inter gentes, quod polluístis in médio eárum: ut sciant gentes, quia ego Dóminus, cum sanctificátus fúero in vobis coram eis. Tollam quippe vos de géntibus, et congregábo vos de univérsis terris, et addúcam vos in terram vestram. Et effúndam super vos aquam mundam, et mundabímini ab ómnibus inquinaméntis vestris, et ab univérsis idólis vestris mundábo vos. Et dabo vobis cor novum, et spíritum novum ponam in médio vestri: et áuferam cor lapídeum de carne vestra, et dabo vobis cor cárneum. Et spíritum meum ponam in médio vestri: et fáciam ut in præcéptis meis ambulétis, et iudícia mea custodiátis et operémini. Et habitábitis in terra, quam dedi pátribus vestris: et éritis mihi in pópulum, et ego ero vobis in Deum: dicit Dóminus omnípotens.

*Graduale Ps. 33, 12 et 6* Veníte filii, audíte me: timórem Dómini docebo vos. *℣.* Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur.

*Hic dicitur ℣.* Dóminus vobíscum, *sine* Flectámus génua.

Præsta, quæsumus, omnípotens Deus: ut, quos ieiúnia votíva castigant, ipsa quoque devótio sancta lætíficet; ut, terrénis afféctibus mitigátis, facílius cæléstia capiámus. Per Dóminum.

*Et dicuntur aliæ orationes forte occurrentes.*

Léctio Isaiaé Prophétæ  
*Isai. 1, 16–19*

Hæc dicit Dóminus Deus: Lavámini, mundi estóte, auférte malum cogitatiónum vestrárum ab óculis meis: quiéscite ágere pervérse, díscite benefácere: quærite iudícium, subve-

Wednesday after the fourth Sunday in Lent

níte opprésso, iudicáte pupíllo, deféndite víduam. Et veníte, et argúite me, dicit Dóminus: si fúerint peccáta vestra ut cóccinum, quasi nix dealbábúntur: et si fúerint rubra quasi vermículus, velut lana alba erunt. Si voluérítis, et audiérítis me, bona terræ comedétis: dicit Dóminus omnípotens.

*Graduale Ps. 32, 12 et 6* Beáta gens, cuius est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. *℣.* Verbo Dómini cæli firmáti sunt: et spíritu oris eius omnis virtus eórum.

*Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ fé-cimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣.* *Ps. 78, 8-9* Dómine, ne memínieris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátiis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 9, 1-38*

In illo témpore: Prætériens Iesus vidit hómíne[m] cæcum a nativítate: et interrogavérunt eum discípuli eius: Rabbi, quis peccávit, hic, aut paréntes eius, ut cæcus nascerétur? Respóndit Iesus: Neque hic peccávit, neque paréntes eius: sed ut manifesténtur ópera Dei in illo. Me opórtet operári ópera eius, qui misit me, donec dies est: venit nox, quando nemo potest operári. Quámdiu sum in mundo, lux sum mundi. Hæc cum dixisset, éxspuit in terram, et fecit lutum ex sputo, et linívit lutum super óculos eius,

cease doing evil; learn to do good.

Make justice your aim: redress the wronged,  
hear the orphan's plea, defend the widow.

Come now, let us set things right,  
says the Lord:

Though your sins be like scarlet,  
they may become white as snow;

Though they be crimson red,  
they may become white as wool.

If you are willing, and obey,  
you shall eat the good things of the land,  
says the Lord Almighty.

*Gradual Ps. 32, 12 and 6* Happy the nation whose God is the Lord, the people whom he has chosen for his own inheritance. *℣.* By the word of the Lord the heavens were made; by the breath of his mouth all their host.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣.* *Ps. 78, 8-9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel  
according to John  
*John 9, 1-38*

At that time, as Jesus walked along, he saw a man who had been blind from birth. His disciples asked him, "Rabbi, who committed the sin that caused him to be born blind, he or his parents?" "Neither," answered Jesus. "It was no sin on this man's part, nor on his parents' part. Rather, it was to let God's works be revealed in him. We must work the works of him who sent me while it is day. Night is coming when no one can work. As long as I am in the world, I am the light of the world."

## Wednesday after the fourth Sunday in Lent

With that he spat on the ground, made mud with his saliva, and smeared the man's eyes with the mud. Then he told him, "Go, wash in the pool of Siloam" (this name means 'one who has been sent'). And so he went off and washed, and came back able to see. At this the man's neighbors and the people who had been accustomed to see him begging began to ask, "Isn't this the the fellow who used to sit and beg?" Some were claiming that it was he; others maintained that it was not—just someone who looked like him. He himself said, "I am the man." So they said to him, "How were your eyes opened?" He answered, "That man they call Jesus made mud and smeared it on my eyes, telling me to go to Siloam and wash. When I did go and wash, I got my sight." "Where is he?" they asked. "I have no idea," he replied. They took the man who had been born blind to the Pharisees. (Note that it was on a Sabbath day that Jesus had made the mud and opened his eyes.) Once more, the Pharisees, in their turn, began to inquire how he had got his sight. He told them, "He put mud on my eyes; and I washed and now I can see." This caused some of the Pharisees to assert, "This man is not from God because he does not keep the Sabbath." Others objected, "How can a man perform such signs and still be a sinner?" And they were sharply divided. Then they addressed the blind man again, "Since it was your eyes he opened, what have you to say about him?" And he replied, "He is a prophet."

Now the Jews refused to believe that this man had been born blind and had subsequently gained his sight until they summoned his parents. "Is this your son?" they asked. "Do you affirm that he was born blind? Well, how can he see now?" The parents gave this answer: "We know that this is our son and that he was born blind. But we do not know how he can see

et dixit ei: Vade, lava in natatória Siloë (quod interpretatur Missus). Abiit ergo, et lavit, et venit videns. Itaque vicini, et qui viderant eum prius, quia mendicus erat, dicebant: Nonne hic est, qui sedebat, et mendicabat? Alii dicebant: Quia hic est. Alii autem: Nequáquam, sed similis est ei. Ille vero dicebat: Quia ego sum. Dicebant ergo ei: Quómodo apérti sunt tibi óculi? Respondit: Ille homo, qui dicitur Iesus, lutum fecit, et unxit óculos meos, et dixit mihi: Vade ad natatória Siloë, et lava. Et ábii, lavi, et vídeo. Et dixerunt ei: Ubi est ille? Ait: Nescio. Adducunt eum ad pharisæos, qui cæcus fúerat. Erat autem sábbatum, quando lutum fecit Iesus, et apéruit óculos eius. Iterum ergo interrogábant eum pharisæi, quómodo vidisset. Ille autem dixit eis: Lutum mihi pósuit super óculos, et lavi, et vídeo. Dicebant ergo ex pharisæis quidam: Non est hic homo a Deo, qui sábbatum non custódit. Alii autem dicebant: Quómodo potest homo peccátor hæc signa fácere? Et schisma erat inter eos. Dicunt ergo cæco iterum: Tu quid dicis de illo, qui apéruit óculos tuos? Ille autem dixit: Quia prophéta est. Non credidérunt ergo Iudæi de illo, quia cæcus fúisset, et vidisset, donec vocavérunt paréntes eius, qui viderat: et interrogavérunt eos, dicentes: Hic est filius vester, quem vos dicitis, quia cæcus natus est? Quómodo ergo nunc videt? Respondérunt eis paréntes eius, et dixerunt: Scimus, quia hic est filius noster, et quia cæcus natus est: quómodo autem nunc vídeat, nescimus: aut quis eius apéruit óculos, nos nescimus: ipsum interrogáte, ætátem habet, ipse de se loquátur. Hæc dixerunt paréntes eius, quóniam tímebant Iudæos: iam enim conspiráverant Iudæi, ut si quis eum confiterétur esse Christum, extra synagógam fieret. Proptérea paréntes eius dixerunt: Quia ætátem habet, ipsum interrogáte. Vocavérunt ergo rursum hóminem, qui fúerat cæcus, et dixerunt ei: Da glóriam Deo. Nos scimus quia hic homo peccátor est.

## Wednesday after the fourth Sunday in Lent

Dixit ergo eis ille: Si peccator est, nescio: unum scio, quia caecus cum essem, modo video. Dixerunt ergo illi: Quid fecit tibi? quomodo aperuit tibi oculos? Respondit eis: Dixi vobis iam, et audistis: quid iterum vultis audire? Numquid et vos vultis discipuli eius fieri? Maledixerunt ergo ei, et dixerunt: Tu discipulus illius sis: nos autem Moysi discipuli sumus. Nos scimus quia Moysi locutus est Deus: hunc autem nescimus unde sit. Respondit ille homo, et dixit eis: In hoc enim mirabile est, quia vos nescitis unde sit, et aperuit meos oculos: scimus autem quia peccatores Deus non audit: sed, si quis Dei cultor est, et voluntatem eius facit, hunc exaudit. A saeculo non est auditum, quia quis aperuit oculos caeci nati. Nisi esset hic a Deo, non poterat facere quidquam. Responderunt, et dixerunt ei: In peccatis natus es totus, et tu doces nos? Et eiecerunt eum foras. Audivit Iesus quia eiecerunt eum foras, et cum invenisset eum, dixit ei: Tu credis in Filium Dei? Respondit ille, et dixit: Quis est, Domine, ut credam in eum? Et dixit ei Iesus: Et vidisti eum, et qui loquitur tecum, ipse est. At ille ait: Credo, Domine. Et prociens adoravit eum.

now, nor do we know who opened his eyes. Ask him. He's old enough; he'll speak for himself." (His parents replied in this way because they were afraid of the Jews, for the Jews had already agreed that anybody who acknowledged Jesus as the Messiah would be put out of the Synagogue. That was why his parents said, "He is old enough. Ask him.") And so, for the second time, they summoned the man who had been born blind and said to him, "Give glory to God. We know that this man is a sinner." "Whether he's a sinner or not, I don't know," he answered. "One thing I do know: I was blind before, now I can see." They persisted, "Just what did he do to you? How did he open your eyes?" "I've told you once and you didn't pay attention," he answered them. "Why do you want to hear it all over again? Don't tell me that you too want to become his disciples?" They sneered at him, saying, "You are the one who is that fellow's disciple; we are disciples of Moses. We know that God has spoken to Moses; but we don't even know where this fellow comes from." The man answered them, "Now, that's a surprise! Here you don't even know where he comes from; yet he opened my eyes. We know that God pays no attention to sinners, but he does listen to someone who is devout and obeys his will. It is absolutely unheard of that anyone ever opened the eyes of a man born blind. If this man were not from God, he could have done nothing." "What!" they exclaimed. "You were born steeped in sin, and now you are lecturing us?" Then they threw him out. When Jesus heard about his expulsion, he found him and said, "Do you believe in the Son of Man?" He answered, "Who is he, sir, that I may believe in him?" "You have seen him," Jesus replied. "Actually, it is he who is speaking with you." "I do believe, Lord," he said and did him homage.

Thursday after the fourth Sunday in Lent

Offertory Antiphon

*Ps. 65, 8–9 and 20*

Bless the Lord our God, you peoples, loudly sound his praise; he has given life to my soul, and has not let my feet slip. Blessed be God, who refused me not my prayer or his kindness.

Prayer over the Gifts

O almighty God, wash away our sins through these sacrificial gifts,\* for then we will receive your blessings of true health of mind and body. Through Jesus Christ.

*Preface of Lent*

Communion Antiphon

*John 9, 11*

“The Lord made clay of spittle, and anointed my eyes: and I went, and I washed, and I saw, and I have believed in God.”

Prayer after Communion

O Lord our God, may the sacrament we have received nourish us with spiritual food and comfort us with bodily aid. Through Jesus Christ.

Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
O Lord, in your mercy hear the prayers of those who call upon you.\* May they ask only what is pleasing to you, so that their requests may always be heard. Through Jesus Christ.

THURSDAY AFTER THE FOURTH  
SUNDAY IN LENT

Entrance Antiphon

*Ps. 104, 3–4*

Rejoice, O hearts that seek the Lord! Look to the Lord, and be strengthened; seek his face evermore. *Ps. ibid., 1* Give thanks to the Lord, invoke his name; make known among the nations his deeds. *℣.* Glory be to the Father. Rejoice.

Benedícite, gentes, Dóminum Deum nostrum, et obaudíte vocem laudís eius: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecatióem meam, et misericórdiam suam a me.

Súpplices te rogámus, ominípotens Deus: ut his sacrificiis peccáta nostra mundéntur; quia tunc veram nobis tríbuis et mentis et córporis sanitátem. Per Dóminum.

*Prefatio de Quadragesima.*

Lutum fecit ex sputo Dóminus, et linívit óculos meos: et ábii, et lavi, et vidi, et crédidi Deo.

Sacraménta, quæ súmpsimus, Dómine Deus noster: et spirituálibus nos répleant aliméntis, et corporálibus tueántur auxiliis. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo.  
Páteant aures misericórdiæ tuæ, Dómine, précibus supplicántium: et, ut peténtibus desideráta concédas; fac eos, quæ tibi sunt plácita, postuláre. Per Dóminum.

*III classis*

Statio ad Ss. Silvestrum et Martinum

Lætétur cor quæréntium Dóminum: quærite Dóminum, et confirmámini: quærite fáciem eius semper. *Ps. ibid., 1* Confitémini Dómino, et invocáte nomen eius: annuntiáte inter gentes ópera eius. *℣.* Glória Patri. Lætétur.

## Thursday after the fourth Sunday in Lent

### Prayer

Præsta, quæsumus, omnipotens Deus: ut, quos ieiunia votiva castigant, ipsa quoque devotio sancta lætificet; ut, terrenis affectibus mitigatis, facilius cælestia capiamus. Per Dóminum.

O almighty God, grant that we may be happy in chastising our bodies through fasting.\* May we bring our passions under control, and thus more easily attain the rewards of heaven. Through Jesus Christ.

### Lectio libri Regum 4 Reg. 4, 25–38

In diébus illis: Venit mûlier Sunamítis ad Eliséum in montem Carméli: cumque vidísset eam vir Dei e contra, ait ad Giézi púerum suum: Ecce Sunamítis illa. Vade ergo in occúrsum eius, et dic ei: Recte ne ágitur circa te, et circa virum tuum, et circa filium tuum? Quæ respóndit: Recte. Cumque venísset ad virum Dei in montem, apprehéndit pedes eius: et accéssit Giézi ut amovéret eam. Et ait homo Dei: Dimítte illam: ánima enim eius in amaritúdine est, et Dóminus celávit a me, et non indicávit mihi. Quæ dixit illi: Numquid petívi filium a dómno meo? Numquid non dixi tibi: Ne illúdas me? Et ille ait ad Giézi: Accíngé lumbos tuos, et tolle báculum meum in manu tua, et vade. Si occurrerit tibi homo, non salútes eum: et si salutáverit te quispiam, non respóndéas illi: et pones báculum meum super fáciem púeri. Porro mater púeri ait: Vivit Dóminus, et vivit ánima tua, non dimittam te. Surréxit ergo, et secútus est eam. Giézi autem præcésse-rat ante eos, et posúerat báculum super fáciem púeri, et non erat vox, neque sensus: reversúsque est in occúrsum eius, et nuntiávit ei, dicens: Non surréxit puer. Ingréssus est ergo Eliséus domum, et ecce puer mórtuus iacébat in léctulo eius: ingressúsque clausit óstium super se, et super púerum: et orávit ad Dóminum. Et ascéndit, et incúbuit super púerum: posúitque os suum super os eius, et óculos suos super óculos eius, et manus suas super manus eius: et incurvávit se super eum: et calefácta est caro púeri. At ille revérsus, deam-

### A Reading from the Book of Kings 4 Kings 4, 25–38

In those days the Sunamite woman set out and came to the man of God on Mount Carmel. When he spied her at a distance, the man of God said to his servant Giezi, “Look, there is the Sunamitess. Hurry to meet her and ask if all is well with her, with her husband and her boy.” She said that all was well but when she reached the man of God on the mountain, she clasped his feet. Giezi came near to push her away, but the man of God said, “Let her alone: she is in bitter anguish; the Lord hid it from me and did not inform me.” “Did I ask my lord for a son?” she cried out, “Did I not beg you not to deceive me?” “Gird your loins,” Eliseus said to Giezi, “take my staff with you and be off; if you meet anyone, do not greet him, and if anyone greets you, do not answer. Lay my staff upon the boy.” But the boy’s mother cried out, “As the Lord lives and as you yourself live, I will not release you.” So he got up and followed her.

Meanwhile, Giezi had gone on ahead and had laid the staff upon the boy, but there was no sound or sign of life. So he returned to meet Eliseus and informed him that the boy had not awakened. When Eliseus came into the house, he found the boy lying dead upon the bed. He entered and closed the door upon the two of them, and after praying to the Lord he lay upon the child on the bed, placing his mouth upon the child’s mouth, his eyes upon the eyes, and his hands upon the hands. As Eliseus stretched him-

Thursday after the fourth Sunday in Lent

self over the child, the body became warm. He arose and paced up and down in the house once, and went over and stretched himself upon the boy, who now sneezed seven times and opened his eyes. Then Eliseus summoned Giezi: "Call the Sunamitess." She came at Giezi's call, and Eliseus said to her, "Take your son." She entered and fell at his feet, bowing to the floor. Then she took her son and left. Eliseus returned to Galgal.

*Gradual Ps. 73, 20, 19 and 22* Look, O Lord, to your covenant; be not forever unmindful of the lives of your afflicted ones. *Ps.* Arise, O Lord; defend your cause; remember the reproaches of your servants.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 7, 11-16*

At that time Jesus went to a town called Naim; his disciples and a large crowd accompanied him. As he approached the gate of the town a man who had died was being carried out, an only son of a widowed mother; and a good sized crowd of town-folk were with her. And the Lord, seeing her, was moved with pity for her and said to her: "Do not lament." Then he stepped forward and touched the stretcher and the bearers halted. And he said: "Young man, I bid you rise up." The dead man sat up and began to speak. Then Jesus gave him back to his mother. Fear seized them all and they began to praise God. "A great prophet," they said, "has risen among us," and "God has visited his people."

Offertory Antiphon  
*Ps. 69, 2, 3 and 4*

O Lord, make haste to help me. Let all those be put to shame who desire the ruin of your servants.

bulávit in domo, semel huc atque illuc: et ascéndit et incúbuit super eum: et oscitávit puer sépties, aperuítque óculos. At ille vocávit Giézi, et dixit ei: Voca Sunamítidem hanc. Quæ vocáta ingrèssa est ad eum. Qui ait: Tolle filium tuum. Venit illa, et córruit ad pedes eius, et adorávit super terram: tulítque filium suum, et egrèssa est, et Eliséus revérsus est in Gálgala.

*Graduale Ps. 73, 20, 19 et 22* Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. *Ps.* Exsúrge, Dómine, iúdica causam tuam: memor esto oppróbrii servórum tuórum.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 7, 11-16*

In illo tempore: Ibat Iesus in civitátem, quæ vocátur Naim: et ibant cum eo discípuli eius, et turba copi-ósa. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur filius únicus matris suæ: et hæc vídua erat, et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt.) Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

Dómine, ad adiuvándum me festína: confundántur omnes, qui cógitant servis tuis mala.

## Friday after the fourth Sunday in Lent

Purifica nos, misericors Deus: ut Ecclesiæ tuæ preces, quæ tibi gratæ sunt, pia mûnera deferentes, fiant expiatis mentsibus gratiores. Per Dóminum.

*Præfatio de Quadragesima.*

Dómine, memorabor iustitiæ tuæ solius: Deus, docuisti me a iuventute mea: et usque in senectam et sênium, Deus, ne derelinquas me.

Cælestia dona capiéntibus, quæsumus, Dómine: non ad iudícium provenire patiáris, quæ fidélibus tuis ad remédium providisti. Per Dóminum.

Orémus.  
Humiliáte cápita vestra Deo.  
Pópuli tui, Deus, institútor et rector,  
peccáta, quibus impugnátur, expélle:  
ut semper tibi plácitus, et tuo munimine sit secúrus. Per Dóminum.

*III classis*

Statio ad S. Eusebium

Meditátio cordis mei in conspéctu tuo semper: Dómine, adiútor meus, et redemptor meus. *Ps. ibid., 2* Cæli enarrant glóriam Dei: et ópera mánuum eius annúntiat firmaméntum. *Ÿ.* Glória Patri. Meditátio.

Deus, qui ineffabilibus mundum renovas sacraméntis: præsta, quæ-

### Prayer over the Gifts

Cleanse us, merciful God.\* Let the prayers of the Church, which are so pleasing to you when they are accompanied by this offering, be even more acceptable to you because our souls are free from sin. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*Ps. 70, 16-17 and 18*

O Lord, I will tell of your singular justice. O God, you have taught me from my youth; and now that I am old and gray, O God, forsake me not.

### Prayer after Communion

O Lord, let us not be condemned by unworthily receiving this gift of heaven\* which was instituted for the spiritual health of your faithful. Through Jesus Christ.

### Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
O God, creator and ruler of your people, free your own from the temptations assailing them,\* so that they may please you and be protected by you. Through Jesus Christ.

## FRIDAY AFTER THE FOURTH SUNDAY IN LENT

### Entrance Antiphon

*Ps. 18, 15*

Let the thought of my heart find favor before you, O Lord, my rock and my redeemer. *Ps. ibid., 2* The heavens declare the glory of God, and the firmament proclaims his handiwork. *Ÿ.* Glory be to the Father. Let.

### Prayer

O God, you renew the world through your wonderful sacrament.\* May your Church be

Friday after the fourth Sunday in Lent

faithful to your eternal commands and be assisted by you in this life. Through Jesus.

A Reading from the Book of Kings  
*3 Kings 17, 17–24*

In those days the son of the mistress of the house fell sick, and his sickness grew more severe until he stopped breathing. So she said to Elia, “Why have you done this to me, O man of God? Have you come to me to call attention to my guilt and to kill my son?” “Give me your son,” Elia said to her. Taking him from her lap he carried him to the upper room where he was staying and laid him on the bed. He called out to the Lord: “O Lord, my God, will you afflict even the widow with whom I am staying, by killing her son?” Then he stretched himself out upon the child three times and called out to the Lord: “O Lord, my God, let the life breath return to the body of this child!” The Lord heard the prayer of Elia, and the life breath returned to the child’s body and he revived. Taking the child, Elia brought him down into the house from the upper room and gave him to his mother. “See!” Elia said to her, “your son is alive.” “Now indeed I know that you are a man of God,” the woman replied to Elia; “the word of the Lord comes truly from your mouth.”

*Gradual Ps. 117, 8–9* It is better to take refuge in the Lord rather than to trust in man. *℣.* It is better to take refuge in the Lord rather than to trust in princes.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name’s sake.

sumus: ut Ecclésia tua et ætérnis proficiat institútis, et temporálibus non destituátur auxiliis. Per Dóminum.

Léctio libri Regum  
*3 Reg. 17, 17–24*

In diébus illis: Ægrotávit filius mulieris matrisfamílias, et erat languor fortíssimus, ita ut non remaneret in eo hálitus. Dixit ergo ad Eliám: Quid mihi et tibi, vir Dei? Ingréssus es ad me, ut rememorentur iniquitátes meæ, et interfíceres filium meum? Et ait ad eam Eliás: Da mihi filium tuum. Tulítque eum de sinu eius, et portávit in cenáculum ubi ipse manébat, et pósuit super léctulum suum, et clamávit ad Dóminum, et dixit: Dómine, Deus meus, étiam ne víduam, apud quam ego utcúmque susténtor, afflixisti, ut interfíceres filium eius? Et expándit se, atque mensus est super púerum tribus vícibus, et clamávit ad Dóminum, et ait: Dómine, Deus meus, revertátur, óbsecro, ánima púeri huius in viscera eius. Et exaudivit Dóminus vocem Eliæ: et revérsa est ánima púeri intra eum, et revíxit. Tulítque Eliás púerum, et depósuit eum de cenáculo in inferiorem domum, et trádidit matri suæ, et ait illi: En vivit filius tuus. Dixítque múlier ad Eliám: Nunc in isto cognóvi, quóniam vir Dei es tu, et verbum Dómini in ore tuo verum est.

*Graduale Ps. 117, 8–9* Bonum est confidere in Dómino, quam confidere in hómine. *℣.* Bonum est speráre in Dómino, quam speráre in princípibus.

*Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retribuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuvá nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

## Friday after the fourth Sunday in Lent

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 11, 1-45*

In illo témpore: Erat quidam languens Lázarus a Bethánia, de castélló Mariæ, et Marthæ soróris eius. (Mariá autem erat, quæ unxit Dóminum unguénto, et extérsit pedes eius capillis suis: cuius frater Lázarus infirmabátur.) Misérunt ergo soróres eius ad eum, dicéntes: Dómine, ecce quem amas infirmátur. Audiens autem Iesus, dixit eis: Infirmitas hæc non est ad mortem, sed pro glória Dei, ut glorificétur Filius Dei per eam. Diligébat autem Iesus Martham, et sorórem eius Mariám, et Lázarum. Ut ergo audívit quia infirmabátur, tunc quidem mansit in eódem loco duóbus diébus. Deínde post hæc dixit discipulis suis: Eámus in Iudæam íterum. Dicunt ei discipuli: Rabbi, nunc quærébat te Iudæi lapidáre, et íterum vadis illuc? Respóndit Iesus: Nonne duódecim sunt horæ diéi? Si quis ambuláverit in die, non offéndit, quia lucem huius mundi videt: si autem ambuláverit in nocte, offéndit, quia lux non est in eo. Hæc ait, et post hæc dixit eis: Lázarus amícus noster dormit: sed vado, ut a somno éxcitem eum. Dixérunt ergo discipuli eius: Dómine, si dormit, salvus erit. Díxerat autem Iesus de morte eius: illi autem putavérunt, quia de dormitióne somni díceret. Tunc ergo Iesus dixit eis manifesté: Lázarus mórtuus est: et gáudeo propter vos, ut credátis, quóniam non eram ibi: sed eámus ad eum. Dixit ergo Thomas, qui dicitur Dídymus, ad condiscipulos: Eámus et nos, ut moriámur cum eo. Venit ítaque Iesus, et invénit eum quátuor dies iam in monuménto habéntem. (Erat autem Bethánia iuxta Ierosólymam quasi stádiis quíndecim.) Multi autem ex Iudæis vénerant ad Martham, et Mariám, ut consolaréntur eas de fratre suo. Martha ergo, ut audívit quia Iesus venit, occúrrit illi: Mariá autem domi sedébat. Dixit ergo Martha ad Iesum: Dómine, si fuísses hic, frater

✠ A Reading from the holy Gospel  
according to John  
*John 11, 1-45*

At that time there was a man named Lazarus who was sick. He was from Bethany, the village of Mary and her sister Martha. (This Mary whose brother Lazarus was sick was the one who anointed the Lord with perfume and dried his feet with her hair.) So the sisters sent to inform Jesus, "Lord, the one whom you love is sick." But upon hearing this, he said, "This sickness is not to end in death; rather it is for God's glory, that the Son of God may be glorified through it." (Jesus really loved Martha and her sister and Lazarus.) And so when he heard that he was sick, he stayed on where he was two days longer. Then, at last, he said to his disciples, "Let us go back to Judea." "Rabbi," the disciples said to him, "the Jews were just now trying to stone you, and you are going back up there again?" Jesus answered, "Are there not twelve hours of daylight? If a man goes walking by day, he does not stumble because he can see the light of this world. But if he goes walking at night, he will stumble because he has no light in him." He made this remark and then, later, he told them, "Our beloved Lazarus has fallen asleep, but I go to wake him up." At this the disciples said, "If he has fallen asleep, Lord, his life will be saved." Jesus had really been talking about his death, but they thought he was talking about sleep in the sense of slumber. So finally Jesus told them plainly, "Lazarus is dead. And I am happy for your sake that I wasn't there so that you may come to have faith. In any event, let us go to him." Then Thomas (this name means "Twin") said to his fellow disciples, "Let us go too that we may die with him." When Jesus arrived, he found that Lazarus had already been four days in the tomb. Now Bethany was not far

## Friday after the fourth Sunday in Lent

from Jerusalem, just under two miles; and many of the Jews had come out to console Martha and Mary because of their brother. When Martha heard that Jesus was coming, she went to meet him, while Mary sat quietly at home. Martha said to Jesus, "Lord, if you had been here, my brother would never have died. Even now, I am sure that whatever you ask of God, God will give you." "Your brother will rise again," Jesus told her. "I know he will rise again," Martha replied, "in the resurrection on the last day." Jesus told her, "I am the resurrection and the life: he who believes in me, even if he dies, will come to life. And everyone who is alive and believes in me shall never die at all.—Do you believe this?" "Yes, Lord," she replied. "I have learned to believe that you are the Messiah, the Son of God, he who is to come into the world." Now when she had said this, she went off and called her sister Mary. "The Teacher is here and calls for you," she whispered. As soon as Mary heard this, she got up quickly and started toward him. (Actually, Jesus had not yet come into the village but was still at the spot where Martha had met him.) The Jews who were in the house with Mary, consoling her, saw her get up quickly and go out; and so they followed her, thinking that she was going to the tomb to weep there. When Mary came to the place where Jesus was, and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would never have died." Now when Jesus saw her weeping, and the Jews who accompanied her also weeping, he shuddered with the emotions that flared up within him. "Where have you laid him?" he asked. "Lord, come and see," they told him. Jesus began to cry, and this caused the Jews to remark, "See how much he loved him!" But some of them said, "He opened the eyes of that blind man. Couldn't he also have done something to stop this man

meus non fuisset mortuus: sed et nunc scio, quia quaecumque poposceris a Deo, dabit tibi Deus. Dicit illi Iesus: Resurget frater tuus. Dicit ei Martha: Scio quia resurget in resurrectione in novissimo die. Dixit ei Iesus: Ego sum resurrectio, et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis, qui vivit, et credit in me, non morietur in aeternum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus Filius Dei vivi, qui in hunc mundum venisti. Et cum haec dixisset, abiit, et vocavit Mariam sororem suam silentio, dicens: Magister adest, et vocat te. Illa ut audivit, surgit cito, et venit ad eum: nondum enim venerat Iesus in caestellum: sed erat adhuc in illo loco, ubi occurrerat ei Martha. Iudaei ergo, qui erant cum ea in domo et consolabantur eam, cum vidissent Mariam, quia cito surrexit, et exiit, secuti sunt eam, dicentes: Quia vadit ad monumentum, ut ploret ibi. Maria ergo, cum venisset ubi erat Iesus, videns eum, cecidit ad pedes eius, et dicit ei: Domine, si fuisses hic, non esset mortuus frater meus. Iesus ergo, ut vidit eam plorantem, et Iudaeos, qui venerant cum ea, plorantes, in fremuit spiritu, et turbavit seipsum, et dixit: Ubi posuistis eum? Dicunt ei: Domine, veni, et vide. Et lacrimatus est Iesus. Dixerunt ergo Iudaei: Ecce quomodo amabat eum. Quidam autem ex ipsis dixerunt: Non poterat hic, qui aperuit oculos caeci nati, facere ut hic non moreretur? Iesus ergo rursus fremens in semetipso, venit ad monumentum. Erat autem spelunca, et lapis superpositus erat ei. Ait Iesus: Tollite lapidem. Dicit ei Martha soror eius, qui mortuus fuerat: Domine, iam foetet, quatríduanus est enim. Dicit ei Iesus: Nonne dixi tibi, quoniam si crederis, videbis gloriam Dei? Tulerunt ergo lapidem: Iesus autem, elevatis sursum oculis, dixit: Pater, gratias ago tibi, quoniam audisti me. Ego autem sciebam, quia semper me audis, sed propter populum, qui circumstat, dixi: ut credant, quia tu me misisti. Haec cum dixisset, voce

## Friday after the fourth Sunday in Lent

magna clamávit: Lázare, veni foras. Et statim pródiit, qui fúerat mórtuus, ligátus pedes et manus ínstitis, et fácies illius sudário erat ligáta. Dixit eis Iesus: Sólvite eum et sínite abire. Multi ergo ex Iudáeis, qui vénerant ad Mariám, et Martham, et víderant quæ fecit Iesus, credidérunt in eum.

from dying?" At this, with his emotions again flaring up, Jesus came to the tomb. It was a cave with a stone laid across it. "Take away the stone," Jesus said. Martha, the dead man's sister, said to him, "Lord, it is four days; by now there must be a stench." Jesus replied, "Didn't I assure you that if you believe, you will see the glory of God?" So they took away the stone. Then Jesus looked upward and said, "Father, I thank you because you heard me. Of course, I know that you always hear me, but I spoke because of the crowd standing around that they may come to believe that you sent me." Having said this, he shouted in a loud voice, "Lazarus, come out!" The dead man came out, bound hand and foot with linen strips and his face wrapped in a cloth. "Untie him," Jesus told them, "and let him go." This caused many of the Jews who had come to visit Mary and had seen what he did to put their faith in him.

### Offertory Antiphon

*Ps. 17, 28 and 32*

Pópulum húmílem salvum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine?

Lowly people you save, O Lord, but haughty eyes you bring low; for who is God except you, O Lord?

### Prayer over the Gifts

Múnera nos, Dómine, quæsumus, obláta puríficent: et te nobis iúgiter fáciant esse placátum. Per Dóminum.

O Lord, purify us through the gifts we offer you\* and let us be reconciled with you forever. Through Jesus Christ.

*Præfatio de Quadragesima.*

*Preface of Lent*

### Communion Antiphon

*John 11, 33, 35, 43, 44 and 39*

Videns Dóminus flentes soróres Lázari ad monuméntum, lacrimátus est coram Iudáeis, et exclamávit: Lázare, veni foras: et pródiit ligátis mánibus et pédibus, qui fúerat quadriduánus mórtuus.

The Lord, seeing the sisters of Lazarus weeping at the tomb, wept before the Jews, and cried out: "Lazarus, come forth"; and he who had been dead four days came forth, bound hands and feet.

## Saturday after the fourth Sunday in Lent

### Prayer after Communion

O Lord, may the reception of this sacrament always cleanse us of the guilt of sin and shield us from all harm. Through Jesus Christ.

### Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, we are aware of our own weakness but we trust in your strength.\* May we always rejoice in your loving care. Through Jesus Christ.

Hæc nos, quæsumus, Dómine, participatio sacramenti: et a propriis reatibus indesinenter expédiant, et ab omnibus tueatur advérsis. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo.

Da nobis, quæsumus, omnípotens Deus: ut, qui infirmitátis nostræ conscii, de tua virtúte confídimus, sub tua semper pietáte gaudeámus. Per Dóminum.

## SATURDAY AFTER THE FOURTH SUNDAY IN LENT

*The Mass during which orders are conferred is to be the Mass of the Saturday, even if a feast of class I or II occurs. In this Mass, the ritual prayer for the conferral of orders is added under one conclusion with the prayer of the Mass; all commemorations are omitted, except privileged commemorations.*

### Entrance Antiphon

*Isaia 55, 1*

“All you who thirst, come to the waters,” says the Lord; “and you who have no money, come and drink with joy.” *Ps. 77, 1* Hearken, my people, to my teaching; incline your ears to the words of my mouth. *℣.* Glory be to the Father. All you.

*III classis*

Statio ad S. Nicolaum in Carcere

*Missa, in qua hoc sabbato Ordines conferuntur, dicenda est de sabbato, etiam festo I vel II classis occurrente, et in ea additur oratio ritualis “In Collatione Ordinum” sub unica conclusione cum oratione Missæ, et omittuntur omnes commemoraciones, nisi sint privilegiatæ.*

### Prayer

O Lord, may your grace bring us the fruitful effects of our devoted love,\* for the lenten fast that we observe will be of profit to us only if it pleases you. Through Jesus Christ.

Sitiéntes, veníte ad aquas, dicit Dóminus: et qui non habétis prætium, veníte, et bíbite cum lætítia. *Ps. 77, 1* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *℣.* Glória Patri. Sitiéntes.

Fiat, Dómine, quæsumus, per grátiam tuam fructuósus nostræ devotiónis afféctus: quia tunc nobis próderunt suscepta ieiúnia, si tuæ sint plácita pietáti. Per Dóminum.

### A Reading from the Prophet Isaia

*Isaia 49, 8-15*

Thus says the Lord:

In a time of favor I answer you,  
on the day of salvation I help you,  
To restore the land  
and allot the desolate heritages,

### Léctio Isaíæ Prophétæ

*Isai. 49, 8-15*

Hæc dicit Dóminus: In témpore plácito exaudívi te, et in die salútis auxiliátus sum tui: et servávi te, et dedí te in fædus pópuli, ut suscitáres terram, et possidéres hereditátes dissipátas: ut diceres

Saturday after the fourth Sunday in Lent

his, qui vincti sunt: Exíte: et his, qui in ténebris: Revelámini. Super vias pascéntur, et in ómnibus planis páscua eórum. Non esúrient, neque sítient, et non percútiét eos æstus et sol: quia miserátor eórum reget eos, et ad fontes aquárum potábit eos. Et ponam omnes montes meos in viam, et sémitæ meæ exaltabúntur. Ecce isti de longe vénient, et ecce illi ab aquilóne et mari, et isti de terra austráli. Laudáte, cæli, et exsúlta, terra, iubiláte, montes, laudem: quia consolátus est Dóminus pópulum suum, et páuperum suórum miserébitur. Et dixit Sion: Derelíquit me Dóminus, et Dóminus oblítus est mei. Numquid oblivisci potest múlier infántem suum, ut non misereátur filio úteri sui? et si illa oblíta fúerit, ego tamen non obliviscar tui, dicit Dóminus omnipotens.

*Graduale Ps. 9, 14 et 1-2* Tibi, Dómine, derelíctus est pauper; pupíllo tu eris adiútor. *℣.* Ut quid, Dómine, recessísti longe, déspicis in opportunitátibus, in tribulatióne? dum supérbit ímpius, incénditur pauper.

✠ *Sequéntia sancti Evangélii  
secúndum Ioánnem  
Ioann. 8, 12-20*

In illo témpore: Locútus est Iesus turbis Iudæórum, dicens: Ego sum lux mundi: qui séquitur me, non ámbulat in ténebris, sed habébit lumen vitæ. Dixérunt ergo ei pharisæi: Tu de te ipso testimónium pérhibes: testimónium tuum non est verum. Respóndit Iesus, et

Saying to the prisoners: Come out!  
to those in darkness: Show yourselves!  
Along the ways they shall find pasture,  
on every bare height shall their pastures  
be.

They shall not hunger or thirst,  
nor shall the scorching wind or the sun  
strike them;

For he who pities them leads them  
and guides them beside springs of water.  
I will cut a road through all my mountains,  
and make my highways level.

See, some shall come from afar,  
others from the north and the west,  
and some from the land of Syene.

Sing out, O heavens, and rejoice, O earth,  
break forth into song, you mountains.

For the Lord comforts his people  
and shows mercy to his afflicted.

But Sion said, "The Lord has forsaken me;  
my Lord has forgotten me."

Can a mother forget her infant,  
be without tenderness for the child of her  
womb?

Even should she forget,  
I will never forget you,  
says the Lord Almighty.

*Gradual Ps. 9, 14 and 1-2* On you, O Lord, the unfortunate man depends; of the fatherless you are the helper. *℣.* Why, O Lord, do you stand aloof? Why hide in times of distress? While the wicked man is proud, the afflicted is set on fire.

✠ *A Reading from the holy Gospel  
according to John  
John 8, 12-20*

At that time Jesus spoke to the crowds of the Jews again: "I am the light of the world. No follower of mine will ever walk in darkness; no, he will possess the light of life." This caused the Pharisees to object, "You are your own witness, and your testimony cannot be verified." Jesus an-

## Saturday after the fourth Sunday in Lent

swered, "Even if I am my own witness, my testimony can be verified because I know where I came from and where I am going. But you know neither where I came from nor where I am going. You pass judgment according to human standards, but I pass judgment on no one. Yet even if I do judge, that judgment of mine is valid because I am not alone: I have at my side the One who sent me, the Father. Why, in your own Law it is stated that evidence given by two persons is verified. I am one who gives evidence on my behalf, and the Father who sent me gives evidence for me." Then they asked him, "Where is this 'father' of yours?" Jesus replied, "You do not recognize me or my Father. If you recognized me, you would recognize my Father too." He spoke these words, teaching at the Temple treasury. Still, nobody arrested him because his hour had not yet come.

### Offertory Antiphon

*Ps. 17, 3*

The Lord is become my rock, my fortress, my deliverer; and in him will I put my trust.

### Prayer over the Gifts

Accept our gifts as a peace offering, O Lord,\* and by the constraint of your mercy make our rebellious wills submit to you. Through Jesus Christ.

*Preface of Lent*

### Communion Antiphon

*Ps. 22, 1-2*

The Lord is my shepherd; I shall not want. In verdant pastures he gives me repose; beside restful waters he leads me.

### Prayer after Communion

We pray you, O Lord, purify us through this sacrament\* and make us pleasing to you by its grace. Through Jesus Christ.

dixit eis: Et si ego testimónium perhíbeo de meípso, verum est testimónium meum: quia scio unde veni, et quo vado: vos autem nescítis unde vénio, aut quo vado. Vos secúndum carnem iudicátis: ego non iú dico quemquam: et si iú dico ego, iudícium meum verum est, quia solus non sum: sed ego, et qui misit me, Pater. Et in lege vestra scriptum est, quia duórum hóminum testimónium verum est. Ego sum, qui testimónium perhíbeo de meípso: et testimónium pérhibet de me, qui misit me, Pater. Dicébant, ergo ei: Ubi est Pater tuus? Respóndit Iesus: Neque me scitis, neque Patrem meum: si me scirétis, fórsitan et Patrem meum scirétis. Hæc verba locú tus est Iesus in gazophylá cio, docens in templo: et nemo apprehéndit eum, quia necdum vénerat hora eius.

Factus est Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: et sperábo in eum.

Oblatió nibus nostris, quæsumus, Dómine, placáre suscéptis: et ad te nostras étiam rebéles compéllé propítius voluntátes. Per Dóminum.

*Præfatio de Quadragesima.*

Dóminus regit me, et nihil mihi déerit: in loco páscuæ ibi me collo-cávit: super aquam refectionis edu-cávit me.

Tua nos, quæsumus, Dómine, sancta puríficent: et operatióne sua tibi plácitos esse perficiant. Per Dómi-num.

## First Sunday of Passion Time

### Prayer over the People

Orémus.

Humiliáte cápita vestra Deo.  
Deus, qui sperántibus in te miseréri  
pótius éligis, quam irásci: da nobis  
digne flere mala, quæ fécimur; ut  
tuæ consolatiónis grátiam invenire  
mereámur. Per Dóminum.

*Expleta Missa, cooperiuntur Cruces et  
imagines per ecclesiam; quæ coopertæ  
manent, Cruces quidem usque ad Crucis  
adorationem in Feria VI in Passione et  
Morte Domini, imagines vero usque ad  
intonatum hymnum angelicum in Missa  
Vigiliæ paschalis.*

*I classis*

Statio ad S. Petrum

*Ab hac dominica usque ad feriam V in  
Cena Domini inclusive, in Missis de  
Tempore non dicitur Glória Patri in  
antiphona ad Introitum et post psalmum  
Lavábo.*

Iúdica me, Deus, et discérne causam  
meam de gente non sancta: ab  
hómine iníquo, et dolóso éripe me:  
quia tu es Deus meus et fortitúdo  
mea. *Ps. ibid., 3* Emitte lucem tuam,  
et veritátem tuam: ipsa me deduxé-  
runt, et adduxérunt in montem  
sanctum tuum, et in tabernácula tua.  
Iúdica.

Quæsumus, omnípotens Deus, famí-  
liam tuam propítius réspice: ut,  
et largiénte, regátur in córpore; et,  
te servánte, custodiátur in mente.  
Per Dominum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 9, 11-15*

Fratres: Christus assístens pónti-  
fex futurórum bonórum, per

Let us pray.

Bow down your heads to the Lord.  
O God, it is your will to show mercy rather  
than anger to those who trust in you.\* May  
we have proper sorrow for our sins so that  
we may receive the comfort of your forgive-  
ness. Through Jesus Christ.

*After Mass the crosses and images in the church are covered.  
The crosses remain covered until the completion of the veneration  
of the cross by the celebrant on Good Friday; the images  
remain covered until the intonation of the Gloria in the  
Mass of the Easter vigil.*

## FIRST SUNDAY OF PASSION TIME

*From this Sunday up until Thursday of the Lord's Supper, in  
seasonal Masses the Glory be to the Father is omitted at  
the antiphon to the Introit and after the psalm Lavábo.*

### Entrance Antiphon

*Ps. 42, 1-2*

Do me justice, O God, and fight my fight  
against a faithless people; from the deceitful  
and impious man rescue me. For you are  
my God and my strength. *Ps. ibid., 3* Send  
forth your light and your fidelity; they shall  
lead me on and bring me to your holy  
mountain, to your dwelling-place. Do me  
justice.

### Prayer

O almighty God, look with mercy upon your  
family.\* Guide and guard us in body and  
soul by your bounteous grace and protec-  
tion. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Heb. 9, 11-15*

Brethren: When Christ came as high priest  
of the good things which have come to be,

## First Sunday of Passion Time

he entered once for all into the sanctuary, passing through the greater and more perfect tent not made by hands, that is, not belonging to this creation. He entered not with the blood of goats and calves but with his own blood, and achieved eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can make holy those who are defiled so that their flesh is made clean, how much more will the blood of Christ, who through the eternal spirit offered himself up unblemished to God, cleanse our consciences from dead works to worship the living God? This is why he is mediator of a new covenant: that since his death has taken place for deliverance from transgressions committed under the first covenant, those who have been called may receive the eternal inheritance: in Christ Jesus our Lord.

*Gradual Ps. 142, 9 and 10* Rescue me from my enemies, O Lord; teach me to do your will. *℟. Ps. 17, 48–49* O Lord, my deliverer from the angry nations, truly above my adversaries you exalt me and from the violent man you have rescued me.

*Tract Ps. 128, 1–4* Much have they oppressed me from my youth. *℟.* Let Israel say: Much have they oppressed me from my youth. *℟.* Yet they have not prevailed against me; upon my back the plowers plowed. *℟.* Long did they make their furrows. But the just Lord has severed the cords of the wicked.

✠ A Reading from the holy Gospel  
according to John  
*John 8, 46–59*

At that time Jesus said to the crowds of the Jews: "Can any one of you convict me of sin? If I am telling the truth, why do you not believe me? The man who belongs to God hears the words of God. The reason why you do not hear is that you do not belong to God." The Jews answered, "Aren't we

ámplius et perfectius tabernáculum non manufáctum, id est, non huius creatiónis: neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, æténa redemptióne invénta. Si enim sanguis hircórum et taurórum, et cinis vítulæ aspérus, inquinátos sanctíficat ad emundatióem carnis; quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ídeo novi testaménti mediátor est: ut morte intercedénte, in redemptióem eárum prævaricatiónum, quæ erant sub prióri testaménto, repromissióem accípiant, qui vocáti sunt ætérnæ hereditátis, in Christo Iesu Dómino nostro.

*Graduale Ps. 142, 9 et 10* Eripe me, Dómine, de inimícis meis: doce me fácere voluntátem tuam. *℟. Ps. 17, 48–49* Liberátor meus, Dómine, de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me.

*Tractus Ps. 128, 1–4* Sæpe expugnávérunt me a iuventúte mea. *℟.* Dicat nunc Israël: sæpe expugnávérunt me a iuventúte mea. *℟.* Etenim non potuérunt mihi: supra dorsum meum fabricavérunt peccatóres. *℟.* Prolongavérunt iniquitátes suas: Dóminus iustus concídit cervíces peccatórum.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 8, 46–59*

In illo témpore: Dicébat Iesus turbis Iudæórum: Quis ex vobis árguet me de peccáto? Si veritátem dico vobis, quare non créditis mihi? Qui ex Deo est, verba Dei audit. Proptérea vos non audítis, quia ex Deo non estis. Respondérunt ergo Iudæi, et dixerunt ei: Nonne bene

## First Sunday of Passion Time

dícimus nos, quia Samaritánus es tu, et dæmónium habes? Respóndit Iesus: Ego dæmónium non hábeo, sed honorífico Patrem meum, et vos inhonorástis me. Ego autem non quæro glóriam meam: est qui quærat, et iúdicet. Amen, amen dico vobis: si quis sermónem meum serváverit, mortem non vidébit in ætérnum. Dixérunt ergo Iudæi: Nunc cognóvimus quia dæmónium habes. Abraham mórtuus est, et prophétæ: et tu dicis: Si quis sermónem meum serváverit, non gustábit mortem in ætérnum. Numquid tu maior es patre nostro Abraham, qui mórtuus est? et prophétæ mórtui sunt. Quem tépsum facis? Respóndit Iesus: Si ego glorífico meípsum, glória mea nihil est: est Pater meus, qui glorificat me, quem vos dicitis quia Deus vester est, et non cognovístis eum: ego autem novi eum: et si díxero, quia non scio eum, ero símilis vobis, mendax. Sed scio eum, et sermónem eius servo. Abraham pater vester exultávit, ut vidéret diem meum: vidit, et gavisus est. Dixérunt ergo Iudæi ad eum: Quinquagínta annos nondum habes, et Abraham vidísti? Dixit eis Iesus: Amen, amen dico vobis, ántequam Abraham fieret, ego sum. Tulérunt ergo lápidés, ut iácerent in eum: Iesus autem abscondít se, et exívit de templo.

Credo.

Confitébor tibi, Dómine, in toto corde meo: retribue servo tuo: vivam, et custódiam sermónes tuos: vivifica me secúndum verbum tuum, Dómine.

Hæc múnera, quæsumus, Dómine, et víncula nostræ pravitátis absólvant, et tuæ nobis misericórdiæ dona concíliant. Per Dóminum.

right, after all, in saying that you are a Samaritan, and are mad?" Jesus replied, "I am not mad, but I do honor my Father, while you fail to honor me. I do not seek glory for myself; there is One who does seek it and he passes judgment. I solemnly assure you, if a man keeps my word, he will never see death." "Now we are sure you are mad," the Jews retorted. "Abraham died; so did the prophets. Yet, you claim, 'A man will never experience death if he keeps my word.' Surely, you don't pretend to be greater than our father Abraham who is dead?—Or the prophets who are dead? Just who do you pretend to be?" Jesus answered, "If I glorify myself, my glory amounts to nothing. The One who glorifies me is the Father whom you claim as your God, even though you do not know him. But I do know him; and if I say I do not know him, I shall be just like you—a liar! Yes, I do know him and I keep his word. Your father Abraham rejoiced at the prospect of seeing my day. When he saw it, he was glad." This caused the Jews to object, "You're not even fifty years old. How can Abraham have seen you?" Jesus answered them, "I solemnly assure you, before Abraham even existed, I am." Then they picked up rocks to throw at Jesus, but he hid himself and slipped out of the Temple precincts.

Creed

### Offertory Antiphon *Ps. 118, 17 and 107*

I praise you, O Lord, with all my heart; be good to your servant, that I may live and keep your words. O Lord, give me life according to your word.

### Prayer over the Gifts

O Lord, may these offerings free us from the bondage of sin\* and win for us the gift of your mercy. Through Jesus Christ.

## Monday—First week of the Passion

*Preface of the Holy Cross. This Preface is said as the proper Preface in seasonal Masses from the First Sunday of Passion Time up to Thursday of the Lord's Supper; it is said as the seasonal Preface in all Masses which lack a proper preface from the First Sunday of Passion Time until Wednesday of Holy Week.*

*Præfatio de sancta Cruce, quæ dicitur tamquam propria in Missis de Tempore a dominica I Passionis usque ad feriam V in Cena Domini; et tamquam de Tempore in omnibus Missis a dominica I Passionis usque ad feriam IV Hebdomadæ sanctæ, quæ præfatione propria carent.*

### Communion Antiphon

*1 Cor. 11, 24 and 25*

“This is my body, which shall be given up for you: this is the cup of the new covenant in my blood,” says the Lord, “do this as often as you receive it, in remembrance of me.”

Hoc corpus, quod pro vobis tradetur: hic calix novi testamenti est in meo sanguine, dicit Dominus: hoc facite, quotiescumque sumitis, in meam commemorationem.

### Prayer after Communion

Be close to us, O Lord our God,\* and with your unfailing help defend those who have been renewed through your sacrament. Through Jesus Christ.

Adesto nobis, Domine Deus noster: et quos tuis mysteriis recreasti, perpetuis defende subsidiis. Per Dominum.

## MONDAY AFTER THE FIRST SUNDAY OF PASSION TIME

### Entrance Antiphon

*Ps. 55, 2*

Have pity on me, O Lord, for men trample upon me; all the day they press their attack against me. *Ps. ibid., 3* My adversaries trample upon me all the day; yes, many fight against me. Have pity.

*III classis*

Statio ad S. Chrysoinum

Miserere mihi, Domine, quoniam conculcavit me homo: tota die bellans tribulavit me. *Ps. ibid., 3* Conculcaverunt me inimici mei tota die: quoniam multi bellantes adversum me. Miserere.

### Prayer

We pray you, O Lord, sanctify our lenten fast and mercifully pardon all our faults. Through Jesus Christ.

Sanctifica, quæsumus, Domine, nostra ieiunia: et cunctarum nobis indulgentiam propitius largire cularum. Per Dominum.

### A Reading from the Prophet Jona

*Jona 3, 1-10*

In those days the word of the Lord came to Jona a second time: “Set out for the great city of Ninive, and announce to it the message that I will tell you.” So Jona made ready and went to Ninive, according to the Lord's bidding. Now Ninive was an enor-

### Lectio Ionæ Prophætæ

*Ionæ 3, 1-10*

In diebus illis: Factum est verbum Domini ad Ionam prophetam secundo, dicens: Surge, et vade in Niniven civitatem magnam: et prædica in ea prædicationem, quam ego loquor ad te. Et surrexit Ionas, et abiit in Niniven iuxta verbum Dó-

Monday—First week of the Passion

mini. Et Nínive erat civitas magna itinere trium dierum. Et cepit Ionas introire in civitatem itinere diei unius: et clamavit, et dixit: Adhuc quadraginta dies, et Nínive subvertetur. Et crediderunt viri Ninivite in Deum: et predicaverunt ieiunium, et vestiti sunt saccis a maiore usque ad minorem. Et pervenit verbum ad regem Nínive: et surrexit de solio suo, et abiicit vestimentum suum a se, et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Nínive ex ore regis, et principum eius, dicens: Hómines, et iumenta et boves, et pecora non gustent quidquam: nec pascantur, et aquam non bibant. Et operiantur saccis hómines, et iumenta, et clament ad Dóminum in fortitudine, et convertatur vir a via sua mala, et ab iniquitate, quæ est in manibus eorum. Quis scit, si convertatur, et ignoscat Deus: et revertatur a furóre iræ suæ, et non peribimus? Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est populo suo Dóminus Deus noster.

*Graduale Ps. 53, 4 et 3* Deus, exaudi orationem meam: auribus percipe verba oris mei. *℣.* Deus, in nomine tuo salvum me fac, et in virtute tua libera me.

*Tractus Ps. 102, 10* Dómine, non secundum peccata nostra, quæ fecimus nos: neque secundum iniquitates nostras retribuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuæ, quia pauperes facti sumus nimis. *℣.* Adiuva nos, Deus salutaris noster: et propter gloriam nominis tui, Dómine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

✠ Sequentia sancti Evangelii  
secundum Ioannem  
*Ioann. 7, 32–39*

In illo tempore: Miserrunt principes

mously large city; it took three days to go through it. Jona began his journey through the city, and had gone but a single day's walk announcing, "Forty days more and Ninive shall be destroyed," when the people of Ninive believed God; they proclaimed a fast and all of them, great and small, put on sackcloth.

When the news reached the king of Ninive, he rose from his throne, laid aside his robe, covered himself with sackcloth, and sat in the ashes. Then he had this proclaimed throughout Ninive, by decree of the king and his nobles: "Neither man nor beast, neither cattle nor sheep, shall taste anything; they shall not eat, nor shall they drink water. Man and beast shall be covered with sackcloth and call loudly to God; every man shall turn from his evil way and from the violence he has in hand. Who knows, God may relent and forgive, and withhold his blazing wrath, so that we shall not perish." When God saw by their actions how they turned from their evil way, the Lord our God had mercy on his people.

*Gradual Ps. 53, 4 and 3* O God, hear my prayer; hearken to the words of my mouth. *℣.* O God, by your name save me, and by your might deliver me.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel  
according to John  
*John 7, 32–39*

At that time the chief priests and the  
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## Monday—First week of the Passion

Pharisees sent Temple police to arrest Jesus. Accordingly, Jesus said, “I am to be with you only a little while longer; then I am going away to him who sent me. You will look for me and not find me, and where I am, you cannot come.” That caused the Jews to exclaim to one another, “Where does this fellow intend to go that we won’t find him? Surely he isn’t going off to the Diaspora among the Greeks to teach the Greeks? What is this business he is talking about: ‘You will look for me and not find me,’ and ‘Where I am, you cannot come.’?” On the last and greatest day of the festival Jesus stood up and cried out, “If anyone thirst, let him come to me; and let him who believes in me drink. As the Scripture says, ‘From within him shall flow rivers of living water.’” (In fact, he was speaking here about the Spirit which those who came to believe in him were to receive.)

### Offertory Antiphon

*Ps. 6, 5*

Return, O Lord, save my life; rescue me because of your kindness.

### Prayer over the Gifts

O Lord, our God, grant that this offering of the sacrifice of salvation\* may take away our sins and appease your majesty. Through Jesus Christ.

*Preface of the Holy Cross*

### Communion Antiphon

*Ps. 23, 10*

The Lord of hosts, he is the king of glory.

### Prayer after Communion

O Lord, purify us and heal us through the reception of this sacrament of salvation. Through Jesus Christ.

et pharisæi ministros, ut apprehenderent Iesum. Dixit ergo eis Iesus: Adhuc módicum tempus vobiscum sum: et vado ad eum qui me misit. Quæréis me, et non inveniétis: et ubi ego sum, vos non potéstis veníre. Dixérunt ergo Iudæi ad semetípsos: Quo hic itúrus est, quia non inveniémus eum? numquid in dispersiónem géntium itúrus est, et doctúrus gentes? Quis est hic sermo, quem dixit: Quæréis me, et non inveniétis: et ubi sum ego, vos non potéstis veníre? In novíssimo autem die magno festivitátis stabat Iesus, et clamábat, dicens: Si quis sitit, véniat ad me, et bibat. Qui credit in me, sicut dicit Scriptúra, flúmina de ventre eius fluent aquæ vivæ. Hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum.

Dómine, convértere, et éripe ánimam meam: salvum me fac propter misericórdiam tuam.

Concéde nobis, Dómine Deus noster: ut hæc hóstia salutáris, et nostrórum fiat purgátio delictórum, et tuæ propitiátio maiestátis. Per Dóminum.

*Præfatio de sancta Cruce.*

Dóminus virtútum ipse est Rex glóriæ.

Sacraménti tui, quæsumus, Dómine, participátio salutáris, et purificatióne nobis tríbuat, et medélam. Per Dóminum.

## Tuesday—First week of the Passion

### Prayer over the People

Orémus.  
Humiliáte cápita vestra Deo.  
Da, quæsumus, Dómine, pópulo tuo  
salútem mentis et córporis: ut bonis  
opéribus inhæréndo, tua semper  
mereátur protectióne deféndi. Per  
Dóminum.

#### *III classis*

Statio ad S. Cyriacum

Exspécta Dóminum, viríliter age:  
et confortétur cor tuum, et sústine  
Dóminum. *Ps. ibid., 1* Dóminus  
illuminatio mea, et salus mea: quem  
timébo? Exspécta.

Nostra tibi, Dómine, quæsumus,  
sint accépta ieiúnia: quæ nos et  
expiándo grátia tua dignos efficiant;  
et ad remédia perdúcant æténa. Per  
Dóminum.

#### Léctio Daniélis Prophétæ *Dan. 14, 29–42*

In diébus illis: Congregáti sunt Ba-  
bylónii ad regem, et dixerunt ei:  
Trade nobis Daniélem, qui Bel de-  
strúxit, et draconem interfécit, alió-  
quin interficiémus te, et domum  
tuam. Vidit ergo rex, quod irrúerent  
in eum veheménter: et necessitáte  
compúlsus trádidit eis Daniélem.  
Qui miserunt eum in lacum leónum,  
et erat ibi diébus sex. Porro in lacu  
erant leónes septem, et dabántur  
eis duo córpora cotídie, et duæ  
oves: et tunc non data sunt eis, ut  
devorárent Daniélem. Erat autem  
Hábacuc prophéta in Iudæa, et ipse  
cóxerat pulméntum, et intríverat  
panes in alvéolo: et ibat in campum,  
ut ferret messóribus. Dixitque An-  
gelus Dómini ad Hábacuc: Fer  
prándium, quod habes, in Babyló-  
nem Daniéli, qui est in lacu leónum.  
Et dixit Hábacuc: Dómine, Babyló-

Let us pray.  
Bow down your heads to the Lord.  
O Lord, grant your people health of soul and  
body.\* May we be fervent in doing good and  
so deserve to be protected by your mighty  
power. Through Jesus Christ.

### TUESDAY AFTER THE FIRST SUNDAY OF PASSION TIME

#### Entrance Antiphon *Ps. 26, 14*

Wait for the Lord with courage; be stout-  
hearted, and wait for the Lord. *Ps. ibid., 1*  
The Lord is my light and my salvation;  
whom should I fear? Wait.

#### Prayer

May our fasting be acceptable to you, O  
Lord.\* Let it atone for our sins, make us  
worthy of your grace and lead us to eternal  
life. Through Jesus Christ.

#### A Reading from the Prophet Daniel *Dan. 14, 29–42*

In those days the Babylonians went to the  
king and demanded: “Hand Daniel over to  
us, because he has destroyed Bel and killed  
the dragon; otherwise we will kill you and  
your family.” When he saw himself threat-  
ened with violence, the king was forced to  
hand Daniel over to them. They threw  
Daniel into a lions’ den, where he remained  
six days. In the den were seven lions, and  
two carcasses and two sheep had been given  
to them daily. But now they were given  
nothing, so that they would devour Daniel.

In Judea there was a prophet, Habacuc;  
he mixed some bread in a bowl with the  
stew he had boiled, and was going to bring  
it to the reapers in the field, when an angel  
of the Lord told him, “Take the lunch you  
have to Daniel in the lions’ den at Babylon.”

Tuesday—First week of the Passion

But Habacuc answered, “Babylon, sir, I have never seen, and I do not know the den!” The angel of the Lord seized him by the crown of his head and carried him by the hair; with the speed of the wind, he set him down in Babylon above the den. “Daniel, Daniel,” cried Habacuc, “take the lunch God has sent you.” “You have remembered me, O God,” said Daniel; “you have not forsaken those who love you.” While Daniel began to eat, the angel of the Lord at once brought Habacuc back to his own place.

On the seventh day the king came to mourn for Daniel. As he came to the den and looked in, there was Daniel, sitting there! The king cried aloud, “You are great, O Lord, the God of Daniel, and there is no other besides you!” Daniel he took out, but those who had tried to destroy him he threw into the den, and they were devoured in a moment before his eyes. Then the king said: “Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Savior who works signs and wonders on the earth. He has delivered Daniel out of the lions’ den.”

*Gradual Ps. 42, 1 and 3* Fight my fight, O Lord; from the deceitful and impious man rescue me. *℣.* Send forth your light and your fidelity; they shall lead me on and bring me to your holy mountain.

A Reading from the holy Gospel  
according to John  
*John 7, 1–13*

At that time Jesus moved about within Galilee because, with the Jews looking for a chance to kill him, he decided not to travel in Judea. However, since the Jewish feast of Tabernacles was near, his brothers advised him, “Leave here and go to Judea so that your disciples, too, may get a look at the works you are performing. For no one keeps

nem non vidi, et lacum nescio. Et apprehendit eum Angelus Domini in vertice eius, et portavit eum capillo capitis sui, posuitque eum in Babylone supra lacum in impetu spiritus sui. Et clamavit Habacuc, dicens: Daniel serve Dei, tolle prandium, quod misit tibi Deus. Et ait Daniel: Recordatus es mei, Deus, et non dereliquisti diligentes te. Surgensque Daniel comedit. Porro Angelus Domini restituit Habacuc confestim in loco suo. Venit ergo rex die septimo, ut lugeret Daniélem: et venit ad lacum, et introspexit, et ecce Daniel sedens in medio leonum. Et exclamavit voce magna rex, dicens: Magnus es, Domine Deus Daniélis. Et extraxit eum de lacu leonum. Porro illos, qui perditionis eius causa fuerant, intromisit in lacum, et devorati sunt in momento coram eo. Tunc rex ait: Paveant omnes habitantes in universa terra Deum Daniélis: quia ipse est salvator, faciens signa, et mirabilia in terra: qui liberavit Daniélem de lacu leonum.

*Graduale Ps. 42, 1 et 3* Discerne causam meam, Domine: ab homine iniquo, et doloso eripe me. *℣.* Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum.

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 7, 1–13*

In illo tempore: Ambulabat Iesus in Galilæam, non enim volébat in Iudæam ambulare, quia quærebant eum Iudæi interficere. Erat autem in próximo dies festus Iudæorum, Scenopégia. Dixérunt autem ad eum fratres eius: Transi hinc, et vade in Iudæam, ut et discipuli tui videant ópera tua, quæ facis. Nemo quippe in occulto quid facit, et quærít

## Tuesday—First week of the Passion

ipse in palam esse: si hæc facis, manifestá te ipsum mundo. Neque enim fratres eius credébant in eum. Dicit ergo eis Iesus: Tempus meum nondum advénit: tempus autem vestrum semper est parátum. Non potest mundus odísse vos: me autem odit: quia ego testimónium perhibeo de illo, quod ópera eius mala sunt. Vos ascéndite ad diem festum hunc, ego autem non ascéndo ad diem festum istum: quia meum tempus nondum implétum est. Hæc cum dixisset, ipse mansit in Galilæa. Ut autem ascéderunt fratres eius, tunc et ipse ascéndit ad diem festum, non manifesté, sed quasi in occulto. Iudæi ergo quærébant eum in die festo, et dicébant: Ubi est ille? Et murmur multum erat in turba de eo. Quidam enim dicébant: Quia bonus est. Alii autem dicébant: Non, sed sedúcit turbas. Nemo tamen palam loquebátur de illo, propter metum Iudæórum.

his actions hidden and still expects to be in the public eye. If you are going to perform such things, display yourself to the world.” (In reality, not even his brothers believed in him.) So Jesus answered them: “It is not yet time for me, but the time is always right for you. The world cannot possibly hate you, but it does hate me because of the evidence I bring against it, that what it does is evil. Go up to the festival yourselves. I am not going up to this festival, because my time has not yet arrived.” After this conversation he stayed on in Galilee. However, once his brothers had gone up to the festival, then he too went up, but, as it were, in secret, not for all to see. Of course, the Jews were looking for him during the festival, asking, “Where is he?” But among the crowds there was much guarded debate about him. Some maintained, “He is good,” while others kept saying, “Not at all, he is only deceiving the crowd.” However, no one would talk openly about him for fear of the Jews.

### Offertory Antiphon *Ps. 9, 11–12 and 13*

Sperent in te omnes, qui novérunt nomen tuum, Dómine: quóniam non derelínquis quæréntes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratiónes páuperum.

They trust in you who cherish your name, O Lord, for you forsake not those who seek you. Sing praise to the Lord enthroned in Sion, for he has not forgotten the cry of the afflicted.

### Prayer over the Gifts

Hóstias tibi, Dómine, deférimus immolándas: quæ temporálem consolatiónem signíficent; ut promíssa non desperémus æténa. Per Dóminum.

O Lord, we offer you as a sacrifice these gifts, which are symbols of our consolation in this life.\* May they keep us from ever losing hope in the promises of eternal life. Through Jesus Christ.

*Præfatio de sancta Cruce.*

*Preface of the Holy Cross*

### Communion Antiphon *Ps. 24, 22*

Rédime me, Deus Israël, ex ómnibus angústis meis.

Redeem me, O God of Israel, from all my distress.

Wednesday—First week of the Passion

Prayer after Communion

O almighty God, may our ceaseless celebration of these rites\* help us to attain the gifts of heaven. Through Jesus Christ.

Da quæsumus, omnipotens Deus: ut quæ divína sunt, iúgiter exsequentes, donis mereámur cælestibus propinquare. Per Dóminum.

Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
O Lord, grant that we may persevere in being obedient to your will\* so that our own day may see an increase in the numbers and merits of your faithful. Through Jesus Christ.

Orémus.  
Humiliáte cápita vestra Deo.  
Da nobis, quæsumus, Dómine: perseverántem in tua voluntáte famulátum; ut in diébus nostris, et mérito et número, pópulus tibi sérvians augeátur. Per Dóminum.

WEDNESDAY AFTER THE FIRST  
SUNDAY OF PASSION TIME

*III classis*

Entrance Antiphon

Statio ad S. Marcellum

*Ps. 17, 48–49*

My deliverer from the angry nations; truly above my adversaries you exalt me and from the violent man you have rescued me, O Lord. *Ps. ibid., 2–3* I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. My deliverer.

Liberátor meus de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me, Dómine. *Ps. ibid., 2–3* Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. Liberátor.

Prayer

O God, sanctify the lenten fast and in your mercy enlighten the hearts of your faithful.\* Hear the prayers of those who, by your grace, call upon you with devotion. Through Jesus Christ.

Sanctificáto hoc ieiúnio, Deus, tuórum corda fidélium miserátor illústra: et quibus devotiónis præstas afféctum, præbe supplicántibus pium benígnus audítum. Per Dóminum.

A Reading from the Book of Leviticus

*Levit. 19, 1–2, 11–19 and 25*

Léctio libri Levítici

*Levit. 19, 1–2, 11–19 et 25*

In those days the Lord said to Moses, Speak to the whole Israelite community and tell them: “I am the Lord.

In diébus illis: Locútus est Dóminus ad Móysen, dicens: Lóquere ad omnem cœtum filiórum Israél, et dices ad eos: Ego Dóminus Deus vester. Non faciétis furtum. Non mentiémini, nec decípiet unusquisque próximum suum. Non periurábis in nómine meo, nec póllues nomen Dei tui. Ego Dóminus. Non fácies calúmniam próximo tuo: nec vi ópprimes eum. Non morábitur

“You shall not steal. You shall not lie or speak falsely to one another. You shall not swear falsely by my name, thus profaning the name of your God. I am the Lord.

“You shall not defraud or rob your neighbor. You shall not withhold overnight

Wednesday—First week of the Passion

opus mercenarii tui apud te usque mane. Non maledices surdo, nec coram caeco pones offendiculum: sed timebis Dominum Deum tuum, quia ego sum Dominus. Non facies quod iniquum est, nec iniuste iudicabis. Non consideres personam pauperis, nec honores vultum potentis. Iuste iudica proximo tuo. Non eris criminator, nec susurro in populo. Non stabis contra sanguinem proximi tui. Ego Dominus. Non oderis fratrem tuum in corde tuo, sed publice argue eum, ne habeas super illo peccatum. Non quaras ultionem, nec memor eris iniuriae civium tuorum. Diliges amicum tuum sicut teipsum. Ego Dominus. Leges meas custodite. Ego enim sum Dominus Deus vester.

*Graduale Ps. 29, 2-4* Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me. *V.* Domine Deus meus, clamavi ad te, et sanasti me: Domine, abstraxisti ab inferis animam meam, salvasti me a descendentibus in lacum.

*Tractus Ps. 102, 10* Domine, non secundum peccata nostra, quae fecimus nos: neque secundum iniquitates nostras retribuas nobis. *V.* *Ps. 78, 8-9* Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae, quia pauperes facti sumus nimis. *V.* Adiuvamur nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

✠ Sequentia sancti Evangelii  
secundum Iohannem  
*Ioann. 10, 22-38*

In illo tempore: Facta sunt Encenia in Ierosolymis: et hiems erat.

the wages of your day laborer. You shall not curse the deaf, or put a stumbling block in front of the blind, but you shall fear your God. I am the Lord.

“You shall not act dishonestly in rendering judgment. Show neither partiality to the weak nor deference to the mighty, but judge your fellow men justly. You shall not go about spreading slander among your kinsmen; nor shall you stand by idly when your neighbor’s life is at stake. I am the Lord.

“You shall not bear hatred for your brother in your heart. Though you may have to reprove your fellow man, do not incur sin because of him. Take no revenge and cherish no grudge against your fellow countrymen. You shall love your neighbor as yourself. I am the Lord.

“Keep my statutes. I am the Lord, your God.”

*Gradual Ps. 29, 2-4* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. *V.* O Lord, my God, I cried out to you and you healed me. O Lord, you brought me up from the nether world; you preserved me from among those going down into the pit.

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *V.* *Ps. 78, 8-9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *V.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name’s sake.

✠ A Reading from the holy Gospel  
according to John  
*John 10, 22-38*

At that time it was winter, and the time came for the feast of Dedication at Jerusa-

Wednesday—First week of the Passion

lem. Jesus was walking in the Temple precincts in Solomon's Portico, when the Jews gathered around him and said, "How long are you going to keep us in suspense? If you are really the Messiah, tell us so in plain words." Jesus answered them, "I did tell you; yet you do not believe. The works that I am doing in my Father's name give testimony for me, but you refuse to believe because you are not my sheep. My sheep hear my voice, and I know them, and they follow me. I give them eternal life and they shall never perish. No one will snatch them from my hand. My Father who has given them to me is greater than all, and no one can snatch anything from the Father's hand. The Father and I are one." When the Jews got rocks to stone him, Jesus challenged them, saying, "Many splendid works have I shown you from the Father. For just which of these works do you want to stone me?" "It is not for any 'splendid work' that we are stoning you," the Jews retorted, "but for blaspheming, because you who are only a man make yourself God." Jesus answered, "Is it not written in your Law, 'I have said, 'You are gods' "? If it calls those men gods to whom God's word was addressed—and the Scripture cannot lose its force—do you claim that I blasphemed when, as the one whom the Father consecrated and sent into the world, I said, 'I am God's Son'? If I do not perform my Father's works, put no faith in me. But if I do perform them, even though you still put no faith in me, put your faith in these works so that you may come to know and understand that the Father is in me and I am in the Father."

Et ambulabat Iesus in templo, in pórticu Salomónis. Circumdederunt ergo eum Iudæi, et dicébant ei: Quoúsque ánimam nostram tollis? Si tu es Christus, dic nobis palam. Respóndit eis Iesus: Loquor vobis, et non créditis: Opera, quæ ego fácio in nómine Patris mei, hæc testimónium pérhibent de me: sed vos non créditis, quia non estis ex óvibus meis. Oves meæ vocem meam áudiunt: et ego cognóscó eas, et sequúntur me: et ego vitam ætérnam do eis: et non períbunt in ætérnum, et non rápiet eas quisquam de manu mea. Pater meus, quod dedit mihi, máius ómnibus est: et nemo potest rápere de manu Patris mei. Ego et Pater unum sumus. Sustulérunt ergo lápidés Iudæi, ut lapidárent eum. Respóndit eis Iesus: Multa bona ópera osténdi vobis ex Patre meo, propter quod eórum opus me lapidátis? Respóndérunt ei Iudæi: De bono ópere non lapidámus te, sed de blasphemía: et quia tu, homo cum sis, facis téipsum Deum. Respóndit eis Iesus: Nonne scriptum est in lege vestra: quia Ego dixi, díi estis? Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptúra: quem Pater sanctificávit, et misit in mundum, vos dícitis: Quia blasphemás: quia dixi, Fílius Dei sum? Si non fácio ópera Patris mei, nolíte crédere mihi. Si autem fácio, et si mihi non vultis crédere, opéribus créдите, ut cognoscátis, et credátis, quia Pater in me est, et ego in Patre.

Offertory Antiphon

*Ps. 58, 2*

Rescue me from my enemies, O my God;  
from my adversaries defend me, O Lord.

Eripe me de inimícis meis, Deus  
meus: et ab insurgéntibus in me  
líbera me, Dómine.

Thursday—First week of the Passion

Prayer over the Gifts

Annue, miséricors Deus: ut hóstias placatiónis et laudis, sincéro tibi deferámus obséquo. Per Dóminum.

O merciful God, hear us, and grant that we may offer this sacrifice of praise and reparation with true devotion. Through Jesus Christ.

*Præfatio de sancta Cruce.*

*Preface of the Holy Cross*

Communion Antiphon

*Ps. 25, 6–7*

Lavábo inter innocéntes manus meas, et circuíbo altáre tuum, Dómine: ut áudiam vocem laudis tuæ, et enárrem univérsa mirabilia tua.

I wash my hands in innocence, and I go around your altar, O Lord, giving voice to my thanks, and recounting all your wondrous deeds.

Prayer after Communion

Cæléstis doni benedictióne percépta: súpplices te, Deus omnipotens, deprecámur: ut hoc idem nobis et sacraménti causa sit, et salútis. Per Dóminum.

O almighty God, we have received the heavenly blessings of your sacrament,\* and we humbly beg that it may bring us your grace and salvation. Through Jesus Christ.

Prayer over the People

Orémus.

Humiliáte cápita vestra Deo. Adésto supplicatióibus nostris, omnípotens Deus: et, quibus fidúciam sperándæ pietátis indúlges: consuétæ misericórdiæ tríbue benígnus efféctum. Per Dóminum.

Let us pray.

Bow down your heads to the Lord. Hear our petitions, almighty God.\* Your love has given us hope; let your unfailing mercy protect us. Through Jesus Christ.

*III classis*

Statio ad S. Apollinarem

THURSDAY AFTER THE FIRST  
SUNDAY OF PASSION TIME

Entrance Antiphon

*Dan. 3, 31*

Omnia, quæ fecisti nobis, Dómine, in vero iudício fecisti: quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitudínem misericórdiæ tuæ. *Ps. 118, 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. Omnia.

All that you have done to us, O Lord, you have done in true judgment: because we have sinned against you, and have not obeyed your commandments: but give glory to your name, and deal with us according to the multitude of your mercy. *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the Lord. All that you.

Prayer

Præsta, quæsumus, omnípotens Deus: ut dígnitas conditiónis humánæ

O almighty God, the dignity of our human nature has been undermined by self-indul-

Thursday—First week of the Passion

gence.\* Strengthen it again through our practice of salutary self-denial. Through Jesus Christ.

A Reading from the Prophet Daniel  
*Dan. 3, 25 and 34–45*

In those days, Azaria prayed aloud to the Lord:

“O Lord, our God,  
For your name’s sake, do not deliver us  
up forever,  
or make void your covenant.  
Do not take away your mercy from us,  
for the sake of Abraham, your beloved,  
Isaac your servant, and Israel your holy  
one,  
To whom you promised to multiply their  
offspring  
like the stars of heaven,  
or the sand on the shore of the sea.  
For we are reduced, O Lord, beyond any  
other nation,  
brought low everywhere in the world  
this day  
because of our sins.  
We have in our day no prince, prophet, or  
leader,  
no holocaust, sacrifice, oblation, or in-  
cense,  
no place to offer first fruits, to find favor  
with you.  
But with contrite heart and humble spirit  
let us be received;  
As though it were holocausts of rams and  
bullocks,  
or thousands of fat lambs,  
So let our sacrifice be in your presence today  
as we follow you unreservedly;  
for those who trust in you cannot be put  
to shame.  
And now we follow you with our whole  
heart;  
we fear you and we pray to you,  
Do not let us be put to shame,  
but deal with us in your kindness and

per immoderantiam sauciata, medi-  
cinalis parsimoniae studio reformetur.  
Per Dominum.

Lectio Daniélis Prophetae  
*Dan. 3, 25 et 34–45*

In diebus illis: Oravit Azarias Dó-  
minum, dicens: Dómine Deus noster:  
ne, quæsumus, tradas nos in per-  
pétuum propter nomen tuum, et ne  
dissipes testaméntum tuum: neque  
áuferas misericórdiam tuam a nobis  
propter Abraham diléctum tuum, et  
Isaac servum tuum, et Israël sanctum  
tuum: quibus locúsus es, póllicens  
quod multiplicáres semen eórum  
sicut stellas cæli, et sicut arénam,  
quæ est in líttore maris: quia, Dó-  
mine, imminúti sumus plus quam  
omnes gentes, sumúsque húmiles in  
univérsa terra hódie propter peccáta  
nostra. Et non est in témpore hoc  
princeps, et dux et prophéta, neque  
holocáustum, neque sacrificium, ne-  
que oblátio, neque incénsus, neque  
locus primitiárum coram te, ut  
possimus inveníre misericórdiam tu-  
am: sed in ánimo contríto, et spírítu  
humilitátis suscipiámur. Sicut in  
holocáusto arietum, et taurórum,  
et sicut in millibus agnórum píngui-  
um: sic fiat sacrificium nostrum in  
conspéctu tuo hódie, ut pláceat  
tibi: quóniam non est confúsio  
confidéntibus in te. Et nunc séqui-  
mur et in toto corde, et timémus te,  
et quærimus faciém tuam. Ne con-  
fúndas nos: sed fac nobiscum iuxta  
mansuetúdinem tuam, et secúndum  
multitúdinem misericórdiæ tuæ. Et  
érué nos in mirabilibus tuis, et da  
glóriam nómini tuo, Dómine: et con-  
fundántur omnes, qui osténdunt  
servis tuis mala, confundántur in  
omni poténtia tua: et robur eórum  
conterátur: et sciant, quia tu es Dómi-  
nus Deus solus, et gloriósus super  
orbem terrárum, Dómine Deus no-  
ster.

Thursday—First week of the Passion

*Graduale Ps. 95, 8–9* Tóllite hóstias, et introíte in átria eius: adoráte Dóminum in aula sancta eius. *Ÿ. Ps. 28, 9* Revelávit Dóminus condénsa: et in templo eius omnes dicent glóriam.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 7, 36–50*

In illo témpore: Rogábat Iesum quídam de pharisæis, ut manducáret cum illo. Et ingrèssus domum pharisæi, discúbuit. Et ecce múlier, quæ erat in civitáte peccátrix, ut cognóvit, quod accubúisset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes eius, lácrimis cœpit rigáre pedes eius, et capíllis cápitis sui tergébat, et osculabátur pedes eius, et unguénto ungébat. Videns autem pharisæus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quæ et qualis est múlier quæ tangit eum: quia peccátrix est. Et respóndens Iesus, dixit ad illum: Simon, hábeo tibi áliquíd dícere. At ille ait: Magíster, dic. Duo debítóres erant cúdam fæneratóri: unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum plus diligit? Respóndens Simon, dixit: Æstimo quia is, cui plus donávit. At ille dixit ei: Recte iudicásti. Et convérsus ad múlièrem, dixit Simóni: Vides hanc múlièrem? Intrávi in domum tuam, aquam pédibus meis non dedísti: hæc autem lácrimis

great mercy.  
Deliver us by your wonders,  
and bring glory to your name, O Lord:  
Let all those be routed  
who inflict evils on your servants;  
Let them be shamed and powerless,  
and their strength broken;  
Let them know that you alone are the Lord  
God,  
glorious over the whole world,  
O Lord our God.”

*Gradual Ps. 95, 8–9* Bring gifts and enter his courts; worship the Lord in his holy court. *Ÿ. Ps. 28, 9* The Lord strips the forests, and in his temple all say, “Glory!”

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 7, 36–50*

At that time a Pharisee invited Jesus to dine with him. He went to the Pharisee's home and took his place at table. A woman, a well-known sinner in town, learned that he was dining in the home of the Pharisee. She brought with her a vial of perfume and placed herself behind him at his feet, weeping. With her tears she wet his feet, and wiped them with her hair, then kissed them and perfumed them with the ointment. His host, the Pharisee, when he saw this, said to himself: ‘If this man were a prophet, he would know who and what sort of woman this is that touches him, that she is a sinner.’ Jesus in answer said to him: “Simon, I have something to say to you.” “Master,” said he, “say it.”

“Two men owed money to a certain moneylender; one owed five hundred days' wages, the other, fifty. Since neither was able to repay he canceled both debts. Now which of them will love him more?” Simon answered: “He, I presume, for whom he canceled more.” Jesus said to him: “You are correct.”

## Thursday—First week of the Passion

And turning to the woman, he said to Simon: "You see this woman? I came to your home; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss; but she has not ceased kissing my feet since I entered. You did not anoint my head with oil; but she has anointed my feet with perfume. Therefore, I tell you, her many sins are forgiven because of her great love. But he to whom little is forgiven, loves little." He said to her: "Your sins are forgiven." His fellow-guests began to say among themselves: "Who is this who even forgives sins?" But he said to the woman: "Your faith has saved you; go in peace."

### Offertory Antiphon

*Ps. 136, 1*

By the streams of Babylon we sat and wept when we remembered Sion.

### Prayer over the Gifts

O Lord our God, you created these material things to support our weak human bodies, and chose that we should offer these same things to you in sacrifice to your name.\* May they nourish us in this life and be a pledge of our eternal happiness. Through Jesus Christ.

*Preface of the Holy Cross*

### Communion Antiphon

*Ps. 118, 49–50*

Remember your word to your servant, O Lord, since you have given me hope. This is my comfort in my affliction.

### Prayer after Communion

O Lord, may we cherish with pure hearts the sacrament we have taken with our lips,\* and may this gift that we received on earth become for us an everlasting remedy. Through Jesus Christ.

rigávit pedes meos, et capillis suis tersit. Osculum mihi non dedísti: hæc autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: hæc autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus díligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunt, qui simul accumbébant, dícere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

Super flúmina Babylónis illic sédimus, et flévimus: dum recordáremur tui, Sion.

Dómine Deus noster, qui in his pótius creatúris, quas ad fragilitátis nostræ subsidium condidísti, tuo quoque nómini múnera iussísti dicánda constítui: tribue, quæsumus; ut et vitæ nobis præsentis auxiliúm, et æternitátis efficiant sacraméntum. Per Dóminum.

*Præfatio de sancta Cruce.*

Meménto verbi tui servo tuo, Dómine, in quo mihi spem dedísti: hæc me consoláta est in humilitáte mea.

Quod ore sumpsimus, Dómine, pura mente capiámus: et de múnere temporáli, fiat nobis remédium sempitérnum. Per Dóminum.

## Friday—First week of the Passion

### Prayer over the People

Orémus.

Humiliáte cápita vestra Deo.  
Esto, quæsumus, Dómine, propítius  
plebi tuæ: ut, quæ tibi non placent,  
respuéntes; tuórum pótius repleán-  
tur delectatióibus mandatórum. Per  
Dóminum.

### III classis

Statio ad S. Stephanum in Cælio monte

Miserére mihi, Dómine, quóniam  
tríbulor: líbera me, et éripe me de  
mánibus inimicórum meórum, et a  
persequéntibus me: Dómine, non  
confúndar, quóniam invocávi te.  
*Ps. ibid., 2* In te Dómine, sperávi,  
non confúndar in ætérnum: in iustítia  
tua líbera me. Miserére.

Córdibus nostris, quæsumus, Dó-  
mine, grátiam tuam bénignus in-  
fúnde: ut peccáta nostra castigatióne  
voluntária cohibéntes, temporáliter  
pótius macerémur, quam supplíciis  
deputémur ætérnis. Per Dóminum.

### Léctio Ieremíæ Prophétæ *Jer. 17, 13–18*

In diébus illis: Dixit Ieremías: Dó-  
mine, omnes qui te derelínquunt,  
confundéntur: recedéntes a te, in  
terra scribéntur: quóniam dereli-  
quérunt venam aquárum vivéntium  
Dóminum. Sana me, Dómine, et  
sanábor: salvum me fac, et salvus  
ero: quóniam laus mea tu es. Ecce  
ipsi dicunt ad me: Ubi est verbum  
Dómini? Véniat. Et ego non sum  
turbátus, te pastórem sequens: et  
diem hóminis non desiderávi, tu  
scis. Quod egréssum est de lábiis  
meis, rectum in conspéctu tuo fuit.  
Non sis tu mihi formídini, spes mea  
tu in die afflictiónis. Confundántur,  
qui me persequúntur, et non con-  
fúndar ego: páveant illi, et non

Let us pray.

Bow down your heads to the Lord.  
Be merciful to your people, O Lord.\* May  
they reject what displeases you and find  
their joy in keeping your commandments.  
Through Jesus Christ.

### FRIDAY AFTER THE FIRST SUNDAY OF PASSION TIME

#### Entrance Antiphon *Ps. 30, 10, 16 and 18*

Have pity on me, O Lord, for I am in dis-  
tress; rescue me from the clutches of my  
enemies and my persecutors. O Lord, let  
me not be put to shame, for I call upon  
you. *Ps. ibid., 2* In you, O Lord, I take  
refuge; let me never be put to shame. In  
your justice rescue me. Have pity.

#### Prayer

O Lord, fill our hearts with your grace so  
that we may avoid sin through our volun-  
tary penance.\* May we suffer here in this  
life rather than be condemned to punish-  
ment in eternity. Through Jesus Christ.

### A Reading from the Prophet Jeremia *Jer. 17, 13–18*

In those days Jeremia said:

O Lord! all who forsake you shall be in  
disgrace;  
The rebels in the land shall be put to shame;  
they have forsaken the source of living  
waters,  
the Lord.  
Heal me, Lord, that I may be healed;  
save me, that I may be saved,  
for it is you whom I praise.  
See how they say to me,  
“Where is the word of the Lord?  
Let it come to pass!”  
Yet I did not press you to send calamity;  
the day without remedy I have not desired.

Friday—First week of the Passion

You know what passed my lips;  
it is present before you.  
Do not be my ruin,  
you, my refuge in the day of misfortune.  
Let my persecutors, not me, be confounded;  
let them, not me, be broken.  
Bring upon them the day of misfortune,  
crush them with repeated destruction,  
O Lord, our God.

*Gradual Ps. 34, 20 and 22* My enemies spoke peaceably to me: and in anger they afflicted me. *℣.* You, O Lord, have seen; be not silent; be not far from me!

*Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8-9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

páveam ego. Induc super eos diem afflictiónis, et dúplici contritióne cóntere eos, Dómine Deus noster.

*Graduale Ps. 34, 20 et 22* Pacífice loquebántur mihi inimíci mei: et in ira molésti erant mihi. *℣.* Vidísti, Dómine, ne síleas: ne discédas a me. *Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secundum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8-9* Dómine, ne memíneris iniquitá-tum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátiis nostris, propter nomen tu-um.

✠ A Reading from the holy Gospel  
according to John  
*John 11, 47-54*

At that time the chief priests and the Pharisees convened the Sanhedrin against Jesus. "What are we going to do," they said, "now that this man is performing many signs? If we let him go on like this, everybody will believe in him, and the Romans will come and take away our holy place and our nation." Then one of their number who was high priest that year, a certain Caiaphas, addressed them, "You people have no sense at all! Don't you realize that it is more to your advantage to have one man die for the people than to have the whole nation destroyed?" (It was not on his own that he said this, but as high priest that year he prophesied that Jesus

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 11, 47-54*

In illo témpore: Collegérunt pontífices et pharisæi concílium advérsus Iesum, et dicébant: Quid fácimus, quia hic homo multa signa facit? Si dimíttimus eum sic, omnes credent in eum: et vénient Románi, et tol- lent nostrum locum, et gentem. Unus autem ex ipsis, Cáiphás nó- mine, cum esset póntifex anni illíus, dixit eis: Vos nescítis quidquam, nec cogitátis quia expedit vobis, ut unus moriátur homo pro pópulo, et non tota gens péreat. Hoc autem a semetípso non dixit: sed cum esset póntifex anni illíus, prophetávit, quod Iesus moritúrus erat pro gente, et non tantum pro gente, sed ut filios Dei, qui erant dispérsi, cong- regáret in unum. Ab illo ergo die cogitavérunt, ut interficerent eum.

## Friday—First week of the Passion

Iesus ergo iam non in palam ambulabat apud Iudaeos: sed abiit in regionem iuxta desertum, in civitatem, quae dicitur Ephrem, et ibi morabatur cum discipulis suis.

was to die for the nation—and not for the nation alone, but to gather into one even the dispersed children of God.) So from that day on they planned to kill him. For this reason Jesus no longer moved about openly among the Jews, but withdrew to a town called Ephraim in the region near the desert, where he stayed with his disciples.

### Offertory Antiphon

*Ps. 118, 12, 121 and 42*

Benedictus es, Dómine, doce me iustificatiónes tuas: et non tradas calumniántibus me supérbis: et respondébo exprobrántibus mihi verbum.

Blessed are you, O Lord; teach me your statutes. Let not the proud oppress me; so shall I have an answer for those who reproach me.

### Prayer over the Gifts

Præsta nobis, miséricors Deus: ut digne tuis servíre semper altáribus mereámur; et eórum perpétua participatióne salvári. Per Dóminum.

O merciful God, may we always serve worthily at your altars,\* and be saved by participating continually in these sacred rites. Through Jesus Christ.

*Præfatio de sancta Cruce.*

*Preface of the Holy Cross*

### Communion Antiphon

*Ps. 26, 12*

Ne tradíderis me, Dómine, in ánimas persecúntium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Give me not up, O Lord, to the wishes of my foes; for false witnesses have risen up against me, and such as breathe out violence.

### Prayer after Communion

Sumpti sacrificii, Dómine, perpétua nos tuítio non derelínquat: et nóxia semper a nobis cuncta depéllat. Per Dóminum.

O Lord, protect us always by the sacrament we have received,\* and drive away from us all that is harmful. Through Jesus Christ.

### Prayer over the People

Orémus.  
Humiliáte cápita vestra Deo.  
Concéde, quæsumus, omnipotens Deus: ut, qui protectiÓNis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra, tibi mente serviámus. Per Dóminum.

Let us pray.  
Bow down your heads to the Lord.  
O almighty God, may we who seek the help of your protection\* be delivered from all evil to serve you with untroubled minds. Through Jesus Christ.

Saturday—First week of the Passion

SATURDAY AFTER THE FIRST  
SUNDAY OF PASSION TIME

Entrance Antiphon  
*Ps. 30, 10, 16 and 18*

Have pity on me, O Lord, for I am in distress; rescue me from the clutches of my enemies and my persecutors. O Lord, let me not be put to shame, for I call upon you. *Ps. ibid., 2* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me. Have pity.

Prayer

O Lord, may your people who are already dedicated to you, grow stronger in loving devotion to your service. \* May they grow in appreciation of this sacred rite and, by becoming more pleasing to you, receive from you even greater gifts. Through Jesus Christ.

A Reading from Jeremia the Prophet  
*Jer. 18, 18–23*

In those days the wicked Jews said, “Come, let us contrive a plot against the just man. It will not mean the loss of instruction from the priests, nor of counsel from the wise, nor of messages from the prophets. And so, let us destroy him by his own tongue; let us carefully note his every word.” Heed me, O Lord,

and listen to what my adversaries say.  
Must good be repaid with evil

that they should dig a pit to take my life?  
Remember that I stood before you  
to speak in their behalf,

to turn away your wrath from them.  
So now, deliver their children to famine,  
do away with them by the sword.

Let their wives be made childless and  
widows;

let their men die of pestilence,  
their young men be slain by the sword in  
battle.

*III classis*

Statio ad S. Ioannem ante Portam Latinam

Miserére mihi, Dómine, quóniam tríbulor: líbera me, et éripe me de mánibus inimicórum meórum, et a persecúentibus me: Dómine, non confúndar, quóniam invocávi te. *Ps. ibid., 2* In te, Dómine, sperávi, non confúndar in ætérnum: in iustítia tua líbera me. Miserére.

Proficiat, quæsumus, Dómine, plebs tibi dicáta piæ devotiónis afféctu: ut sacris actiúnibus erudíta, quanto maiestáti tuæ fit grátior, tanto donis potiórius augeátur. Per Dóminum.

Léctio Ieremíæ Prophétæ  
*Ier. 18, 18–23*

In diébus illis: Dixérunt ímpii Iudæi ad ívicem: Veníte, et cogitémus contra iustum cogitatiónes: non enim períbit lex a sacerdóte, neque consílium a sapiénte, nec sermo a prophéta: veníte, et percutiámus eum lingua, et non attendámus ad univérsos sermónes eius. Atténde, Dómine, ad me, et audi vocem adversariórum meórum. Numquid rédditur pro bono malum, quia fodérunt fóveam ánimæ meæ? Recordáre, quod stéterim in conspéctu tuo, ut lóquerer pro eis bonum, et avérterem indignatiónem tuam ab eis. Proptérea da filios eórum in famem, et deduc eos in manus gládi: fiant uxóres eórum absque líberis, et víduæ: et viri eárum interficiántur morte: iúvenes eórum confodiántur gládio in prælio. Audiátur clamor de dómibus eórum: addúces enim super eos latrónem repénite: quia fodérunt fóveam, ut cáperent me, et láqueos abscondérunt pédibus meis. Tu au-

Saturday—First week of the Passion

tem, Dómine, scis omne consílium eórum advérsus me in mortem: ne propitiéris iniquitatí eórum, et peccátum eórum a fácie tua non deleátur. Fiant corruéntes in conspéctu tuo, in témpore furóris tui abútere eis, Dómine Deus noster.

*Graduale Ps. 34, 20 et 22* Pacífice loquebántur mihi inimíci mei: et in ira molésti erant mihi. *Ÿ.* Vidísti, Dómine, ne síleas: ne discédas a me.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 12, 10–36*

In illo témpore: Cogitavérunt príncipes sacerdotum ut et Lázarus interficerent: quia multi propter illum abíbant ex Iudáeis, et credébant in Iesum. In crástinum autem turba multa, quæ vénerat ad diem festum, cum audissent quia venit Iesus Ierosólymam, accepérunt ramos palmárum, et processérunt obviam ei, et clamábant: Hosánna, benedíctus qui venit in nómine Dómini, Rex Israél. Et invénit Iesus aséllum, et sedit super eum, sicut scriptum est: Noli timére, filia Sion: ecce Rex tuus venit sedens super pullum ásinae. Hæc non cognovérunt discípuli eius primum: sed quando glorificátus est Iesus, tunc recordáti sunt quia hæc erant scripta de eo: et hæc fecérunt ei. Testimónium ergo perhibébat turba, quæ erat cum eo, quando Lázarus vocávit de monuménto, et suscitávit eum a mórtuis. Proptérea et obviam venit ei turba: quia audierunt eum fecísse hic signum. Pharisæi ergo dixerunt ad semetípsos: Vidétis quia nihil profícimus? Ecce mundus totus post eum ábiit. Erant au-

May cries be heard from their homes,  
when suddenly you send plunderers  
against them.

For they have dug a pit to capture me,  
they have hid snares for my feet;

But you, O Lord, know  
all their plans to slay me.

Forgive not their crime,  
blot not out their sin in your sight!

Let them go down before you,  
proceed against them in the time of your  
anger,

O Lord, our God.

*Gradual Ps. 34, 20 and 22* My enemies spoke peaceably to me: and in anger they afflicted me. *Ÿ.* You, O Lord, have seen; be not silent; be not far from me!

✠ A Reading from the holy Gospel  
according to John  
*John 12, 10–36*

At that time the chief priests planned to kill Lazarus too, because on his account many of the Jews were leaving and believing in Jesus. The next day the great crowd that had come for the feast, having heard that Jesus was to enter Jerusalem, got palm fronds and came out to meet him. They kept on shouting: "Hosanna! Blessed be he who comes in the name of the Lord! Blessed be the king of Israel!" But Jesus found a young donkey and sat on it. As the Scripture has it: "Do not be afraid, O daughter of Sion: see, your king comes to you seated on a donkey's colt." At first, the disciples did not understand these things; but when Jesus had been glorified, then they recalled that it was just these things which had been written about him that they did to him. And so the crowd which was present when he called Lazarus out of the tomb and raised him from the dead kept testifying to it. This was also why the crowd came out to meet him: be-

cause they had heard that he performed this sign. At that the Pharisees remarked to one another, "You see, you are getting nowhere. Look, the world has run off after him." Now among those who had come up to worship at the feast there were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and made a request of him. "Sir," they said, "we would like to see Jesus." Philip went and told Andrew; then both Philip and Andrew came and told Jesus. Jesus answered them: "The hour has come for the Son of Man to be glorified. I solemnly assure you, unless the grain of wheat falls into the earth and dies, it remains just a grain of wheat. But if it dies, it bears much fruit. The man who loves himself destroys himself; while the man who hates himself in this world, preserves himself for eternal life. If anyone is to be my servant, he must follow me; and where I am, my servant will also be. The Father will honor anyone who serves me. Now my soul is troubled. Yet, what should I say? 'Father, save me from this hour'? No, this is just the reason why I came to this hour. 'Father, glorify your name!'" Then a voice came from the sky: "I did glorify it and I will glorify it again." When the crowd that was there heard it, they said that it was thunder; but others maintained, "It was an angel speaking to him." Jesus answered, "That voice came not for my sake, but for yours. Now is the judgment of this world. Now will the prince of this world be cast out. And when I am lifted up from the earth, I will draw all men to myself. (This statement of his indicated what sort of death he was going to die.) To this the crowd objected, "We have heard from the Law that the Messiah is to remain forever. How can you claim that the Son of Man must be lifted up? Just who is this 'Son of Man'?" So Jesus told them, "The light is among you only a little while longer. Walk

tem quidam gentiles ex his, qui ascenderant ut adorarent in die festo. Hi ergo accesserunt ad Philippum, qui erat a Bethsáida Galilææ: et rogabant eum, dicentes: Dómine, vólumus Iesum vidére. Venit Philippus, et dicit Andréæ: Andréas rursus et Philippus dixerunt Iesu. Iesus autem respóndit eis, dicens: Venit hora, ut clarificétur Fílius hóminis. Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi minístrat, me sequátur: et ubi sum ego, illic et miníster meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus. Nunc ánima mea turbáta est. Et quid dicam? Pater, salvífica me ex hac hora. Sed proptérea veni in horam hanc. Pater, clarífica nomen tuum. Venit ergo vox de cælo: Et clarificávi, et íterum clarificábo. Turba ergo, quæ stabat, et audierat, dicebat tonitruum esse factum. Alii dicebant: Angelus ei locútus est. Respóndit Iesus, et dixit: Non propter me hæc vox venit, sed propter vos. Nunc iudícium est mundi, nunc princeps huius mundi eiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicebat, significans qua morte esset moritúrus.) Respóndit ei turba: Nos audívimus ex lege, quia Christus manet in ætérnum, et quómodo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Iesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat in ténebris, nescit quo vadat. Dum lucem habétis, créдите in lucem: ut fílii lucis sitis. Hæc locútus est Iesus: et ábiit, et abscondit se ab eis.

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while you have the light for fear the darkness will come over you; the man who walks in the dark does not know where he is going. While you have the light, keep your faith in the light so that you may become sons of light.” After this speech Jesus left them and went into hiding.

Offertory Antiphon  
*Ps. 118, 12, 121 and 42*

Benedíctus es, Dómine, doce me iustificatiónes tuas: et non tradas calumniántibus me supérbis: et respondébo exprobrántibus mihi verbum.

Blessed are you, O Lord; teach me your statutes. Let not the proud oppress me; so shall I have an answer for those who reproach me.

Prayer over the Gifts

A cunctis nos, quæsumus, Dómine, reátibus et perículis propitiátus absolve: quos tanti mystérii tribuis esse consórtes. Per Dóminum.

O God, you are giving us a share in this great sacrament.\* Mercifully free us from all guilt and danger of sin. Through Jesus Christ.

*Prefatio de sancta Cruce.*

*Preface of the Holy Cross*

Communion Antiphon  
*Ps. 26, 12*

Ne tradíderis me, Dómine, in ánimas persecuéntium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Give me not up, O Lord, to the wishes of my foes; for false witnesses have risen up against me, and such as breathe out violence.

Divíni múnemis largitáte satiáti, quæsumus, Dómine Deus noster: ut huius semper participatióne vivámus. Per Dóminum.

Prayer after Communion

O Lord our God, may we who have been filled with your divine gift always have life by sharing in it. Through Jesus Christ.

Orémus.  
Humiliáte cápita vestra Deo.  
Tueátur, quæsumus, Dómine, dextera tua pópulum deprecántem: et purificátum dignánter erúdiat; ut consolatióne præsénti, ad futúra bona proficiat. Per Dóminum.

Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
O Lord, let your right hand shield your suppliant people.\* Purify and instruct them, that their present consolation may lead them toward future good. Through Jesus Christ.

## Palm Sunday

### SECOND SUNDAY OF PASSION TIME OR PALM SUNDAY

*I classis*

#### SOLEMN PROCESSION OF PALMS IN HONOR OF CHRIST THE KING

The rubrics which are printed in regular (Roman) type refer to the simple celebration, namely, when the sacred rites are celebrated by a priest without sacred ministers.

#### BLESSING OF BRANCHES

1. *The blessing of the branches of palm, olive, or other trees, takes place at the appropriate hour; in choir it takes place after Terce. The sprinkling with holy water (Asperges) is omitted.*

2. *The color of the vestments is red.*

3. *The celebrant vests in amice, alb, cincture, stole, and cope. The sacred ministers vest in amice, alb, and cincture; the subdeacon in tunic, the deacon in stole and dalmatic.*

3a. *The celebrant vests in amice, alb, cincture, stole, and cope, or he vests without the chasuble.*

4. *Unless the faithful are already holding the branches in their hands, the branches shall be prepared upon a table, which is covered with a white cloth and placed in a convenient place within the presbyterium, so that it may be seen by the people.*

5. *When all is ready, the celebrant, with the sacred ministers or servers, makes the required reverence to the altar and stands behind the table, facing the people.*

*Meanwhile the antiphon is chanted.*

*Antiphon*

*Matth. 21, 9*

Hosanna to the Son of David! Blessed is he who comes in the name of the Lord. O king of Israel: Hosanna in the highest.

6. *After the antiphon the celebrant, with his hands joined, blesses the branches, chanting without inflection:*

✠. The Lord be with you.

*To this all respond:*

✠. And with your spirit.

7. *In the following prayer the celebrant says, according to the kind of branches used, These branches of palm, or these branches of olive, or these branches of (other) trees, or these branches of palm and olive, or these branches of palm and other trees, etc.*

1. *Hora competenti, in choro post Tertiam, ommissa aspersione aquæ, proceditur ad benedicendum ramos palmarum seu olivarum, sive aliarum arborum.*

2. *Color paramentorum est rubeus.*

3. *Celebrans induitur amictu, alba, cingulo, stola et pluviali; ministri sacri amictu, alba, cingulo, subdiaconus insuper tunicella, diaconus stola et dalmatica.*

3a. *Celebrans induitur amictu, alba, cingulo, stola et pluviali, vel manet sine casula.*

4. *Rami, nisi ab ipsis fidelibus iam in manibus teneantur, parentur super abacum, tobalea alba coopertum, et positum in opportuniore loco presbyterii, ita tamen, ut maneat in conspectu populi.*

5. *Omnibus rite dispositis, celebrans, cum ministris sacris, seu ministrantibus, facta altari debita reverentia, sistit retro abacum, versus populum.*

*Interim vero cantatur antiphona.*

*Antiphona*

*Matth. 21, 9*

Hosanna filio David: benedictus qui venit in nomine Domini. Rex Israël: Hosanna in excelsis.

6. *Deinde celebrans, manibus iunctis, benedicit ramos, dicens, in tono orationis ferialis:*

✠. Dominus vobiscum.

*Cui omnes respondent:*

✠. Et cum spiritu tuo.

7. *In sequenti oratione celebrans dicat, prout qualitati ramorum congruit, hos palmárum ramos, vel hos olivárum ramos, vel hos árborum ramos, vel hos palmárum et olivárum ramos, aut hos palmárum (olivárum) et aliárum árborum ramos.*

## Palm Sunday

Orémus.

Béne ✠ dic, quæsumus, Dómine, hos palmárum (seu olivárum aut aliarum arborum) ramos: et præsta; ut, quod pópulus tuus in tui veneratióne hodiérno die corporáliter agit, hoc spirituáliter summa devotióne perficiat, de hoste victóriam reportádo et opus misericórdiæ summópere diligéndo. Per Christum Dóminum nostrum.

*Omnes: R. Amen.*

8. *Tunc celebrans primum ter aspergit ramos, super abacum positos, postea, ad cancellos, ramos fidelium ubi ipsi, ut dictum est, ramos iam in manibus portant, nisi placuerit horum aspersionem facere transeundo per aulam ecclesiæ.*

9. *Deinde celebrans ponit incensum in thuribulum, more solito, et primum ter adolet ramos benedictos, super abacum positos, postea, ad cancellos, vel transeundo per aulam ecclesiæ, incensat ramos fidelium.*

*Ministri sacri, vel ministrantes celebrantem comitantur, tam in aspersione, quam in incensatione ramorum, fimbriam pluvialis tenentes.*

10. *Completa benedictione, fit ramorum distributio, secundum locorum consuetudinem.*

11. *Itaque, celebrans, stans in suppedaneo altaris, versus populum, adiuvantibus ministris sacris, vel ministrantibus, dat ramos benedictos primum omnibus clericis per ordinem, deinde ministrantibus, denique, ad cancellos, fidelibus.*

12. *Et cum inceperit distribuere, cantantur sequentes antiphonæ et psalmi, hoc modo:*

*Antiphona 1* Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: “Hosánna in excélsis.”

*Psalmus 23, 1–2 et 7–10*

Dómini est terra et quæ replent eam,  
\* orbis terrárum et qui hábitant in eo.

Let us pray.

O Lord, bless ✠ these branches of palm (or olive, or of any other tree). Grant that the sincere devotion of your people may bring them victory over their enemy and a burning love for the works of mercy, and thus spiritually complete the ceremony which they outwardly perform this day in your honor. Through Christ our Lord.

*All: R. Amen.*

8. *Then the celebrant sprinkles the branches three times, first those on the table, afterwards the branches which the faithful already hold in their hands (as described above). He sprinkles the branches either at the entrance of the sanctuary area, or, if he prefers, while walking through the body of the church.*

9. *Next the celebrant places incense in the thurible in the usual way and incenses the blessed branches three times. First he incenses those on the table, then the branches of the faithful, either while he stands at the entrance to the sanctuary area or while he walks through the body of the church.*

*The sacred ministers or servers accompany the celebrant during the sprinkling and the incensation of the branches, holding the edge of his cope.*

### DISTRIBUTION OF THE BRANCHES

10. *After the blessing, the distribution of the branches takes place in accordance with local custom.*

11. *The celebrant stands on the platform of the altar, facing toward the people, assisted by the sacred ministers or servers. First he gives the blessed branches to all the clergy in order, next to the servers, and finally, at the edge of the sanctuary area, to the faithful.*

12. *When the celebrant begins to distribute the branches, the antiphons and psalms are chanted.*

*Antiphon 1* The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, “Hosanna in the highest.”

*Psalm 23, 1–2 and 7–10*

The Lord’s are the earth and its fullness;\*  
the world and those who dwell in it.

## Palm Sunday

For he founded it upon the seas \* and established it upon the rivers.

*Repeat the*

*Antiphon* The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Lift up, O gates, your lintels; reach up, you ancient portals,\* that the king of glory may come in!

"Who is this king of glory?" \* "The Lord, strong and mighty, the Lord, mighty in battle."

*Repeat the*

*Antiphon* The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Lift up, O gates, your lintels; reach up, you ancient portals,\* that the king of glory may come in!

"Who is this king of glory?" \* "The Lord of hosts; he is the king of glory."

*Repeat the*

*Antiphon* The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Glory be to the Father, and to the Son, \* and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be,\* world without end. Amen.

*Repeat the*

*Antiphon* The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

*Antiphon 2* The Hebrew children spread their garments in the way, and shouted, saying, "Hosanna to the Son of David: blessed is he who comes in the name of the Lord."

Nam ipse super mária fundávit eum,  
\* et super flúmina firmávit eum.

*Et repetitur*

*Antiphona* Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: "Hosánna in excélsis."

Attóllite, portæ, cápita vestra, et attóllite vos, fores antiquæ, \* ut ingrediátur rex glóriæ!

"Quis est iste rex glóriæ?" \* "Dóminus fortis et potens, Dóminus potens in prælio."

*Et repetitur*

*Antiphona* Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: "Hosánna in excélsis."

Attóllite, portæ, cápita vestra, et attóllite vos, fores antiquæ, \* ut ingrediátur rex glóriæ!

"Quis est iste rex glóriæ?" \* "Dóminus exercítuum: ipse est rex glóriæ."

*Et repetitur*

*Antiphona* Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: "Hosánna in excélsis."

Glória Patri, et Filio, \* et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, \* et in sæcula sæculórum. Amen.

*Et repetitur*

*Antiphona* Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: "Hosánna in excélsis."

*Antiphona 2* Púeri Hebræórum vestiménta prosternébant in via, et clamábant dicéntes: "Hosánna filio David; benedíctus qui venit in nómine Dómini."

## Palm Sunday

### *Psalmus 46*

Omnes pópuli, pláudite mánibus,  
\* exsultáte Deo voce lætítia,  
Quóniam Dóminus excélsus, terrí-  
bilis, \* rex magnus super omnem  
terram.

#### *Et repetitur*

*Antiphona* Púeri Hebræórum vesti-  
ménta prosternébant in via, et cla-  
mábant dicéntes: “Hosánna filio  
David; benedíctus qui venit in nómine  
Dómini.”

Súbicít pópulos nobis \* et natiónes  
pédibus nostris.

Eligit nobis hereditátem nostram, \*  
glóriam Iacob, quem díligit.

#### *Et repetitur*

*Antiphona* Púeri Hebræórum vesti-  
ménta prosternébant in via, et  
clamábant dicéntes: “Hosánna filio  
David; benedíctus qui venit in  
nómine Dómini.”

Ascéndit Deus cum exsultatióne, \*  
Dóminus cum voce tubæ.

Psállite Deo, psállite; \* psállite regi  
nostro, psállite.

#### *Et repetitur*

*Antiphona* Púeri Hebræórum vesti-  
ménta prosternébant in via, et  
clamábant dicéntes: “Hosánna filio  
David; benedíctus qui venit in nó-  
mine Dómini.”

Quóniam rex omnis terræ est Deus,  
\* psállite hymnum.

Deus regnat super natiónes, \* Deus  
sedet super sólium sanctum suum.

#### *Et repetitur*

*Antiphona* Púeri Hebræórum vesti-  
ménta prosternébant in via, et  
clamábant dicéntes: “Hosánna filio  
David; benedíctus qui venit in nó-  
mine Dómini.”

Príncipes populórum congregáti sunt  
\* cum pópulo Dei Abraham.

Nam Dei sunt próceres terræ: \* ex-  
célsum est valde.

### *Psalm 46*

All you peoples, clap your hands, \* shout  
to God with cries of gladness.

For the Lord, the Most High, the awesome, \*  
is the great king over all the earth.

#### *Repeat the*

*Antiphon* The Hebrew children spread their  
garments in the way, and shouted, saying,  
“Hosanna to the Son of David: blessed is  
he who comes in the name of the Lord.”

He brings peoples under us; \* nations  
under our feet.

He chooses for us our inheritance, \* the  
glory of Jacob, whom he loves.

#### *Repeat the*

*Antiphon* The Hebrew children spread their  
garments in the way, and shouted, saying,  
“Hosanna to the Son of David: blessed is  
he who comes in the name of the Lord.”

God mounts his throne amid shouts of  
joy; \* the Lord, amid trumpet blasts.

Sing praise to God, sing praise; \* sing  
praise to our king, sing praise.

#### *Repeat the*

*Antiphon* The Hebrew children spread their  
garments in the way, and shouted, saying,  
“Hosanna to the Son of David: blessed is  
he who comes in the name of the Lord.”

For king of all the earth is God; \* sing  
hymns of praise.

God reigns over the nations, \* God sits  
upon his holy throne.

#### *Repeat the*

*Antiphon* The Hebrew children spread their  
garments in the way, and shouted, saying,  
“Hosanna to the Son of David: blessed is he  
who comes in the name of the Lord.”

The princes of the peoples are gathered  
together \* with the people of the God of  
Abraham.

For God's are the guardians of the earth; \*  
he is supreme.

## Palm Sunday

*The antiphon is repeated*

*Antiphon* The Hebrew children spread their garments in the way, and shouted, saying, "Hosanna to the Son of David: blessed is he who comes in the name of the Lord."

Glory be to the Father, and to the Son,\* and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be,\* world without end. Amen.

*The antiphon is repeated*

*Antiphon* The Hebrew children spread their garments in the way, and shouted, saying, "Hosanna to the Son of David: blessed is he who comes in the name of the Lord."

*If these psalms are not sufficient, let them be repeated till the end of the distribution. If the distribution, on the other hand, is completed first, the psalm is closed with the Glory be to the Father, and the antiphon is repeated.*

### THE READING OF THE GOSPEL

13. *After the distribution of the branches has been completed and the table removed, the celebrant, saying nothing, washes his hands. Then he goes up to the altar, kisses it in the center, and places incense in the thurible in the usual way. The deacon brings the Book of the Gospels to the altar and places it there. Everything is done as at Mass when the gospel is to be chanted.*

13a. The celebrant performs the rite as is usual when a priest celebrates a sung Mass alone.

### 14. ✠ A Reading from the holy Gospel according to Matthew *Matth. 21, 1-9*

At that time, as they drew near Jerusalem and entered Bethphage on the Mount of Olives, Jesus sent off two disciples, telling them, "Go into the village straight ahead of you, and you will immediately find a donkey tethered and her colt with her. Untie her, and lead them back to me. And if anyone says anything to you, say, 'The Lord needs them.' Then he will let them go at once." This happened to fulfill what was said through the prophet, "Tell the daughter of Sion, 'See, your king comes to you in all

*Et repetitur*

*Antiphona* Púeri Hebræórum vestiménta prosternébant in via, et clamabant dicétes: "Hosánna filio David; benedíctus qui venit in nómine Dómini."

Glória Patri, et Fílio, \* et Spirítui Sancto, Sicut erat in princípío, et nunc, et semper, \* et in sácula sæculórum. Amen.

*Et repetitur*

*Antiphona* Púeri Hebræórum vestiménta prosternébant in via, et clamabant dicétes: "Hosánna filio David; benedíctus qui venit in nómine Dómini."

*Quæ si non sufficiant, repetantur quousque distributio finiatur; si autem finiatur prius, clauditur cum Glória Patri, et repetitur antiphona.*

13. *Ramorum distributione peracta, et abaco remoto, celebrans lavat manus, nihil dicens; deinde, ascendens altare, osculatur illud in medio, et ponit incensum in thuribulum, more solito. Diaconus defret librum evangeliorum ad altare eumque deponit super illud et fiunt omnia ut in Missa quando evangelium decantandum est.*

13a. Celebrans omnia peragat, ut alias de more, quando sacerdos solus Missam celebrat in cantu.

### 14. ✠ Sequéntia sancti Evangéllii secúndum Matthæum *Matth. 21, 1-9*

In illo témpore: Cum appropinquásset Iesus Ierosólymis, et venisset Béthphage ad montem Olivéti: tunc misit duos discípulos suos, dicens eis: "Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea: sólvite, et addúcite mihi: et si quis vobis áliquid dixerit, dícite, quia Dóminus his opus habet, et conféstim dimíttet eos." Hoc autem totum factum est, ut adimplerétur quod dictum est per prophétam, dicéntem: Dícite filíæ Sion: Ecce rex tuus venit tibi mansuétus, sedens super ásinam et

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pullum, filium subiugális. Eúntes autem discípuli, fecérunt sicut præcépit illis Iesus. Et adduxérunt ásinam, et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba straverunt vestiménta sua in via: álii autem cædebant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicéntes: "Hosánna filio David: benedíctus qui venit in nómine Dómini."

15. *Evangelio finito, subdiaconus defert librum osculandum celebranti, qui non incensatur a diacono.*

16. *His peractis, celebrans ponit incensum in thuribulum, more solito. Deinde diaconus, vertens se ad populum, dicit:*



Let us go forth in peace. R̄. In the name of Christ. A - men.

∩. Procedámus in pace.

*Respondent omnes:*

R̄. In nómine Christi. Amen.

*Et incipit processio. Præcedit thuriferarius cum thuribulo fumigante, deinde alter subdiaconus paratus, vel acolythus, aut unus ex ministrantibus, deferens crucem non velatam, medius inter duos acolythos, vel ministrantes cum candelabris accensis; sequitur clerus per ordinem, ultimo celebrans cum diacono et subdiacono, post eos fideles, ramos benedictos manibus gestantes.*

17. *Processio dirigatur, si fieri potest, extra ecclesiam, per aliquam viam longiorem. Sicubi vero habeatur altera ecclesia, in qua ramorum benedictio commode peragi possit, nihil impedit, quominus benedictio eorum ibi fiat, et deinde processio pergat ad ecclesiam principalem.*

18. *Incipiente processione, cantari possunt antiphonæ sequentes, omnes, vel aliquæ, pro opportunitate.*

*Antiphona I* Occurrunt turbæ cum flóribus et palmis Redemptóri óbviam: et victóri triumphánti digna dant obséquia: Filium Dei ore gentes prædicant: et in laudem Christi voces tonant per núbila: "Hosánna."

gentleness, astride a donkey and a colt, the foal of a draft-animal.'” So the disciples went and did just as Jesus had ordered them to do: they brought the donkey and the colt, and laid their cloaks on them. Then he sat on them. The huge crowd spread their cloaks on the road, while some of them began to cut branches from the trees and spread them on the road. The groups preceding him, as well as those following, kept crying out, “Hosanna to the Son of David! Blessed be he who comes in the name of the Lord!”

15. *After the Gospel the subdeacon takes the book to the celebrant who kisses it. The celebrant is not incensed by the deacon.*

### PROCESSION WITH THE BLESSED BRANCHES

16. *After this the celebrant places incense in the thurible in the usual way. Then the deacon, turning to the people, says:*

Let us go forth in peace.

R̄. In the name of Christ. Amen.

*The procession then begins: the thurifer carries the thurible with burning incense, then the second vested subdeacon or an acolyte or one of the servers carries the cross, which is not veiled, between two acolytes, or servers, with lighted candles. The clergy follow in order, with the celebrant in last place together with the deacon and the subdeacon, followed by the faithful who carry the blessed branches in their hands.*

17. *If possible, the procession should be directed outside the church by some longer route. Where there is a second church, in which the blessing of the branches can be held conveniently, the blessing may take place there and then the procession goes to the principal church.*

18. *When the procession begins, some or all of the following antiphons can be sung, according to the time available.*

*Antiphon I* With flowers and palms the multitudes run to meet the redeemer, and they give becoming honors to the triumphant victor; the nations utter the praises of the Son of God, and their voices thunder

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through the clouds in praise of Christ:  
“Hosanna.”

*Antiphon 2* With the angels and the children, let us be found faithful, acclaiming him who triumphs over death: “Hosanna in the highest.”

*Antiphon 3* The great crowd gathered for the feastday acclaimed the Lord: “Blessed is he who comes in the name of the Lord: Hosanna in the highest.”

*Antiphon 4 Luke 19, 37 and 38* The whole company of those descending began to rejoice and to praise God with a loud voice for all the miracles that they had seen, saying, “Blessed is he who comes as king, in the name of the Lord! Peace on earth, and glory in the highest!”

19. *As the procession goes on, the following hymn is sung, with the people, if possible, taking up the refrain, as noted below.*

### *Hymn to Christ The King*

*Chorus* All glory, laud, and honor  
To thee, Redeemer, King!  
To whom the lips of children  
Made sweet hosannas ring.

*All* All glory, laud, and honor  
To thee, Redeemer, King!  
To whom the lips of children  
Made sweet hosannas ring.

*Chorus* Thou art the King of Israel,  
Thou David’s royal Son,  
Who in the Lord’s Name comest,  
The King and Blessed One.

*All* All glory, laud, and honor  
To thee, Redeemer, King!  
To whom the lips of children  
Made sweet hosannas ring.

*Chorus* The company of angels  
Are praising thee on high;  
And mortal men, and all things  
Created, make reply.

*All* All glory, laud, and honor  
To thee, Redeemer, King!

*Antiphona 2* Cum ángelis et púeris  
fidélis inveniámur, triumphatóri mor-  
tis clamántes: “Hosánna in excélsis.”

*Antiphona 3* Turba multa, quæ  
convénerat ad diem festum, cla-  
mábat Dómino: “Benedíctus qui  
venit in nómine Dómini: Hosánna  
in excélsis.”

*Antiphona 4 Lucas 19, 37 et 38*  
Cæpérunt omnes turbæ descendén-  
tium gaudéntes laudáre Deum voce  
magna, super ómnibus quas viderant  
virtútibus, dicéntes: “Benedíctus qui  
venit Rex in nómine Dómini; pax  
in terra, et glória in excélsis.”

19. *Progrediente processione, cantatur  
sequens hymnus, populo, si fieri potest,  
duos primos versus continuo repente, ut  
infra notatur.*

### *Hymnus ad Christum Regem*

*Chorus* Glória, laus et honor tibi  
sit, Rex Christe Redémptor,  
Cui pueríle decus prompsit Ho-  
sánna pium.

*Omnes* Glória, laus et honor tibi  
sit, Rex Christe Redémptor,  
Cui pueríle decus prompsit Ho-  
sánna pium.

*Chorus* Israël es tu Rex, Davídís et  
íncлита proles.  
Nómine qui in Dómini, Rex bene-  
dícte, venis.

*Omnes* Glória, laus et honor tibi sit,  
Rex Christe Redémptor,  
Cui pueríle decus prompsit Ho-  
sánna pium.

*Chorus* Cætus in excélsis te laudat  
cælicus omnis,  
Et mortális homo, et cuncta creáta  
simul.

*Omnes* Glória, laus et honor tibi sit,  
Rex Christe Redémptor,  
Cui pueríle decus prompsit Ho-  
sánna pium.

*Chorus* Plebs Hebræa tibi cum palmis  
óbvia venit;  
Cum prece, voto, hymnis, ádsu-  
mus ecce tibi.

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*Omnes* Glória, laus et honor tibi sit,  
Rex Christe Redemptor,  
Cui puerile decus prompsit Hosanna pium.

*Chorus* Hi tibi passúro solvébant  
múnia laudis;  
Nos tibi regnánti pángimus ecce melos.

*Omnes* Glória, laus et honor tibi sit,  
Rex Christe Redemptor,  
Cui puerile decus prompsit Hosanna pium.

*Chorus* Hi placuere tibi, pláceat devótio nostra:  
Rex bone, Rex clemens, cui bona cuncta placent.

*Omnes* Glória, laus et honor tibi sit,  
Rex Christe Redemptor,  
Cui puerile decus prompsit Hosanna pium.

*Antiphona 5* Omnes collaudant nomen tuum, et dicunt: "Benedictus qui venit in nómine Dómini: Hosanna in excélsis."

### *Psalmus 147*

Lauda, Ierúsalem, Dóminum, \*  
lauda Deum tuum, Sion,

Quod firmávit seras portárum tuárum, \* benedíxit fíliis tuis in te.

Compósuit fines tuos in pace, \*  
medúlla trítici sátiat te.

Emíttit elóquium suum in terram, \*  
velóciter currit verbum eius.

Dat nivem sicut lanam, \* pruínam sicut cínerem spargit.

Próicit gláciem suam ut frústula panis; \* coram frígore eius aquæ rigéscunt.

Emíttit verbum suum et liquéfacit eas; \* flare iubet ventum suum et fluunt aquæ.

To whom the lips of children  
Made sweet hosannas ring.

*Chorus:* The people of the Hebrews  
With palms before thee went:

Our praise and prayers and anthems  
Before thee we present.

*All* All glory, laud, and honor  
To thee, Redeemer, King!

To whom the lips of children  
Made sweet hosannas ring.

*Chorus* To thee before thy passion  
They sang their hymns of praise:

To thee, now high exalted,  
Our melody we raise.

*All* All glory, laud, and honor  
To thee, Redeemer, King!

To whom the lips of children  
Made sweet hosannas ring.

*Chorus* Thou didst accept their praises;  
Accept the prayers we bring,

Who in all good delightest,  
Thou good and gracious King.

*All* All glory, laud, and honor  
To thee, Redeemer, King!

To whom the lips of children  
Made sweet hosannas ring.

*Antiphon 5* All join together in praising your name, and saying: "Blessed is he who comes in the name of the Lord: hosanna in the highest."

### *Psalm 147*

Glorify the Lord, O Jerusalem; \* praise your God, O Sion.

For he has strengthened the bars of your gates; \* he has blessed your children within you.

He has granted peace in your borders; \*  
with the best of wheat he fills you.

He sends forth his command to the earth; \* swiftly runs his word!

He spreads snow like wool; \* frost he strews like ashes.

He scatters his hail like crumbs; \* before his cold the waters freeze.

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He sends his word and melts them;\* he lets his breeze blow and the waters run.

He has proclaimed his word to Jacob,\* his statutes and his ordinances to Israel.

He has not done thus for any other nation;\* his ordinances he has not made known to them.

Glory be to the Father, and to the Son,\* and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be,\* world without end. Amen.

*The antiphon is repeated*

*Antiphon* All join together in praising your name, and saying: "Blessed is he who comes in the name of the Lord: hosanna in the highest."

*Antiphon 6* Like splendid palm branches we are strewn in the Lord's path: let us all go to meet him with hymns and canticles, glorifying him and saying: "Blessed is the Lord."

*Antiphon 7* Hail, our king, the Son of David, redeemer of the world, whom the prophets foretold as the savior to come to the house of Israel. For you the Father sent into the world as the saving victim whom all the saints awaited from the beginning of the world even unto the present: "Hosanna to the Son of David. Blessed is he who comes in the name of the Lord. Hosanna in the highest."

20. *The faithful may sing the hymn* Christus vincit, or some other hymn in honor of Christ the King.

21. *When the procession enters the church, the final antiphon is begun as the celebrant passes through the church door.*

*Antiphon 8* When the Lord entered the holy city, the children of the Hebrews, foretelling the resurrection of life,

Carrying palm branches, cried out, "Hosanna in the highest."

When the populace had heard that Jesus was coming to Jerusalem, they went out to meet him.

Carrying palm branches: "Hosanna in the highest," they cried.

Annuntiávit verbum suum Iacob, \* statúta et præcépta sua Israë̀l.

Non fecit ita ulli natióni: \* præcépta sua non manifestávit eis.

Glória Patri, et Fílio, \* et Spirítui Sancto, Sicut erat in princípío, et nunc, et semper, \* et in sæcula sæculórum. Amen.

*Et repetitur*

*Antiphona* Omnes colláudant nomen tuum, et dicunt: "Benedíctus qui venit in nómine Dómini: Hosánna in excélsis."

*Antiphona 6* Fulgéntibus palmis prostérnimur adveniénti Dómino: huic omnes occurrámus cum hymnis et cánticis, glorificántes et laudántes: "Benedíctus qui venit in nómine Dómini."

*Antiphona 7* Ave, Rex noster, Fili David, Redémptor mundi, quem prophétæ prædixerunt Salvatórem dómui Israë̀l esse ventúrum. Te enim ad salutárem víctimam Pater misit in mundum, quem exspectábant omnes sancti ab origine mundi, et nunc: "Hosánna Fílio David. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis."

20. *Nihil impedit, quominus cantetur a fidelibus hymnus* Christus vincit, vel alius cantus in honorem Christi Regis.

21. *Intrante processione in ecclesiam, dum celebrans per valvas ecclesie transit, incipitur ultima antiphona.*

*Antiphona 8* Ingrediénte Dómino in sanctam civitátem, Hebræórum púeri resurrectionem Vitæ pronuntiántes, Cum ramis palmárum: "Hosánna, clamábant, in excélsis."

Cum audisset pópulus, quod Iesus veníret Ierosólymam, exiérunt óbviam ei

Cum ramis palmárum: "Hosánna, clamábant, in excélsis."

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22. *Celebrans, cum ad altare advenerit, facta debita reverentia, illud ascendit cum ministris sacris, et stans medium inter illos, versus populum, clerico librum tenente, dicit, in tono orationis ferialis, orationem ad complendam processionem, manibus iunctis.*

22a. Ministrantes serviunt ad librum et omnia fiunt, ut supra dictum est.

℣. Dóminus vobíscum.  
Omnes ℞. Et cum spírítu tuo.

Orémus.

Dómine Iesu Christe, Rex ac Redemptor noster, in cuius honórem, hos ramos gestántes, solémnes laudes decantávimus: concéde propítius; ut, quocúmque hi rami deportáti fúerint, ibi tuæ benedictiónis grátia descéndat, et, quavis dáemonum iniquitáte vel illusióne profligáta, dextera tua prótegat, quos redémit. Qui vivis et regnas.

Omnes: ℞. Amen.

23. *Oratione finita, celebrans et ministri, facta debita altari reverentia, deponunt paramenta rubea, assumentes, pro Missa, violacea.*

24. *Rami non tenentur manibus, dum in Missa historia passionis Domini cantatur vel legitur.*

Statio ad S. Ioannem in Laterano

1. *Color paramentorum est violaceus.*

2. *Ubi ante Missam facta fuerit benedictio et processio ramorum, celebrans cum ministris sacris, seu ministrantibus, accedit ad altare, et, omissis omnibus precibus ad gradus altaris dicendis, necnon orationibus "Aufer a nobis" et "Orámus te, Dómine," statim ascendens, osculatur illud in medio, et incensat more solito.*

Dómine, ne longe fácias auxiliúm tuum a me, ad defénsiónem meam aspice: libera me de ore leónis, et a córnibus unicórnium humilitátem meam. *Ps. ibid.*, 2 Deus, Deus meus, respice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. Dómine, ne longe.

22. *When the celebrant comes to the altar he makes the required reverence and goes up to the altar with the sacred ministers. Standing between them and facing the people, the celebrant chants the prayer to complete the procession, using the ferial tone, with his hands joined. A cleric holds the book.*

22a. The servers assist at the book and everything is done as described above.

℣. The Lord be with you.  
All: ℞. And with your spirit.

Let us pray.

O Lord Jesus Christ, our king and our redeemer, in your honor we carry these branches and sing these solemn praises. Let your blessing, we pray you, descend on any place to which these branches are carried, and may your right hand shield from all wickedness and deception of the devil those whom you have redeemed: You who live and reign.

All: ℞. Amen.

23. *After the prayer, the celebrant and ministers make the required reverence to the altar. They then remove the red vestments and put on violet vestments for the Mass.*

24. *The branches are not held during the chanting or reading of the Lord's Passion during Mass.*

### MASS

1. *The color of the vestments is violet.*

2. *When the blessing and procession of the branches has taken place before Mass, the celebrant, together with the sacred ministers, or the servers, goes to the altar. All the prayers to be said at the foot of the altar are omitted, as well as the prayers "Aufer a nobis," and "Orámus te, Domine." The celebrant goes up to the altar immediately, kisses it in the center, and incenses it in the usual way.*

### 3. Entrance Antiphon

*Ps. 21, 20 and 22*

O Lord, be not far from me; O my help, hasten to aid me. Save me from the lion's mouth; from the horns of the wild bulls, my wretched life. *Ps. ibid.*, 2 My God, my God, look upon me, why have you forsaken me? Far from my salvation are the words of my sins. O Lord.

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### 4. Prayer

O almighty and eternal God, it was your will that our Savior should become man and suffer upon the cross as a model of humility for all mankind.\* Grant that we may follow the example of his patience and share in his resurrection. Through Jesus Christ.

### 5. A Reading from the Epistle of blessed Paul the Apostle to the Philippians *Philipp. 2, 5–11*

Brethren: Your attitude must be Christ's attitude: he was of divine condition, yet he did not greedily cling to equality of status with God, but emptied himself, taking the condition of a slave through being born in the likeness of men. He was known as a man, human in form, and in that state he humbled himself, obediently accepting even death—yes, death on a cross! Because of this, God in turn exalted him above all else, and bestowed on him that name which is above every other name, whose dignity requires that at the mention of Jesus' name every knee must bend throughout the heavens and on earth and under the earth and every tongue proclaim to the glory of God the Father: "Jesus Christ is Lord!"

6. *Gradual Ps. 72, 24 and 1–3* You have hold of my right hand; with your counsel you guide me; in the end you will receive me in glory. *℣.* How good God is to Israel, to those who are clean of heart! But, as for me, I almost lost my balance; my feet all but slipped, because I was envious of sinners when I saw them prosper though they were wicked.

7. *Tract Ps. 21, 2–9, 18, 19, 22, 24 and 32* My God, my God, look upon me: why have you forsaken me? *℣.* Far from my salvation, are the words of my sins. *℣.* O my God, I cry out by day and you answer not; by night, and there is no relief. *℣.* But you are enthroned in the holy place, O glory of

Omnípotens sempitérne Deus, qui humano géneri ad imitándum humilitátis exémplum, Salvátorem nostrum carnem súmeré, et crucem subíre fecísti: concéde propítius; ut et patiéntiæ ipsíus habére documénta, et resurrectiónis consórtia mereámur. Per eúndem Dóminum.

### 5. Lécitio Epistolæ beáti Pauli Apóstoli ad Philippénes *Philipp. 2, 5–11*

Fratres: Hoc enim sentíte in vobis, quod et in Christo Iesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo: sed semetípsum exinanívit, formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen, quod est super omne nomen: ut in nómine Iesu omne genu flectátur cæléstium, terréstrium, et infernórum: et omnis lingua confiteátur quia Dóminus Iesus Christus in glória est Dei Patris.

6. *Graduale Ps. 72, 24 et 1–3* Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. *℣.* Quam bonus Israél Deus rectis corde! mei autem pene moti sunt pedes: pene effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

7. *Tractus Ps. 21, 2–9, 18, 19, 22, 24 et 32* Deus, Deus meus, réspice in me: quare me dereliquísti? *℣.* Longe a salute mea verba delictórum meórum. *℣.* Deus meus, clamábo per diem, nec exáudies in nocte, et non ad insipiéntiam mihi. *℣.* Tu autem in sancto hábitas, laus Israél. *℣.* In te

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speraverunt patres nostri; speraverunt, et liberasti eos. V. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. V. Ego autem sum vermis, et non homo: opprobrium hominum, et abiectio plebis. V. Omnes, qui videbant me, aspernabantur me: locuti sunt labiis et moverunt caput. V. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. V. Ipsi vero consideraverunt, et inspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. V. Libera me de ore leonis: et a cornibus unicornium humilitatem meam. V. Qui timetis Dominum, laudate eum: universum semen Iacob, magnificate eum. V. Annuntiabitur Domino generatio ventura: et annuntiabunt caeli iustitiam eius. V. Populo, qui nascetur, quem fecit Dominus.

8. *Absoluta lectione epistolae, ponuntur in latere evangelii, in plano presbyterii, legilia nuda, et proceditur ad cantum vel lectionem historiae passionis Domini, hoc modo:*

*Cantatur vel legitur a ministris saltem in ordine diaconatus constitutis, qui, comitantibus duobus acolythis, vel ministrantibus, absque luminaribus et absque incenso, veniunt ante altare, ibique, super infimum gradum genuflexi, profunde inclinati, submissa voce recitant, uti moris est, "Munda cor meum," ac petunt a celebrante benedictionem, dicentes "Iube, domne, benedicere." Celebrans, ad eos versus, media voce respondet:*

Dominus sit in cordibus vestris, et in labiis vestris, ut digne et competenter annuntiatis evangelium suum: in nomine Patris, et Filii, ✠ et Spiritus Sancti. *Et illi dicunt: Amen.*

*Postea, una cum acolythis, seu ministrantibus faciunt reverentiam, et accedunt ad legilia; non dicunt "Dominus vobiscum" et non signant librum, nec seipsos, dum cantare vel legere incipiunt.*

8a. Sacerdos, dictis more solito *Munda cor meum, Iube, Domine, et Dominus sit in corde meo*, legit clara voce historiam cantat vel passionis Domini, sed non

Israel! V. In you our fathers trusted; they trusted and you delivered them. V. To you they cried, and they escaped; in you they trusted, and they were not put to shame. V. But I am a worm, not a man; the scorn of men, despised by the people. V. All who see me, scoff at me; they mock me with parted lips, they wag their heads. V. "He relied on the Lord; let him deliver him, let him rescue him, if he loves him." V. But they look on and gloat over me; they divide my garments among them, and for my vesture they cast lots. V. Save me from the lion's mouth; from the horns of the wild bulls, my wretched life. V. You who fear the Lord, praise him: all you descendants of Jacob, give glory to him. V. There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice. V. To a people that shall be born, which the Lord has made.

8. *After the reading of the epistle, unadorned lecterns are set up on the Gospel side of the sanctuary, and there follows the singing or reading of the history of the Lord's passion, in this way:*

*It is sung or read by ministers of at least the rank of deacon, who, accompanied by two acolytes, or servers, without candles and without incense, come before the altar, and kneeling there upon the lowest step, bow deeply, and, in a low voice, as is customary, recite the "Munda cor meum," and ask the celebrant's blessing, saying "Iube, domne, benedicere." The celebrant, turned toward them, replies in a louder voice:*

Dominus sit in cordibus vestris, et in labiis vestris, ut digne et competenter annuntiatis evangelium suum: in nomine Patris et Filii, ✠ et Spiritus Sancti *and they reply: Amen.*

*Then they make a reverence together with the acolytes or servers and go to the lecterns. They do not say The Lord be with you and they do not make a sign of the cross on the book or on themselves when they begin to sing or read.*

8a. Having said the *Munda cor meum, Iube, Domine*, and the *Dominus sit in corde meo* in the usual way, the priest sings or reads aloud the history of the Lord's passion, but

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he does not say The Lord be with you and he does not make the sign of the cross on the book or on himself when he begins to read or sing.

9. *This way of singing or reading is observed also on Tuesday and Wednesday, when the history of the Lord's Passion is sung or read.*

10. *The Gospel of the Lord's Passion and Death according to Matthew 26, 36-75, 1-60.*

### The Passion of our Lord Jesus Christ according to Matthew

*Matth. 26, 36-75; 27, 1-60*

At that time Jesus went with his disciples to a place called Gethsemani. ✠ “Sit down here,” he said to his disciples, “while I go over there and pray.” C. But he took along Peter and Zebedee’s two sons, and he began to experience sorrow and distress. Then he said to them, ✠ “My heart is near breaking with sorrow. Remain here, and stay awake with me.” C. He advanced a little and fell prostrate in prayer: ✠ “O my Father, if it is possible, let this cup pass me by. Still, let it be as you will, not as I will.” C. When he returned to his disciples, he found them asleep. He said to Peter, ✠ “So you could not stay awake with me for even an hour? Stay awake, and pray that you may not be subject to the trial. The spirit may be eager, but human nature is weak.” C. Going back yet a second time, he began to pray, ✠ “O my Father, if this cannot pass me by without my drinking it, may your will be done!” C. Once again, he found them asleep on his return, for they could not keep their eyes open. Again he left them and withdrew, and began to pray a third time, saying the same words once more. Finally he returned to his disciples and said to them, ✠ “Still asleep? Still enjoying your rest? See, the hour is upon us, in which the Son of Man is handed over into the power of evil men. Get up! Let us be on our way. Look, my betrayer is here.”

C. While he was still speaking, suddenly

dicit *Dóminus vobiscum* et non signat librum, nec seipsum, dum legere vel cantare incipit.

9. *Hic modus cantandi vel legendi servatur etiam feria III et IV, quando historia passionis Domini recitatur vel legitur.*

10. *Evangelium passionis et mortis Domini secundum Matthæum. 26, 36-75; 27, 1-60.*

### Pássio Dómini nostri Iesu Christi secúndum Matthæum

In illo témpore: Venit Iesus cum discipulis suis in villam, quæ dicitur Gethsémani, et dixit discipulis suis: ✠ Sedéte hic, donec vadam illuc, et orem. C. Et assumpto Petro, et duóbus fíliis Zebedæi, cœpit contristári, et mæstus esse. Tunc ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte mecum. C. Et progréssus pusillum, prócidit in fáciem suam, orans, et dicens: ✠ Pater mi, si possíbile est, tránseat a me calix iste. Verúm-tamen non sicut ego volo, sed sicut tu. C. Et venit ad discipulos suos, et invénit eos dormiéntes: et dicit Petro: ✠ Sic non potuístis una hora vigiláre mecum? Vigiláte, et oráte, ut non intréti in tentatiónem. Spíritus quidem promptus est, caro autem infírma. C. Iterum secúndo ábiit, et orávit, dicens: ✠ Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. C. Et venit íterum, et invénit eos dormiéntes: erant enim óculi eórum graváti. Et relictis illis, íterum ábiit, et orávit tertio, eúndem sermónem dicens. Tunc venit ad discipulos suos, et dicit illis: ✠ Dormíte iam, et requiésците: ecce appropinquávit hora, et Fílius hóminis tradétur in manus peccatórum. Súr-gite, eámus: ecce appropinquávit qui me tradet.

C. Adhuc eo loquente, ecce Iudas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a principibus sacerdotum, et senióribus pópuli. Qui autem tradidit eum, dedit illis si-

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gnum dicens: *S.* Quemcúmque osculátus fúero, ipse est, tenéte eum. *C.* Et conféstim accédens ad Iesum, dixit: *S.* Ave, Rabbi. *C.* Et osculátus est eum. Dixítque illi Iesus: ✠ Amíce, ad quid venísti? *C.* Tunc accessérunt, et manus iniecérunt in Iesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Iesu, exténdens manum, exémit gládium suum, et percútiens servum princípis sacerdotum, amputávit aurículam eius. Tunc ait illi Iesus: ✠ Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio períbunt. An putas, quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duódecim legiónes Angelórum? Quómodo ergo implebúntur Scriptúrae, quia sic opórtet fieri?

*C.* In illa hora dixit Iesus turbis: ✠ Tamquam ad latrónem existis cum gládiis, et fústibus comprehendere me: cotídie apud vos sedébam docens in templo, et non me tenuístis. *C.* Hoc autem totum factum est, ut adimpleréntur Scriptúrae prophetárum. Tunc discípuli omnes, relicto eo, fugérunt.

At illi tenétes Iesum, duxérunt ad Cáipham princípem sacerdotum, ubi scribæ, et senióres convénerant. Petrus autem sequebátur eum a longe, usque in átrium princípis sacerdotum. Et ingressus intro, sedébat cum minístris, ut vidéret finem. Príncipes autem sacerdotum, et omne concílium, quærébant falsum testimónium contra Iesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venérunt duo falsi testes, et dixérunt: *S.* Hic dixit: Possum destrúere templum Dei, et post tríduum reédificáre illud. *C.* Et surgens princeps sacerdotum, ait illi: *S.* Nihil respóndes ad ea, quæ isti advésum te testificántur? *C.* Iesus autem tacébat. Et princeps sacerdotum ait illi: *S.* Adiúro te per Deum vivum, ut dicas nobis, si tu es Christus Fílius Dei. *C.* Dicit illi Iesus: ✠ Tu dixísti. Verúm tamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem

Judas, one of the Twelve, arrived, accompanied by a great crowd with swords and clubs, sent by the chief priests and elders of the people. Now his betrayer had arranged to give them a signal, saying, *S.* "The man I shall kiss is the one; arrest him." *C.* And immediately he went over to Jesus, and said, *S.* "Good evening, Rabbi," *C.* and kissed him. But Jesus said to him, ✠ "Do what you are here for, my friend!" *C.* At that moment, they stepped forward, laid hands on Jesus and arrested him. But suddenly, one of those accompanying Jesus put his hand to his sword, drew it, and slashed at the high priest's slave, cutting off his ear. Then Jesus said to him, ✠ "Put your sword back where it belongs! Those who use the sword are all destroyed by the sword. Or do you think that I cannot appeal to my Father to put more than twelve legions of angels at my immediate service? But then how could the Scriptures be fulfilled which state that it must happen this way?"

*C.* In that same hour, Jesus said to the crowds, ✠ "You have come out to seize me, armed with swords and clubs, as if against a bandit. Daily I sat teaching in the Temple precincts, yet you never arrested me. *C.* Still, this has all happened in order that the writings of the prophets might be fulfilled." Then all the disciples deserted him, and fled.

Those who had arrested Jesus led him off to Caiaphas the high priest, where the scribes and elders were convened. Peter was following him at a distance as far as the high priest's palace. Going inside, he sat down with the Temple police to see the outcome. The chief priests with the whole Sanhedrin were busy trying to obtain false testimony against Jesus, so that they might put him to death. However, they discovered none, although many false witnesses took the stand, until two men finally came forward. They stated, *S.* "This man has declared, 'I can destroy God's sanctuary

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and rebuild it in three days.' ” C. The high priest rose to his feet, and addressed him, S. “Have you no answer to what these men testify against you?” C. But Jesus remained silent. So the high priest said to him, S. “I order you to tell us under oath before the living God whether you are the Messiah, the Son of God.” C. Jesus answered, ✠ “As you say. Still I tell you that very soon you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.” C. At this the high priest tore his robes; S. “He has blasphemed!” he declared, “What further need do we have of witnesses? Remember, you have now heard the blasphemy. What is your opinion?” C. They replied, S. “He deserves death!”

C. Then they began to spit in his face and to hit him, and others slapped him saying, S. “Play the prophet for us, O Messiah! Who is it that struck you?” C. Now Peter was sitting in the courtyard, when one of the servant girls came over to him and said, S. “You too were with Jesus the Galilean.” C. But he denied it in front of everybody, S. “I don’t know what you are talking about!” C. When he went out to the gate, another girl saw him, and said to those nearby, S. “This man was with Jesus the Nazorean.” C. Again he denied it with an oath, “I don’t know the fellow!” A little later, the bystanders came over to Peter and said, S. “Obviously you are also one of them! Why, even your accent gives you away!” C. Then he began to curse and swear, “I don’t even know the fellow!” Just then a cock crowed and Peter remembered the prediction Jesus had made, “Before the cock crows, you will three times disown me.” He went outside and wept bitterly.

At daybreak all the chief priests and the elders of the people hatched a plot against Jesus to put him to death. So they bound him and led him away, and handed him

a dextris virtútis Dei, et venientem in núbibus cæli. C. Tunc princeps sacerdotum scidit vestiménta sua, dicens: S. Blasphemávit: quid adhuc egémus téstibus? Ecce nunc audístis blasphemiam: quid vobis vidétur? C. At illi respondéntes dixerunt: S. Reus est mortis.

C. Tunc exspuérun't in fáciem eius, et cólaphis eum cecidérunt, álii autem palmas in fáciem eius dedérunt, dicéntes: S. Prophetíza nobis, Christe, quis est qui te percússit? C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancilla, dicens: S. Et tu cum Iesu Galiléo eras. C. At ille negávit coram ómnibus dicens: S. Nescio quid dicis. C. Exeúnte autem illo iánuam, vidit eum ália ancilla, et ait his, qui erant ibi: S. Et hic erat cum Iesu Nazaréno. C. Et íterum negávit cum iuraménto: Quia non novi hóminem. Et post pusíllum accessérunt qui stabant, et dixerunt Petro: S. Vere et tu ex illis es: nam et loquéla tua maniféstum te facit. C. Tunc cœpit detestári, et iuráre quia non novísset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Iesu, quod díxerat: Priúsquam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre.

Mane autem facto, consílium iniérunt omnes príncipes sacerdotum, et senióres pópuli advérsus Iesum, ut eum morti tráderent. Et vincum adduxérunt eum, et tradidérunt Póntio Piláto práesidi. Tunc videns Iudas, qui eum trádedit, quod damnátus esset: pæniténtia ductus, rétulit trigínta argénteos princípibus sacerdotum, et senióribus, dicens: S. Peccávi, tradens sánguinem iustum. C. At illi dixerunt: S. Quid ad nos? Tu videris. C. Et proiécit argénteis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, dixerunt: S. Non licet eos mittere in córbonam: quia prétium sánguinis est. C. Consílio autem ínito, emérunt ex illis agrum fíguli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager

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sanguinis, usque in hodiernum diem. Tunc implétum est, quod dictum est per Ieremiam prophétam, dicentem: Et accepérunt triginta argenteos pretium appetiati quem, appetiavérunt a filiis Israël: et dedérunt eos in agrum figuli, sicut constituit mihi Dóminus.

Iesus autem stetit ante præsides, et interrogávit eum præsides, dicens: S. Tu es Rex Iudæórum? C. Dicit illi Iesus: ✠ Tu dicis. C. Et cum accusarétur a princípibus sacerdotum, et senióribus, nihil respóndit. Tunc dicit illi Pilátus: S. Non audis quanta advérsus te dicunt testimónia? C. Et non respóndit ei ad ullum verbum, ita ut mirarétur præsides vehementer. Per diem autem solénnem consuéverat præsides pópulo dimittere unum vinctum, quem voluissent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus: S. Quem vultis dimittam vobis: Barábbam, an Iesum, qui dicitur Christus? C. Sciébat enim quod per invidiam tradidissent eum. Sedente autem illo pro tribunáli, misit ad eum uxor eius, dicens: S. Nihil tibi et iusto illi: multa enim passa sum hódie per visum propter eum. C. Príncipes autem sacerdotum, et senióres persuasérunt pópulis, ut péterent Barábbam, Iesum vero pérderent. Respóndens autem præsides ait illis: S. Quem vultis vobis de duóbus dimitti? C. At illi dixerunt: S. Barábbam. C. Dicit illis Pilátus: S. Quid igitur fáciam de Iesu, qui dicitur Christus? C. Dicunt omnes: S. Crucifigátur. C. Ait illis præsides: S. Quid enim mali fecit? C. At illi magis clamábant, dicentes: S. Crucifigátur. C. Videns autem Pilátus quia nihil proficeret, sed magis tumultus fferet: accépta aqua, lavit manus coram pópulo, dicens: S. Innocens ego sum a sanguine iusti huius: vos vidéritis. C. Et respóndens univérsus pópulus dixit: S. Sanguis eius super nos, et super filios nostros. C. Tunc dimísit illis Barábbam: Iesum autem flagellá-

over to the governor, Pilate. Then Judas, who had handed him over, saw that he had been condemned and began to regret his action. He took the thirty pieces of silver back to the chief priests and elders, saying, S. "I did wrong to hand over an innocent man!" C. But they retorted, S. "What's that to us? That's your responsibility!" C. So he flung the money into the sanctuary, and left. He went off and hanged himself. But the chief priests picked up the silver with the remark, S. "It is not right to deposit this in the Temple treasury since it is blood money." C. So after consultation they used it to buy the Potter's Field as a cemetery for foreigners. That is why that field, even today, is called Blood Field. Then what was said through Jeremia the prophet was fulfilled, "They took the thirty pieces of silver, the value of a man with a price on his head, a price set by the Israelites, and they paid it out for the Potter's Field, just as the Lord had commanded me."

Now Jesus was arraigned before the governor, who questioned him, S. "Are you the king of the Jews?" ✠ "As you say," C. Jesus answered. Yet when he was accused by the chief priests and elders, he made no reply. Then Pilate said to him, S. "Surely you hear how many charges they are bringing against you?" C. Still, he did not answer him on a single count, much to the governor's surprise. Now on the occasion of a festival, the governor was accustomed to release one prisoner whom the crowd would designate. At that time, they had a notorious prisoner whose name was Barabbas. So, since they were already assembled, Pilate said to them, S. "Which one do you wish me to release for you, Barabbas or Jesus, the so-called Messiah?" C. He knew, of course, that it was out of jealousy that they had handed him over. While he was still presiding on the bench, his wife sent him a message, S. "Do not interfere

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with that holy man. I had a dream about him today which has greatly upset me.” C. Meanwhile, the chief priests and elders convinced the crowds that they should ask for Barabbas, and have Jesus put to death. So when the governor asked them, S. “Which one do you wish me to release for you?” C. They said, S. “Barabbas.” C. Pilate said to them, S. “Then what am I to do with Jesus, the so-called Messiah?” S. “Have him crucified!” C. they all cried. C. But he said, S. “Why, what crime has he committed?” C. They only shouted the louder, S. “Have him crucified!” C. Pilate finally realized that he was making no impression but that instead a riot was starting. Calling for water, he washed his hands in front of the crowd and declared, S. “I am innocent of this holy man’s blood. It is your responsibility.” C. Then the whole people said in reply, S. “Let his blood be on us and on our children!” C. At that, he released Barabbas to them. But after scourging Jesus, he handed him over to be crucified.

Then the governor’s soldiers took Jesus in charge to the Pretorium and collected the whole cohort around him. They stripped off his clothes and wrapped a scarlet military cloak about him. Weaving a crown out of thorns, they fixed it on his head and stuck a reed in his right hand. They began to mock him by genuflecting before him and saying, S. “All hail, King of the Jews!”, C. and they spat at him. They snatched the reed and kept striking him on the head. Then, when they had finished mocking him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucifixion.

Now as they were marching out, they met a Cyrenian called Simon. This man they pressed into service to carry the cross. Upon arriving at a place called Golgotha (a name which means Skull-Place), they gave him a drink of wine flavored with gall. But on tasting it, he refused to drink it. When they

tum tradidit eis, ut crucifigeretur.

Tunc milites praesidis suscipientes Iesum in praetorium, congregaverunt ad eum universam cohortem: et exuentes eum, chlamydem coccineam circumdederunt ei: et plectentes coronam de spinis, posuerunt super caput eius, et arundinem in dextera eius. Et genu flexo ante eum, illudabant ei, dicentes: S. Ave, Rex Iudaeorum. C. Et exspuentes in eum, acceperunt arundinem, et percutiebant caput eius. Et postquam illuserunt ei, exuerunt eum chlamyde et induerunt eum vestimentis eius, et duxerunt eum ut crucifigerent.

Exeuntes autem, inveniunt hominem Cyrenaeum, nomine Simonem: hunc angariaverunt, ut tolleret crucem eius. Et venerunt in locum qui dicitur Golgotha, quod est Calvariae locus. Et dederunt ei vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diviserunt vestimenta eius, sortem mittentes: ut impleretur, quod dictum est per prophetam, dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes, servabant eum. Et imposuerunt super caput eius causam ipsius scriptam: Hic est Iesus Rex Iudaeorum.

Tunc crucifixi sunt cum eo duo latrones: unus a dextris, et unus a sinistris. Praetereuntes autem blasphemabant eum, moventes capita sua, et dicentes: S. Vah, qui destruis templum Dei, et in triduo illud reaedificas: salva te ipsum. Si Filius Dei es, descende de cruce. C. Similiter et principes sacerdotum illudentes cum scribis et senioribus dicebant: S. Alios salvos fecit, seipsum non potest salvum facere: si Rex Israel est, descendat nunc de cruce, et credimus ei: confidit in Deo: liberet nunc, si vult eum: dixit enim: Quia Filius Dei sum. C. Idipsum autem et latrones, qui crucifixi erant cum eo, imprecabant ei.

A sexta autem hora tenebrae factae sunt super universam terram usque

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ad horam nonam. Et circa horam nonam clamávit Iesus voce magna, dicens: ✠Eli, Eli, lamma sabachtháni? C. Hoc est: ✠ Deus meus, Deus meus, ut quid dereliquísti me? C. Quidam autem illic stantes, et audiéntes, dicébant: S. Elíam vocat iste. C. Et contínuo currens unus ex eis, accéptam spóngiam implévit acéto, et impósuit arúndini, et dabat ei bibere. Céteri vero dicébant: S. Sine, videámus an véniat Elías liberans eum. C. Iesus autem íterum clamans voce magna, emísit spíritum. *Hic genuflectitur, et pausat ali-quantulum.*

Et ecce velum templi scissum est in duas partes a summo usque deórsum: et terra móta est, et petræ scissæ sunt, et monuménta apérta sunt: et multa córpora sanctórum, qui dormierant, surrexérunt. Et exeúntes de monuméntis post resurrectionem eius, venérunt in sanctam civitátem, et apparué-runt multis. Centúrio autem, et qui cum eo erant, custodiéntes Iesum, viso terræmótu, et his, quæ fiébant, timué-runt valde, dicéntes: S. Vere Fílius Dei erat iste. C. Erant autem ibi muléres multæ a longe, quæ secútæ erant Iesum a Gálilæa, ministrátes ei: inter quas erat María Magdaléne, et María Iacóbi, et Ioseph mater, et mater filiórum Zebedæi.

Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Ioseph, qui et ipse discípulus erat Iesu. Hic accéssit ad Pilátum, et pétiit corpus Iesu. Tunc Pilátus iussit reddi corpus. Et accépto córpore, Ioseph invólvit illud in síndone munda. Et pósuit illud in monuménto suo novo, quod excíderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit.

had crucified him, they divided up his garments by rolling dice; then they sat down there and kept watch over him. Above his head they had put a written notice of his offense, "This is Jesus, the king of the Jews."

Next, two bandits were crucified with him, one at the right and one at the left. People going by kept insulting him, wagging their heads and saying, S. "So you were going to destroy the sanctuary and rebuild it in three days! Now save yourself! Come down off that cross, if you are God's Son!" C. The chief priests, the scribes and the elders also joined in: S. "Other men he saved," they jeered, "himself he cannot save! And he is 'king of Israel'! Let him come down off that cross, and we'll put our faith in him. He relied on God; let him deliver him now, if he wants him. After all, he claimed, 'I am God's Son.'" C. In the same way, the bandits, who had been crucified with him, also kept taunting him.

From noon on, darkness fell upon the whole land, lasting until mid-afternoon. Then toward mid-afternoon, Jesus cried in a loud voice, ✠Eli, Eli, lema sabachthani? C. that is, ✠ "My God, my God, why have you forsaken me?" C. So some of the bystanders who heard it remarked, S. "The fellow is invoking Elia!" C. And immediately, one of their number ran off and got a sponge. He soaked it in sour wine; and, sticking it on a reed, he tried to make him drink. But the rest said, S. "Leave him alone. Let's see whether Elia comes to save him." C. Again Jesus cried out in a loud voice, and gave up his spirit. (*Here kneel and pause momentarily.*)

And suddenly the curtain in the sanctuary was torn in two from top to bottom. The earth quaked, boulders split, tombs opened; and many bodies of saints who had fallen asleep were raised. After his resurrection, they came forth from their tombs, and

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entered the holy city, and appeared to many people. Now the centurion and his men, who were keeping watch over Jesus, were terror-stricken at the sight of the earthquake and these happenings, and they declared, *S.* "It is clear this was God's Son!" *C.* There were present many women looking on from a distance. They had followed Jesus from Galilee to attend to his needs. Among them were Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of Zebedee's sons.

When it grew dark, a wealthy man from Arimathea arrived, whose name was Joseph. He too was one of Jesus' disciples and had gone to Pilate to request the body of Jesus. Pilate then issued an order for its release. So taking the body, Joseph wrapped it in fresh linen, and laid it in his own new tomb which had been cut out of rock. Then he rolled a huge stone across the entrance of the tomb and went away.

*After the singing or reading of the Lord's Passion the celebrant does not kiss the book, nor is he incensed; the same rule is observed on Tuesday, Wednesday and Friday when the history of the Lord's Passion is sung or read.*

11. *This gospel may be read instead of the passion in the second and third Masses of priests who binate or trinate.*

### ✠ A Reading from the holy Gospel according to Matthew *Matth. 27, 45-52*

After they crucified Jesus, darkness fell upon the whole land from noon until mid-afternoon. Then toward mid-afternoon, Jesus cried out in a loud voice, *Eli, Eli, lema sabachthani?*, that is, "My God, my God, why have you forsaken me?" So some of the bystanders who heard it remarked, "The fellow is invoking Elia!" And immediately, one of their number ran off and got a sponge. He soaked it in sour wine; and, sticking it on a reed, he tried to make him

*Post cantum vel lectionem historiae passionis Domini, celebrans non osculatur librum, nec incensatur; quod servatur etiam feria III, IV et VI, quando historia passionis Domini cantatur vel legitur.*

11. *Qui hodie aliam, vel tertiam Missam lectam celebrat, non tenetur iterare lectionem passionis Domini, sed eius loco legit sequens evangelium, more consueto.*

### ✠ Sequéntia sancti Evangélii secúndum Matthæum *Matth. 27, 45-52*

Postquam crucifixerunt Iesum, a sexta hora ténebræ factæ sunt super univérsam terram usque ad horam nonam. Et circa horam nonam clamávit Iesus voce magna, dicens: "Eli, Eli, lamma sabachtháni?" Hoc est: "Deus meus, Deus meus, ut quid dereliquisti me?" Quidam autem illic stantes, et audiéntes, dicébant: "Elíam vocat iste." Et continuo currens unus ex eis, accéptam spóngiam implévit acéto, et impósuit arúndini, et dabat ei bíbere. Céteri

## Monday of Holy Week

vero dicébant: "Sine, videámus an véniat Elías líberans eum." Iesus autem íterum clamans voce magna, emísit spíritum. *Hic genuflectitur, et pausat aliquantulum.* Et ecce velum templi scissum est in duas partes a summo usque deórsum: et terra mota est, et petrae scissae sunt, et monuménta apérta sunt: et multa cörpera sanctorum, qui dormierant, surrexérunt.

12. *Dicitur Credo.*

Impropérium exspectávit cor meum, et misériam: et sustínui qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Concéde, quæsumus, Dómine: ut óculis tuæ maiestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et effectum beátæ perennitátis acquírat. Per Dóminum.

15. *Praefatio de sancta Cruce.*

Pater, si non potest hic calix transíre, nisi bibam illum: fiat volúntas tua.

Per huius, Dómine, operatióem mystérii: et vítia nostra purgéntur, et iusta desidéria compleántur. Per Dóminum.

18. *Celebrans, in fine Missæ, dat benedictionem more solito, et omnes revertuntur in sacristiam.*

*I classis*

Statio ad S. Praxedem

Iúdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adiutorium meum, Dómine, virtus salutis meae. *Ps. ibid., 3* Effúnde frámeam, et conclúde advérsus eos, qui perse-

drink. But the rest said, "Leave him alone. Let's see whether Elia comes to save him." Again Jesus cried out in a loud voice, and gave up his spirit. (*Here kneel and pause momentarily.*) And suddenly the curtain in the sanctuary was torn in two from top to bottom. The earth quaked, boulders split, tombs opened; and many bodies of saints who had fallen asleep were raised.

12. Creed

### 13. Offertory Antiphon

*Ps. 68, 21-22*

Insult has broken my heart, and I am weak; I looked for sympathy, but there was none; for comforters, and I found none. Rather they put gall in my food and in my thirst they gave me vinegar to drink.

### 14. Prayer over the Gifts

Grant that the gifts we offer to your majesty, O Lord,\* may obtain for us the grace of devotion and the reward of a blessed eternity. Through Jesus Christ.

15. *Preface of the Holy Cross*

### 16. Communion Antiphon

*Matth. 26, 42*

Father, if this cup cannot pass away, unless I drink it, your will be done.

### 17. Prayer after Communion

O Lord, may this sacred rite wash away our sins and fulfill our reasonable desires. Through Jesus Christ.

18. *At the end of the Mass the celebrant gives the blessing as usual, and all return to the sacristy.*

## MONDAY OF HOLY WEEK

### 1. Entrance Antiphon

*Ps. 34, 1-2*

Judge, O Lord, those who wrong me; war against those who make war upon me. Take up the shield and buckler, and rise up in my defense, O Lord, the strength of my salvation. *Ps. ibid., 3* Brandish the lance, and block the

## Monday of Holy Week

way in the face of my pursuers; say to my soul, "I am your salvation." Judge.

### 2. Prayer

O almighty God, may the merits of the passion of your only-begotten Son give us new strength,\* for our own weakness brings nothing but failure in the face of so many afflictions: Who lives and reigns.

### 3. A Reading from the Prophet Isaiah *Isaia 50, 5-10*

In those days Isaiah said:  
The Lord God opens my ear that I may hear;  
And I have not rebelled,  
have not turned back.  
I gave my back to those who beat me,  
my cheeks to those who plucked my beard;  
My face I did not shield  
from buffets and spitting.  
The Lord God is my help,  
therefore I am not disgraced;  
I have set my face like flint,  
knowing that I shall not be put to shame.  
He is near who upholds my right;  
if anyone wishes to oppose me,  
let us appear together.  
Who disputes my right?  
Let him confront me.  
See, the Lord God is my help;  
who will prove me wrong?  
Lo, they will all wear out like cloth,  
the moth will eat them up.  
Who among you fears the Lord,  
heeds his servant's voice,  
And walks in darkness  
without any light,  
Trusting in the name of the Lord  
and relying on his God?

4. *Gradual Ps. 34, 23 and 3* Awake, O Lord, and be vigilant in my defense, my God and my Lord. *℣.* Brandish the lance, and block the way in the face of my pursuers.

quúntur me: dic ánimæ meæ: Salus tua ego sum. Iúdica, Dómine.

Da, quæsumus, omnipotens Deus: ut, qui in tot advérsis ex nostra infirmitáte defícimus; intercedénte unigéntii Fílii tui passióne respirémus: Qui tecum vivit.

### 3. Léctio Isaíæ prophétæ *Isai. 50, 5-10*

In diébus illis: Dixit Isaías: Dóminus Deus apéruit mihi aurem, ego autem non contradíco: retrórsus non ábii. Corpus meum dedi percutiéntibus, et genas meas velléntibus: fáciem meam non avérti ab increpántibus, et conspuéntibus in me. Dóminus Deus auxiliátor meus, ídeo non sum confúsus: ídeo pósui fáciem meam, ut petram duríssimam, et scio, quóniam non confúndar. Iuxta est, qui iustificat me, quis contradícet mihi? Stemus simul, quis est advérsarius meus? Accédát ad me. Ecce Dóminus Deus auxiliátor meus: quis est qui condémnet me? Ecce omnes quasi vestiméntum conteréntur, tinea cómedet eos. Quis ex vobis tímens Dóminum, áudiens vocem servi sui? Qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innitátur super Deum suum.

4. *Graduale Ps. 34, 23 et 3* Exsúrge, Dómine, et inténde iudício meo, Deus meus et Dóminus meus, in causam meam. *℣.* Effúnde frámeam, et concludé advérsus eos, qui me persequúntur.

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5. *Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secúndum iniquitátes nostras retríbuas nobis. *Ÿ. Ps. 78, 8–9* Dómine, ne memíneris iniquitá-tum nostrárum antiquárum: cito antí-cipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *Ÿ.* Adiúva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátiis nostris, propter nomen tuum.

6. ✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 12, 1–9*

Ante sex dies Paschæ venit Iesus Bethániam, ubi Lázarus fúerat mórtuus, quem suscitávit Iesus. Fecerunt autem ei cenam ibi: et Martha ministrábat, Lázarus vero unus erat ex discumbéntibus cum eo. María ergo accépit libram unguénti nardi pístici pretiósí, et unxit pedes Iesu, et extérsit pedes eius capíllis suis: et domus impléta est ex odóre un-guénti. Dixit ergo unus ex discípulis eius, Iudas Iscariótes, qui erat eum traditúrus: “Quare hoc unguéntum non véniit trecéntis denáriis, et datum est egénis?” Dixit autém hoc, non quia de egénis pertinébat ad eum, sed quia fur erat, et lóculos habens, ea, quæ mittebántur, portábat. Dixit ergo Iesus: “Sínite illam, ut in diem sepultúræ meæ servet illud. Páuperes enim semper habétis vo-bíscum: me autem non semper habétis.” Cognóvit ergo turba multa ex Iudáeis, quia illic est: et venérunt, non propter Iesum tantum, sed ut Lázarus vidérent, quem suscitávit a mórtuis.

Eripe me de inimícis meis, Dómine:

5. *Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us accord-ing to our crimes. *Ÿ. Ps. 78, 8–9* O Lord, re-member not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *Ÿ.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name’s sake.

6. ✠ A Reading from the holy Gospel  
according to John  
*John 12, 1–9*

Six days before Passover Jesus came to Bethany, the village of Lazarus whom Jesus had raised from the dead. There they gave him a banquet, at which Martha served and Lazarus was one of those at table with him. Mary brought in a pound of perfume made from precious aromatic nard and anointed Jesus’ feet, and then dried his feet with her hair, while the fragrance of the perfume filled the house. Judas Iscariot, one of his disciples (the one who was going to hand him over), protested, “Why wasn’t this perfume sold? It is worth three hundred silver pieces and the money might have been given to the poor.” (It was not because he was concerned for the poor that he said this, but because he was a thief; and since he held the common purse, he could help himself to what was put in it.) To this Jesus replied, “Leave her alone. The purpose was that she might keep it for the day of my embalming. You will always have the poor around you; but you will not always have me.” Now the great crowd of the Jews found out that he was there and came out, not only because of Jesus, but also to see Lazarus whom he had raised from the dead.

7. Offertory Antiphon  
*Ps. 142, 9–10*

Rescue me from my enemies, O Lord, for in

## Tuesday of Holy Week

you I hope. Teach me to do your will, for you are my God.

ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu.

### 8. Prayer over the Gifts

O almighty God, may these sacred rites we perform cleanse and purify us,\* so that they may bring us closer to you their author. Through Jesus Christ.

Hæc sacrificia nos, omnipotens Deus, poténti virtúte mundátos, ad suum fáciant puriôres veníre princípium. Per Dóminum.

*Preface of the Holy Cross*

9. *Præfatio de sancta Cruce.*

### 10. Communion Antiphon

*Ps. 34, 26*

Let all be put to shame and confounded who are glad at my misfortune. Let those be clothed with shame and disgrace who glory over me.

Erubéscant et revearéantur simul, qui gratulántur malis meis: induántur pudóre et reveréntia, qui máligna loquúntur advérsus me.

### 11. Prayer after Communion

O Lord, may your sacrament fill us with holy fervor\* so that we may delight in the celebration and the grace of this sacred rite. Through Jesus Christ.

Præbeant nobis, Dómine, divínium tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

### 12. Prayer over the People

Let us pray.  
Bow down your heads to the Lord.  
Help us, O God of our salvation!\* Grant that we may come with joy to commemorate the benefits by which you have restored us to a new life. Through Jesus Christ.

12. Orémus.  
Humiliáte cápita vestra Deo.  
Aduva nos, Deus salutáris noster, et ad benefícia recolénda, quibus nos instauráre dignátus es, tríbue veníre gaudétes. Per Dóminum.

## TUESDAY OF HOLY WEEK

### 1. Entrance Antiphon

*Gal. 6, 14*

But it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection; by whom we are saved and delivered. *Ps. 66, 2* May God have pity on us and bless us; may he let his face shine upon us; and may he have pity on us. But it behooves.

*1 classis*

Statio ad S. Priscam

Nos autem gloriári opórtet in cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurrectio nostra: per quem salváti et liberáti sumus. *Ps. 66, 2* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem.

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### 2. Prayer

Omnípotens sempitérne Deus: da nobis ita domínicæ passiónis sacraménta perágere; ut indulgéntiam percípere mereámur. Per eúndem Dóminum.

O almighty and eternal God,\* grant that we may celebrate the sacred rites of our Lord's passion in such a manner as to be worthy of your pardon. Through Jesus Christ.

### 3. Lécitio Ieremíæ prophétæ *Jer. 11, 18–20*

In diébus illis: Dixit Ieremías: Dómine, demonstrásti mihi, et cognóvi: tunc ostendísti mihi stúdia eórum. Et ego quasi agnus mansuétus, qui portátur ad víctimam: et non cognóvi, quia cogitavérunt super me consília, dicéntes: Mittámus lignum in panem eius, et eradámus eum de terra vivéntium, et nomen eius non memorétur ámplius. Tu autem, Dómine Sábaoth, qui iúdicas iuste, et probas renes et corda, vídeam uliónem tuam ex eis: tibi enim revelávi causam meam, Dómine Deus meus.

### 3. A Reading from the Prophet Jeremia *Jer. 11, 18–20*

In those days Jeremia said: I knew it because the Lord informed me; at that time you, O Lord, showed me their doings.

Yet I, like a trusting lamb led to slaughter, had not realized that they were hatching plots against me: "Let us destroy the tree in its vigor; let us cut him off from the land of the living, so that his name will be spoken no more."

But, you, O Lord of hosts, O just Judge, searcher of mind and heart,

Let me witness the vengeance you take on them,

for to you I have entrusted my cause, O Lord our God.

4. *Graduale Ps. 34, 13 et 1–2* Ego autem, dum mihi molésti essent, induébam me cilício, et humiliábam in ieiúnio ánimam meam: et orátio mea in sinu meo convertétur. *Ÿ.* Iúdice, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adiutórium mihi.

4. *Gradual Ps. 34, 13 and 1–2* But I, when they were ill, put on sackcloth. I afflicted myself with fasting, and poured forth my prayers within my bosom. *Ÿ.* Judge, O Lord, those who wrong me; war against those who make war upon me. Take up the shield and buckler, and rise up in my defense.

5. *Evangelium passionis et mortis Domini secundum Marcum. 14, 32–72; 15, 1–46.* Dicitur "Munda cor meum," "Iube, domne (Dómine), benedícere," et "Dóminus sit in córdibus vestris (in corde meo)," et fiunt reliqua, ut supra in dominica II Passionis notatum est n. 8 et 8a, p. 254.

5. *The Gospel of the Lord's Passion and Death according to Mark 14, 32–72; 15, 1–46.*

"Munda cor meum," the "Iube, domne (Dómine), benedícere," and the "Dóminus sit in córdibus vestris (in corde meo)," are said, and the rest is done as noted above, on the Second Sunday of Passion Time, no. 8 and 8a, page 254.

Pássio Dómini nostri Iesu Christi  
secúndum Marcum

The Passion of our Lord Jesus Christ  
according to Mark  
*Mark 14, 32–72; 15, 1–46*

In illo témpore: Iesus et discípuli eius véniunt in prædíum, cui nomen Gethsémani. Et ait discíplis suis: *✠* Sedéte hic donec orem. C. Et assúmit Petrum, et Iacó-

At that time Jesus and his disciples went to a place named Gethsemani. *✠* "Sit down here while I pray," C. he said to his disciples; but he took along with him Peter, James,

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and John. Then he began to suffer shock and distress; so he said to them, ✠ “My heart is near breaking with sorrow. Remain here and stay awake.” C. He advanced a little and fell to the ground, praying that, if it were possible, this hour might pass him by. And he kept saying, ✠ “*Abba* (O Father), for you everything is possible. Take this cup away from me. But, it must be what you will, not what I will.” C. When he returned, he found them asleep. He said to Peter, ✠ “Simon, you are asleep? So you could not stay awake for even an hour? Stay awake, and pray that you may not be subjected to the trial. The spirit may be eager, but human nature is weak.” C. Going back again, he began to pray in the same words. Once again, he found them asleep on his return, for they could not keep their eyes open. They did not know what to say to him. And he returned the third time and said to them, ✠ “Still asleep? Still enjoying your rest? Enough of this! The hour has arrived: See, the Son of Man is being handed over into the power of evil men. Get up! Let us be on our way. Look, my betrayer is here.” C. Just then, while he was still speaking, Judas, one of the Twelve, made his appearance, accompanied by a crowd with swords and clubs, sent from the chief priests, the scribes, and the elders. Now his betrayer had arranged to give them a signal, saying, S. “The man I shall kiss is the one; arrest him and with every precaution lead him away.” C. And immediately he went over to him; S. “Rabbi,” C. he said, and kissed him. Then they laid hands on him and arrested him. But one of the bystanders, drawing his sword, struck the high priest’s slave and cut off his earlobe. Then addressing them, Jesus said, ✠ “You have come out to seize me, armed with swords and clubs, as if against a bandit. Daily I was within your reach teaching in the Temple precincts, yet you never arrested me. But

bum, et Ioánnem secum: et cœpit pavére, et tædere. Et ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte. C. Et cum processisset páululum, prócidit super terram: et orábat, ut si fieri posset, transíret ab eo hora: et dixit: ✠ Abba, Pater, ómnia tibi possibília sunt, transfer cálicem hunc a me: sed non quod ego volo, sed quod tu. C. Et venit, et invénit eos dormiéntes. Et ait Petro: ✠ Simon, dormis? non potuísti una hora vigiláre? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro vero infirma. C. Et iterum ábiens orávit, eúndem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes (erant enim óculi eórum graváti) et ignorábant quid respondérent ei. Et venit tertio, et ait illis: ✠ Dormíte iam, et requiescite. Súfficit: venit hora: ecce Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce qui me tradet, prope est. C. Et, adhuc eo loquénte, venit Iudas Iscariótes, unus de duódecim, et cum eo turba multa cum gládiis, et lignis, a summis sacerdotibus, et scribis, et senióribus. Déderat autem tráditor eius signum eis, dicens: S. Quemcúmque osculátus fuero, ipse est, tenéte eum, et dúcite caute. C. Et cum venisset, statim accédens ad eum, ait: S. Ave, Rabbi. C. Et osculátus est eum. At illi manus iniecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percússit servum summi sacerdotis: et amputávit illi aurículam. Et respóndens Iesus, ait illis: ✠ Tamquam ad latrónem exístis cum gládiis, et lignis comprehéndere me? cotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúrae. C. Tunc discípuli eius relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur eum amíctus síndone super nudo: et tenuérunt eum. At ille, reiécta síndone, nudus profúgit ab eis.

Et adduxérunt Iesum ad sum-

mum sacerdotem: et convenérunt omnes sacerdotes, et scribæ, et seniores. Petrus autem a longe secutus est eum usque intro in atrium summi sacerdotis: et sedebat cum ministris ad ignem, et calefaciebat se. Summi vero sacerdotes, et omne concilium, quærebant adversus Iesum testimonium, ut eum morti traderent, nec inveniabant. Multi enim testimonium falsum dicebant adversus eum: et convenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant adversus eum, dicentes: *S.* Quoniam nos audivimus eum dicentem: Ego dissolvam templum hoc manufactum, et per triduum aliud non manufactum ædificabo. *C.* Et non erat conveniens testimonium illorum. Et exurgens summus sacerdos in medium, interrogavit Iesum, dicens: *S.* Non respondes quidquam ad ea, quæ tibi obiiciuntur ab his? *C.* Ille autem tacebat, et nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei: *S.* Tu es Christus Filius Dei benedicti? *C.* Iesus autem dixit illi: ✠ Ego sum: et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus cæli. *C.* Summus autem sacerdos scindens vestimenta sua, ait: *S.* Quid adhuc desideramus testes? Audistis blasphemiam: quid vobis videtur? *C.* Qui omnes condemnaverunt eum esse reum mortis.

Et cœperunt quidam conspuere eum, et velare faciem eius, et colaphis eum cedere, et dicere ei: *S.* Prophetiza. *C.* Et ministri alapis eum cædebant.

Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis: et cum vidisset Petrum calefacientem se, aspiciens illum, ait: *S.* Et tu cum Iesu Nazaréno eras. *C.* At ille negavit, dicens: *S.* Neque scio, neque novi quid dicas. *C.* Et exiit foras ante atrium, et gallus cantavit. Rursus autem cum vidisset illum ancilla, cœpit dicere circumstantibus: Quia hic ex illis est. At ille iterum negavit. Et post pusillum rursus qui astabant, dicebant

now—in order that the Scriptures might be fulfilled. . . .” *C.* Then all of them deserted him and fled. There was a young man following him, with only a sheet wrapped around him. As they seized him, he dropped the sheet and ran away naked.

So they led Jesus off to the high priest. Then all the chief priests, the elders, and the scribes assembled. Peter followed him at a distance right into the high priest’s palace, where he found a seat with the Temple police and was warming himself at the blazing fire. The chief priests with the whole Sanhedrin were busy trying to obtain testimony against Jesus in order to put him to death, but they were unable to discover any. Many testified falsely against him, but their testimony did not agree. Some, for instance, took the stand and testified falsely, alleging, *S.* “We heard him declare, ‘I will destroy this sanctuary made by human hands,’ and ‘In three days, I will construct another, not made by human hands.’” *C.* Even so, their testimony did not agree. The high priest rose to his feet before the court and began to interrogate Jesus, *S.* “Have you no answer to what these men testify against you?” *C.* But Jesus remained silent, making no reply. Once again the high priest interrogated him, *S.* “Are you the Messiah, the Son of the Blessed One?” *C.* Then Jesus answered, ✠ “I am; and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.” *C.* Then the high priest rose, tore his robes, and declared, *S.* “What further need do we have of witnesses? You have heard the blasphemy. What is your opinion?” *C.* All of them found him guilty and deserving of death.

And some of them began to spit on him; they blindfolded him and hit him, saying, *S.* “Play the prophet!”, *C.* while the Temple police slapped him.

And while Peter was down in the court-

## Tuesday of Holy Week

yard, one of the servant girls of the high priest came along. When she noticed Peter warming himself, she looked at him and said, *S.* “You too were with Jesus of Nazareth.” *C.* But he denied it, *S.* “I don’t know what you are talking about! I don’t understand!” *C.* Then he went out into the gateway. And a cock crowed. The servant girl, keeping an eye on him, started again to tell the bystanders, “This man is one of them.” Again he denied it. A little later, the bystanders said to Peter again, *S.* “Obviously you are one of them! Why, after all, you are a Galilean!” *C.* So he began to curse and swear, “I don’t even know that fellow you are talking about!” Just then, a cock crowed for the second time; and Peter recalled the prediction Jesus had made to him, “Before the cock can crow twice, you will three times disown me.” He broke down, and began to weep.

As soon as it was daybreak, the chief priests with the elders and scribes (that is, the whole Sanhedrin) reached a decision. They bound Jesus, and led him away, and handed him over to Pilate. Pilate questioned him, *S.* “Are you the king of the Jews?” ✠ “As you say,” *S.* he replied. The chief priests, however, brought many accusations against him. Pilate again questioned him, *S.* “Surely you have some answer? Look how many accusations they are leveling against you.” *C.* But Jesus made no further answer, much to Pilate’s surprise.

Now on the occasion of a festival, he would release for them one prisoner—the man they would ask for. There was a prisoner named Barabbas jailed along with the revolutionaries who had committed murder in the uprising. When the crowd came up to press their demand that he honor the custom, Pilate rejoined, *S.* “Do you wish me to release for you the king of the Jews?” *C.* He was aware, of course, that it was out of jealousy that the chief priests had handed

*Petro: S.* Vere ex illis es: nam et Galilæus es. *C.* Ille autem cœpit anathematizare, et iurare: Quia nescio hominem istum, quem dicitis. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi, quod dixerat ei Iesus: Priusquam gallus cantet bis, ter me negabis. Et cœpit flere.

Et confestim mane consilium facientes summi sacerdotes, cum senioribus, et scribis, et universo concilio, vincientes Iesum duxerunt, et tradiderunt Pilato. Et interrogavit eum Pilatus: *S.* Tu es Rex Iudæorum? *C.* At ille respondens, ait illi: ✠ Tu dicis. *C.* Et accusabant eum summi sacerdotes in multis. Pilatus autem rursum interrogavit eum, dicens: *S.* Non respondes quidquam? vide in quantis te accusant. *C.* Iesus autem amplius nihil respondit, ita ut miraretur Pilatus.

Per diem autem festum solébat dimittere illis unum ex vinctis, quemcúmque petissent. Erat autem qui dicebatur Barábbas, qui cum seditiósus erat vinctus, qui in seditiône fécerat homicídium. Et cum ascendisset turba, cœpit rogare, sicut semper faciébat illis. Pilatus autem respóndit eis, et dixit: *S.* Vultis dimittam vobis Regem Iudæorum? *C.* Sciebat enim quod per invidiam tradidissent eum summi sacerdotes. Pontífices autem concitaverunt turbam, ut magis Barábbam dimitteret eis. Pilatus autem iterum respóndens, ait illis: *S.* Quid ergo vultis fáciam Regi Iudæorum? *C.* At illi iterum clamaverunt: *S.* Crucifige eum. *C.* Pilatus vero dicebat illis: *S.* Quid enim mali fecit? *C.* At illi magis clamabant: *S.* Crucifige eum. *C.* Pilatus autem volens pópulo satisfacere, dimisit illis Barábbam, et tradidit Iesum flagéllis cæsum, ut crucifigeretur.

Mílites autem duxerunt eum in átrium prætórii, et cónvocant totam cohórtem, et induunt eum púrpura, et impónunt ei plecténtes spineam coronam. Et cœperunt salutare

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eum: Ave, Rex Iudæorum. Et percutiebant caput eius arundine: et conspuébant eum, et ponétes génua, adorábant eum. Et postquam illuserunt ei, exuerunt illum púrpura, et induerunt eum vestiméntis suis: et edúcut illum, ut crucifigerent eum. Et angariavérunt prætereúntem quémpiam, Simónem Cyrenæum, veniéntem de villa, patrem Alexándri et Rufi, ut tólleret crucem eius.

Et perdúcut illum in Gólgatha locum, quod est interpretátum Calváriæ locus. Et dabant ei bíbere myrrhátum vinum: et non accépit. Et crucifigétes eum, divisérunt vestiménta eius, mittétes sortem super eis, quis quid tólleret. Erat autem hora tértia: et crucifixerunt eum. Et erat título causæ eius inscriptus: Rex Iudæorum. Et cum eo crucifigunt duos latrónes: unum a dextris, et álium a sinístris eius. Et impléta est Scriptúra, quæ dicit: Et cum iníquis reputátus est. Et prætereúntes blasphemábant eum, movétes cápita sua, et dicétes: S. Vah, qui déstruis templum Dei, et in tribus diébus reádficas: saluum fac temetípsum, descéndens de cruce. C. Simíliter et summi sacerdotés illudétes, ad altérum cum scribis dicébant: S. Alios salvos fecit, seípsum non potest saluum fácere. Christus Rex Israél descéndat nunc de cruce, ut videámus, et credámus. C. Et qui cum eo crucifíxi erant convitiabántur ei. Et facta hora sexta, ténebræ factæ sunt per totam terram, usque in horam nonam. Et hora nona exclamávit Iesus voce magna, dicens. ✠ Eloi, Eloi, lamma sabacháni? C. Quod est interpretátum: ✠ Deus meus, Deus meus, ut quid dereliquísti me? C. Et quidam de circumstántibus audiétes, dicébant: S. Ecce, Elíam vocat. C. Currens autem unus, et implens spóngiam acéto, circumponénsque cálamo, potum dabat ei, dicens: S. Sínite, videámus sí veniat Elías ad deponéndum eum. C. Iesus autem emíssa voce magna expirávit. *Hic genuflectitur, et*

him over. Meanwhile, the chief priests incited the crowd to have him release Barabbas instead. Pilate again asked them, S. "Then what am I to do with the man you call the king of the Jews?" C. They shouted back, S. "Crucify him!" C. But Pilate protested, S. "Why, what crime has he committed?" C. They only shouted the louder, S. "Crucify him!" C. So Pilate, desiring to satisfy the crowd, released Barabbas to them; and after scourging Jesus, he handed him over to be crucified.

Now the soldiers led him away into the hall known as the Pretorium; and they called together the whole cohort. They dressed him up in royal purple, and weaving a crown of thorns, they put it on him. They began to salute him, "All hail! King of the Jews!" They kept striking him on the head with a reed and spitting at him. Genuflecting before him, they pretended to pay him homage. Then, when they had finished mocking him, they stripped him of the purple, dressed him in his own clothes, and led him out to crucify him. To carry the cross, they pressed into service a passer-by, Simon the Cyrenian, who was coming in from the farm, the father of Alexander and Rufus.

When they brought Jesus to the place of Golgotha (which means Skull-Place), they tried to give him wine drugged with myrrh, but he did not take it. They crucified him, and divided up his garments by rolling dice for them to see what each should take. It was about nine in the morning when they crucified him. And the inscription proclaiming his offense read, "The King of the Jews." With him they crucified two bandits, one at his right, and one at his left. People going by kept insulting him, wagging their heads, and saying, S. "Ha! So you were going to destroy the sanctuary and rebuild it in three days. Now save yourself by coming down off that cross!" C. The chief

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priests and the scribes also joined in: *S.* "Other men he saved," *C.* they jeered to one another, *S.* "himself he cannot save! Let the 'Messiah,' the 'king of Israel,' come down off that cross, that we may see and put our faith in him!" *C.* And the men who had been crucified with him kept taunting him. And when noon came, darkness fell upon the whole land, lasting until mid-afternoon. Then in mid-afternoon, Jesus cried in a loud voice, ✠ *Eloi, Eloi, lama sabachthani?* *C.* which means, ✠ "My God, my God, why have you forsaken me?" So some of the bystanders who heard it remarked, *S.* "Listen! He is invoking Elia!" *C.* Somebody ran off, soaked a sponge in sour wine, and sticking it on a reed, tried to make him drink. *S.* "Now let's see," he said, "whether Elia comes to take him down." *C.* But Jesus, uttering a loud cry, expired. (*Here kneel and pause momentarily.*)

And the curtain in the sanctuary was torn in two from top to bottom. Now the centurion who stood guard over him, on seeing that he died in this way, declared, *S.* "It is clear this man was God's son!" *C.* There were also women present, looking on from a distance. Among them were Mary Magdalene, and Mary the mother of James the younger and Joseph, and Salome. These women had followed Jesus when he was in Galilee, and had attended to his needs; and there were many others who had come up with him to Jerusalem.

And now as it grew dark, since it was Preparation Day (that is, the eve of the Sabbath), Joseph from Arimathea, a distinguished member of the Sanhedrin, arrived. He too was looking forward to the kingdom of God. He was bold enough to seek an audience with Pilate and request the body of Jesus. Pilate was surprised that he should be dead so soon, and summoning the centurion, inquired whether Jesus had already died. Learning from the centurion

*pausatur aliquantulum.*

Et velum templi scissum est in duo, a summo usque deorsum. Videns autem centurio, qui ex adverso stabat, quia sic clamans exspirasset, ait: *S.* Vere hic homo Filius Dei erat. *C.* Erant autem et mulieres de longe aspicientes: inter quas erat Maria Magdalene, et Maria Iacobi minoris, et Ioseph mater, et Salome: et cum esset in Galilea, sequebantur eum, et ministrabant ei, et aliae multae, quae simul cum eo ascenderant Ierosolymam.

Et cum iam sero esset factum (quia erat Parascève, quod est ante sabbatum) venit Ioseph ab Arimathaea, nobilis decurio, qui et ipse erat exspectans regnum Dei, et audacter introivit ad Pilatum, et petiit corpus Iesu. Pilatus autem mirabatur si iam obiisset. Et accersito centurione, interrogavit eum si iam mortuus esset. Et cum cognovisset a centurione, donavit corpus Ioseph. Ioseph autem mercatus sindonem, et deprensens eum involvit sindone, et posuit eum in monumento, quod erat excisum de petra, et advolvit lapidem ad ostium monumenti.

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that he had, Pilate released the corpse to Joseph. Then having bought some linen, Joseph took him down, wrapped him in the linen, and laid him in a tomb which had been cut out of rock. Then he rolled a stone across the entrance of the tomb.

### 6. Offertory Antiphon

*Ps. 139, 5*

Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis éripe me.

Save me, O Lord, from the hands of the wicked; preserve me from violent men.

### 7. Prayer over the Gifts

Sacrificia nos, quæsumus, Dómine, propénsius ista restáurent: quæ medicinálibus sunt institúta ieiúniis. Per Dóminum.

O Lord, may this sacrifice revive us more quickly \* because of our salutary fast which we offer with it. Through Jesus Christ.

### 8. *Præfatio de sancta Cruce.*

### 8. *Preface of the Holy Cross*

### 9. Communion Antiphon

*Ps. 68, 13–14*

Advérsum me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero oratiónem meam ad te, Dómine: tempus benepláciti, Deus, in multítudine misericórdiæ tuæ.

They who sit at the gate gossip about me; and the drunkards make me the butt of their songs. But I pray to you, O Lord; for the time of your favor, O God, in your great kindness answer me.

### 10. Prayer after Communion

Sanctificatióibus tuis, omnipotens Deus: et vítia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum.

O almighty God, may the grace of this sacrament cure our sinfulness,\* and be an everlasting remedy for our weakness. Through Jesus Christ.

### 11. Prayer over the People

#### 11. Orémus.

Humiliáte cápita vestra Deo. Tua nos misericórdia, Deus, et ab omni subreptiáne vetustátis expúrget, et capáces sanctæ novitátis effíciat. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

Let us pray.

Bow down your heads to the Lord. O God, by your mercy cleanse us of the deceitfulness of our old selves\* and enable us to increase in new holiness. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

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### WEDNESDAY OF HOLY WEEK

#### 1. Entrance Antiphon *Philipp. 2, 10, 8 and 11*

At the name of Jesus every knee should bend, of those in heaven, on earth and under the earth, for the Lord became obedient unto death, even to death on a cross. Therefore our Lord Jesus Christ is in the glory of God the Father. *Ps. 101, 2* O Lord, hear my prayer, and let my cry come to you. At the name.

2. *After the Kyrie:* Let us pray. Let us kneel. Let us stand.

#### 3. Prayer

O almighty God, deliver us, who are continually afflicted by sin by our own excesses, through the passion of your only-begotten Son: Who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

#### 4. A Reading from the Prophet Isaiā *Isaiā 62, 11; 63, 1-7*

Thus says the Lord God:  
Say to daughter Sion,  
your savior comes!  
Here is his reward with him,  
his recompense before him.  
Who is this that comes from Edom,  
in crimsoned garments, from Bosra—  
This one arrayed in majesty,  
marching in the greatness of his strength?  
“It is I, I who announce vindication,  
I who am mighty to save.”  
Why is your apparel red,  
and your garments like those of the wine  
presser?  
“The wine press I have trodden alone,  
and of my people there was no one with  
me.  
I trod them in my anger,  
and trampled them down in my wrath;

#### *I classis*

Statio ad S. Mariam Maiorem

In nómine Iesu omne genu flectátur, cæléstium, terréstrium et infernórum: quia Dóminus factus est obédiens usque ad mortem, mortem autem crucis: ídeo Dóminus Iesus Christus in glória est Dei Patris. *Ps. 101, 2* Dómine, exáudi oratióem meam: et clamor meus ad te véniat. In nómine Iesu.

*Post Kýrie, eléison dicitur:* Orémus. Flectámus génuā. Leváte.

Præsta, quæsumus, omnípotens Deus: ut, qui nostris excéssibus incessánter affligimur, per unigéniti Fílii tui passióem liberémur: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

#### 4. Lécitio Isaíæ prophétæ *Isai. 62, 11; 63, 1-7*

Hæc dicit Dóminus Deus: Dícite filíæ Sion. Ecce Salvátor tuus venit: ecce merces eius cum eo. Quis est iste, qui venit de Edom, tinctis véstibus de Bosra? Iste formósus in stola sua, grádiens in multitudíne fortitúdinis suæ. Ego, qui loquor iustítiam, et propugnátor sum ad salvándum. Quare ergo rubrum est induméntum tuum, et vestiménta tua, sicut calcántium in torculári? Tórcular calcávi solus, et de géntibus non est vir mecum: calcávi eos in furóre meo, et conculcávi eos in ira mea: et aspérsus est sanguis eórum super vestiménta mea, et ómnia induménta mea inquinávi. Dies enim uliónis in corde meo, annus redemptiÓnis meæ venit. Circumspéxi, et non erat auxiliátor: quæsívi, et non fuit qui adiuváret: et salvávit mihi bráccium meum, et indignátio mea ipsa auxiliáta est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in in-

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dignatióne mea, et detráxi in terram virtútem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quæ redidit nobis Dóminus Deus noster.

5. *Graduale Ps. 68, 18 et 2-3* Ne avértas fáciem tuam a púero tuo, quóniam tríbulor: velóciter exáudi me. *℣.* Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam: infíxus sum in limo profúndi, et non est substántia.

*Hic dicitur* *℣.* Dóminus vobíscum, *sine* *Flectámus génua.*

Deus, qui pro nobis Fílium tuum crucis patíbulum subíre voluísti, ut inimíci a nobis expélleres potestátem: concéde nobis fámulis tuis; ut resurrectionis grátiam consequámur. Per eúndem Dóminum.

*Et huic orationi additur altera oratio sub unica conclusione forte dicenda.*

### 7. Lécitio Isaíæ prophétæ *Isai. 53, 1-12*

In diébus illis: Dixit Isaías: Dómine, quis crédidit audítui nostro? et bráccium Dómini cui revelátum est? Et ascéndet sicut virgúltum coram eo, et sicut radix de terra sitiénti: non est spécies ei, neque decor: et vídimus eum, et non erat aspéctus, et desiderávi-

Their blood spurted on my garments;  
all my apparel I stained.  
For the day of vengeance was in my heart,  
my year for redeeming was at hand.  
I looked about, but there was no one to help,  
I was appalled that there was no one to lend support;  
So my own arm brought about the victory  
and my own wrath lent me its support.  
I trampled down the peoples in my anger,  
I crushed them in my wrath, and I let their blood run out upon the ground.”

The favors of the Lord I will recall,  
the glorious deeds of the Lord,  
Because of all he has done for us;  
the Lord our God.

5. *Gradual Ps. 68, 18 and 2-3* Hide not your face from your servant; in my distress, make haste to answer me. *℣.* Save me, O God, for the waters threaten my life; I am sunk in the abysmal swamp where there is no foothold.

*After the first reading and gradual, The Lord be with you is said without Let us kneel.*

## 6. Prayer

O God, you willed the ignominious death of your Son on the cross that we might be delivered from the power of the enemy.\* Grant that we your servants may obtain the grace of his resurrection. Through Jesus Christ.

*A second prayer which may occur is added to this prayer under one conclusion.*

### 7. A Reading from the Prophet Isaia *Isaia 53, 1-12*

In those days Isaia said:  
O Lord who would believe what we have heard?  
To whom has the arm of the Lord been revealed?  
He grew up like a sapling before him,  
like a shoot from the parched earth;

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There was in him no stately bearing to  
make us look at him,  
nor appearance that would attract us to  
him.  
He was spurned and avoided by men,  
a man of suffering, accustomed to in-  
firmity,  
One of those from whom men hide their  
faces,  
spurned, and we held him in no esteem.  
Yet it was our infirmities that he bore,  
our sufferings that he endured,  
While we thought of him as stricken,  
as one smitten by God and afflicted.  
But he was pierced for our offenses,  
crushed for our sins;  
Upon him was the chastisement that makes  
us whole,  
by his stripes we were healed.  
We had all gone astray like sheep,  
each following his own way;  
But the Lord laid upon him  
the guilt of us all.  
Though he was harshly treated, he submitted  
and opened not his mouth;  
Like a lamb led to the slaughter  
or a sheep before the shearers,  
he was silent and opened not his mouth.  
Oppressed and condemned, he was taken  
away,  
and who would have thought any more  
of his destiny?  
When he was cut off from the land of the  
living,  
and smitten for the sin of his people,  
A grave was assigned him among the wicked  
and a burial place with evildoers,  
Though he had done no wrong  
nor spoken any falsehood.  
But the Lord was pleased  
to crush him in infirmity.  
If he gives his life as an offering for sin,  
he shall see his descendants in a long life,  
and the will of the Lord shall be accom-  
plished through him.

mus eum: despéctum, et novíssi-  
mum virórum, virum dolórum, et  
sciéntem infirmitátem: et quasi  
absconditus vultus eius, et de-  
spéctus, unde nec reputávimus  
eum. Vere languóres nostros ipse  
tulit, et dolóres nostros ipse por-  
távit: et nos putávimus eum quasi  
leprósum, et percússum a Deo, et  
humiliátum. Ipse autem vulnerátus  
est propter iniquitátes nostras, at-  
trítus est propter scélera nostra:  
disciplína pacis nostræ super eum,  
et livóre eius sanáti sumus. Omnes  
nos quasi oves errávimus, unus-  
quisque in viam suam declinávit:  
et pósuit Dóminus in eo iniqui-  
tátem ómnium nostrum. Oblátus  
est, quia ipse vóluit, et non aperúit  
os suum: sicut ovis ad occisiónem  
ducétur, et quasi agnus coram ton-  
dente se obmutéscet, et non apé-  
riet os suum. De angústia, et de  
iudício sublátus est: generatiónem  
eius quis enarrábit? quia abscessus  
est de terra vivéntium: propter  
scelus pópuli mei percússi eum.  
Et dabit ímpios pro sepultúra, et  
dívitem pro morte sua: eo quod ini-  
quitátem non fécerit, neque dolus  
fúerit in ore eius. Et Dóminus  
vóluit contérrere eum in infirmi-  
táte: si posúerit pro peccáto áni-  
mam suam, vidébit semen longæ-  
vum, et volúntas Dómini in manu  
eius dirigétur. Pro eo quod labo-  
rávit ánima eius, vidébit, et saturá-  
bitur: in sciéntia sua iustificábit  
ipse iustus servus meus multos, et  
iniquitátes eórum ipse portábit.  
Ideo dispértiam ei plúrimos: et  
fórtium dívidet spólia, pro eo quod  
trádidit in mortem ánimam suam,  
et cum scelerátis reputátus est:  
et ipse peccáta multórum tulit, et  
pro transgressóribus rogávit.

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Because of his affliction  
he shall see the light in fullness of days;  
Through his suffering, my servant shall  
justify many,  
and their guilt he shall bear.  
Therefore I will give him his portion among  
the great,  
and he shall divide the spoils with the  
mighty,  
Because he surrendered himself to death  
and was counted among the wicked;  
And he shall take away the sins of many,  
and win pardon for their offenses.

8. *Tractus Ps. 101, 2-5 et 14* Dómine, exáudi oratióem meam, et clamor meus ad te véniat. *Ps.* Ne avértas fáciem tuam a me: in quacúmque die tríbulor, inclína ad me aurem tuam. *Ps.* In quacúmque die invocávero te, velóciter exáudi me. *Ps.* Quia defecérunt sicut fumus dies mei: et ossa mea sicut in frixório confríxa sunt. *Ps.* Percússus sum sicut fenum, et áruit cor meum: quia oblítus sum manducáre panem meum. *Ps.* Tu exsúrgens, Dómine, miseréberis Sion: quia venit tempus miseréndi eius.

9. *Evangelium passionis et mortis Domini secundum Lucam 22, 39-71; 23, 1-53.* Dicitur "Munda cor meum," "Iube, domne (Dómine), benedícere," et "Dóminus sit in córdibus vestris (in corde meo)," et fiunt reliqua, ut supra in dominica II Passionis notatum est n. 8 et 8a, p. 254.

Pássio Dómini nostri Iesu Christi  
secúndum Lucam

In illo témpore: Egréssus Iesus ibat secúndum consuetúdinem in montem Olivárum. Secúti sunt autem illum et discípuli. Et cum pervénisset ad locum, dixit illis: ✠ Oráte, ne intréti in tentatióem. C. Et ipse avúlsus est ab eis quantum iactus est lápidis, et pósitis génibus orábat, dicens: ✠ Pater, si vis, transfér cálicem istum a me: verúmtamen non mea volúntas, sed tua fiat. C. Appáruit autem illi Angelus de cælo, confórtans eum.

8. *Tract Ps. 101, 2-5 and 14* O Lord, hear my prayer, and let my cry come to you. *Ps.* Hide not your face from me; in the day of my distress, incline your ear to me. *Ps.* In the day when I call, answer me speedily. *Ps.* For my days vanish like smoke, and my bones burn like fire. *Ps.* Withered and dried up like grass is my heart; I forget to eat my bread. *Ps.* You will arise, O Lord, and have mercy on Sion, for it is time to pity her.

9. *The Gospel of the Lord's Passion and Death according to Luke 22, 39-71; 23, 1-53.*

*The "Munda cor meum," the "Iube, domne (Dómine), benedícere," and the "Dóminus sit in córdibus vestris (in corde meo)," are said, and the rest is done as noted above on the Sunday of Passion Time, no. 8 and 8a, page 254.*

The Passion of our Lord Jesus Christ  
according to Luke  
*Luke 22, 39-71; 26, 1-53*

At that time Jesus went out and made his way, as he was in the habit of doing, to the Mount of Olives. And his disciples also went with him. On reaching the place he said to them: "Pray that you may not be subject to the trial." C. He himself withdrew from them about a stone's throw, went down on his knees, and prayed in these words: ✠ "Father, if you are willing, take away this cup from me; but not my will but yours be done." C. And an angel appeared to

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him from heaven, strengthening him. Being in anguish he prayed with all the greater intensity. And his sweat became like drops of blood falling to the ground. And rising from prayer, he came to his disciples and found them asleep, exhausted with grief. He said to them, ✠ “Why are you sleeping? Wake up and pray that you may not be subject to the trial.”

C. While he was still speaking a crowd came, led by the man named Judas, one of the Twelve. He approached Jesus to kiss him. Jesus said to him, ✠ “Judas, would you betray the Son of Man with a kiss?” C. The companions of Jesus, seeing what was going to happen, said: S. “Lord, shall we strike with the sword?” C. And one of them struck the high priest’s servant and cut off his right ear. But Jesus replied ✠ “No more of that!” C. And he touched the ear and healed the man. Then Jesus said to those who had come out against him — the chief priests, the chiefs of the Temple guard, and the elders: ✠ “Am I a bandit that you have come for me armed with swords and clubs? When I was with you daily in the Temple precincts, you never raised a hand against me. But this is your hour and the triumph of Darkness.”

C. Then they led him away under arrest and brought him to the house of the high priest, and Peter followed a long way off. When they had lighted a fire in the middle of the courtyard and were sitting beside it, Peter sat among them. A servant girl saw him sitting in the light of the fire, gazed at him, and said: S. “This man too was with him.” C. But he denied it saying: S. “Woman, I don’t know him.” C. A little later someone else saw him and said: S. “You are one of them too.” C. But Peter said, S. “No, sir, I am not.” C. About an hour later another spoke more insistently, S. “This man was certainly with him for he is a Galilean.” C. But Peter answered, S. “Sir, I don’t know

Et factus in agonía, prolíxius orábat. Et factus est sudor eius, sicut guttæ sánguinis decurréntis in terram. Et cum surrexisset ab oratióne, et venisset ad discipulos suos, invénit eos dormiéntes præ tristítia. Et ait illis: ✠ Quid dormítis? súrgite, oráte, ne intréris in tentatióne.

C. Adhuc eo loquente, ecce turba: et qui vocabátur Iudas, unus de duódecim, antecedébat eos: et appropinquávit Iesu, ut oscularé-tur eum. Iesus autem dixit illi: ✠ Iuda, ósculo Fílium hóminis tradis? C. Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixerunt ei: S. Dómine, si percútimus in gládio? C. Et percússit unus ex illis servum princípis sacerdotum, et amputávit aurículam eius dexteram. Respóndens autem Iesus, ait: ✠ Sínite usque huc. C. Et cum tetigisset aurículam eius, sanávit eum. Dixit autem Iesus ad eos, qui vénerant ad se, príncipes sacerdotum, et magistrátus templi, et senióres: ✠ Quasi ad latróne[m] existis cum gládiis, et fústibus? Cum cotídie vobíscum fúerim in templo, non extendístis manus in me: sed hæc est hora vestra, et potéstas tenebrárum.

C. Comprehéndentes autem eum, duxérunt ad domum princípis sacerdotum: Petrus vero sequebátur a longe. Accénso autem igne in médio átrii, et circumsedéntibus illis, erat Petrus in médio eórum. Quem cum vidisset ancilla quædam sedéntem ad lumen, et eum fuisset intúíta, dixit: S. Et hic cum illo erat. C. At ille negávit eum, dicens: S. Múlier, non novi illum. C. Et post pusíllum álius videns eum, dixit: S. Et tu de illis es. C. Petrus vero ait: S. O homo, non sum. C. Et intervállo facto quasi horæ unius, álius quidam affirmábat, dicens: S. Vere et hic cum illo erat: nam et Galiléus est. C. Et ait Petrus: S. Homo, néscio quid dicis. C. Et contínuo adhuc illo loquente cantávit gallus. Et convérsus Dóminus respéxit Petrum. Et recor-

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dátus est Petrus verbi Dómini, sicut dixerat: Quia priúsqum gal-lus cantet, ter me negábis. Et egréssus foras Petrus flevit amare.

Et viri, qui tenébant illum, illudébant ei, cædéntes. Et velavérunt eum, et percutiébant fáciem eius: et interrogábant eum, dicéntes: *S.* Prophetíza, quis est, qui te percússit? *C.* Et ália multa blasphemántes dicébant in eum.

Et ut factus est dies, convenérunt senióres plebis, et príncipes sacerdotum, et scribæ, et duxérunt illum in concílium suum, dicéntes: *S.* Si tu es Christus, dic nobis. *C.* Et ait illis: ✠ Si vobis díxero, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimittétis. Ex hoc autem erit Fílius hóminis sedens a dextris virtútis Dei. *C.* Dixérunt autem omnes: *S.* Tu ergo es Fílius Dei? *C.* Qui ait: ✠ Vos dicitis, quia ego sum. *C.* At illi dixérunt: *S.* Quid adhuc desiderámus testimónium? Ipsi enim audívimus de ore eius.

*C.* Et surgens omnis multitúdo eórum, duxérunt illum ad Pilátum. Cœpérunt autem illum accusáre, dicéntes: *S.* Hunc invénimus subverténtem gentem nostram, et prohibéntem tribúta dare Cæsari, et dicéntem se Christum regem esse. *C.* Pilátus autem interrogávit eum, dicens: *S.* Tu es Rex Iudæórum? *C.* At ille respóndens, ait: ✠ Tu dicis. *C.* Ait autem Pilátus ad príncipes sacerdotum, et turbas: *S.* Nihil invénio causæ in hoc hómine. *C.* At illi invalescébant, dicéntes: *S.* Cómmoveat pópulum, docens per univérsam Iudæam, incípiens a Galiléa usque huc.

*C.* Pilátus autem áudiens Galiléam, interrogávit si homo Galiléus esset. Et ut cognóvit quod de Heródis potestáte esset, remisit eum ad Heródem, qui et ipse Ierosólymis erat illis diébus. Heródes autem viso Iesu gávisus est valde. Erat enim cúpiens ex multo tẽpore vidére eum, eo quod audierat multa de eo, et sperábat signum áliquod vidére ab eo fieri. Inter-

what you are talking about.” *C.* And just as he spoke, a cock crowed. The Lord turned around and looked at Peter. And Peter remembered the statement which the Lord had made, “Before the cock crows today, you will deny me three times.” So he went out and wept bitterly.

Meanwhile the men guarding Jesus were mocking him. They slapped him after blindfolding him and asked: *S.* “Play the prophet for us. Who is it that struck you?” *C.* And they directed many other insulting words at him.

At daybreak the Council made up of the elders of the people, the chief priests, and the scribes, assembled again. They led him before their tribunal, saying: *S.* “Tell us, are you the Messiah?” *C.* He replied ✠ “If I tell you, you will not believe me, and if I question you, you will not answer. But, presently, the Son of Man will have his seat at the right hand of the Power of God.” *S.* “So you are the Son of God?” they all asked. ✠ “It is you,” *C.* he answered, *S.* “who say that I am.” *C.* They said, *S.* “What need, then, have we of witnesses? For we ourselves have heard it from his own mouth.”

*C.* Then the entire assembly rose up and led him before Pilate. They started his prosecution by saying, *S.* “We found this man subverting our nation, opposing the payment of taxes to Caesar, and saying that he was the Messiah, the King.” *C.* Pilate asked him, *S.* “Are you the king of the Jews?” *C.* He answered, *S.* “As you say.” *C.* Pilate said to the chief priests and the crowds, *S.* “I do not find a case against this man.” *C.* But they insisted: *S.* “He stirs up the people by his teaching through the whole of Judea, from Galilee where he began as far as here.”

*C.* Hearing this Pilate asked if the man was a Galilean. When he learned that he was under Herod’s jurisdiction he sent him to Herod who was himself in Jerusalem at this

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time. Herod was extremely pleased to see Jesus; from hearing about him, he had wanted for some time to see him and he was hoping to see him do some miracle. He interrogated him at considerable length but Jesus made no answer to him. The chief priests and scribes were at hand, and accused him vehemently. Herod then, and his guards, treated him with contempt and insulted him, and then put a bright robe on him and sent him back to Pilate. Herod and Pilate became friends on that day; previously they had been enemies. Pilate then called together the chief priests and the rulers and the people and said to them, *S.* "You have brought this man before me as one who subverts the people. I have examined him in your presence and have found no charge against him arising from your allegations. Neither has Herod, for he has sent him back to us; obviously this man has done nothing deserving the death penalty. I will release him, then, after chastising him."

*C.* (At the festival time he had to release one prisoner for them.) The whole crowd cried out, *S.* "Away with this fellow; release Barabbas for us." *C.* (Barabbas had been thrown into prison for an insurrection in the city and for murder.) Pilate addressed them again, wishing to release Jesus. But they shouted back, saying, *S.* "Crucify him; crucify him!" *C.* He said to them for the third time: *S.* "What evil has this man done? I have not found in him anything deserving the death penalty. I will therefore chastise and release him." *C.* But they demanded with loud shouts that he should be crucified, and their shouts increased in violence. Pilate then decreed that what they demanded should be done. He released the one they asked for, who had been thrown in prison for insurrection and murder, and delivered Jesus to their wishes.

And as they led him away, they laid hold of one Simon, from Cyrene, who was com-

rogabat autem eum multis sermonibus. At ipse nihil illi respondēbat. Stabant autem principes sacerdotum, et scribæ constanter accusantes eum. Sprevit autem illum Heródes cum exercitu suo: et illúsit indútum veste alba, et remisit ad Pilátum. Et facti sunt amici Heródes et Pilátus in ipsa die: nam ántea inimici erant ad ínvicem. Pilátus autem convocáti principibus sacerdotum, et magistrátibus, et plebe, dixit ad illos: *S.* Obtulistis mihi hunc hóminem, quasi averténtem pópulum, et ecce ego coram vobis intérogans, nullam causam invéni in hómine isto ex his, in quibus eum accusátis. Sed neque Heródes: nam remísi vos ad illum, et ecce nihil dignum morte actum est ei. Emendátum ergo illum dimíttam.

*C.* Necesse autem habébat dimíttere eis per diem festum, unum. Exclamávit autem simul univérsa turba, dicens: *S.* Tolle hunc, et dimítte nobis Barábbam. *C.* Qui erat propter seditiõnem quamdam factam in civítate, et homicídium, missus in cárcerem. Iterum autem Pilátus locútus est ad eos, volens dimíttere Iesum. At illi succlamábant, dicentes: *S.* Crucífige, crucífige eum. *C.* Ille autem tértio dixit ad illos: *S.* Quid enim mali fecit iste? Nullam causam mortis invénio in eo: corrípiam ergo illum, et dimíttam. *C.* At illi instábant vóciibus magnis, postulántes ut crucifigerétur. Et invalescébant voces eórum. Et Pilátus adiudicávit fieri petitiõnem eórum. Dimísit autem illis eum, qui propter homicídium, et seditiõnem missus fúerat in cárcerem, quem petébat: Iesum vero trádidit voluntáti eórum.

Et cum dúcerent eum, apprehendérunt Simónem quemdam Cyrenensem, veniéntem de villa: et imposuérunt illi crucem portáre post Iesum. Sequebátur autem illum multa turba pópuli, et mulierum, quæ plangébant et lamentábantur eum. Convérsus autem ad illas Iesus dixit: ✠ Fíliæ Ierúsalem, nolíte flere super me, sed

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super vos ipsas flete, et super filios vestros. Quoniam ecce venient dies, in quibus dicent: Beatae steriles, et ventres, qui non genuerunt, et ubera quae non lactaverunt. Tunc incipient dicere montibus: Cadite super nos; et collibus: Operite nos. Quia si in viridi ligno haec faciunt, in arido quid fiet?

C. Ducebantur autem et alii duo nequam cum eo, ut interficerentur. Et postquam venerunt in locum, qui vocatur Calvariae, ibi crucifixerunt eum: et latrones, unum a dextris, et alterum a sinistris. Iesus autem dicebat: ✠ Pater, dimitte illis: non enim sciunt quid faciunt. C. Dividentes vero vestimenta eius, miserunt sortes. Et stabat populus spectans, et deridebant eum principes cum eis, dicentes: S. Alios salvos fecit: se salvum faciat, si hic est Christus Dei electus.

C. Illudabant autem ei et milites accedentes, et acetum offerentes ei, et dicentes: S. Si tu es Rex Iudaeorum, salvum te fac.

C. Erat autem et superscriptio scripta super eum litteris graecis, et latinis, et hebraicis: Hic est Rex Iudaeorum. Unus autem de his, qui pendebant, latronibus, blasphemabat eum, dicens: S. Si tu es Christus, salvum fac te ipsum, et nos. C. Respondens autem alter increpabat eum, dicens: S. Neque tu times Deum, quod in eadem damnatione es. Et nos quidem iuste, nam digna factis recipimus: hic vero nihil mali gessit. C. Et dicebat ad Iesum: S. Domine, memento mei, cum veneris in regnum tuum. C. Et dixit illi Iesus: ✠ Amen dico tibi: Hodie mecum eris in paradiso.

C. Erat autem fere hora sexta, et tenebrae factae sunt in universam terram usque in horam nonam. Et obscuratus est sol: et velum templi scissum est medium. Et clamans voce magna Iesus, ait: ✠ Pater, in manus tuas commendo spiritum meum. C. Et haec dicens, exspiravit. *Hic genuflectitur, et pausatur aliquantulum.*

Videns autem centurio quod factum

ing in from the farm. They put the cross on his shoulder to carry behind Jesus. A great crowd of people followed him, including women who beat their breasts and made lament for him. Jesus turned to them and said, ✠ “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For, remember, days are coming when they will say, ‘Happy are the sterile, the wombs that never bore, and the breasts that never nursed.’ Then they will begin saying to the mountains, ‘Fall upon us’, and to the hills, ‘Cover us.’ For if they do this in the green wood, what will be done in the dry?”

C. Two other criminals were led along with him to be crucified. And when they came to the Skull-Place as it was called, they crucified him there, and also the criminals, one on his right and the other on his left. Jesus said, ✠ “Father, forgive them; for they do not know what they are doing.”

C. Then in dividing his garments they rolled dice for them. The people stood there, watching, and the rulers kept jeering at him, saying: S. “He saved others; let him save himself, if he is the Messiah of God, the Chosen One.”

C. The soldiers also mocked him, coming forward and offering their sour wine to him, and saying, S. “If you are the king of the Jews, save yourself.” C. There was, besides, an inscription over his head (in Greek, Latin and Hebrew letters), “This is the King of the Jews.” One of the criminals, hanging in crucifixion, jeeringly said to him: S. “Aren’t you the Messiah? Save yourself and us.” C. But the other rebuked him, saying: S. “Haven’t you any fear of God, seeing that you are under the same sentence. And we deserve it; we are paying the penalty for what we have done. But this man has done nothing wrong.” C. And he said: S. “Jesus, remember me when you come into your kingdom.” C. Jesus said:

## Wednesday of Holy Week

✠ “I tell you this: today you will be with me in Paradise.”

C. It was now around midday and darkness came over the whole land until mid-afternoon. The sun was eclipsed. The curtain in the sanctuary was torn in two. And Jesus cried aloud and said: ✠ “Father, into your hands I entrust my spirit.” C. And having said this he expired. (*Here kneel and pause awhile.*)

The centurion, seeing what had happened, glorified God, saying, S. “Surely this was a just man.” C. The whole crowd that had come together for this spectacle, when they saw what had happened, went away beating their breasts. All his friends, and the women who had accompanied him from Galilee, were standing at a distance watching all this.

There was a man named Joseph, a member of the Sanhedrin, an upright, just man—he had not been associated with their plan or their action). He was from Arimathea, a town of Judea, and was looking forward to the kingdom of God. This man approached Pilate and requested the body of Jesus. And he took the body down, wrapped it in linen, and laid it in a tomb cut out of rock in which no one had yet been buried.

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—The New Liturgical Movement Blog (6/10/2019)

### 10. Offertory Antiphon

*Ps. 101, 2–3*

O Lord, hear my prayer, and let my cry come to you. Hide not your face from me.

Dómine, exáudi oratióne meam, et clamor meus ad te perveniat: ne avértas fáciem tuam a me.

### 11. Prayer over the Gifts

O Lord, accept the gift we offer,\* and graciously grant that by our devotion we may obtain what we celebrate in these sacred mysteries which renew the passion of your Son our Lord. Through Jesus Christ.

Súscipe, quáesumus, Dómine, munus oblátum, et dignánter operáre: ut, quod passióis Fílii tui Dómini nostri mystério gérimus, piis afféctibus consequámur. Per eúndem Dóminum.

12. *Preface of the Holy Cross*

12. *Prefatio de sancta Cruce.*

## Holy Thursday

### 13. Communion Antiphon

*Ps. 101, 10, 13 and 14*

Potum meum cum fletu temperábam: quia élevans allisísti me: et ego sicut fænum áruí: tu autem, Dómine, in ætérnum pérmanes: tu exsúrgens miseréberis Sion, quia venit tempus miseréndi eius.

I mingle my drink with tears, for you lifted me up only to throw me down, and I wither like grass; but you, O Lord, endure forever. You will arise and have mercy on Sion, for it is time to pity her.

Largíre sénsibus nostris, omnipotens Deus: ut, per temporálem Filii tui mortem, quam mystéria veneránda testántur, vitam te nobis dedísse perpétuam confidámus. Per eúndem Dóminum.

14. Prayer after Communion  
Awaken our sensibilities, almighty God,\* so that we may firmly believe that through your Son's death in the world, which is re-enacted in this holy rite, you have bestowed eternal life upon us. Through Jesus Christ.

### 15. Orémus.

Humiliáte cápita vestra Deo. Réspice, quæsumus, Dómine, super hanc famíliam tuam, pro qua Dóminus noster Iesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre torméntum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

15. Prayer over the People  
Let us Pray.  
Bow down your heads to the Lord.  
O Lord, look upon your family;\* for their sake our Lord Jesus Christ unhesitatingly suffered betrayal into the hands of the wicked and underwent the torment of the cross: Who lives and reigns.

### *I classis*

1. *Benedictio olei catechumenorum et infirmorum, et confectio sacri chrismatis peraguntur secundum ordinem in Pontificali romano descriptum, iis exceptis, quæ inferius notantur.*

2. *Hæ autem benedictio et confectio fiunt intra Missam chrismatis, quæ celebranda est post Tertiam.*

Fácies unctiónis óleum, et fíliis Israël dices: Hoc óleum unctiónis sanctum erit mihi in generatiónes vestras. *Ps. 88, 2* Grátias Dómini in ætérnum cantábo; per omnes generatiónes annuntiábo fidelitátem tuam. Fácies unctiónis.

4. *Decantatis antiphona ad Introitum ac Kyrie, eléison, ut moris est, pontifex, incipit in tono solemní Glória in excélsis.*

5. Dómine Deus, qui in regenerándis plébibus tuis ministério úteris sacerdotum; tríbe nobis perseverántem in

## HOLY THURSDAY

### MASS OF THE CHRISM

*For the blessing of the Oil of Catechumens and the Oil of the Sick, and the making of the Sacred Chrism.*

1. *The blessing of the oil of catechumens and the oil of the sick and the making of the sacred chrism take place according to the rite described in the Roman Pontificale, with the exceptions that are noted below:*

2. *The blessing of oils and the making of the chrism take place within the Mass of the Chrism, which is to be celebrated after Terce.*

### 3. Entrance Antiphon

*Ex. 30, 25, 31*

You shall make the oil of anointing and say to the sons of Israel: As sacred anointing oil this shall belong to me throughout your generations. *Ps. 88, 2* The favors of the Lord I will sing forever; through all generations I shall proclaim your faithfulness. You shall.

4. *After the antiphon to the introit and the Kyrie have been chanted as usual, the Bishop begins Glory to God in the highest in a solemn tone.*

### 5. Prayer

Lord God, you make use of the ministry of priests for regeneratjng your people. \*Make us persevere in serving your will that in our days by the gift of your

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grace the people consecrated to you may increase in merit and in number. Through Jesus Christ.

*This prayer alone is said.*

### 6. A Reading from the Prophet Isaia *Is. 61, 1-4, 6, 8-9*

The spirit of the Lord God is upon me, because the Lord has anointed me; He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, To proclaim liberty to the captives and release to the prisoners, To announce a year of favor from the Lord and a day of vindication by our God, to comfort all who mourn; To place on those who mourn in Sion a diadem instead of ashes, To give them oil of gladness in place of mourning, a glorious mantle instead of a listless spirit. They will be called oaks of justice, planted by the Lord to show his glory. They shall rebuild the ancient ruins, the former wastes they shall raise up And restore the ruined cities, desolate now for generations. You yourselves shall be named priests of the Lord, ministers of our God you shall be called. For I, the Lord, love what is right, I hate robbery and injustice; I will give them their recompense faithfully, a lasting covenant I will make with them. Their descendants shall be renowned among the nations, and their offspring among the peoples; All who see them shall acknowledge them as a race the Lord has blessed.

7. *Gradual Ps. 27, 7-8* In God my heart trusts, and I find help; then my heart exults, and with my song I praise him. *℟.* The Lord is the strength of his people, the saving refuge of his anointed.

### 8. ✠ A Reading from the holy Gospel according to Luke *Luke 4, 16-22*

At that time Jesus came to Nazareth where he had been raised. He entered the synagogue on the Sabbath as was his custom, and stood up to read. The volume of the prophet Isaia was handed to him. Unrolling the volume, he found the place where it was written: "The Spirit of the Lord is upon me because he has anointed me; He has sent me to proclaim good news to the poor: to heal the brokenhearted; to proclaim liberty to the captives, and return of sight to the blind; to set at liberty the oppressed, to proclaim an acceptable year of the Lord and the day of recompense."

Closing the volume, he gave it back to the atten-

tua voluntate famulatum; ut dono gratiae tuae, in diebus nostris, et meritis et numero sacratus tibi populus augeatur. Per Dominum.  
*Et dicitur haec tantum oratio.*

### 6. Lectio Isaiae Prophetae *Isai. 61: 1-4, 6, 8-9*

Spiritus Domini super me, eo quod unxerit Dominus me, ad annuntiandum mansuetis misit me, ut mederer contritis corde et praedicarem captivis indulgentiam et clausis apertionem, ut praedicarem annum placabilem Domino et diem ultionis Deo nostro, ut consolarer omnes lugentes, ut ponerem lugentibus Sion et darem eis coronam pro cinere, oleum gaudii pro luctu, pallium laudis pro spiritu maroris et vocabuntur in ea fortes iustitiae plantatio Domini ad glorificandum. Et aedificabunt deserta a saeculo et ruinas antiquas erigent et instaurabunt civitates desertas, dissipatas in generationem et generationem. Vos sacerdotes Domini vocabimini, ministri Dei nostri, dicetur vobis. Quia ego Dominus diligens iudicium et odio habens rapinam in holocausto et dabo opus eorum in veritate et foedus perpetuum feriam eis. Et scient in gentibus semen eorum et germen eorum in medio populorum. Omnes qui viderint eos cognoscent illos, quia isti sunt semen, cui benedixit Dominus.

7. *Graduale Ps. 27, 7-8* In Deo confisus est cor meum, et adiutus sum; ideo exultat cor meum, et cantico meo laudo eum. *℟.* Dominus robor est populo suo, et praesidium salutis uncto suo.

### 8. Sequentia santi Evangelii secundum Lucam *Luc 4: 16-22*

In illo tempore: Venit Iesus Nazareth, ubi erat nutritus, et intravit secundum consuetudinem suam die sabbati in synagogam et surrexit legere. Et traditus est illi liber Isaiae prophetae. Et, ut revolvit librum, invenit locum, ubi scriptum erat: "Spiritus Domini super me; propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde, praedicare captivis remissionem et caecis visum, dimittere confractos in remissionem,

## Holy Thursday

prædicare annum Dómini accéptum et diem retributiónis." Et, cum plicuisset librum, réddidit ministro et sedit. Et ómnium in synagóga óculi erant intendentes in eum. Cœpit autem dicere ad illos: "Quia hódie impléta est hæc scriptúra in áuribus vestris." Et omnes testimoniúm illi dabant et mirábantur in verbis grátia, quæ procedébant de ore ipsius.

*Et non dicitur Credo.*

*Hodie non cantatur antiphona ad offertorium; sed, dum una cum pane et vino pro celebratione eucharistica afferuntur ad altare olea consecranda, schola et totus populus concinunt hymnum O Redemptor.*

O Redemptor, sume carmen Temet concinéntium.

Arbor feta alma luce Hoc sacrándum prótulit,

Fert hoc prona præsens turba Salvatóri sæcúli.

Consecrare tu dignare, Rex perennis patriæ, Hoc olívum, signum vivum, Iura contra dáemonum,

Ut novétur sexus omnis Unctiône chrísmatis: Ut sanétur sauciáta Dignitátis glória.

Lota mente sacro fonte Aufugántur crimina, Uncta fronte sacrosánc-ta Influunt chrísmata.

Corde natus ex Paréntis, Alvim implens Vírginis,

Præsta lucem, claude mortem Chrísmatis consórtibus.

Sit hæc dies festa nobis Sæculórum sæculis,

Sit sacráta digna laude Nec senést-cant témpore.

Huius sacrificii poténtia, Dómine, quæsumus, et vetustátem nostram cleménter abstérgeat, et novitátem nobis áugeat et salútem. Per Dóminum nostrum.

11. *Præfatio de Missa chrismatis.*

12. *Communicantes, et quæ sequuntur usque ad Consecrationem, dicuntur ut in Canone Missæ, nihil addendo vel immutando.*

13. *In benedictione chrismatis, quæ in Pontificalis romani veteribus editionibus invenitur, versus finem præfationis quæ super chrisma benedicendum cantatur, omittantur verba: ut spirituális lavácri baptísimo usque ad vestiménto incorrupti*

dant and sat down. And the eyes of all in the synagogue were fixed upon him. Then he began to say to them, "Today this passage of Scripture has been fulfilled in your hearing." And all bore him witness, and marvelled at the words of grace that came from his mouth.

*The Creed is not said.*

### 9. At the offertory

*Today the antiphon to the offertory is not sung. While the oils to be consecrated are carried to the altar together with the bread and wine for the celebration of the Eucharist, the schola and the entire people sing the hymn O Redeemer.*

O Redeemer, receive the song of those who sing your praise.

A tree made fruitful by the fostering light of the sun brought forth this oil that it might be blessed. Humbly we bring it to the Savior of the world.

In your kindness, O King of the eternal homeland, Consecrate this oil of olives as a sign of life, a safeguard against the demon.

May both men and women by made new by being anointed by the Chrism,

And may the wound to their glorious dignity be healed.

Our minds being cleansed at the sacred font, let our sins be put to flight;

May holy gifts be lavished on those whose foreheads are anointed.

You who were born from the heart of the Father, and did fill the womb of the Virgin,

Grant light, put an end to death for those who share in the Chrism.

May this day be a festival for us for ever and ever: May it be made holy with worthy praise, and may it not grow old with time.

### 10. Prayer over the Gifts

May the power of this sacrament, O Lord, through your mercy cleanse our old nature\* and lead us to an increase of new life and to salvation. Through Jesus Christ.

11. *Proper Preface*

12. *The Communicantes and everything that follows up to the Consecration are said as in the Canon of the Mass without addition or change.*

13. *In the blessing of the chrism, given in the old editions of the Roman Pontificale, toward the end of the preface which is sung for the blessing of the chrism, the words: ut spirituális lavácri baptísimo up to vestiménto incorrupti múnaris induántur are omitted. These words formerly pertained to*

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*the proper preface of the Mass of the Chrism, and have again taken this place in the restored rite.*

14. *At the three-fold Agnus Dei, "have mercy on us" is said three times. The Prayer, "Dómine Iesu Christe qui dixísti" is omitted and the Pax is not given.*

### 15. Communion Antiphon *Ps. 44, 7*

You love justice and hate wickedness: therefore God, your God, has anointed you.

### 16. Prayer after Communion

O Lord, as we leave the things of the past and turn to the new,\* may we put off our old nature and be renewed in holiness of mind. Through Jesus Christ.

17. *At the end of Mass the blessing is given in the usual way, and afterwards Sext and None are said in choir.*

18. *Local Ordinaries who have celebrated the Mass of the Chrism in the morning may also offer the solemn Mass of the Lord's Supper in the evening.*

## EVENING MASS OF THE LORD'S SUPPER

*The solemn Mass of the Lord's Supper is to be celebrated in the evening at a suitable hour, but not before four o'clock nor after nine o'clock. The celebration of other Masses of the Lord's Supper is prohibited. Where, however, a pastoral reason requires it, the Ordinary of the place may permit one or two low Masses in individual churches or public oratories; in semi-public oratories he may permit only one low Mass. The permission may be given in order that all the faithful may be present at the sacrifice of the Mass and receive the Body of Christ on this holy day. These Masses are permitted during the same hours which are assigned for the solemn Mass, as indicated above.*

*On this day holy Communion may be distributed to the faithful only within the evening Masses, or immediately after and continuously with the Masses. However, holy Communion may be brought to the sick on this day, both before and after noon.*

1. *If there is a tabernacle on the main altar, it is to be entirely empty. For the communion of the clergy and the people today and tomorrow a ciborium (or ciboria) shall be placed upon the altar with particles to be consecrated in this Mass itself.*

2. *Where there are not enough clerics and priests, Mass is celebrated according to the usual rite of high Mass.*

3. *Where clerics are present, it is most fitting that they should be present at the solemn evening Mass according to the form of choir assistance.*

*múneris induántur, quæ olim præfationem propriam Missæ chrismatis constituerant, et quæ in hoc instaurato ritu iterum locum suum obtinuerunt.*

14. *Ad triplex Agnus Dei, respondetur ter "miserére nobis." Omittitur oratio "Dómine Iesu Christe, qui dixísti;" et non datur osculum pacis.*

*Dilexísti iustítiam et odísti iniquitátem: proptérea unxit te Deus, Deus tuus.*

*Præsta, quæsumus, Dómine: ut, sicut de prætérítis ad nova transímus; ita, vetustáte depósita, sanctificátis méntibus innovémur. Per Dóminum.*

17. *In fine Missæ, datur benedictio more solito, postea in choro, dicuntur Sexta et Nona.*

18. *Locorum Ordinarii, qui Missam chrismatis mane celebraverint, possunt vespere Missam quoque solemnem in Cena domini litare.*

## Statio ad S. Ioannem in Laterano

*Missæ solemnæ in Cena Domini celebranda est vespere, hora magis opportuna, non autem ante horam quartam post meridiem, nec post horam nonam. Aliarum Missarum in Cena Domini celebratio interdicitur. Ubi vero ratio pastoralis id postulet, loci Ordinarius unam alteramve Missam lectam in singulis ecclesiis vel oratoriis publicis permittere poterit; in oratoriis autem semipublicis unam tantum Missam lectam; ea quidem de causa, ut omnes fideles hoc sacro die Missæ sacrificio interesse et Corpus Christi sumere possint. Hæc autem Missæ inter easdem diei horas permittuntur, quæ pro Missa solènni assignatæ sunt, ut supra notatur. Hoc die sacra Communio fidelibus distribui potest tantummodo inter Missas vespertinas, vel continuo ac statim ab iis expletis; infirmis vero hoc die sacra Communio deferri licet, horis ante et post meridiem.*

1. *Tabernaculum, si quod exstat in altari maiore, omnino vacuum sit; pro communicando vero clero et populo hodie et crastino die, ponatur super altare pyxis (vel pyxides) cum particulis in hac ipsa Missa consecrandis.*

2. *Ubi deest copia clericorum et sacerdotum, Missa celebratur secundum consuetum ritum Missæ cantatæ.*

3. *Ubi vero clerici adsint, maxime convenit, ut, in forma assistentiæ choralis, Missæ solènni vespertinæ intersint.*

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4. *Itaque, unusquisque suis choralibus vestimentis induitur: sacerdotes insuper accipiunt stolam; celebrans et ministri induunt vestes sacras albi coloris, ut in Missa moris est.*

5. *Omnibus sic paratis, incipit processio per ecclesiam ad altare.*

4. *Thus each cleric vests in his choir dress; in addition, priests wear stoles. The celebrant and the ministers wear the usual sacred vestments for Mass, white in color.*

5. *When all are vested, the procession goes through the church to the altar.*

### Entrance Antiphon *Gal. 6, 14*

Nos autem gloriári opórtet in cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurrectio nostra: per quem salváti et liberáti sumus. *Ps. 66, 2* Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem.

6. *Celebrans confessionem facit more solito.*

7. *Cum celebrans incipit solemmiter Glória in excélsis Deo, pulsantur campanæ et organum, quæ, expleto hymno, silent usque ad Vigiliam paschalem.*

But it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered. *Ps. 66, 2* May God have pity on us and bless us; may he let his face shine upon us; and may he have pity on us. But it behooves.

6. *The celebrant makes the confession in the usual way.*

7. *When the celebrant solemnly begins Glory to God in the highest, the bells are rung and the organ is played. At the end of the hymn the bells and organ remain silent until the Easter Vigil.*

### 8. Prayer

Deus, a quo et Iudas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Iesus Christus, Dominus noster, diversa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiúnis suæ grátiam largiátur: Qui tecum.

*Et dicitur hæc tantum oratio.*

9. *Léctio Epístolæ beáti Pauli apóstoli ad Corínthios  
1 Cor. 11, 20–32*

Fratres: Conveniéntibus vobis in unum, iam non est dominicam cenam manducáre. Unusquisque enim suam cenam præsumit ad manducándum. Et álius quidem ésurit, álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? Aut ecclesiám Dei contémnitis, et confunditis eos, qui non habent? Quid

O God, who punished Judas for his crime and rewarded the good thief for his penitence, be merciful to us!\* Our Lord Jesus Christ in his passion gave each one recompense according to his deserts; may he deliver us from the deceitfulness of our old selves and bestow on us the grace of his resurrection: Who lives and reigns.

*This prayer alone is said.*

9. *A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
1 Cor. 11, 20–32*

Brethren: When you assemble, there is no eating the Lord's supper. At the meal everyone hurries to eat his own supper, and one goes hungry while another gets drunk. Don't you have homes where you can eat and drink? Or are you going to show contempt for the church of God and embarrass those who have nothing? What can I say

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to you? Can I praise you? Not in this matter! I received from the Lord, what I also handed on to you, that the Lord Jesus on the night in which he was betrayed, took bread and, having given thanks, broke it and said: "This is my body which is for you. Do this as a remembrance of me." In the same way, after the supper, he took the cup, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, as a remembrance of me." Every time, then, that you eat this bread and drink this cup, you proclaim the death of the Lord, until he comes. So whoever eats the bread or drinks the cup of the Lord unworthily, will have to answer for the body and the blood of the Lord. A man should first examine himself. Only then should he eat of the bread and drink of the cup. For he who eats and drinks without recognizing the body, eats and drinks a judgment against himself. This is why there are many sick and infirm among you, and why so many are falling asleep. If we were examining ourselves we would not be judged. But when we are being judged by the Lord we are being chastised, in order that we may not be condemned along with the world.

10. *Gradual Phil. 2, 8-9* Christ became obedient for us unto death, even to death on a cross. *℣.* Therefore, God also has exalted him and has given him the name that is above every name.

11. *Munda cor meum, Iube, domne (Dómine), and Dóminus sit in corde tuo (meo), are said in the usual way.*

12. ✠ A Reading from the holy Gospel according to John  
*John 13, 1-15*

Before the Passover feast, Jesus was aware that the hour had come for him to pass from this world to the Father. Having loved his own who were in this world, he now showed

*dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Dómino, quod et trádidí vobis, quóniam Dóminus Iesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: "Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem." Simíliter et cálicem, postquam cenávit, dicens: "Hic calix novum testaméntum est in meo sáanguine: hoc fácite, quotiescúmque bibétis, in meam commemoratiónem." Quotiescúmque enim manducábítis panem hunc, et cálicem bibétis: mortem Dómini annuntiábítis donec véniat. Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit córporis et sáanguinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Qui enim manducat et bibit indígne, iudícium sibi manducat et bibit: non diiudicans corpus Dómini. Ideo inter vos multi infirmi et imbecílles, et dórmiunt multi. Quod si nosmetípsos diiudicáremus, non útique iudicáremur. Dum iudicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.*

10. *Graduale Phil. 2, 8-9* Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. *℣.* Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

11. *Munda cor meum, Iube, domne (Dómine) et Dóminus sit in corde tuo (meo), dicuntur more solito.*

12. ✠ Sequéntia sancti Evangélii secúndum Ioánnem  
*Ioann. 13, 1-15*

Ante diem festum Paschæ, sciens Iesus quia venit hora eius, ut tránseat ex hoc mundo ad Patrem: cum

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dilexisset suos, qui erant in mundo, in finem diléxit eos. Et cena facta, cum diábolus iam misisset in cor, ut tráderet eum Iudas Simónis Iscariótæ: sciens quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit, surgit a cena, et ponit vestiménta sua, et cum accepisset línteam, præcínxit se. Deínde mittit aquam in pelvim, et cœpit laváre pedes discipulórum, et extérgere línteo, quo erat præcínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: “Dómine, tu mihi lavas pedes?” Respóndit Iesus et dixit ei: “Quod ego fácio, tu nescis modo, scies autem póstea.” Dicit ei Petrus: “Non lavábis mihi pedes in atérnum.” Respóndit ei Iesus: “Si non lávero te, non habébis partem mecum.” Dicit ei Simon Petrus: “Dómine, non tantum pedes meos, sed et manus, et caput.” Dicit ei Iesus: “Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes.” Sciébat enim quisnam esset qui tráderet eum; proptérea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum, et accépit vestiménta sua: cum recubúisset íterum dixit eis: “Scitis quid fécerim vobis? Vos vocátis me Magister et Dómine, et bene dicitis; sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster: et vos debétis alter altérius laváre pedes. Exémplum enim dedi vobis, ut quemádmóduo ego feci vobis, ita et vos faciátis.”

13. *Valde convenit ut post Evangelium habeatur brevis HOMILIA ad illustranda mysteria potissima, quæ hac Missa recoluntur, institutio scilicet sacræ Eucharistiæ et ordinis sacerdotalis, necnon et mandatum Domini de caritate fraterna.*

14. *Credo hodie non dicitur.*

15. *Post homiliam proceditur, ubi ratio pastoralis id suadeat, ad lotionem pedum.*

his love for them to the very end. The devil had already induced Judas Iscariot, son of Simon, to hand him over. And so, during a supper, Jesus, fully aware that the Father had handed over all things to him, and that he had come forth from God and was going to God, rose from the table and took off his robe. He picked up a towel and tied it around himself. Then he poured water into a basin and began to wash his disciples' feet and dry them with the towel he had around him. So he came to Simon Peter who said to him, “Are you, Lord, going to wash my feet?” Jesus answered, “You may not realize now what I am doing, but afterwards you will understand.” Peter replied, “You shall not wash my feet—ever!” “If I do not wash you,” Jesus answered, “you will have no heritage with me.” “Lord,” Simon Peter said to him, “then not only my feet, but my hands and face too.” Jesus told him, “The man who has bathed has no need to wash except for his feet; he is clean all over. And now you people are clean, though not all of you.” (The reason he said, “Not all of you are clean,” was that he knew his betrayer.) After he had washed their feet, he put on his robe and returned to the table. Then he said to them, “Do you understand what I have done for you? You address me as ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now, if I washed your feet, even though I am Lord and Teacher, you too are obliged to wash one another’s feet. For it was an example that I gave you: as I have done for you, so must you do in turn.”

13. *It is very fitting that after the Gospel a brief homily be given to illustrate the principal mysteries which are celebrated in this Mass, namely, the institution of the holy Eucharist and of the Priestly Order, as well as the commandment of the Lord concerning fraternal charity.*

14. *The Creed is not said today.*

### THE WASHING OF FEET

15. *After the homily the washing of feet takes place, where a pastoral reason suggests it.*

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16. *In the center of the presbyterium or in the body of the church, benches are prepared on each side for the twelve men whose feet are to be washed. Any other things which are needed should be prepared on a small table at the proper time.*

17. *Meanwhile the deacon and subdeacon, or the first two servers, lead the twelve men who have been chosen, two by two to the place prepared for them, while the schola or the clergy assisting begin to chant or recite the antiphons, psalms, and verses.*

*The twelve men make a reverence to the altar and to the celebrant, who is seated in the presbyterium, and take their seats. Then the sacred ministers, or servers, go to the celebrant. All remove their maniples, and the celebrant removes his chasuble.*

*As the washing of the feet nears the end, antiphon 8a with its verses is begun; the other verses may be omitted if necessary.*

18. *The antiphons, psalms and verses to be sung or recited are:*

### 1

*Antiphon John 13, 34* “A new commandment I give you, that you love one another, as I have loved you,” says the Lord. *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the lord.

*And immediately the antiphon “A new commandment” is repeated. So also the other antiphons which have psalms or verses are repeated. And only the first verse of each psalm is said.*

### 2

*Antiphon John 13, 4, 5 and 15* After the Lord had risen from supper, he poured water into a basin, and began to wash the feet of his disciples: to whom he gave this example. *Ps. 47, 2* Great is the Lord and wholly to be praised in the city of our God, his holy mountain. *Ant.* After the Lord, *etc.*

### 3

*Antiphon John 13, 12, 13 and 15* The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: “Do you know what I your Lord and master have done to you? I have given you an example, that so you also should do.” *Ps. 84, 2* You

16. *In medio presbyterii, vel in ipsa aula ecclesiae, parata sint sedilia hinc inde pro duodecim viris, quorum lavabuntur pedes; cetera quae occurrunt, tempore opportuno, in mensula parentur.*

17. *Interim diaconus et subdiaconus, seu duo maiores ex ministrantibus, inducunt duodecim viros selectos, binos et binos, ad locum paratum, dum schola vel ipse clerus assistens incipit, cantando vel recitando, antiphonas, psalmos et versus infra-scriptos.*

*Duodecim autem viri selecti, facta reverentia altari ac celebranti, in presbyterio sedenti, disponuntur per sedilia; tunc ministri sacri, seu ministrantes, adibunt celebrantem. Omnes deponunt manipulum, celebrans vero etiam planetam.*

*Lotione pedum ad finem vergente, incipitur antiphona 8<sup>a</sup> cum suis versibus, ceteris, si opus sit, omissis.*

18. *Antiphonae vero, psalmi et versus cantandi vel recitandi, sunt:*

### 1

*Antiphona Ioann. 13, 34* “Mandatum novum do vobis: ut diligatis invicem, sicut dilexi vos,” dicit Dominus. *Ps. 118, 1* Beati immaculati in via: qui ambulat in lege Domini.

*Et repetitur immediate antiphona “Mandatum novum.” Et sic aliae antiphonae, quae habent psalmos vel versus, repetuntur. Et de quolibet psalmo dicitur tantum primus versus.*

### 2

*Antiphona Ioann. 13, 4, 5 et 15* Postquam surrexit Dominus a cena, misit aquam in pelvim, et coepit lavare pedes discipulorum: hoc exemplum reliquit eis. *Ps. 47, 2* Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto eius.—Postquam.

### 3

*Antiphona Ioann. 13, 12, 13 et 15* Dominus Iesus, postquam cenavit cum discipulis suis, lavit pedes eorum, et ait illis: “Scitis quid fecerim vobis ego, Dominus et Magister? Exemplum dedi vobis, ut

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et vos ita faciátis." *Ps. 84, 2* Benedixisti, Dómine, terram tuam: avertísti captivitátem Iacob.—Dóminus Iesus.

4

*Antiphona Ioann. 13, 6-7 et 8* "Dómine, tu mihi lavas pedes?" Respóndit Iesus, et dixit ei: "Si non lávero tibi pedes, non habébis partem mecum." *Ÿ.* Venit ergo ad Simónem Petrum, et dixit ei Petrus. *Et repetitur antiphona* "Dómine, tu mihi lavas pedes?" Respóndit Iesu, et dixit ei: "Si non lávero tibi pedes, non habébis partem mecum". *Ÿ.* "Quod ego fácio, tu nescis modo: scies autem póstea." *Tertio repetitur antiphona* "Dómine, tu mihi lavas pedes?" Respóndit Iesus, et dixit ei: "Si non lávero tibi pedes, non habébis partem mecum."

5

*Antiphona* "Si ego, Dóminus et Magíster vester, lavi vobis pedes: quanto magis debétis alter altérius laváre pedes?" *Ps. 48, 2* Audíte hæc, omnes gentes: áuribus percípite, qui habitátis orbem.—"Si ego, Dóminus."

6

*Antiphona Ioann. 13, 35* "In hoc cognóscet omnes, quia discípuli mei estis, si dilectiónem habuéritis ad ínvicem." *Ÿ.* Dixit Iesus discíplis suis.—"In hoc cognóscet."

7

*Antiphona 1 Cor. 13, 13* Máneant in vobis fides, spes, cáritas, tria hæc: maior autem horum est cáritas. *Ÿ.* Nunc autem manent fides, spes, cáritas, tria hæc: maior horum est cáritas.—Máneant.

8

*Sequens antiphona cum suis versibus*

have favored, O Lord, your land; you have restored the well-being of Jacob. *Ant.* The Lord Jesus, *etc.*

4

*Antiphon John 13, 6-7 and 8* "Lord, do you wash my feet?" Jesus answered and said to him, "If I do not wash your feet, you shall have no part with me." *Ÿ.* He came to Simon Peter, and Peter said to him. *The antiphon is repeated.* "Lord, do you wash my feet?" Jesus answered and said to him, "If I do not wash your feet, you shall have no part with me." *Ÿ.* "What I do, you know not now; but you shall know hereafter." *The antiphon is repeated a third time.* "Lord, do you wash my feet?" Jesus answered and said to him, "If I do not wash your feet, you shall have no part with me."

5

*Antiphon* "If I, your Lord and master, have washed your feet, how much more ought you to wash one another's feet?" *Ps. 48, 2* Hear this, all you peoples; hearken, all you, who dwell in the world. *Ant.* If I, your Lord, *etc.*

6

*Antiphon John 13, 35* "By this shall all men know that you are my disciples, if you have love for one another." *Ÿ.* Jesus said to his disciples. *Ant.* "By this shall," *etc.*

7

*Antiphon 1 Cor. 13, 13* Let these three, faith, hope and charity abide in you; but the greatest of these is charity. *Ÿ.* And now there remain faith, hope and charity, these three; but the greatest of these is charity. *Ant.* Let these three, *etc.*

8

*The following antiphon with its verses is never omitted. It is*

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*begun as the washing of the feet draws to a close, the preceding antiphons being omitted if necessary.*

*Antiphon* Where charity and love are, there is God. V. The love of Christ has gathered us together. V. Let us rejoice in him and be glad. V. Let us fear and love the living God. V. And let us love one another with a sincere heart.

*The antiphon is repeated.* Where charity and love are, there is God. V. When, therefore, we are assembled together. V. Let us take heed, that we be not divided in mind. V. Let malicious quarrels and contentions cease. V. And let Christ our God dwell among us.

*The antiphon is repeated.* Where charity and love are, there is God. V. Let us also with the blessed see. V. Your face in glory, O Christ our God. V. There to possess immeasurable and happy joy. V. For infinite ages of ages. Amen.

19. *While the antiphons are being sung, the celebrant proceeds with the washing of the feet, in this way; he places a linen cloth about his waist, and kneeling before each of the twelve men in turn, he washes and dries the right foot of each one.*

*Acolytes minister the basin and water, the subdeacon holds the right foot of each man, and the deacon presents a linen cloth to dry the foot.*

19a. The duties of the deacon and subdeacon in the solemn rite are performed by the servers.

20. *After the washing of feet, the celebrant washes and dries his hands, saying nothing. Then all put on their maniples, the celebrant puts on his chasuble, and they return to the center of the altar where the celebrant, facing the people, says:*

Our Father (*silently as far as:*)

V. And lead us not into temptation.

R. But deliver us from evil.

V. You have commanded your precepts, O Lord.

R. To be observed exactly.

V. You have washed the feet of your disciples.

R. Despise not the work of your hands.

*numquam omittitur; incipitur autem, omissis, si opus sit, præcedentibus, lotionem pedum ad finem vergente.*

*Antiphona* Ubi caritas et amor, Deus ibi est. V. Congregavit nos in unum Christi amor. V. Exsultemus et in ipso iucundemur. V. Timeamus et amemus Deum vivum. V. Et ex corde diligamus nos sincero.

*Et repetitur antiphona* Ubi caritas et amor, Deus ibi est. V. Simul ergo cum in unum congregamur: V. Ne nos mente dividamur, caveamus. V. Cessent iurgia maligna, cessent lites. V. Et in medio nostri sit Christus Deus.

*Et repetitur antiphona* Ubi caritas et amor, Deus ibi est. V. Simul quoque cum beatis videamus. V. Gloriantur vultum tuum, Christe Deus. V. Gaudium, quod est immensum atque probum. V. Sæcula per infinita sæculorum. Amen.

19. *Interim celebrans procedit ad lotionem pedum, hoc modo: præcingit se linteo, et per ordinem dispositis iis, qui lavandi sunt, acolythis pelvim et aquam ministrantibus, subdiacono singulorum pedem dextrum tenente, genuflectens singulis, illorum pedem lavat et extergit, diacono præbente linteum ad abstergendum.*

19a. Officia quæ in ritu solemniori a diacono et subdiacono adimplentur, a ministrantibus peraguntur.

20. *Post lotionem celebrans lavat et abstergit manus, nihil dicens. Deinde omnes resumunt manipulum, celebrans vero etiam planetam, et redeunt ante medium altaris, ubi celebrans, versus populum, dicit:*

Pater noster, *secreto.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Tu mandasti mandata tua, Domine.

R. Custodiri nimis.

V. Tu lavasti pedes discipulorum tuorum.

R. Opera manuum tuarum ne despicias.

## Holy Thursday

℣. Dómine, exáudi oratióne[m] meam.  
℟. Et clamor meus ad te véniat.  
℣. Dóminus vobiscum.  
℟. Et cum spírítu tuo.

Orémus.

Adésto, Dómine, quæsumus, officio servitútis nostræ: et quia tu discipulis tuis pedes laváre dignátus es, ne despicias ópera mánuum tuárum, quæ nobis retinénda mandásti: ut, sicut hic nobis et a nobis exterióra abluúntur inquinaménta; sic a te ómnium nostrum interióra lavéntur peccáta. Quod ipse præstáre dignéris, qui vivis et regnas in sæcula sæculórum. ℟. Amen.

*Oratione completa, duodecim viri, facta reverentia altari et celebranti, reducuntur ad loca sua, si sint clerici in presbyterium, si sint laici in peculiarem locum ad hoc designatum.*

21. *Ubi vero contingat lotionem pedum extra Missarum solemniam peragi, observetur ordo supra descriptus, præmisso, cum solitis cæremoniis, cantu evangelii Missæ "Ante diem festum Paschæ," ut supra, n. 12, P. 287.*

22. *Post pedum lotionem, seu, ubi hæc locum non habuerit, post homiliam, proceditur in celebratione Missæ, more solito.*

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

Ipse tibi, quæsumus, Dómine, sancte Pater, omnípotens ætérne Deus, sacrificium nostrum reddat accéptum, qui discipulis suis in sui commemoratióne hoc fieri hodiérna traditióne monstrávit, Iesus Christus, Filius tuus, Dóminus noster: Qui tecum.

25. *Prefatio, Sanctus et Benedictus dicuntur more consueto. Dicitur autem Prefatio de sancta Cruce.*

℣. O Lord, hear my prayer.  
℟. And let my cry come to you.  
℣. The Lord be with you.  
℟. And with your spirit.

Let us pray.

O Lord, assist us in this performance of our service.\* You condescended to wash the feet of your disciples and commanded us to follow your example; despise not the work of your hands.\* And as we wash away outward stains, may we also be cleansed by you of our inward sins.\* Grant us this, we beg you, who live and reign forever and ever. ℟. Amen.

*After the prayer the twelve men make a reverence to the altar and to the celebrant and are led back to their places, if they are clerics to their places in the presbyterium, if they are laymen to the particular place assigned to them.*

21. *Where the washing of feet is performed outside Mass, the rite described above shall be observed. It is preceded by the singing of the Gospel of the Mass "Before the Passover feast," as above, no. 12, page 287, with the usual ceremonies.*

22. *After the washing of feet or, where this does not take place, after the homily, the celebration of Mass continues in the usual way.*

### 23. Offertory Antiphon *Ps. 117, 16 and 17*

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

### 24. Prayer over the Gifts

O Lord, holy Father, almighty and eternal God,\* may our sacrifice be acceptable to you through our Lord Jesus Christ, your Son, who on this day commanded his disciples to perform this rite in commemoration of him: Who lives and reigns.

25. *The Preface, Sanctus and Benedictus are said in the usual way. The Preface of the Holy Cross is said.*

26. During the Canon

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Iesus Christus pro nobis est tráditus: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúque concédas, ut in ómnibus protectiόνis tuæ muniámur auxilió. Per eúndem Christum Dóminum nostrum. Amen.

27. *Holding his hands extended over the offerings, the celebrant says:*

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi of-férimus ob diem, in qua Dóminus noster Iesus Christus trádidit discíplis suis Córporis et Sánguinis sui mystéria celebránda: quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in elec-tórum tuórum iúbeas grege numerári. *He joins his hands.* Per eúndem Christum Dóminum nostrum. Amen.

27. *Tenens manus expansas: super oblata, dicit:*

Quam oblatiónem tu, Deus, in ómnibus, quæsumus, *he makes the sign of the cross three times over the offerings*, bene ✠ díctam, adscríp ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris: *he makes the sign of the cross once over the host*, ut nobis Cor ✠ pus, *and once over the chalice*, et San ✠ guis fiat dilectíssimi Fílii tui *he joins his hands* Dómini nostri Iesu Christi.

## Holy Thursday

Qui pridie, quam pro nostra omniúmque salute pateretur, hoc est, hodie, *he takes the host*, accipit panem in sanctas ac venerabiles manus suas, *he raises his eyes*, et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem, *he bows his head*, tibi gratias agens, *he makes the sign of the cross over the host*, bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

*Tenens ambabus manibus hostiam inter indices et pollices, profert verba consecrationis distincte et attente super hostiam, et simul super omnes, si plures sint consecrandae.*

*Holding the host in both hands between his index fingers and thumbs, the celebrant speaks the words of consecration distinctly and attentively over the host, and at the same time over all the hosts, if there are others to be consecrated.*

Hoc est enim Corpus meum.

*Quibus verbis prolatis, statim hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, et genuflexus iterum adorat: nec amplius pollices et indices disiungit, nisi quando hostia tractanda est, usque ad ablutionem digitorum. Tunc, detecto calice, dicit:*

*After these words are said, the celebrant immediately genuflects and adores the consecrated host. He rises, shows it to the people, replaces it upon the corporal, kneels and adores it again. He does not again separate his thumbs and index fingers, except when he is to touch the host, until the washing of his fingers. Then, having uncovered the chalice, he says:*

Simili modo postquam cenatum est, *he takes the chalice in both hands*, accipiens et hunc praeclearum Calicem in sanctas, ac venerabiles manus suas: item *he bows his head*, tibi gratias agens, *holding the chalice with his left hand*, *he makes the sign of the cross over it with his right hand*, bene ✠ dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

*Profert verba consecrationis super calicem, attente et continue, tenens illum parum elevatum.*

*He speaks the words of consecration over the chalice attentively and continuously, lifting it up a little.*

Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

*Quibus verbis prolatis, deponit calicem super corporale, et dicens:*

*After these words have been spoken, the celebrant places the chalice upon the corporal and says:*

Haec quotiescumque feceritis, in mei memoriam facietis.

*Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.*

*Genuflecting, he adores. He rises, shows the chalice to the people, replaces it upon the corporal, covers it and, genuflecting, again adores.*

## Holy Thursday

*The rest as in the Canon of the Mass, as given below, with the following exceptions.*

28. *At the threefold Agnus Dei, "have mercy on us" is said three times, as below:*

Lamb of God, who take away the sins of the world, \* have mercy on us. \*

Lamb of God, who take away the sins of the world, \* have mercy on us. \*

Lamb of God, who take away the sins of the world, \* have mercy on us.

*The kiss of peace is not given today, and the prayer "Dómine Iesu Christe, qui dixisti" is omitted.*

29. *After he has received the precious Blood, the celebrant distributes Communion in the usual way.*

*The sacred ministers receive Communion first, after them the other clerics in order, and then the servers.*

*All these come to the altar two by two, or four by four, genuflect and go up the steps. They kneel and reverently receive the Body of the Lord. Afterwards they leave in the same order. The faithful receive the Sacrament at the edge of the sanctuary area.*

*If, however, the crowd of the faithful coming to the sacred table is large, other priests may also distribute Communion together with the celebrant at the edge of the sanctuary area or in some other suitable place. Care must be taken to preserve good order and the devotion of the faithful.*

30. *The Communion Antiphon may be sung by the schola while Communion is being distributed.*

### 31. Communion Antiphon *John 13, 12, 13 and 15*

The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that so you also should do."

*According to the number of communicants the following psalms may be added; Ps. 22 The Lord is my shepherd and the antiphon, The Lord Jesus, is repeated. Ps. 71 O God with your judgment, and the antiphon The Lord Jesus is repeated. Ps. 103 Bless the Lord, O my soul. And the antiphon The Lord Jesus is repeated. Psalm 150 Praise the Lord in his sanctuary. And the conclusion is with the same antiphon The Lord Jesus.*

*Reliqua ut in Canone Missæ, ut infra, præter sequentia.*

28. *Ad triplex Agnus Dei, ter respondetur "miserére nobis," ut infra:*

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

*Osculum pacis hodie non datur, et omititur oratio "Dómine Iesu Christe, qui dixisti."*

29. *Sumpto sacratissimo Sanguine, celebrans procedit ad distributionem Communionis, more solito.*

*Præcedunt ministri sacri; post eos ceteri clerici per ordinem, deinde ministrantes.*

*Hi omnes accedunt ante altare, bini et bini, aut quaterni et quaterni, et facta genuflexione, gradus ascendunt, genibusque flexis reverenter accipiunt Corpus Domini; postea eodem ordine recedunt. Fideles vero accipiunt Sacramentum ad cancellos.*

*Si vero multitudo fidelium ad sacram mensam accedentium magna sit, alii quoque sacerdotes, vel una cum celebrante ad cancellos, vel alio loco apto, Communionem distribuere possunt, cauto tamen ut bono ordini ac devotioni fidelium sedulo provideatur.*

30. *Antiphona ad Communionem cantari potest a schola, dum celebrans sacras particulas distribuit.*

Dóminus Iesus, postquam cenávit cum discipulis suis, lavit pedes eórum, et ait illis: "Scitis quid fécerim vobis ego, Dóminus et Magíster? Exémplum dedi vobis, ut et vos ita faciátis."

*Iuxta numerum communicantium addi possunt sequentes psalmi: Psalmus 22 Dóminus pascit me: nihil mihi deest. Et repetitur antiphona Dóminus Iesus. Psalmus 71 Deus, iudícium tuum regi da. Et repetitur antiphona Dóminus Iesus. Psalmus 103 Bénedic, ánima mea, Dómino. Et repetitur antiphona Dóminus*

## Holy Thursday

Iesus. *Psalmus 150* Laudáte Dóminum in sanctuário eius. *Et clauditur cum eadem antiphona* Dóminus Iesus.

32. *Communione fidelium peracta, pyxis vel pyxides deponuntur super corporale. Celebrans procedit ad ablutionem calicis et digitorum, recitans solitas orationes.*

33. *Omnibus sic absolutis, Missa proseguitur more solito; sed celebrans genuflectit, quandocumque transit ante Sacramentum: et cum dicit "Dóminus vobiscum," non vertit se ad populum in medió altaris, ne terga vertat Sacramento, sed a latere evangelii.*

34. *Refécti vitálibus aliméntis, quésumus, Dómine Deus noster: ut, quod témpore nostræ mortalitátis exséquimur, immortalitátis tuæ múnere consequámur. Per Dóminum nostrum.*

35. *Loco Ite, missa est, hodie cantatur Benedicámus Dómino, et dicitur Pláceat tibi, sancta Trínitas, more solito.*

36. *Benedictio hodie omittitur; celebrans autem et ministri sacri deponunt manipulum, celebrans vero etiam planetam, et accipit pluviale albi coloris.*

37. *In Missis lectis, quæ ab Ordinario loci celebrari permittuntur, Missa terminatur more solito.*

32. *When the Communion of the faithful has been completed, the ciborium or ciboria are placed upon the corporal. The celebrant cleanses the chalice and his fingers, reciting the usual prayers.*

33. *When all this is completed, the Mass continues in the usual way. The celebrant, however, genuflects whenever he comes to or departs from the center of the altar, or whenever he passes in front of the Sacrament. When he says "The Lord be with you," he does not turn to the people in the center of the altar, lest he turn his back to the blessed Sacrament, but at the gospel side.*

### Prayer after Communion

We have been refreshed by this life-giving food, O Lord our God.\* May this most sacred rite of our mortal life bestow upon us your gift of immortality. Through Jesus Christ.

35. *In place of The Mass is ended, Go in peace, Let us bless the Lord is chanted today. Pláceat tibi, sancta Trínitas, is said in the usual way.*

36. *The blessing is omitted today. The celebrant and the sacred ministers remove their maniples, and the celebrant removes the chasuble and puts on a white cope.*

37. *In low Masses which are permitted by the Ordinary of the place, the Mass is ended in the usual way.*

### THE SOLEMN TRANSFER AND REPOSITION OF THE BLESSED SACRAMENT AND STRIPPING OF THE ALTARS

1. *Missa expleta, statim proceditur ad solemnem translationem et repositionem Sacramenti, quod ad communionem sequenti die faciendam in pyxide asservatur.*

2. *Pro solemni Sacramenti repositione paretur locus aptus in aliquo sacello vel altari ecclesie, ac decenter, quoad fieri potest, ornatur velis et luminaribus; atque, servatis Sacre Rituum Congregationis decretis de vitandis vel tollendis abusibus in hoc loco parando, plane commendatur severitas, quæ liturgiæ horum dierum convenit.*

3. *In translatione et repositione vero Sacramenti proceditur hoc modo: Accenduntur intorticia, et fit processio more solito.*

1. *The Mass is immediately followed by the solemn transfer and reposition of the Blessed Sacrament, which is to be reserved in the ciborium for Communion on the following day.*

2. *For the solemn reposition of the Sacrament a suitable place is to be prepared in some chapel or altar of the church. This is to be decorated as becomingly as possible, with hangings and lights. The decrees of the Sacred Congregation of Rites concerning abuses to be avoided or removed in the preparation of this place are to be observed. A severity that is suited to the liturgy of these days is clearly recommended.*

3. *The transfer and reposition of the Blessed Sacrament proceeds in this way:*

*Torches are lighted and the procession takes place in the usual manner.*

## Holy Thursday

*If possible, a second vested subdeacon carries the cross; otherwise this is done by one of the clerics or servers.*

*The celebrant, standing before the altar, places incense in two thuribles without any blessing. Then he kneels in the center and incenses the Blessed Sacrament three times. Next the celebrant receives the white humeral veil and goes up to the altar in the center. He genuflects and, standing, takes the ciborium which the deacon hands to him and covers it with the ends of the veil. The celebrant then goes down from the altar and walks under the canopy to the place prepared for the reposition. Two acolytes or servers incense the Blessed Sacrament continually.*

*The sacred ministers or servers accompany the celebrant, walking at his right and left.*

*During the procession the hymn “Pange lingua, gloriósi Córporis mystérium,” is chanted as far as the words “Tantum ergo.” If necessary, the same hymn is repeated.*

4. *Upon arriving at the place prepared, the celebrant, with the help of the deacon if necessary, places the pyx upon the altar. Having placed incense in the thurible again, he kneels and incenses the Blessed Sacrament. Meanwhile “Tantum ergo” is chanted. Then the deacon, or the celebrant himself, places the ciborium in the tabernacle or container.*

5. *Afterwards, all remain kneeling for some period of time and adore the Blessed Sacrament silently. At a signal, the celebrant and sacred ministers or servers rise, kneel again in adoration, and return to the sacristy. There the celebrant and sacred ministers remove the white vestments, and the celebrant and deacon put on violet stoles.*

6. *If there are several ciboria to be transferred, the same celebrant (or, if available, another priest or deacon, vested in surplice, white stole, and white humeral veil) transfers them to the designated place before he begins the stripping of the altar. This is done in the simple form, namely, with the accompaniment of two acolytes, or servers, who carry lighted candles, and another server carrying the small canopy.*

7. *Then the celebrant and ministers, or servers, go to the main altar. They make a reverence to the altar and, standing, begin the stripping of the altar in this manner:*

*The celebrant says the following antiphon in a clear tone of voice:*

*Ps. 21, 19 They divide my garments among them, and for my vesture they cast lots, adding the beginning of the same psalm: My God, my God, why have you forsaken me?*

*Si haberi potest, alius subdiaconus paratus ferat crucem; secus unus ex clericis vel ministrantibus.*

*Celebrans, stans ante altare, imponit incensum in duobus thuribulis, absque benedictione. Deinde, in medio genuflexus, ter incensat Sacramentum. Tunc assumit velum humerale albi coloris, et ascendens altare in medio, facta genuflexione, stans, accipit pyxidem, quam diaconus ei porrigit, et extremitatibus veli cooperit. Deinde, de altari descendens, procedit sub balduchino, duobus acolythis, vel ministrantibus, Sacramentum continue incensantibus, usque ad locum paratum.*

*Ministri sacri, vel ministrantes, comitantur celebrantem, a dextris et a sinistris procedentes.*

*Dum fit processio, cantatur hymnus “Pange, lingua, gloriósi Córporis mystérium,” usque ad verba “Tantum ergo”; si vero opus sit, idem hymnus repetitur.*

4. *Cum autem ventum fuerit ad locum paratum, celebrans, adiuvante, si opus sit, diacono, deponit pyxidem super altare, genuflectit, et incensat, thure iterum imposito; interim canitur “Tantum ergo.” Deinde diaconus, vel ipse celebrans, reponit pyxidem in tabernaculo seu capsula.*

5. *Postea, omnes, genibus flexis, per aliquod temporis spatium in silentio Sacramentum adorant. Signo dato, celebrans et ministri sacri, et ministrantes, surgunt, iterum, genibus flexis, adorant, et revertuntur in sacristiam, ubi celebrans et ministri sacri deponunt paramenta albi coloris; deinde celebrans et diaconus assumunt stolam violaceam.*

6. *Si autem plures pyxides transferendae sint, idem celebrans (vel, si habeantur, alius sacerdos, aut diaconus, indutus superpelliceo, stola alba et velo humerali eiusdem coloris), eas transferat ad locum destinatum, antequam incipiat altarium denudationem, forma quidem simplici, scilicet comitantibus duobus acolythis, vel ministrantibus, cum cereis accensis, alioque umbellam portante.*

7. *Deinde celebrans cum ministris, seu ministrantibus, exeunt ante altare maius; facta eidem reverentia, stantes, incipiunt denudationem altarium, hoc modo: Celebrans dicit clara voce sequentem antiphonam:*

*Psalmus 21, 19 Dívidunt sibi vestimenta mea, et de veste mea mittunt sortem, addens initium eiusdem psalmi: Deus meus, Deus meus, quare me dereliquisti?*

*Clerici, si adsunt, prosequuntur recitationem huius psalmi, usque dum altarium denudatio peracta sit; alioquin celebrans dicat antiphonam et primum tantum versum psalmi ante denudationem altaris maioris.*

*Celebrans vero cum ministris sacris, vel ministrantibus, denudat omnia altaria ecclesiae, excepto illo in quo Sacramentum solemniter adoratur. Aliaribus denudatis, redeunt ad altare maius, et repetita a celebrante antiphona Dividunt, revertuntur in sacristiam.*

8. *Mox in choro dicitur Completorium, candelis extinctis et absque cantu.*

9. *Ad locum autem repositionis sanctissimae Eucharistiae fit publica adoratio, inde ab expleta Missa in Cena Domini instituenda, et protrahenda saltem usque ad mediam noctem.*

*I classis*

Statio ad S. Crucem in Ierusalem

*Solemnis Actio liturgica celebranda est horis postmeridianis, et quidem circa horam tertiam; si vero ratio pastoralis id suadeat, inchoari potest inde a meridie, vel tardiori hora, non autem ultra horam nonam serotinam.*

*Hoc die sacra Communio fidelibus distribui potest unice inter solemnem Actionem liturgicam postmeridianam, exceptis iis, qui in periculo mortis sunt constituti.*

1. *Altare omnino nudum sit: sine cruce, sine candelabris, sine tobaleis.*

2. *Solemnis Actio liturgica postmeridiana huius feriae, ubi deest copia clericorum et sacerdotum, peragitur a celebrante cum assistentia ministrantium, ut suis locis notabitur; ubi vero clerici adsint, maxime convenit, ut in choro Actioni liturgicae assistant.*

3. *Itaque, unusquisque suis choralibus vestimentis induitur; celebrans et diaconus, amictu, alba et cingulo induti, sumunt stolam nigram; subdiaconus accipit amictum, albam et cingulum.*

4. *Omnibus sic paratis, incipit processio per ecclesiam ad altare, sub silentio.*

## Good Friday

*If there are clerics present, they continue the recitation of this psalm until the stripping of the altars has been completed. Otherwise the celebrant says only the antiphon and the first verse of the psalm before the stripping of the main altar.*

*The celebrant, with the sacred ministers, or servers, strips all the altars of the church with the exception of the altar at which the Sacrament is solemnly adored. After the altars have been stripped, they return to the main altar. The celebrant repeats the antiphon, They divide my garments, and they return to the sacristy.*

8. *Next Compline is said in choir, with the candles extinguished and without chant.*

9. *The public adoration of the Holy Eucharist follows at the place of reposition, beginning at the completion of the Mass of the Lord's Supper and extended at least until midnight.*

## GOOD FRIDAY

### SOLEMN LITURGICAL SERVICE OF THE AFTERNOON OF THE PASSION AND DEATH OF THE LORD

*The solemn liturgical service is to be celebrated in the afternoon about three o'clock. If a pastoral reason suggests otherwise, it may begin at noon or at a later hour, but not after nine o'clock at night. The private celebration of this liturgical service is prohibited.*

*On this day holy Communion may be distributed only during the solemn liturgical service of the afternoon, except to those who are in danger of death.*

1. *The altar should be entirely bare, without cross, candlesticks, or cloths.*

2. *Where there are not sufficient clerics and priests, the solemn liturgical service of this afternoon is celebrated by the celebrant with the assistance of servers, as will be noted in the proper places. Where there are clerics, however, it is most fitting that they should assist at the liturgical service in choir.*

3. *Thus each cleric vests in his choir dress. The celebrant and the deacon vest in amice, alb, cincture, and black stole; the subdeacon vests in amice, alb, and cincture.*

### PART ONE OF THE LITURGICAL SERVICE THE LESSONS

4. *When everything is ready, the procession through the church to the altar begins in silence.*

## Good Friday

5. *When the clergy, ministers, or servers, and the celebrant come to the altar, they make a reverence to it. Then the celebrant and the sacred ministers, but not the servers, prostrate themselves. The others go to their benches in choir and remain there, kneeling and deeply bowed. All pray silently for a period of time.*

6. *At a signal, all come erect but remain kneeling. The celebrant alone, standing before the steps of the altar, says the following prayer without inflection, with his hands joined.*

### Prayer

O God, through the passion of your Christ, our Lord, you have conquered death, to which all men are heirs because of the first sin. Grant that we may be made like to him: as by our nature we have had to bear the likeness of the earthly man, so, made holy by your grace, may we bear the likeness of the heavenly man. Through Christ our Lord.

*All respond: Amen.*

7. *After the prayer the celebrant and ministers, or servers, go to the seat. The lector reads the first reading in the place where the Epistle is proclaimed, while all sit and listen.*

7a. If there is no lector, the celebrant himself, standing in his place, reads the lesson.

### First Lesson

*Os. 6, 1-6*

Thus says the Lord:  
In their affliction, they shall look for me:  
“Come, let us return to the Lord,  
For it is he who has rent, but he will heal us;  
he has struck us, but he will bind our  
wounds.  
He will revive us after two days;  
on the third day he will raise us up,  
to live in his presence.  
Let us know, let us strive to know the Lord;  
as certain as the dawn is his coming, and  
his judgment shines forth like the light  
of day!

5. *Clerici, ministri, seu ministrantes, et celebrans, cum ad altare pervenerint, eidem altari reverentiam faciunt: deinde, celebrans et ministri sacri, non vero ministrantes, in faciem procumbunt, reliqui vero adeunt scamna in choro, ibique manent, genibus flexis et profunde inclinati: omnesque in silentio aliquamdiu orant.*

6. *Signo dato, omnes se erigunt, sed genuflexi manent; solus celebrans, stans ante gradus altaris, dicit, manibus iunctis et in tono feriali, sequentem orationem:*

Deus, qui peccati veteris hereditariam mortem, in qua posteritatis genus omne successerat, Christi tui, Domini nostri, passione solvisti: da, ut conformes eidem facti; sicut imaginem terreni, naturae necessitate portavimus, ita imaginem caelestis, gratiae sanctificatione portemus. Per eundem Christum Dominum nostrum.

*Omnes respondent: Amen.*

7. *Oratione completa, celebrans et ministri, seu ministrantes, ad sedilia pergunt. Lector primam lectionem legit in loco ubi Epistola proculamatur, omnibus sedentibus et auscultantibus.*

7a. Deficiente lectore, ipse celebrans, stans in loco suo, legit lectionem.

Haec dicit Dominus: In tribulatione sua mane consurgent ad me: Venite, et revertamur ad Dominum: quia ipse cepit, et sanabit nos: percutiet, et curabit nos. Vivificabit nos post duos dies: in die tertia suscitabit nos, et vivemus in conspectu eius. Scimus, sequemurque, ut cognoscamus Dominum: quasi diluculum prae paratus est egressus eius, et veniet quasi imber nobis temporaneus, et serotinus terrae. Quid faciam tibi, Ephraim? Quid faciam tibi, Iuda? misericordia vestra quasi nubes matutina: et quasi ros mane pertransiens. Propter hoc dolavi in

prophétis, occídi eos in verbis oris mei: et iudícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei, plus quam holocáusta.

*Sequitur responsorium, a schola cantandum, vel a clero assistente recitandum.*

Responsorium *Habacuc 3, 2-3*

Dómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi. *℟.* In médio duórum animalium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. *℣.* In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris. *℟.* Deus a Líbano véniet, et Sanctus de monte umbróso, et condénso. *℣.* Opéruit cælos maiéstas eius: et laudis eius plena est terra.

8. *Responsorio absoluto, omnes surgunt; celebrans, stans ad sedile, dicit Orémus, diaconus Flectámus génua, et omnes, flexis genibus, per aliquod temporis spatium in silentio orant; postquam diaconus surrexit et dixit Leváte, omnes surgunt, et celebrans dicit orationem.*

8a. Celebrans, manens in loco suo, dicit *Orémus, Flectámus génua*, et brevi interposita precatone, flexis genibus et in silentio, surgit, dicit *Leváte* et orationem.

Orémus. Flectámus génua.  
Leváte.

Deus, a quo et Iudas reátus sui pœnam, et confessiónis suæ latro

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He will come to us like the rain,  
like spring rain that waters the earth.”  
What can I do with you, Ephraim?  
What can I do with you, Juda?  
Your piety is like a morning cloud,  
like the dew that early passes away.  
For this reason I smote them through the prophets,  
I slew them by the words of my mouth;  
For it is love that I desire, not sacrifice,  
and knowledge of God rather than holocausts.

*There follows a responsory to be sung by the schola or recited by the assisting clergy.*

Responsorium  
*Habacuc 3, 2-3*

O Lord, I have heard your hearing and was afraid; I have considered your works and trembled. *℟.* In the midst of two animals you shall be made known; when the years shall draw near. You shall be known; when the time shall come, you shall be manifested. *℣.* When my soul shall be in trouble, you will remember mercy, even in your wrath. *℟.* God will come from Lebanon, and the Holy One from the shady and thickly covered mountain. *℣.* His majesty covered the heavens; and the earth is full of his praise.

8. *After the first reading and responsory, all rise. The celebrant, standing at his seat, says Let us pray, the deacon says Let us kneel, and all kneel and pray silently for a period of time. After the deacon has risen and said Let us stand, all rise, and the celebrant says the prayer.*

8a. The celebrant, remaining in his place, says *Let us pray, let us kneel*, and after kneeling for a brief period of silent prayer, he rises, says *Let us stand*, and the prayer.

Let us pray. Let us kneel.  
Let us stand.

## Prayer

O God, who punished Judas for his crime and rewarded the good thief for his peni-

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tence, be merciful to us; our Lord Jesus Christ in his passion gave each one recompense according to his deserts, may he deliver us from deceitfulness of our old selves and bestow on us the grace of his resurrection: Who lives and reigns.

9. *After the collect there follows another reading, to be recited by the subdeacon in the place where the Epistle is read, without any title, and without "Deo gratias" at the end. The celebrant and everyone else are seated and listen.*

9a. A lector shall read the lesson; in the absence of a lector, the celebrant himself reads it.

### Second Reading *Exod. 12, 1-11*

In those days the Lord said to Moses and Aaron in the land of Egypt, "This month shall stand at the head of your calendar; you shall reckon it as the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs. It shall not be eaten raw or boiled, but roasted whole, with its head and shanks and inner organs. None of it must be kept beyond the next morning; whatever is left over in the morning shall be burned up. "This is how you are to eat it: with your loins girt, sandals on your feet and your

præmium sumpsit, concède nobis tuæ propitiatiónis effectum: ut, sicut in passióne sua Iesus Christus, Dóminus noster, diversa utrisque intulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiόνis suæ grátiam largiátur: Qui tecum vivit.

9. *Oratione expleta, sequitur altera lectio, a subdiacono dicenda in loco ubi legitur Epistola, item sine titulo, et sine "Deo gratias" in fine, Celebrans ceterique omnes, sedentes, auscultant.*

9a. Lectionem legat lector; secus vero ipse celebrans.

In diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægypti: "Mensis iste, vobis principium ménsium: primus erit in ménsibus anni. Loquímini ad univérsam ceteram filiórum Israël, et dícite eis: Décima die mensis huius tollat unusquisque agnum per famílias et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínium suum, qui iunctus est dómui suæ, iuxta númerum animárum, quæ sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: iuxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam décimam diem mensis huius: immolábitque eum univérsa multitúdo filiórum Israël ad vésperam. Et sument de ságuine eius, ac ponent super utrúmque postem, et in superlímínaribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus eius, et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid residuum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase, id est tránsitus, Dómini."

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staff in hand, you shall eat like those who are in flight. It is the Passover of the Lord.”

*Sequitur responsorium, a schola cantandum, vel a clero assistente recitandum.*

*There follows a responsory to be sung by the schola or recited by the assisting clergy.*

### Responsory

*Ps. 139, 2–10 and 14*

Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. *℣*. Qui cogitavérunt malítias in corde: tota die constituébant praelia. *℣*. Acué-runt linguas suas sicut serpentes: venénúm áspidum sub lábiis eórum. *℣*. Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. *℣*. Qui cogitavérunt sup-plantáre gressus meos: abscondérunt supérbi láqueum mihi. *℣*. Et funes extendérunt in láqueum pédibus meis: iuxta iter scándalum posué-runt mihi. *℣*. Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. *℣*. Dómine, Dómine, virtus salútis meæ: obúmbra caput meum in die belli. *℣*. Ne tradas me a desidério meo peccatóri: cogitavé-runt advérsus me: ne derelínquas me, ne umquam exalténtur. *℣*. Caput circúitus eórum: labor labió-rum ipsórum opériet eos. *℣*. Verúm-tamen iusti confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

Deliver me, O Lord, from evil men; preserve me from violent men. *℣*. From those who devise evil in their hearts, and stir up wars every day. *℣*. They make their tongues sharp as those of serpents; the venom of asps is under their lips. *℣*. Save me, O Lord, from the hands of the wicked; preserve me from violent men. *℣*. Who plan to trip up my feet — the proud who have hidden a trap for me. *℣*. They have spread cords for a net; by the wayside they have laid snares for me. *℣*. I say to the Lord, you are my God; hearken, O Lord, to my voice of supplication. *℣*. O Lord, my Lord, my strength and my salvation; you are my helmet in the day of battle! *℣*. Give me not up from my desire to the wicked: they have plotted against me. Do not forsake me lest at any time they should triumph. *℣*. Those who surround me lift up their heads; may the mischief which they threaten overwhelm them. *℣*. Surely the just shall give thanks to your name; the upright shall dwell in your presence.

*10. Absoluta altera lectione cum suo responsorio, ponuntur in latere evangelii, in plano presbyterii, legilia nuda, et proceditur ad cantum vel lectionem historiae passionis Domini secundum Ioannem, hoc modo: cantatur vel legitur a ministris, saltem in ordine diaconatus constitutis, qui, comitantibus duobus acolythis, vel ministrantibus, absque luminaribus, et absque incenso, facta altari reverentia, ante celebrantem sistunt; super eos, profunde inclinator, celebrans media voce dicit:*

Dóminus sit in córdibus vestris, et in lábiis vestris. *Ipsi vero, erigentes se, respondent: Amen.*

*Tunc, iterum facta altari reverentia, procedunt ad latus evangelii, ibique, super nudum legile, incipiunt cantare vel legere historiam passionis Domini, omnibus auscultantibus.*

*10. When the second reading and its responsory have been completed, uncovered lecterns are placed on the gospel side on the floor of the presbyterium for the chanting or reading of the Passion of the Lord according to John. The Passion is chanted or recited by ministers, at least in the order of deacon, who, accompanied by two acolytes, or servers, without lighted candles and without incense, make a reverence to the altar and stand before the celebrant. They bow deeply and the celebrant says in a medium tone of voice:*

Dóminus sit in córdibus vestris et in lábiis vestris. *They stand erect and respond: Amen.*

*Again making a reverence to the altar, the deacons go to the gospel side and there, at the uncovered lecterns, they begin to chant or recite the Passion of the Lord while all listen.*

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10a. The celebrant recites or chants the Passion of the Lord in a clear and distinct voice. Before he begins, he bows deeply in the center of the presbyterium and says in a low voice:

Dóminus sit in corde meo et in lábiis meis.  
Amen.

Then he makes a reverence to the altar and goes to the gospel side where, at an uncovered lectern or at the ambo, he chants or recites the Passion of the Lord. But if he has read the preceding reading or readings, the celebrant says *Dóminus sit* while standing in the same place and facing toward the altar.

11. *The Gospel of the Lord's Passion and Death according to John. 18, 1-40; 19, 1-42.*

### The Passion of our Lord Jesus Christ according to John *John 18, 1-40; 19, 1-42*

At that time Jesus went out with his disciples across the Cedron valley. There was a garden there, and he and his disciples went into it. This place was also familiar to Judas (the one who was to hand him over) because Jesus had often met there with his disciples. So Judas took the cohort of soldiers, together with the police supplied by the chief priests and the Pharisees, and came there with lanterns, torches and weapons. Of course, Jesus knew all that was to happen to him; so he went out and said to them, ✠ “Whom do you want?” S. “Jesus the Nazorean,” C. they replied. He answered, ✠ “I am he.” C. (Now Judas, the one who was to hand him over, was also there with them.) As he said to them, “I am he,” they stepped back and fell to the ground. So he asked them again, ✠ “Whom do you want?” S. “Jesus the Nazorean,” C. they repeated. ✠ “I told you that I am he,” C. Jesus answered. ✠ “And if I am the one you want, let these men go.” C. (This was to fulfill what he had said, “I have not lost even one of those whom you have given me.”)

Then Simon Peter, who had a sword, pulled it out and struck the slave of the

10a. Historiam passionis Domini legit vel cantat celebrans, clara et distincta voce. Antequam incipiat, dicit, in medio presbyterii, profunde inclinatus, secreto:

Dóminus sit in corde meo, et in lábiis meis. Amen.

Tunc, facta altari reverentia, vadit ad latus evangelii, ibique, super nudum legile vel ambonem cantat aut legit historiam passionis Domini. Si vero lectionem vel lectiones præcedentes ipse legit, celebrans dicit *Dóminus sit* stans in eodem loco versus altare.

11. *Evangelium Passionis et Mortis Domini secundum Ioannem. 18, 1-40; 19, 1-42.*

### Pássio Dómini nostri Iesu Christi secúndum Ioánnem

In illo témpore: Egréssus est Iesus cum discipulis suis trans torrénstem Cedron, ubi erat hortus, in quem introívit ipse, et discipuli eius. Sciébat autem et Iudas, qui tradébat eum, locum: quia frequéner Iesus convénerat illuc cum discipulis suis. Iudas ergo cum accepisset cohórtem, et a pontificibus et pharisæis ministros, venit illuc cum latérnis, et fácibus, et armis. Iesus itaque sciens ómnia, quæ ventúra erant super eum, processit, et dixit eis: ✠ Quem quæritis? C. Respondérunt ei: S. Iesum Nazarénum. C. Dicit eis Iesus: ✠ Ego sum. C. Stabat autem et Iudas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ✠ Quem quæritis? C. Illi autem dixerunt: S. Iesum Nazarénum. C. Respóndit Iesus: ✠ Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abire. C. Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam.

Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et absceídit aurículam eius dèxteram. Erat autem nomen servo Malchus. Dixit ergo Iesus Petro: ✠ Mitte gládium tuum in

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vaginam. Cálicem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo, et tribúnus, et ministri Iudæórum comprehendérunt Iesum, et ligavérunt eum.

Et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat pón.tifex anni illius. Erat autem Cáiphás, qui consílium déderat Iudæís: Quia éxpedit unum hóminem mori pro pópulo. Sequebátur autem Iesum Simon Petrus, et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Iesu in átrium pontíficis.

Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriæ: et introduxit Petrum. Dicit ergo Petro ancílla ostiária: S. Numquid et tu ex discíplis es hóminis istíus? C. Dicit ille: S. Non sum. C. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciébant se: erat autem cum eis et Petrus stans, et calefaciens se.

Pón.tifex ergo interrogávit Iesum de discíplis suis, et de doctrína eius. Respóndit ei Iesus: ✠ Ego palam locútus sum mundo: ego semper dócui in synagóga, et in templo, quo omnes Iudæí convéniunt: et in occúlto locútus sum nihil. Quid me intérrogas? intérroga eos, qui audiérunt quid locútus sim ipsis: ecce hi sciunt quæ díxerim ego. C. Hæc autem cum díxisset, unus assístens ministrórum dedit álapam Iesu, dicens: S. Sic respóndes pontífici? C. Respóndit ei Iesus: ✠ Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me cædis? C. Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans et calefaciens se. Dixérunt ergo ei: S. Numquid et tu ex discíplis eius es? C. Negávit ille, et dixit: S. Non sum. C. Dicit ei unus ex servis pontíficis, cognátus eius, cuius absceídít Petrus aurículam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negávit Petrus: et statim gallus cantávit.

Addúcunt ergo Iesum a Cáipha in prætórium. Erat autem mane: et ipsi non introiérunt in prætórium,

high priest, severing his right ear. (The slave's name was Malchus.) At that Jesus told Peter, ✠ "Return your sword to its scabbard. Am I not to drink the cup the Father has given me?" C. So the cohort, their tribune, and the Jewish police arrested Jesus and bound him.

They led him first to Annas, for he was the father-in-law of Caiaphas who was high priest that year. (Remember, it was Caiaphas who had advised the Jews that "it was more advantageous to have one man die for the people.")

Now Simon Peter was following Jesus, along with another disciple. This disciple, who was known to the high priest, accompanied Jesus into the high priest's courtyard, while Peter was left standing outside at the gate. So this other disciple (the one known to the high priest) came out and spoke to the woman at the gate and brought Peter in. This servant girl who kept the gate said to Peter, S. "Aren't you too one of this man's disciples?" "No, I am not," C. he replied. Since it was cold, the servants and police who were standing around had made a charcoal fire and were warming themselves; so Peter, too, stood with them and warmed himself.

The high priest questioned Jesus about his disciples and about his teaching. Jesus answered him, ✠ "I have spoken publicly to all the world. I have always taught in a synagogue or in the Temple precincts where all the Jews come together. There was nothing secret about what I said. Why do you question me? Question those who heard me when I spoke. Obviously, they should know what I said." C. At this reply a policeman who was standing by gave Jesus a slap in the face. S. "Is that the way to answer the high priest?" C. he said. Jesus replied, ✠ "If I've said anything wrong, produce some evidence of it. But if I was right, why do you hit me?"

C. Then Annas sent him bound to Caia-

phas, the high priest. In the meantime Simon Peter had been standing there, warming himself. So they said to him, S. "Aren't you too one of his disciples?" "No, I am not," C. he said, denying it. S. "Didn't I see you with him in the garden?" C. insisted one of the high priest's slaves, a relative of the man whose ear Peter had severed. Peter denied it again, and just then a cock began to crow.

Then, at daybreak, they brought Jesus from Caiaphas to the Pretorium. They did not enter the Pretorium themselves, for they had to avoid ritual impurity so that they could eat the Passover supper. So Pilate came out to them. S. "What accusation do you bring against this man?" C. he demanded. S. "If this fellow were not a criminal," C. they retorted, S. "we would certainly not have handed him over to you." C. At this Pilate told them, S. "Take him yourselves and pass judgment on him according to your own law." "We are not permitted to put anyone to death," C. the Jews answered. (This was to fulfill what Jesus had said, indicating the sort of death he was to die.)

So Pilate went back into the Pretorium and summoned Jesus. S. "Are you the king of the Jews?" C. he said to him. Jesus answered, ✠ "Are you saying this on your own, or have others been telling you about me?" S. "I'm no Jew, am I?" C. Pilate retorted. S. "It is your own nation and the chief priests who handed you over to me. What have you done?" C. Jesus answered, ✠ "My kingdom does not belong to this world. If my kingdom belonged to this world, my subjects would be fighting to save me from being handed over to the Jews. But, as it is, my kingdom does not belong here." C. At this Pilate said to him, S. "So, then, you are a king?" C. Jesus replied, ✠ "You say that I am a king. The reason why I have been born, the reason I have come into the world, is to testify to the

ut non contaminarentur, sed ut manducarent pascha. Exiit ergo Pilatus ad eos foras, et dixit: S. Quam accusationem affertis adversus hominem hunc? C. Responderunt et dixerunt ei: S. Si non esset hic malefactor, non tibi tradidissimus eum. C. Dixit ergo eis Pilatus: S. Accipite eum vos, et secundum legem vestram iudicate eum. C. Dixerunt ergo ei Iudaei: S. Nobis non licet interficere quemquam. C. Ut sermo Iesu impleretur, quem dixit, significans qua morte esset moriturus.

Introivit ergo iterum in praetorium Pilatus, et vocavit Iesum, et dixit ei: S. Tu es Rex Iudaeorum? C. Respondit Iesus: ✠ A temetipso hoc dicis, an alii dixerunt tibi de me? C. Respondit Pilatus: S. Numquid ego Iudaeus sum? Gens tua et pontifices tradiderunt te mihi: quid fecisti? C. Respondit Iesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Iudaeis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilatus: S. Ergo Rex es tu? C. Respondit Iesus: ✠ Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati: omnis, qui est ex veritate, audit vocem meam. C. Dicit ei Pilatus: S. Quid est veritas? C. Et, cum hoc dixisset, iterum exiit ad Iudaeos, et dicit eis: S. Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis Regem Iudaeorum? C. Clamaverunt ergo rursus omnes, dicentes: S. Non hunc, sed Barabbam. C. Erat autem Barabbas latro.

Tunc ergo apprehendit Pilatus Iesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti eius: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: S. Ave, Rex Iudaeorum. C. Et dabant ei alapas.

Exiit ergo iterum Pilatus foras, et dicit eis: S. Ecce adduco vobis eum foras, ut cognoscatis, quia nullam invenio in eo causam. C. (Exiit ergo Iesus portans coronam spineam et

## Good Friday

purpúreum vestiméntum). Et dicit eis: *S.* Ecce homo. *C.* Cum ergo vidíssent eum pontífices et ministri, clamábant, dicéntes: *S.* Crucífíge, crucífíge eum. *C.* Dicit eis Pilátus: *S.* Accípíte eum vos, et crucífígíte: ego enim non invénio in eo causam. *C.* Respondérunt ei Iudæi: *S.* Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. *C.* Cum ergo audísset Pilátus hunc sermónem, magis tímuit.

Et ingrèssus est prætórium íterum: et dixit ad Iesum: *S.* Unde es tu? *C.* Iesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: *S.* Mihi non lóqueris? nescis quia potestátem hábeo crucífígere te, et potestátem hábeo dimíttre te? *C.* Respóndit Iesus: ✠ Non habéres potestátem advérsum me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, maius peccátum habet. *C.* Et exínde quærébat Pilátus dimíttre eum. Iudæi autem clamábant, dicéntes: *S.* Si hunc dimíttis, non es amícus Cæsaris. Omnis enim, qui se regem facit, contradícit Cæsari. *C.* Pilátus autem cum audísset hos sermónes, addúxit foras Iesum, et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascève Paschæ, hora quasi sexta, et dicit Iudæis: *S.* Ecce Rex vester. *C.* Illi autem clamábant: *S.* Tolle, tolle, crucífíge eum. *C.* Dicit eis Pilátus: *S.* Regem vestrum crucífígam? *C.* Respondérunt pontífices: *S.* Non habémus regem, nisi Cæsarem. *C.* Tunc ergo trádidit eis illum ut crucífígerétur.

Suscepérunt autem Iesum, et eduxérunt. Et báulans sibi crucem, exívit in eum, qui dícitur Calvária, locum, hebráice autem Gólgotha: ubi crucifíxerunt eum, et cum eo álios duos, hinc et hinc, médium autem Iesum.

Scriptum autem et título Pilátus: et pósuit super crucem. Erat autem scriptum: Iesus Nazarénus, Rex Iudæórum. Hunc ergo título multi Iudæórum legérunt, quia prope civitátem erat locus, ubi crucifíxus est Iesus. Et erat scriptum hebráice, græce et latíne. Dicébant ergo Piláto pontífices Iudæórum: *S.* Noli scrí-

truth. Everyone who belongs to the truth listens to my voice.” *S.* “Truth,” *C.* said Pilate, *S.* “what does that mean?” *C.* After that remark Pilate went out again to the Jews and told them, *S.* “For my part, I do not find a case against this man. Remember, you have a custom that I release someone for you at Passover. Do you want me, then, to release for you the king of the Jews?” *C.* At this they shouted back, *S.* “We want Barabbas, not this fellow!” *C.* (Barabbas was a bandit.)

Finally Pilate took Jesus and had him flogged. And the soldiers wove a crown out of thorns and fixed it on his head, and threw around him a cloak of royal purple. Time and again they came up to him, saying, *S.* “All hail, king of the Jews!” *C.* And they would slap him in the face.

Once more Pilate went out and said to them, *S.* “Look, I am going to bring him out to you to make you realize that I find no case against him.” *C.* When Jesus came out, wearing the crown of thorns and the purple cloak, Pilate said to them, *S.* “Look at the man!” *C.* As soon as the chief priests and the Temple police saw him, they shouted, *S.* “Crucify! Crucify!” *C.* Pilate said to them, *S.* “Take him yourselves and crucify him; I find no case against him.” “We have our own law,” *C.* the Jews retorted, *S.* “and according to that law he has to die because he made himself God’s Son.” *C.* When Pilate heard that, he was more afraid than ever.

Going back into the Pretorium, he said to Jesus, *S.* “Where do you come from?” *C.* But Jesus would not give him an answer. *S.* “Do you refuse to speak to me?” *C.* Pilate said to him. *S.* “Don’t you know that I have power to release you and power to crucify you?” *C.* Jesus answered, ✠ “You would have no power over me at all were it not given to you from above. For that reason he who handed me over to you is guilty of a greater sin.” *C.* After this Pilate

## Good Friday

was eager to release him, but the Jews shouted, *S.* "If you free this fellow, you are no 'friend of Caesar.' Any man who makes himself a king becomes the Emperor's rival." *C.* Once he heard what they were saying, Pilate brought Jesus out and sat down on a judge's bench. It was at the place called Stone Pavement (Gabbatha being its Hebrew name). (Remember, it was the Preparation Day for Passover, and the hour was about noon.) Then he said to the Jews, *S.* "Look, here is your king!" *C.* At this they shouted, *S.* "Away with him! Away with him! Crucify him!" "What!" Pilate exclaimed. *S.* "Shall I crucify your king?" *C.* The chief priests replied, *S.* "We have no king but Caesar." *C.* Then, at last, he handed him over to them to be crucified.

Therefore, they took Jesus in charge. Carrying the cross by himself, he went out to what is called the Skull-Place (Golgotha being its Hebrew name). There they crucified Jesus and with him two others: one on either side and Jesus in the middle. Now Pilate even had an inscription placed on the cross. These were the words inscribed: "Jesus the Nazorean the King of the Jews." And this inscription, which was in Hebrew, Latin, and Greek, was read by many of the Jews, for the place where Jesus was crucified was quite near the city. The chief priests, therefore, tried to tell Pilate, *S.* "You should not have written, 'The King of the Jews'; write instead, 'This man claimed to be king of the Jews.'" *C.* Pilate answered, *S.* "What I have written, I have written."

*C.* When the soldiers had crucified Jesus, they took his garments and separated them into four parts, one for each soldier. There was also his tunic; but this tunic was woven in one piece from top to bottom and had no seam. So they said to one another, *S.* "We shouldn't tear it; let's toss to see who gets it." *C.* (The purpose of this was to have the Scripture fulfilled: "They divided up my

bere, Rex Iudæorum, sed quia ipse dixit: Rex sum Iudæorum. *C.* Respondit Pilátus: *S.* Quod scripsi, scripsi.

*C.* Míletes ergo cum crucifixissent eum, accepérunt vestiménta eius et fecérunt quátuor partes: unicuíque míliti partem, et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ívicem: *S.* Non scindámus eam, sed sortiámur de illa cuius sit. *C.* Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi; et in vestem meam misérunt sortem. Et míletes quidem hæc fecérunt.

Stabant autem iuxta crucem Iesu, mater eius, et soror matris eius María Cléophæ, et María Magdaléne. Cum vidisset ergo Iesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: ✠ Múlier, ecce filius tuus. *C.* Déinde dicit discipulo: ✠ Ecce mater tua. *C.* Et ex illa hora accépit eam discipulus in sua.

Póstea sciens Iesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: ✠ Sítio. *C.* Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulé-runt ori eius. Cum ergo accepisset Iesus acéto, dixit: ✠ Consummátum est. *C.* Et inclináto cápite trádidit spíritum. *Hic genuflectitur, et pausat aliquid tulum.*

Iudæi ergo, quóniam Parascéve erat, ut non remanérent in cruce córpora sábbato, erat enim magnus dies ille sábbati, rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo míletes: et primi quidem fregérunt crura, et altérius, qui crucifixus est cum eo. Ad Iesum autem cum venissent, ut vidérunt eum iam mórtuum, non fregérunt eius crura: sed unus mílitum láncea latus eius apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhibuit: et verum est testimónium eius. Et ille scít, quia vera dicit; ut et vos credátis. Facta sunt enim hæc, ut Scriptúra implerétur: Os non minuétis ex eo. Et íterum ália Scrip-

## Good Friday

túra dicit: Vidébunt in quem transfixerunt.

Post hæc autem rogávit Pilátum Ioseph ab Arimathæa, eo quod esset discipulus Iesu, occúltus autem propter metum Iudæórum, ut tólleret corpus Iesu. Et permísit Pilátus. Venit ergo, et tulit corpus Iesu. Venit autem et Nicodémus, qui vénerat ad Iesum nocte primum, ferens mixtúram myrrhæ et áloës, quasi libras centum. Accepérunt ergo corpus Iesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Iudæis sepelíre. Erat autem in loco, ubi crucifíxus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Iudæórum, quia iuxta erat monuméntum, posuérunt Iesum.

garments among them, and they rolled dice for my clothing.”) This, then, was what the soldiers did.

Yet near the cross of Jesus there also stood his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. Then seeing his mother there with the disciple whom he loved, Jesus said to his mother, ✠ “Women, there is your son.” C. In turn he said to the disciple, ✠ “There is your mother.” C. And from that hour the disciple took her into his care.

After that Jesus was aware that all was now finished; in order to bring the Scripture to its accomplishment, he said, ✠ “I am thirsty.” C. There was a jar there full of cheap wine. They stuck a sponge soaked in this wine on some hyssop and raised it to his lips. When Jesus took the wine, he said, ✠ “It is finished”; and bowing his head, he handed over the spirit. *Here kneel and pause awhile.*

Since it was Preparation Day, the Jews did not want the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. So they asked Pilate to have the legs broken and the bodies taken down. Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of the one, then of the other. But when they came to Jesus and saw that he was already dead, they did not break his legs. However, one of the soldiers jabbed his side with a lance and immediately blood and water flowed out. (This testimony has been given by an eyewitness, and his testimony is true. He is telling what he knows to be true that you too may have faith.) These events took place in order to have the Scripture fulfilled: “None of its bones are to be broken.” And still another Scripture passage says: “They shall look on him whom they have pierced.”

Afterwards, Joseph of Arimathea, since he was a disciple of Jesus, although a secret

## Good Friday

one for fear of the Jews, asked Pilate's permission to remove the body of Jesus. Pilate granted it, and so they came and took the body away. Nicodemus (the man who had first come to him at night) also came and brought a mixture of myrrh and aloes, weighing about a hundred pounds. So they took Jesus' body; and, in accordance with Jewish burial custom, they bound it up in cloth wrappings with perfumed oils. Now in the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had ever been laid. And so, because of the Jewish Preparation Day, they laid Jesus there, since the tomb was near at hand.

### PART TWO OF THE LITURGICAL SERVICE THE SOLEMN PRAYERS OR PRAYER OF THE FAITHFUL

12. *When the singing or recitation of the Passion of the Lord has been completed, the celebrant puts on a black cope; the deacon and subdeacon vest in a black dalmatic and tunic. Meanwhile two acolytes, or servers, spread a single cloth on top of the altar and place the book in the center of the altar.*

*Then the celebrant, accompanied by the ministers or servers, goes to the altar and kisses it in the center. Standing there at the book, he begins the solemn prayers, with the sacred ministers standing at his sides.*

*For the prayer of the faithful the celebrant may remain at his seat with the ministers. In this case the acolytes spread the cloth on top of the altar toward the end of the veneration of the cross.*

13. *The prayers are said in this manner: The preface by the celebrant, in which the special intention is indicated, comes first, and it is chanted in the particular tone noted below; the celebrant holds his hands joined. Then the celebrant says Let us pray, the deacon says Let us kneel, and all kneel and pray silently for a period of time. After the deacon has risen and said, Let us stand, all rise and the celebrant says the prayer without inflection, with his hands extended.*

13a. *The celebrant says Let us pray, Let us kneel, and kneels for a brief period of silent prayer. Then he rises, says Let us stand, and says the prayer without inflection, with his hands extended.*

12. *Cantu vel lectione historiae passionis Domini absoluto, celebrans assumit pluviale nigri coloris; diaconus et subdiaconus induunt dalmaticam vel tunicellam eiusdem coloris. Interim vero duo acolythi, vel ministrantes, unam tantum tobaleam super altare extendunt, locantes librum in medio.*

*Tunc celebrans, comitantibus ministris, vel ministrantibus, accedit ad altare, quod, ascendens, osculatur in medio, et stans ibidem, ante se habens librum, incipit orationes solemnes, ministris sacris hinc inde adstantibus.*

*Ad orationem fidelium celebrans cum ministris manere potest ad sedem. Hoc casu acolythi tobaleam super altare extendunt versus finem adorationis crucis.*

13. *Dicuntur autem hoc ordine: Præcedit celebrantis præfatio, qua intentio specialis indicatur, et cantatur tono peculiari infra notato, manibus iunctis: deinde celebrans dicit Orémus, diaconus Flectámus génua, et omnes, flexis genibus, per aliquod temporis spatium in silentio orant; postquam diaconus surrexit et dixit Leváte, omnes surgunt, et celebrans, extensis manibus ac in tono feriali, dicit orationem.*

13a. *Celebrans dicit Orémus, Flectámus génua, et brevi interposita precatione, flexis genibus et in silentio surgit, dicit Leváte, et, extensis manibus ac in tono feriali, dicit orationem.*

Good Friday

1. FOR THE CHURCH



Dear-ly be-lov ed, let us pray that our God and Lord will



be-stow peace on his ho- ly Church, pre-serve her u-



ni- ty and pro- tect her through- out the world, and grant



us to glo- ri- fy God the Fa- ther Al- might- y in peace and



tran- quil- i- ty. Let us pray. Let us kneel. Let us stand.

Orémus, dilectissimi nobis pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre et custodíre dignétur toto orbe terrárum: detque nobis, quiétam et tranquillam vitam degéntibus, glori- ficáre Deum Patrem omnipoténtem.

Orémus. Flectámus génuá.  
Leváte.

Omnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti: custódi ópera misericórdiæ tuæ; ut Ecclésia tua, toto orbe diffúsa, stábili fide in confessióne tui nóminis perseveret. Per eúndem Dóminum nostrum.  
*Omnes* R. Amen.

Dearly beloved, let us pray that our God and Lord will bestow peace on his holy Church, preserve her unity and protect her throughout the world, and grant us to glorify God the Father almighty in peace and tranquility.

Let us pray. Let us kneel.  
Let us stand.

Almighty and eternal God, in Christ you have revealed your glory to all nations. Preserve the works of your mercy, and grant that your Church throughout the world may be strong in faith and persevere in bearing witness to your name. Through Jesus Christ.  
*All* R. Amen.

Good Friday

2. FOR THE POPE



Let us al-so pray that our God and Lord, who chose



our most Ho-ly Fa-ther Paul as bish-op, will pre-serve



him in good health and safe - ty for the wel - fare



of his ho - ly Church, so that he may gov- ern God's



bless-ed peo-ple. Let us pray. Let us kneel. Let us stand.

Let us also pray that our God and Lord, who chose our most Holy Father *N.* as bishop, will preserve him in good health and safety for the welfare of his holy Church, so that he may govern God's blessed people.

Let us pray. Let us kneel.  
Let us stand.

Almighty and eternal God, all things are based upon your judgment. Mercifully hear our prayers and in your loving kindness preserve the bishop chosen for us, so that the Christian people governed by your authority may increase in the merits of their faith under this great pontiff. Through Jesus Christ.

*All R.* Amen.

Orémus et pro beatíssimo Papa nostro *N.*, ut Deus et Dóminus noster, qui elégit eum in órđine episcopátus, salvum atque incólumen custódiat Ecclésiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

Orémus. Flectámus génua.  
Leváte.

Omnípotens sempitérne Deus, cuius iudício univérša fundántur: réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva; ut christiána plebs, quæ te gubernátur auctóre, sub tanto pontífice, credulitátis suæ méritis augeátur. Per Dóminum nostrum.  
*Omnès R.* Amen.

Good Friday

3. FOR THE CLERGY AND PEOPLE



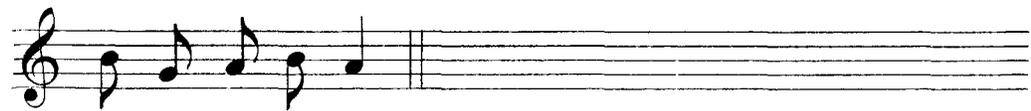
Let us al-so pray for all bish-ops, priests, dea-cons and



sub-dea-cons; ac-o-lytes, ex-or-cists, lec-tors and por-



ters; con-fes-sors, vir-gins and wid-ows; and all the ho-



ly peo-ple of God.



Let us pray. Let us kneel. Let us stand.

Orémus et pro ómnibus Episcopis, Presbyteris, Diaconibus, Subdiacónibus, Acólýthis, Exorcístis, Lectóribus, Ostiáriis, Confessóribus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

Orémus. Flectámus génuá.  
Leváte.

Omnípotens sempitérne Deus, cuius spírítu totum corpus Ecclésiæ sanctificátur et régitur: exáudi nos pro univérsis ordínibus supplicántes: ut grátíæ tuæ múnere ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum . . . in unitáte eiúsdem.  
*Omnes* R. Amen.

Let us also pray for all bishops, priests, deacons and subdeacons; acolytes, exorcists, lectors and porters; confessors, virgins and widows; and all the holy people of God.

Let us pray. Let us kneel.  
Let us stand.

Almighty and eternal God, your spirit sanctifies and guides the whole body of the Church. Hear our prayer for all her members, that each in his own position may, by your grace, serve you faithfully. Through Jesus Christ.

*All* R. Amen.

Good Friday

4. FOR THOSE IN GOVERNMENT



Let us al-so pray that our God and Lord will di-rect



all heads of gov-ern-ments and their of-fi-cials ac-



cord-ing to his will so that we may have last-ing peace.



Let us pray. Let us kneel. Let us stand.

Let us also pray that our God and Lord will direct all heads of governments and their officials according to his will so that we may have lasting peace.

Orémus et pro ómnibus res públicas moderántibus, eorúmque ministériis et potestátibus: ut Deus et Dóminus noster mentes et corda eórum secúndum voluntátem suam dírigat ad nostram perpétuam pacem.

Let us pray. Let us kneel.  
Let us stand.

Orémus. Flectámus génua.  
Leváte.

Almighty and eternal God, all power of governing and the rights of peoples are in your hand. Look kindly upon those who rule us, so that the integrity of religion and the security of our country may always endure under your protection. Through Jesus Christ *All R.* Amen.

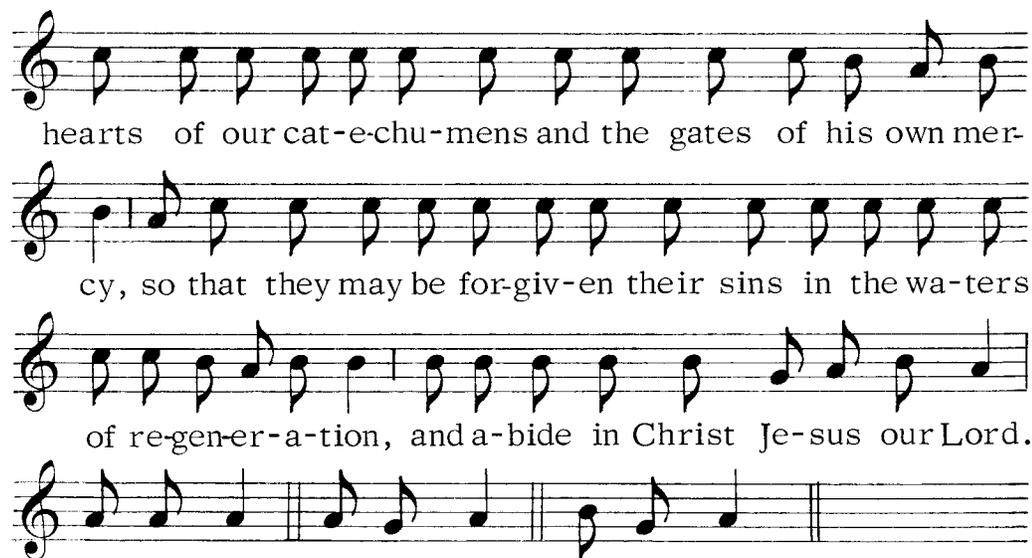
Omnípotens sempitérne Deus, in cuius manu sunt ómnium potestátes et ómnium iura populórum: respice benígnus ad eos, qui nos in potestáte regunt; ut ubique terrárum, dextera tua protegén-te, et religiónis intégritas, et pátriæ secúritas indesiné-ter consístat. Per Dóminum.  
*Omnes R.* Amen.

5. FOR THE CATECHUMENS



Let us al-so pray that our God and Lord will o-pen the

## Good Friday



hearts of our cat-e-chu-mens and the gates of his own mer-  
cy, so that they may be for-giv-en their sins in the wa-ters  
of re-gen-er-a-tion, and a-bide in Christ Je-sus our Lord.

Let us pray. Let us kneel. Let us stand.

Let us also pray that our God and Lord will open the hearts of our catechumens and the gates of his own mercy, so that they may be forgiven their sins in the waters of regeneration, and abide in Christ Jesus our Lord.

Let us pray. Let us kneel.  
Let us stand.

Almighty and eternal God, you always keep the Church flourishing with new offspring. Increase the faith and understanding of our catechumens, so that their rebirth in the waters of baptism may number them among your adopted children. Through Jesus Christ.

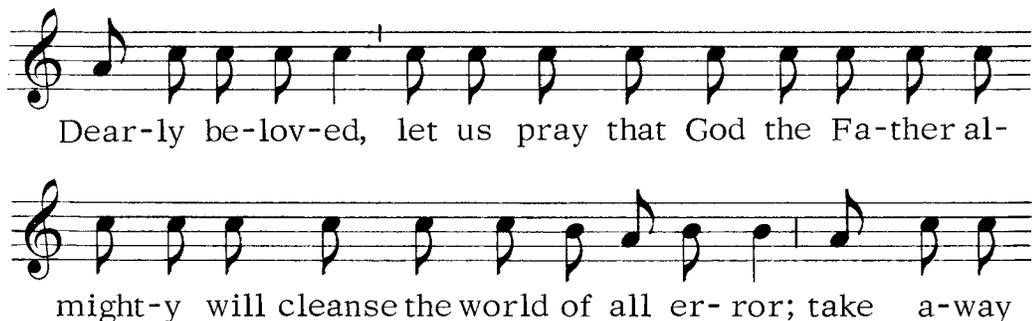
*All R.* Amen.

Orémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures præcordiórum ipsórum, januámque misericórdiæ; ut per lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Iesu Dómino nostro.

Orémus. Flectámus génua.  
Leváte.

Omnípotens sempitérne Deus, qui Ecclesiám tuam nova semper prole fecúndas: auge fidem et intelléctum catechúmenis nostris: ut, renáti fonte baptismatis, adoptiόνis tuæ filiis aggregéntur. Per Dóminum.  
*Omnes R.* Amen.

### 6. FOR THE NEEDS OF THE FAITHFUL



Dear-ly be-lov-ed, let us pray that God the Fa-ther al-  
might-y will cleanse the world of all er-ror; take a-way

Good Friday



sick-ness and ward off fam-ine; re-lease those in pris-



on and break the chains of those held cap-tive; grant



trav-el-ers a safe jour-ney home, health to the sick, and



a har-bor to those at sea.



Let us pray. Let us kneel. Let us stand.

Dearly beloved, let us pray that God the Father almighty will cleanse the world of all error; take away sickness and ward off famine; release those in prison and break the chains of those held captive; grant travelers a safe journey home, health to the sick, and a harbor to those at sea.

Let us pray. Let us kneel.  
Let us stand.

Almighty and eternal God, you are the comforter of the afflicted and the refreshment of those who labor. Hear the prayers of all who cry to you in every tribulation. May they all rejoice over having received your merciful assistance in their hour of need. Through Jesus Christ.

*All R. Amen.*

Orémus, dilectissimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus: morbos áuferat: famem depéllat: apériat cárceres: víncula dissólvat: peregrinántibus réditum: infirmántibus sanitátem: navigántibus portum salutis indúlgeat.

Orémus. Flectámus génuá.  
Leváte.

Omnípotens sempitérne Deus, mæstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gáudeant affuisse. Per Dóminum.

*Omnes R. Amen.*

Good Friday

7. FOR THE UNITY OF CHRISTIANS



Let us al-so pray that our God and Lord will u-nite and  
keep with-in the one Church all our broth-ers who be-  
lieve in Christ and sin-cere-ly seek the truth.  
Let us pray. Let us kneel. Let us stand.

Orémus et pro univérsis frátribus in Christum credéntibus: ut Deus et Dóminus noster eos, veritátem faciéntes, in una Ecclésia sua congregáre et custodíre dignétur.

Orémus. Flectámus génuá. Leváte.

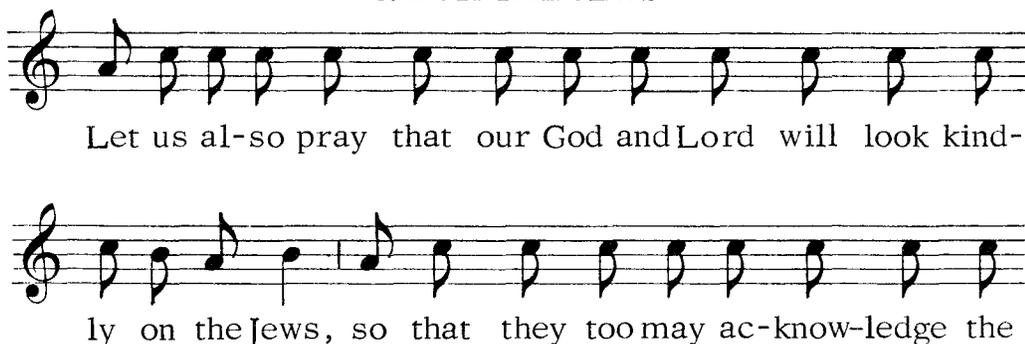
Omnípotens sempitérne Deus, qui dispérsa cóngregas: réspice ad oves gregis tui; ut, quos unum baptísma sacrávit, eos et fidei iungat intégritas et vínculum caritátis. Per Dóminum. *Omnes. R. Amen.*

Let us also pray that our God and Lord will unite and keep within the one Church all our brothers who believe in Christ and sincerely seek the truth.

Let us pray. Let us kneel.  
Let us stand.

Almighty and eternal God, you gather together what has been scattered. Look upon the sheep of your flock, that those who have been sanctified by one baptism may be united in the fullness of faith and the bond of love. Through Jesus Christ.  
*All R. Amen.*

8. FOR THE JEWS



Let us al-so pray that our God and Lord will look kind-  
ly on the Jews, so that they too may ac-know-ledge the

Good Friday



Let us also pray that our God and Lord will look kindly on the Jews, so that they too may acknowledge the Redeemer of all, Jesus Christ our Lord.

Orémus et pro Iudæis: ut Deus et Dóminus noster fáciem suam super eos illumináre dignétur; ut et ipsi agnóscant ómnium Redemptórem, Iesum Christum Dóminum nostrum.

Let us pray. Let us kneel.  
Let us stand.

Orémus. Flectámus génuá.  
Leváte.

Almighty and eternal God, you made the promises to Abraham and his descendants. In your goodness hear the prayers of your Church so that the people whom from of old you made your own may come to the fullness of redemption. Through Jesus Christ.  
*All R. Amen.*

Omnípotens sempitérne Deus, qui promissiónes tuas Abrahæ et sémini eius contulísti: Ecclésiæ tuæ preces cleménter exáudi; ut pópulus acquisitionis antiquæ ad Redemptiónis mereámur plenitúdinem pervenire. Per Dóminum.  
*Omnes R. Amen.*

9. FOR THOSE WHO DO NOT YET BELIEVE IN CHRIST



## Good Friday

Orémus et pro nondum in Christum credéntibus: ut, Sancti Spíritus luce repléti, et ipsi viam salútis váleant intróire.

Orémus. Flectámus génuá.  
Leváte.

Omnípotens sempitérne Deus, qui omnes gentes Fílio tuo dilécto tradidisti: cunctórum Ecclésiæ tuæ ágrega famílias populórum; ut, veritátis lumen inquiréntes, ad te, Deum verum et únicum, pervenire mereántur. Per Dóminum.  
*Omnes* R̄. Amen.

Let us also pray that those who do not yet believe in Christ may be filled with the light of the Holy Spirit and be enabled to enter the way that leads to salvation.

Let us pray. Let us kneel.  
Let us stand.

Almighty and eternal God, you have handed over the nations to your beloved Son. Unite to your Church the families of all peoples. May they search for the light of truth and so come to you, the one true God. Through Jesus Christ.  
*All* R̄. Amen.

### PART THREE OF THE LITURGICAL SERVICE SOLEMN VENERATION OF THE HOLY CROSS

14. *Orationibus solemnibus completis, celebrans et ministri redeunt ad sedilia, ubi celebrans deponit pluviale, ministri dalmaticam vel tunicellam; et datur initium solemnii adorationi sanctæ Crucis. Adhibeatur Crux satis magna, cum Crucifixo, velo violaceo obfecto, quod facile removeri possit.*

15. *Primum portatur sancta Crux e sacristia in medium presbyterii, omnibus stantibus. Portatur autem hoc modo: Celebrans et subdiaconus manent ad sedilia stantes: diaconus cum acolythis seu ministrantibus, adit sacristiam, ex qua processionaliter affert Crucem ad ecclesiam: præcedunt acolythi, seu ministrantes, sequitur diaconus cum Cruce, medius inter alios duos acolythos, seu ministrantes, candelabra accensa gestantes. Cum presbyterium ingressi fuerint, celebrans et subdiaconus ipsis obviam veniunt, et in medio, ante altare, celebrans Crucem e manibus diaconi accipit.*

15a. Celebrans cum ministrantibus sacristiam adit, indeque, ut supra, portat Crucem ante altare.

16. *Tum proceditur ad detectionem sanctæ Crucis, hoc modo: Celebrans, accedens ad latus epistolæ, ibique, stans in plano, versa facie ad populum, Crucem a summitate parum detegit. Deinde solus incipit antiphonam Ecce lignum Crucis, ac deinceps iuvatur in cantu a ministris sacris, usque ad Venite, adorémus, quod cantatur a*

14. *After the solemn prayers the celebrant removes his cope, the ministers remove the dalmatic and tunic, and the solemn veneration of the holy Cross begins.*

*A sufficiently large cross should be used, with a figure of the Crucified. It is covered with a violet veil which can be easily removed.*

15. *First the holy Cross is carried from the sacristy to the center of the presbyterium, while all stand. It is carried in this way:*

*The celebrant and the subdeacon remain standing at the seat. The deacon with the acolytes, or servers, goes to the sacristy and carries the cross in procession into the church. The acolytes, or servers, go first, followed by the deacon with the cross, between two other acolytes, or servers, who carry lighted candles.*

*When they enter the presbyterium, the celebrant and the subdeacon go to meet them and the celebrant takes the Cross from the hands of the deacon in the center before the altar.*

15a. The celebrant goes to the sacristy with the servers and carries the cross to the place before the altar, as above.

16. *Next the holy Cross is uncovered in this manner: The celebrant goes to the Epistle side and stands there on the floor facing the people. He uncovers the upper part of the Cross and then alone begins the antiphon Behold the wood of the Cross. The sacred ministers assist him in chanting the remainder of the antiphon, as far as Come, let us adore, which is chanted by the schola, accompanied by all standing.*

*After the chant has been completed, all kneel, with the ex-*

## Good Friday

ception of the celebrant, and adore in silence for a brief moment.

Then the celebrant goes up to the altar and stands on the Epistle side. He uncovers the right arm of the Crucified, and lifts the cross a little higher, with the help of the sacred ministers, if necessary. In a higher tone of voice than before he chants Behold the wood of the Cross again, the others continuing and after the chant, kneeling as above.

Finally the celebrant goes to the center of the altar, uncovers the entire cross, and lifts it up. A third time he begins Behold the wood of the Cross in a higher tone of voice, with the others continuing as above, and adoring after the chant. Two acolytes, or servers, with lighted candles accompany the cross at the right and left of the celebrant.

*schola, comitantibus omnibus adstantibus. Cantu finito, omnes in genua se prosternunt, celebrante excepto, et parvo momento in silentio adorant.*

*Deinde celebrans ascendit altare in latere epistolæ, et detegit brachium dextrum Crucifixi; tunc elevans Crucem paulisper, adiutantibus, si opus sit, ministris sacris, altius quam primo, cantat iterum Ecce lignum Crucis, aliis prosequentibus, et, post cantum, procumbentibus, ut supra.*

*Denique celebrans procedit ad medium altaris, et detegit Crucem totaliter, ac elevans eam, tertio altius incipit Ecce lignum Crucis, allis, ut supra, prosequentibus, et post cantum adorantibus. Duo autem acolythi, seu ministrantes, cum candelabris accensis comitantur Crucem, a dextris et a sinistris celebrantis.*

16a. The celebrant is assisted by the servers in uncovering the holy Cross, but he chants the antiphon, *Behold the wood of the Cross*, alone as far as *Come, let us adore*.

16a. Celebrans, in detegenda sancta Cruce, adiuvatur a ministrantibus; antiphonam vero *Ecce lignum Crucis*, usque ad *Venite, adorémus*, cantat solus.

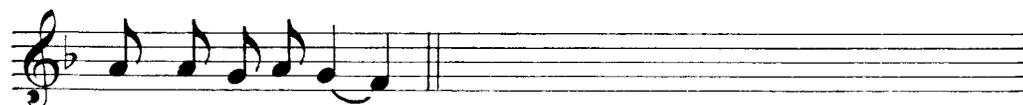
### ANTIPHON FOR THE UNCOVERING OF THE HOLY CROSS



Be-hold the wood of the Cross, on which has hung the



sal-va-tion of the world.



R̄ Come, let us a-dore.

Behold the wood of the Cross, on which has hung the salvation of the world.

All R̄. Come, let us adore.

Ecce lignum Crucis, in quo salus mundi pepéndit.

Omnes R̄. Veníte, adorémus.

17. The solemn veneration follows the uncovering of the Cross in this manner: After he has uncovered the Cross, the celebrant gives it to two acolytes, or servers, who stand on the platform before the center of the altar, facing to-

17. Post detectionem Crucis sequitur eiusdem solemniss adoratio, hoc modo: Crux, postquam detecta fuerit, traditur a celebrante duobus acolythis, vel ministrantibus, qui stantes in suppedaneo,

## Good Friday

*ante medium altaris, et facie ad populum versa, eam hinc inde ita per brachia sustentant, ut pes Crucis super suppedaneum consistat. Alii vero duo acolythi, vel ministrantes, qui candelabra accensa gestabant, eisdem candelabris a dextris et a sinistris Crucis super suppedaneum collocatis, genuflexi manent in lateribus suppedanei, in superiore gradu, facie versus Crucem.*

*Tunc incipit adoratio sanctæ Crucis, ordine sequenti: primus accedit solus celebrans; deinde ministri, postea clerus, demum ministrantes. Hi omnes, si commode fieri possit, prius calceamenta deponunt, et, unus post alium, accedentes ad Crucem, simplici genuflexione ter repetita, pedes Crucifixi osculantur.*

18. *Sancta Crux, adoratione ex parte celebrantis, ministrorum, cleri ac ministrantium peracta, a duobus acolythis, seu ministrantibus, comitantibus aliis duobus acolythis, seu ministrantibus, cum candelabris accensis, defertur ad cancellos et ibidem sustentatur eodem modo, ut supra, ita ut fideles, ante Crucem quasi processionaliter transeuntes, primum viri, deinde mulieres, pedes Crucifixi devote deosculari possint, præmissa simplici genuflexione.*

*Si parochus aut rector ecclesiæ prævideat, adorationem sanctæ Crucis, prout supra præscribitur, ob ingentem populi concursum, vix aut non sine boni ordinis et devotionis detrimento peragi posse, tunc cæremonia hoc modo peragitur: celebrans, postquam clerus, si adsit, et ministrantes adorationem expleverint, sanctam Crucem e manibus ministrantium sumat et, in summitate graduum altaris consistens, paucis verbis populum ad sanctæ Crucis adorationem invitet eamque altius elevatam teneat, per breve tempus a fidelibus in silentio adorandam.*

19. *Dum autem sanctæ Crucis adoratio peragitur, cantantur a schola, in duos choros divisa, sic dicta Improperia, et alia quæ sequuntur; celebrans, ministri sacri, et ministrantes, ceterique omnes, qui adorationem sanctæ Crucis peregerunt, sedentes auscultant.*

*Cantus vero eousque producitur, prout adorantium numerus requirit. Concluditur tamen semper cum doxologia: Semperpiterna sit beate Trinitati gloria, ut infra p. 325.*

*Partes quæ ad singulos choros spectant, indicantur numeris 1 (chorus primus), et 2 (chorus secundus); quæ autem ab utroque choro simul cantanda sunt, indicantur hoc modo: 1 et 2.*

*ward the people, and support the Cross on either side by its arms so that the foot of the Cross stands on the platform. The other two acolytes, or servers, who have carried lighted candles, place the candles on the platform at the right and left of the Cross. They remain kneeling at the sides of the platform, on the top step, facing toward the Cross.*

*The veneration of the holy Cross then begins, in the following order: first, the celebrant comes alone, then the ministers, next the clergy, and finally the servers. If it is convenient, all first remove their shoes and, one by one they go to the Cross, making a simple genuflection three times, and kiss the feet of the Crucified.*

18. *When the veneration by the celebrant, ministers, clergy, and servers has been completed, the holy Cross is carried by two acolytes, or servers, accompanied by the other two acolytes, or servers, with lighted candles, to the edge of the sanctuary entrance. There the acolytes hold the cross in the same way as before, so that the faithful, first the men and then the women, as they pass in procession before the Cross, may kiss the feet of the Crucified with devotion, having first made a simple genuflection.*

*If the pastor or rector of the church foresees that the veneration of the holy Cross, as prescribed above, can scarcely be performed without harm to good order and devotion by reason of the large number of people, the ceremony takes place in this way: after the clergy, if there are any present, and the servers have completed their veneration, the celebrant takes the holy Cross from the hands of the servers and stands on the platform of the altar. With a few words he invites the people to venerate the holy Cross and lifts the Cross higher for the faithful to venerate in silence for a brief period.*

19. *During the veneration of the holy Cross, the Improperia and other chants are sung by the schola, divided into two choirs. The celebrant, the sacred ministers, servers, and all who have completed the veneration of the Cross sit and listen.*

*The chant is taken as far as the number of adorers requires. It is always concluded, however, with the doxology Blessing, honor everlasting, below, p. 325.*

### REPROACHES

*The parts for the individual choirs are indicated by the numbers 1 (first choir) and 2 (second choir); those to be sung by both choirs together are indicated thus: 1 and 2.*

## Good Friday

### I

*1 and 2* My people, what have I done unto you, or in what have I offended you? Answer me. *℣*. Because I led you out of the land of Egypt, you have prepared a cross for your savior.

*1* Holy God.

*2* Holy God.

*1* Holy, mighty One.

*2* Holy, mighty One.

*1* Holy, immortal One, have mercy on us.

*2* Holy, immortal One, have mercy on us.

*1 and 2* Because I led you out through the desert forty years, and fed you with manna, and brought you into a very good land, you have prepared a cross for your savior.

*1* Holy God.

*2* Holy God.

*1* Holy, mighty One.

*2* Holy, mighty One.

*1* Holy, immortal One, have mercy on us.

*2* Holy, immortal One, have mercy on us.

*1 and 2* What more should I have done, and did it not? Behold I have planted you as my fairest vine, and you have become very bitter to me, for you have quenched my thirst with vinegar, and with a lance you have pierced your savior's side.

*1* Holy God.

*2* Holy God.

*1* Holy, mighty One.

*2* Holy, mighty One.

*1* Holy, immortal One, have mercy on us.

*2* Holy, immortal One, have mercy on us.

### II

*1* For you I scourged Egypt and its first-born, and you have given me over to be scourged.

*2* My people, what have I done to you, or in what have I offended you? Answer me.

*1* I led you out of Egypt, overwhelming

### I

*1 et 2* Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi! *℣*. Quia edúxi te de terra Ægýpti: parásti Crucem Salvatóri tuo.

*1* Hágios o Theós.

*2* Sanctus Deus.

*1* Hágios Ischyrós.

*2* Sanctus Fortis.

*1* Hágios Athánatos, eléison hymás.

*2* Sanctus Immortális, miserére nobis.

*1 et 2* Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam: parasti Crucem Salvatóri tuo.

*1* Hágios o Theós.

*2* Sanctus Deus.

*1* Hágios Ischyrós.

*2* Sanctus Fortis.

*1* Hágios Athánatos, eléison hymás.

*2* Sanctus Immortális miserére nobis.

*1 et 2* Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te víneam eléctam meam speciosíssimam: et tu facta es mihi nimis amára: acéto namque sitim meam potásti, et láncea perforásti latus Salvatóri tuo.

*1* Hágios o Theós.

*2* Sanctus Deus.

*1* Hágios Ischyrós.

*2* Sanctus Fortis.

*1* Hágios Athánatos, eléison hymás.

*2* Sanctus Immortális, miserére nobis.

### II

*1* Ego propter te flagellávi Ægýptum cum primogénitis suis: et tu me flagellátum tradidísti.

*2* Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi?

*1* Ego edúxi te de Ægýpto, demérso Pharaóne in Mare rubrum: et tu me tradidísti princípibus sacerdotum.

## Good Friday

2 Pópule meus, quid feci tibi?  
Aut in quo contristávi te? Respónde mihi!

1 Ego ante te aperuí mare: et tu aperuísti láncea latus meum.

2 Pópule meus, quid feci tibi?  
Aut in quo contristávi te? Respónde mihi!

1 Ego ante te praévi in colúmna nubis: et tu me duxísti ad praetórium Piláti.

2 Pópule meus, quid feci tibi?  
Aut in quo contristávi te? Respónde mihi!

1 Ego te pavi manna per desértum: et tu me cecidísti álapis et flagéllis.

2 Pópule meus, quid feci tibi?  
Aut in quo contristávi te? Respónde mihi!

1 Ego te potávi aqua salútis de petra: et tu me potásti felle et acéto.

2 Pópule meus, quid feci tibi?  
Aut in quo contristávi te? Respónde mihi!

1 Ego propter te Chananæórum reges percússi: et tu percussísti arúndine caput meum.

2 Pópule meus, quid feci tibi?  
Aut in quo contristávi te? Respónde mihi!

1 Ego dedi tibi sceptrum regále: et tu dedísti cápiti meo spíneam corónam.

2 Pópule meus, quid feci tibi?  
Aut in quo contristávi te? Respónde mihi!

1 Ego te exaltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

2 Pópule meus, quid feci tibi?  
Aut in quo contristávi te? Respónde mihi!

Pharao in the Red Sea, and you have delivered me to the chief priests.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I opened the sea before you, and you have opened my side with a lance.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I went before you in a pillar of cloud, and you have haled me to the judgment hall of Pilate.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I fed you with manna through the desert and you have smitten me with buffets and with lashes.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I gave you the water of salvation to drink from the rock, and you have given me gall and vinegar to drink.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 For you I smote the kings of the Chanaanites, and you have smitten my head with a reed.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I gave you a royal sceptre, and you have given my head a crown of thorns.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 With great power I lifted you up, and you have hung me upon the gibbet of the cross.

2 My people, what have I done to you, or in what have I offended you? Answer me.

## Good Friday

### III

*1 and 2 Antiphon* We adore your cross, O Lord; we praise and glorify your holy resurrection. For behold, by reason of that wood, joy has come into all the world.  
*1 Ps. 66, 2* May God have pity on us and bless us.

*2* May he let his face shine upon us, and have pity on us.

*1 and 2 Antiphon* We adore your cross, O Lord; we praise and glorify your holy resurrection. For behold, by reason of that wood, joy has come into all the world.

### IV

*1 and 2 Antiphon* Faithful cross, O tree all beautiful! Tree all peerless and divine. Not a grove on earth can show us such a flower and leaf as thine.

Sweet the nails, and sweet the wood, laden with so sweet a load!

*1 Hymn* Sing, my tongue, the Savior's glory; tell his triumph far and wide; Tell aloud the famous story of his body crucified;

How upon the cross a victim, vanquishing in death, he died.

*2* Faithful cross, O tree all beautiful! Tree all peerless and divine. Not a grove on earth can show such a flower and leaf as thine.

*1* Eating of the tree forbidden, man had sunk in Satan's snare,

When our pitying Creator did this second tree prepare;

Destined, many ages later, that first evil to repair.

*2* Sweet the nails, and sweet the wood, laden with so sweet a load!

*1* Such the order God appointed when for sin he would atone;

To the serpent thus opposing schemes yet deeper than his own;

### III

*1 et 2 Antiphona* Crucem tuam adoramus, Dómine, et sanctam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gáudium in univérso mundo.

*1 Psalmus 66, 2* Deus misereatur nostri, et benedicat nobis.

*2* Illúminet vultum suum super nos, et misereatur nostri.

*1 et 2 Antiphona* Crucem tuam adoramus, Dómine, et sanctam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gáudium in univérso mundo.

### IV

*1 et 2 Antiphona* Crux fidélis, inter omnes arbor una nóbilis; Nulla silva talem profert, fronde, flore, gérmine.

Dulce lignum, dulces clavos, dulce pondus sústinet.

*1 Hymnus* Pange, lingua, gloriósi, láuream certáminis,

Et super Crucis trophéo dic triúmphum nóbilem:

Quáliter Redémptor orbis immolátus vícerit.

*2* Crux fidélis, inter omnes arbor una nóbilis;

Nulla silva talem profert, fronde, flore, gérmine.

*1* De paréntis protoplásti fraude Factor cóndolens,

Quando pomi noxiális in necem morsu ruit:

Ipse lignum tunc notávit, damna ligni ut sólveret.

*2* Dulce lignum, dulces clavos, dulce pondus sústinet.

*1* Hoc opus nostræ salútis ordo depopóscerat:

Multifórmis proditóris ars ut artem fálleret,

Et medélam ferret inde, hostis unde láserat.

*2* Crux fidélis, inter omnes arbor una nóbilis;

Nulla silva talem profert, fronde, flore, gérmine.

*1* Quando venit ergo sacri pleni-

túdo témporis,  
Missus est ab arce Patris, natus  
orbis Cónditor,  
Atque ventre virgináli carne amíctus  
pródiit.

2 Dulce lignum, dulces clavos,  
dulce pondus sústinet.

1 Vagit infans inter arcta cónditus  
præsépiá,  
Membra pannis involúta Virgo Mater  
álligat,  
Et Deí manus pedésque stricta cingit  
fáscia.

2 Crux fidélis, inter omnes arbor  
una nóbilis;  
Nulla silva talem profert, fronde,  
flore, gérmine.

1 Lustra sex qui iam perégit, tem-  
pus implens córporis,  
Sponte líbera Redémptor passióni  
déditus,  
Agnus in Crucis levátur immolán-  
dus stípíte.

2 Dulce lignum, dulces clavos,  
dulce pondus sústinet.

1 Felle potus ecce languet; spina,  
clavi, láncea,  
Mite corpus perforárunt, unda ma-  
nat et cruor:  
Terra, pontus, astra, mundus quo  
lavántur flumine!

2 Crux fidélis, inter omnes arbor  
una nóbilis;  
Nulla silva talem profert, fronde,  
flore, gérmine.

1 Flecte ramos, arbor alta, tensa  
laxa víscera,  
Et rigor lentéscat ille, quem dedit  
natívitas,  
Et supérni membra Regis tende  
miti stípíte.

2 Dulce lignum, dulces clavos,  
dulce pondus sústinet.

1 Sola digna tu fuísti ferre mundi  
víctimam,  
Atque portum præparáre arca mundo  
náufrago,  
Quam sacer cruor perúnxit, fusus  
Agni córpore.

2 Crux fidélis, inter omnes arbor  
una nóbilis;  
Nulla silva talem profert, fronde,  
flore, gérmine.

## Good Friday

Thence the remedy procuring, whence the  
fatal wound had come.

2 Faithful cross, O tree all beauteous!  
Tree all peerless and divine!

Not a grove on earth can show such a  
flower and leaf as thine.

1 So when now at length the fullness of the  
sacred time drew nigh,

Then the Son, the world's Creator, left his  
Father's throne on high;

From a virgin's womb appearing, clothed  
in our mortality.

2 Sweet the nails, and sweet the wood,  
laden with so sweet a load!

1 All within a lowly manger, lo, a tender  
babe he lies!

See his gentle Virgin Mother lull to sleep his  
infant cries!

While the limbs of God incarnate round  
with swathing bands she ties.

2 Faithful cross, O tree all beauteous!  
Tree all peerless and divine!

Not a grove on earth can show us such a  
flower and leaf as thine.

1 Thus did Christ to perfect manhood in our  
mortal flesh attain:

Then of his free choice he goeth to a death  
of bitter pain;

And as a lamb, upon the altar of the cross,  
for us is slain.

2 Sweet the nails, and sweet the wood,  
laden with so sweet a load!

1 Lo, with gall his thirst he quenches!

See the thorns upon his brow!

Nails his tender flesh are rending!

See, his side is opened now!

Whence, to cleanse the whole creation,  
streams of blood and water flow.

2 Faithful cross, O tree all beauteous!  
Tree all peerless and divine!

Not a grove on earth can show us such a  
flower and leaf as thine.

1 Lofty tree, bend down thy branches, to  
embrace thy sacred load;

Oh, relax the native tension of that all too

## Good Friday

rigid wood;

Gently, gently bear the members of thy dying King and God.

2 Sweet the nails, and sweet the wood,  
laden with so sweet a load!

1 Tree, which solely wast found worthy the world's great victim to sustain Harbor from the raging tempest! Ark, that saved the world again!

Tree, with sacred blood anointed of the Lamb for sinners slain.

2 Faithful tree, O tree all beauteous!  
Tree all peerless and divine!

Not a grove on earth can show such a flower and leaf as thine.

*This conclusion is never omitted:*

1 Blessing, honor everlasting, to the immortal Deity;

To the Father, Son, and Spirit, equal praises ever be;

Glory through the earth and heaven to Trinity in Unity. Amen.

2 Sweet the nails, and sweet the wood,  
laden with so sweet a load!

### PART FOUR OF THE LITURGICAL SERVICE THE COMMUNION

20. *When the veneration of the Cross has been completed, the Cross is carried back to the altar by the acolytes, or servers, who have held it, accompanied by the two other acolytes, or servers, with lighted candles. There the Cross is placed in the center of the altar and, if the structure of the altar permits, high enough so that it may be easily seen by the faithful, without inconveniencing the celebrant in the subsequent ceremonies which are to be performed upon the altar. The lighted candles are placed upon the altar.*

21. *Afterwards the celebrant and the deacon remove their black stoles and put on violet vestments. The celebrant vests in stole and chasuble, the deacon in stole and dalmatic, the subdeacon in tunic.*

22. *Then the deacon carries the burse to the altar and spreads the corporal in the usual way. An acolyte, or server, places a vessel of water with a purificator on the altar for washing and*

*Conclusio nunquam omittenda:*

1 Sempiterna sit beatae Trinitati gloria;

Aequa Patri Filioque, par decus Paraclyto;

Unius Trinique nomen laudet universitas. Amen.

2 Dulce lignum, dulces clavos,  
dulce pondus sustinet.

20. *Adoratione Crucis expleta, ipsa Crux ab acolythis, vel ministrantibus, qui eam sustentaverant, comitantibus aliis duobus acolythis, vel ministrantibus, cum candelabris accensis, reportatur ad altare, ibique collocatur in medio, et quidem, si altaris dispositio id permittat, adeo in altum ut commode a fidelibus conspici possit, quin celebranti in caeremoniis sequentibus, super altare peragendis, incommodum praebeat. Candelabra vero accensa deponuntur super altare.*

21. *Postea celebrans et diaconus, dimissa stola nigri coloris, assumunt paramenta violacea, scilicet celebrans stolam et planetam, diaconus stolam et dalmaticam, subdiaconus vero tunicellam.*

22. *Deinde diaconus, delata bursa super altare, extendit corporale, more solito; acolythus autem, vel ministrans, deponit*

## Good Friday

*super altare vas aquæ cum purificatorio, ad abluendos et abstergendos digitos post communionem, et librum disponit in latere evangelii.*

22a. Antequam processio inchætur, sacerdos defert et explicat corporale super altare, more solito.

23. *Rebus ita dispositis, reportatur Sacramentum e loco repositionis ad altare maius pro communionem peragenda. Portatur autem hoc modo:*

*Celebrans et subdiaconus, clerus et populus manent in suis locis, sub silentio. Diaconus cum duobus acolythis, et alio clerico ad umbellam portandam, accedunt ad altare repositionis, in quo præsto sint duo candelabra cum cereis accensis, postmodum ab acolythis sumenda.*

*Ad altare repositionis genua flectunt; tunc diaconus extrahit sacram pyxidem e tabernaculo seu capsula, et assumpto velo humerali albi coloris, pyxidem extremitatibus eiusdem veli cooperit et ad altare maius defert.*

23a. Omnia fiunt per ipsum celebrantem cum suis ministrantibus.

24. *Procedunt ordine quo venerunt: super Sacramentum defertur umbella; acolythi hinc inde procedentes candelabra accensa gestant, omnes in genua procumbunt. Interim schola cantat sequentes antiphonas:*

1. Adoramus te, Christe, et benedicimus tibi, quia per Crucem tuam redemisti mundum.

2. Per lignum servi facti sumus, et per sanctam Crucem liberati sumus: fructus arboris seduxit nos, Filius Dei redemit nos.

3. Salvator mundi, salva nos: qui per Crucem et Sanguinem tuum redemisti nos, auxiliare nobis, te deprecamur, Deus noster.

25. *Cum ad altare maius pervenerint, illud ascendunt, diaconus sacram pyxidem super corporale, acolythi autem candelabra super altare deponunt. Genuflexione peracta, diaconus dimittit velum humerale et se retrahit ad latus epistolæ; acolythi vero descendunt hinc inde, et genuflectunt in infimo gradu altaris.*

26. *Tunc celebrans et subdiaconus accedunt ad altare, utroque genu adorant, illud ascendunt, et facta, una cum diacono, genuflexione, celebrans clara voce recitat,*

*drying the fingers of the celebrant after Communion, and he places the book on the Gospel side.*

22a. Before the procession begins, the priest brings the corporal to the altar and unfolds it in the usual way.

23. *After these preparations have been made, the Blessed Sacrament is carried from the place of reposition to the main altar for Communion in the following manner:*

*The celebrant, subdeacon, clergy and people remain in their places in silence.*

*The deacon goes to the altar of reposition with two acolytes and with another cleric to carry the small canopy. On the altar two candlesticks with lighted candles are ready for the acolytes to take.*

*They kneel at the altar of reposition and then the deacon removes the ciborium from the tabernacle or container and, putting on a white humeral veil, he covers the ciborium with the ends of the veil and carries it to the main altar.*

23a. All this is done by the celebrant himself with his servers.

24. *They walk in the same order in which they came to the altar of reposition. The small canopy is carried over the Blessed Sacrament; the acolytes, walking on either side, carry lighted candles, and all kneel.*

*Meanwhile the choir sings the following antiphons:*

1. We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.

2. By a tree we were made slaves, and by the holy cross we are set free: the fruit of the tree seduced us, the Son of God has redeemed us.

3. Savior of the world, save us: you who by your cross and blood have redeemed us, help us, we implore you, our God.

25. *When they have come to the main altar, they go up to it, and the deacon places the ciborium on the corporal. The acolytes place the candles upon the altar. After genuflecting, the deacon removes the humeral veil and steps back to the Epistle side; the acolytes go down on either side and kneel on the lowest step.*

26. *Then the celebrant and subdeacon go to the altar, genuflect on both knees in adoration, and go up to the altar. Having genuflected with the deacon, the celebrant recites in a clear voice, without chant, the preface of the Lord's Prayer:*

## Good Friday

*The celebrant says alone, with his hands joined:*

Let us pray: Taught by our Savior's command and formed by the word of God, we dare to say:

*The celebrant, with his hands extended, and all who are present continue:*

Our Father, who art in heaven,\*  
hallowed be thy name;\*  
thy kingdom come;\*  
thy will be done on earth as it is in heaven.\*  
Give us this day our daily bread;\*  
and forgive us our trespasses\*  
as we forgive those who trespass against us;\*  
and lead us not into temptation,\*  
but deliver us from evil.\*

*27. The celebrant alone continues in a clear and distinct tone of voice, with his hands extended:*

Deliver us, we beg you, O Lord, from every evil, past, present, and to come; and by the intercession of the blessed and glorious ever-virgin Mary, mother of God, of the blessed apostles Peter and Paul, of Andrew, and all the saints, in your mercy grant us peace in our days, that by your compassionate aid we may be ever free from sin and sheltered from all turmoil. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

*All respond: Amen.*

*28. Next the celebrant recites the following prayer in a low voice, bowing as usual and with his hands joined and placed upon the altar:*

Percéptio Córporis tui, Dómine Iesu Christe, quod ego indígnus súmerè præsúmo, non mihi provéniat in iudícium et condemnatió-nem; sed pro tua pietáte prosit mihi ad tuta-méntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sáecula sáeculórum. Amen.

*non cantat, præfationem orationis dominicæ Orémus. Præcéptis salutáribus móniti.*

*Celebrans, iunctis manibus, dicit solus:*

Orémus. Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

*Celebrans, manibus extensis, et omnes præsentés prosequuntur:*

Pater noster, qui es in cælis.\*  
Sanctificétur nomen tuum.\*  
Advéniat regnum tuum.\*  
Fiat volúntas tua, sicut in cælo, et in terra.\*  
Panem nostrum cotidiánum da nobis hódie.\*  
Et dimítte nobis débíta nostra,\*  
sicut et nos dimíttimus debitóribus nostris.\*  
Et ne nos indúcas in tentatiónem,\*  
sed líbera nos a malo.\*

*27. Celebrans solus, clara et distincta voce atque manibus extensis, prosequitur:*

Líbera nos, quáesumus, Dómine, ab ómnibus malis, prætérítis, præ-séntibus et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sáecula sáeculórum.

*Et ab omnibus respondetur: Amen.*

*28. Et continuo celebrans recitat, submissa voce, sequentem orationem, de more inclinatus, manibusque iunctis super altare positis:*

## Good Friday

29. *Tum discooperit pyxidem, et, facta genuflexione, accipit sacram particulam et, tenens illam supra pyxidem, inclinatus et pectus percutiens, ter dicit, more solito:*

30. *Postea, signans se Sacramento, adiungit submissa voce: Et sumit Corpus reverenter, ac paululum in meditatione Sacramenti quiescit.*

31. *Et continuo communicandi faciunt confessionem.*

*Tunc celebrans, facta genuflexione, conversus ad populum, manibus iunctis ante pectus, clara voce dicit:*

Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam aeternam.

*Omnes respondent: Amen.*

*Celebrans prosequitur:*

Indulgentiam, absolutiorem, ✠ et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

*Omnes respondent: Amen.*

29. *Then he uncovers the ciborium, genuflects, and takes a sacred particle. Holding the particle above the ciborium, bowing and striking his breast, he says three times in the usual way:*

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur ánima mea.

30. *After this, making the sign of the cross upon himself with the Sacrament, he adds in a low voice:*

Corpus Dómini nostri Iesu Christi custodiat ánimam meam in vitam aeternam. Amen.

*He receives the Body reverently and spends a little while in meditation upon the Sacrament.*

31. *The communicants immediately make the confession:*

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to the Lord our God for me.

*Then the celebrant, genuflecting and turning to the people, says in a clear tone of voice, with his hands joined before his breast:*

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

*All respond: Amen.*

*The celebrant continues:*

May the almighty and merciful Lord grant you pardon, absolution, ✠ and the remission of your sins.

*All respond: Amen.*

## Good Friday

32. *The celebrant turns to the altar, genuflects, and takes the ciborium. Turned toward the people in the usual way at the center of the altar, he says in a clear tone of voice:*

Behold the Lamb of God,\* behold him who takes away the sins of the world.

*Then the communicants add three times:*

Lord, I am not worthy that you should come under my roof.\*

Speak but the word and my soul will be healed.

*The celebrant distributes Communion as described above on Holy Thursday, n. 29. The priests wear violet stoles.*

33. *While holy Communion is being distributed, Psalm 21 My God, my God can be sung; or one or another of the responsories from Matins of this Friday.*

34. *When Communion has been completed, the celebrant washes his fingers in a vessel and dries them with the purificator, saying nothing. He places the ciborium in the tabernacle.*

35. *After this, the celebrant stands in the center of the altar, with the book in front of him, and with the sacred ministers at his right and left. For thanksgiving he says the three following prayers, with his hands joined. All stand and respond Amen.*

### First Prayer

Let us pray.

O Lord, let your rich blessing descend upon your people who again devotedly commemorate the passion and death of your Son. Grant us pardon and consolation; increase our faith and make certain our eternal redemption. Through Christ our Lord.

℟. Amen.

### Second Prayer

Let us pray.

Almighty and merciful God, you have healed us by the holy passion and death of your Christ. Be ever merciful to us and grant that we may always live devotedly by sharing in this mystery. Through Christ our Lord.

℟. Amen.

32. *Deinde ad altare se convertit, genuflectit, apprehendit pyxidem, et more solito conversus ad populum, in medio altaris, dicit clara voce:*

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

*Communicandi subdunt ter:*

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

*Et procedit ad distributionem Communionis, ut supra feria V in Cena Domini, n. 29 dictum est. Sacerdotes vero stolam violaceam deferunt.*

33. *Dum sacra Communio distribuitur, cani potest psalmus 21 Deus meus, Deus meus; vel unum aliudve responsorium ex Matutino huius feriae VI.*

34. *Communione absoluta, celebrans digitos abluit in vase, ac purificatorio abstergit, nihil dicens; pyxidem vero in tabernaculo reponit.*

35. *His completis, celebrans stans in medio altaris, habens ante se librum, a dextris et a sinistris ministros sacros, dicit pro gratiarum actione, in tono feriali et manibus iunctis, tres sequentes orationes, omnibus stantibus et Amen respondentibus.*

Orémus.

Super pópulum tuum, quáesumus, Dómine, qui passiónem et mortem Filii tui devóta mente recóluit, benedictio copiósá descendat, indulgéntia véniat, consolátio tribuátur, fides sancta succréscaat, redemptio sempitérna firmétur. Per eúndem Christum Dóminum nostrum.

℟. Amen.

Orémus.

Omnípotens et miséricors Deus, qui Christi tui beáti passióne et morte nos reparásti: consérva in nobis óperam misericórdiae tuæ; ut, huius mystérii participatióne, perpétua devotióne vivámus. Per eúndem Christum Dóminum nostrum.

℟. Amen.

## Good Friday

### Third Prayer

Orémus.

Reminiscere miseratiónum tuárum, Dómine, et fámulos tuos aeterna protectióne sanctífica, pro quibus Christus, Fílius tuus, per suum cruórem, instituit paschále mystérium. Per eúndem Christum Dóminum nostrum.

℟. Amen.

36. *Celebrans et ministri sacri de altari descendunt et, facta genuflexione, una cum acolythis, seu ministrantibus, in sacristiam revertuntur.*

37. *In choro dicitur Completorium, candelis extinctis, et absque cantu.*

38. *Tempore opportuno, sanctissima Eucharistia reportatur, forma privata, ad locum reservationis, et ibidem asservatur, lampade de more accensa. Et denudatur altare.*

Let us pray.

O Lord, be mindful of your mercies and sanctify your servants with your eternal protection, for it was for us that Christ, your Son, instituted the paschal mystery through his death. Through Christ our Lord.

℟. Amen.

36. *The celebrant and the sacred ministers go down from the altar and, having genuflected, return to the sacristy, together with the acolytes, or servers.*

37. *Compline is said in choir, with the candles extinguished and without chant.*

38. *At a suitable time, the Holy Eucharist is carried, according to the simple form, to the place of reservation, where a lamp is lighted as usual, and is kept there. The altar is stripped.*

## Holy Saturday

### HOLY SATURDAY EASTER VIGIL

*The solemn Easter Vigil is to be celebrated at the proper hour: namely, so that the solemn Mass of the Vigil may begin about midnight between Holy Saturday and the Sunday of the Resurrection. Nevertheless, where it is suitable to anticipate the hour for the celebration of the Vigil according to the judgment of the Ordinary of the place, in view of the circumstances of the faithful and the place, the Vigil may not begin before twilight or certainly not before sunset.*

#### BLESSING OF THE NEW FIRE

1. *At the proper hour, the altars are covered with cloths, but the candles are not lighted until the beginning of Mass. Meanwhile a fire is struck from flint and coals are lighted.*

2. *The celebrant vests in amice, alb, cincture, violet stole and cope; the sacred ministers vest in amice, alb, cincture, the deacon in stole and dalmatic, the subdeacon in tunic of the same color.*

2a. *The priest vests in amice, alb, cincture, violet stole and cope, or he vests without the chasuble.*

3. *With the ministers, or servers, assisting with cross, holy water, and incense, the celebrant blesses the new fire either in front of the church door, or in the church entrance, or inside the church, namely, where the people can best follow the sacred rite. He says:*

℣. The Lord be with you.

℟. And with your spirit.

Let us pray.

O God, through your Son, the cornerstone, you bestowed the light of your glory upon the faithful. Sanctify ✠ this new fire which was struck from flint and is destined for our use. Grant that we may be so inflamed with heavenly desires through this paschal feast that we may come to the feast of eternal light with pure minds. Through Christ our Lord.

℟. Amen.

*Then the celebrant sprinkles the fire three times, saying nothing.*

4. *An acolyte, or one of the servers, takes some of the blessed coals and places them in the thurible. The celebrant places incense in the thurible, blessing it in the usual way, and incenses the fire three times.*

Statio ad S. Ioannem in Laterano

*Solemnis Vigilia paschalis celebranda est hora competenti, ea scilicet, quæ permittat Missam solemnem eiusdem vigiliæ incipere circa mediam noctem inter sabbatum sanctum et dominicam Resurrectionis. Ubi tamen, ponderatis fidelium et locorum condicionibus, de iudicio Ordinarii loci, horam celebrandæ Vigiliæ anticipari conveniat, hæc non inchoetur ante diei crepusculum, aut certe non ante solis occasum.*

1. *Hora competenti tabuleis cooperiuntur altaria, sed candelæ extinctæ manent usque ad principium Missæ. Interim excutitur ignis de lapide, et ex eo accenduntur carbones.*

2. *Celebrans induitur amictu, alba, cingulo, stola et pluviale violacei coloris; ministri sacri amictu, alba, cingulo, diaconus stola et dalmatica, subdiaconus tunicella, eiusdem coloris.*

2a. *Sacerdos induitur amictu, alba, cingulo, stola et pluviali violaceo, vel manet sine casula.*

3. *Adstantibus ministris, seu ministrantibus, cum cruce, aqua benedicta et incenso, sive ante portam, sive in aditu ecclesiæ, vel intus eam, ubi scilicet populus ritum sacrum melius sequi possit, celebrans benedicit novum ignem, dicens:*

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Deus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fidélibus contulísti productum e sílice, nostris profutúrum úsibus, novum hunc ignem sanctí ✠ fica: et concéde nobis, ita per hæc festa paschália cæléstibus desidériis inflammári; ut ad perpétuæ claritátis, puris méntibus, valeámus festa per-tíngere. Per eúndem Christum Dóminum nostrum.

℟. Amen.

*Deinde ignem ter aspergit, nihil dicens.*

4. *Acolythus, seu unus ministrantium, assumens de carbonibus benedictis, ponit in thuribulum; celebrans vero ponit incensum in thuribulum, benedicens illud more solito, ignemque ter adolet incenso.*

## Holy Saturday

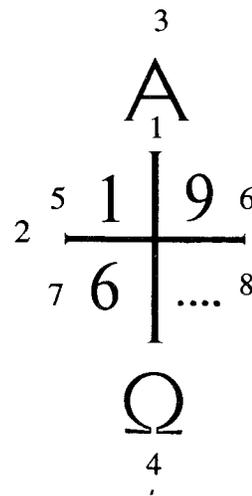
### BLESSING OF THE EASTER CANDLE

5. *Novo igne benedicto, acolythus, seu unus ministrantium, portat cereum paschalem in medium, ante celebrantem, qui cum stilo, inter extrema foramina ad insertionem granorum incensi destinata, incidit crucem. Deinde facit super eam litteram græcam Alpha, subtus vero litteram Omega, et inter brachia crucis quatuor numeros exprimentes annum currentem, interim dicens:*

- (1) *Christus heri et hódie (incidit hastam erectam),*
- (2) *Princípium et Finis (incidit hastam transversam),*
- (3) *Alpha (incidit supra hastam erectam litteram  $\alpha$ )*
- (4) *et Omega (incidit subtus hastam erectam litteram  $\Omega$ );*
- (5) *Ipsíus sunt témpora (incidit primum numerum anni currentis in angulo sinistro superiore crucis)*
- (6) *et sáecula (incidit secundum numerum anni currentis in angulo dextro superiore crucis);*
- (7) *Ipsi glória et impérium (incidit tertium numerum anni currentis in angulo sinistro inferiore crucis)*
- (8) *per univérsa æternitátis sáecula. Amen (incidit quartum numerum anni currentis in angulo dextro inferiore crucis).*

5. *After the new fire has been blessed, an acolyte, or one of the servers, takes the Easter candle in the center and holds it before the celebrant. The celebrant cuts a cross with a stylus between the holes intended for the grains of incense. Then he makes the Greek letter Alpha above the cross, the letter Omega below the cross, and between the arms of the cross, the four numbers of the current year. Meanwhile he says:*

- (1) *Christ yesterday and today (he cuts the vertical line),*
- (2) *the beginning and the end (he cuts the transverse line),*
- (3) *Alpha (he cuts the letter above the vertical line),*
- (4) *and Omega (he cuts the letter below the vertical line);*
- (5) *His are the seasons (he cuts the first number of the current year in the upper left angle of the cross)*
- (6) *and the ages (he cuts the second number of the current year in the right angle of the cross);*
- (7) *to him glory and dominion (he cuts the third number of the current year in the lower left angle of the cross)*
- (8) *through endless ages. Amen (he cuts the fourth number of the current year in the lower right angle of the cross).*



## Holy Saturday

6. *The place for cutting the cross and other marks may be prepared beforehand in colors or in some other way. After the marking of the candle the deacon, or one of the other servers, presents the grains of incense to the celebrant. If they have not been blessed, the celebrant sprinkles them three times and incenses them three times, saying nothing. Then he inserts the five grains in the holes, saying:*

1 (1) By his wounds holy  
4 2 5 (2) and glorious,  
3 (3) may he guard  
(4) and preserve us  
(5) Christ the Lord. Amen.

7. *Next the deacon, or one of the servers, gives the celebrant a small candle, which has been lighted from the new fire. The celebrant lights the Easter candle with it, saying:*

May the light of Christ risen in glory scatter the darkness of heart and mind.

8. *Then the celebrant blesses the lighted candle, saying:*

℣. The Lord be with you.  
℟. And with your spirit.

Let us pray.

Almighty God, pour out your abundant blessing ✠ upon this lighted candle. O invisible renewer of life, look with favor upon this lamp of night so that the sacrifice offered this eve may marvelously reflect your own light, and let the power of your majesty drive out the deceits of Satan and remain wherever this blessed holy fire may be taken. Through Christ our Lord.

℟. Amen.

9. *In the meantime the lights of the church are extinguished.*

### SOLEMN PROCESSION AND THE EASTER PRECONIUM

10. *The celebrant then places incense in the thurible. Afterwards the deacon, having removed his violet vestments and put on a white stole and dalmatic, takes the lighted Easter candle, and the procession begins in this order: the thurifer goes first, followed by the subdeacon with the cross, the deacon with the lighted candle, immediately after him the celebrant, then the clergy in order, and the people.*

10a. Then the priest, after having removed his violet vestments and put on a white stole and dalmatic, places incense

6. *Incisione crucis et aliorum signorum, quæ coloribus vel alio modo antea præparari possunt, peracta, diaconus, seu alius ministrantium, præbet celebranti grana incensi, quæ idem celebrans, si non sunt benedicta, ter aspergit et ter adolet incenso, nihil dicens. Deinde infigit quinque grana in foramina, interim dicens:*

1 (1) Per sua sancta vûlnera  
4 2 5 (2) gloriôsa  
3 (3) custôdiat  
(4) et consêrvet nos  
(5) Christus Dôminus. Amen.

7. *Tum diaconus, seu unus ministrantium, porrigit celebranti, parvam candelam, de novo igne accensam, qua cereum accendit, dicens:*

Lumen Christi gloriôse resurgéntis  
Díssipet ténebras cordis et mentis.

8. *Mox, celebrans benedicit cereum accensum, dicens:*

℣. Dôminus vobíscum.  
℟. Et cum spírítu tuo.

Orémus.

Véniat, quæsumus, omnípotens Deus, super hunc incensum céreum larga tuæ bene ✠ dictiónis infúsio: et hunc noctúrnum splendórem, invisibilis regnerátor, inténde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióné refúlgeat; sed in quocúmque loco ex huius sanctificatiónis mystério áliquíd fúerit deportátum, expúlso diabólicæ fraudis nequítia, virtus tuæ maiestátis assístat. Per Christum Dôminum nostrum.

℟. Amen.

9. *Interim luminaria ecclesiæ exstinguuntur.*

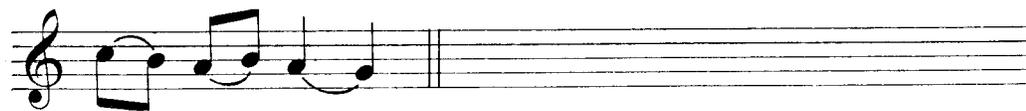
10. *Tum celebrans iterum ponit incensum in thuribulum; postea diaconus, depositis paramentis violaceis, et indutus stola et dalmatica albi coloris, accipit cereum paschalem accensum, et ordinatur processio: præcedit thuriferarius, sequitur subdiaconus cum cruce, diaconus cum cereo accenso, post eum statim celebrans, deinde clerus per ordinem, et populus.*

10a. *Tum sacerdos, depositis paramentis violaceis, et indutus stola et dalmatica*

## Holy Saturday

albi coloris, iterum ponit incensum in thuribulum; postea accipit cereum paschalem accensum, et ordinatur processio: præcedit thuriferarius, sequitur crucifer, post eum statim sacerdos cum cereo accenso, deinde ceteri ministrantes, et populus.

11. *Cum diaconus ingressus est ecclesiam, stans, cantat solus:*



Light of— Christ.

Lumen Christi,

*cui omnes alii, præter subdiaconum et thuriferarium, genuflectentes versus cereum benedictum, respondent:*



℞ Thanks be to God...

℞ Deo gr̄atias.

*Celebrans vero de cereo benedicto propriam candelam accendit.*

*Procedens ad medium ecclesiæ, ibi eodem modo diaconus altius cantat: Lumen Christi, cui omnes, ut supra, genuflectentes, respondent: Deo gr̄atias. Et de cereo benedicto accenduntur candelæ cleri. Tertio procedens ante altare, in medio chori, rursum adhuc altius cantat: Lumen Christi, cui tertio omnes, ut supra, genuflectentes, respondent: Deo gr̄atias. Et accenduntur candelæ populi de cereo benedicto, et luminaria ecclesiæ.*

11a. *Cum sacerdos ingressus est ecclesiam, stans, cantat solus: Lumen Christi, cui omnes alii, præter cruciferum et thuriferarium, genuflectentes versus cereum benedictum, respondent: Deo gr̄atias. Tunc unus ex ministrantibus de cereo benedicto candelam pro sacerdote accendit.*

*Procedens ad medium ecclesiæ, ibi eodem modo sacerdos altius cantat: Lumen Christi, cui omnes, ut supra, genuflectentes, respondent: Deo gr̄atias. Et de cereo benedicto accenduntur candelæ ministrantium.*

*Tertio procedens ante altare, in medio chori, rursum adhuc altius cantat: Lumen Christi, cui tertio omnes, ut supra, genuflectentes, respondent: Deo gr̄atias. Et accenduntur candelæ populi de cereo benedicto, et luminaria ecclesiæ.*

in the thurible again; afterwards he takes the lighted Easter candle and the procession begins in this order: the thurifer goes first, followed by the crossbearer, immediately after him the priest with the lighted candle, and then the other servers, and the people.

11. *When the deacon has entered the church, standing, he chants alone:*

Light of Christ,

*to which all the others respond, genuflecting toward the blessed candle (except the subdeacon and the thurifer).*

℞. Thanks be to God.

*The celebrant lights his own candle from the blessed candle.*

*When the procession comes to the center of the church, the deacon chants in the same way, but in a higher tone of voice, Light of Christ, to which all, genuflecting, respond as before: Thanks be to God. The candles of the clergy are lighted from the blessed candle.*

*Going before the altar, in the center of the choir, the deacon chants again, in a still higher tone of voice, for the third time: Light of Christ, to which all respond, genuflecting as before: Thanks be to God. The candles of the people are lighted from the blessed candle, and the lights of the church are lighted.*

11a. *When the priest has entered the church, standing, he chants alone: Light of Christ, to which all respond: Thanks be to God. The others genuflect toward the blessed candle, except for the cross-bearer and thurifer. Then one of the servers lights a candle for the priest from the blessed candle.*

*When the procession comes to the center of the church, the priest chants in the same way in a higher tone of voice: Light of Christ, to which all respond, genuflecting as before: Thanks be to God. The candles of the servers are lighted from the blessed candle.*

*Going before the altar, in the center of the choir, the celebrant chants again, in a still higher tone of voice for the third time: Light of Christ, to which all respond, genuflecting as before: Thanks be to God. The candles of the people are lighted from the blessed candle and the lights of the church are lighted.*

## Holy Saturday

12. Then the celebrant goes to his place in choir, at the Epistle side. The subdeacon stands with the cross on the Gospel side, opposite the lectern. The clergy take their places at the seats.

The deacon places the Easter candle on a small candlestick in the center of the choir, and, after the celebrant has placed incense in the thurible, takes the book and asks for the blessing, saying: *Iube, domne, benedicere.*

*The celebrant says: Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénter annúnties suum paschále præcónium: In nómine Patris, et Fílii, ✠ et Spíritus Sancti. The deacon responds: Amen.*

12a. The priest places the Easter candle on a small candlestick in the center of the choir, and goes to the table. The cross-bearer stands on the Gospel side, opposite the lectern. The other servers stand on either side.

After the priest has placed incense in the thurible, he takes the book and says:

*Iube, Dómine, benedicere.—Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem suum paschále præcónium. Amen.*

13. Next the deacon goes to the lectern, which is covered with a white veil, places the book on it, and incenses it. Then he also incenses the Easter candle while walking around it.

All rise and remain standing as at the Gospel, while the deacon chants the Easter Preconium. He stands with the Easter candle before him, with the altar at his right and the body of the church at his left. While the Preconium is chanted, it is fitting that the clergy and people hold the lighted candles. If it is more convenient, the Easter Preconium may also be proclaimed from the ambo.

13a. Next the priest goes to the lectern, which is covered with a white veil, places the book on it, and incenses it. Then he also incenses the Easter candle while walking around it.

All rise and remain standing as at the Gospel, while the priest himself chants or recites the Easter Preconium. He stands with the Easter candle before him, with the altar at his right, the body of the church at his left. While the Preconium is chanted, it is fitting that the clergy and people hold the lighted candles.

If it is more convenient, the Easter Preconium may also be proclaimed from the ambo.

12. *Tunc celebrans vadit ad locum suum in choro, in latere epistolæ; subdiaconus cum cruce stat in latere evangelii, contra legile; clerus locum suum occupat in scamnis.*

*Diaconus deponit cereum paschalem in medio chori, supra parvum sustentaculum, et, postquam celebrans posuerit incensum in thuribulo, accipiens librum, petit benedictionem, dicens: Iube, domne, benedicere.*

*Et celebrans subiungit:*

*Et diaconus respondet: Amen.*

12a. *Sacerdos deponit cereum paschalem in medio chori, supra parvum sustentaculum, seque recipit ad abacum; crucifer stat in latere evangelii, contra legile; ceteri ministrantes disponuntur hinc et inde.*

*Sacerdos vero, postquam posuerit incensum in thuribulum, accepto libro, dicit:*

13. *Postea diaconus vadit ad legile, strato albo coopertum, et ponit super eo librum, et incensat; deinde, circumiens cereum paschalem, etiam illum thurificat. Tunc surgentibus omnibus, et stantibus, ut fit ad evangelium, diaconus cantat præconium paschale, habens ante se cereum paschalem, a dextris altare, a sinistris aulam ecclesiæ. Dum canitur præconium paschale, convenit, ut clerus et populus candelas accensas gestent. Si magis opportunum fuerit, præconium paschale etiam ex ambone proclamari potest.*

13a. *Postea sacerdos vadit ad legile, strato albo coopertum, et ponit super eo librum, et incensat; deinde, circumiens cereum paschalem, etiam illum thurificat. Tunc surgentibus omnibus, et stantibus, ut fit ad evangelium, ipse sacerdos cantat vel legit præconium paschale, habens ante se cereum paschalem, a dextris altare, a sinistris aulam ecclesiæ. Dum canitur præconium paschale, convenit, ut clerus et populus candelas accensas gestent.*

*Si magis opportunum fuerit, præconium paschale etiam ex ambone proclamari potest.*

Holy Saturday

EASTER PRECONIUM



Re-joyce now, all you heav-en-ly choirs of an - gels.



Re-joyce, all cre-a-tion a-round his throne, for this



might-y King is vic-to-ri-ous. Sound, Otrum-pet, tell of



our sal-ya - tion. Re-joyce too, O earth; you are made



bril - liant by such splen-dor. Re-joyce for you have been



il-lu - mined. Dark - ness ev-'ry-where has been o-ver-



come by\_ the bright - ness of this ev-er-last - ing King.



Re-joyce, O moth-er Church; you are made ra-diant by so

## Holy Saturday



great a light. Let this place ring out with re-joic-ing,



with\_ the song of all these peo- ple gath-ered here.



And you, my dear-est friends, who are stand-ing here near



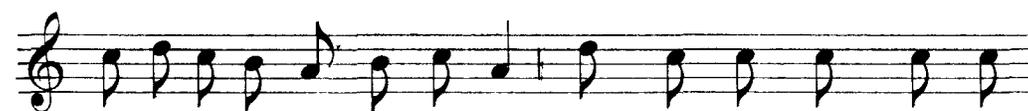
the bright-ness of this sa-cred light, join with me in



prayer to the al-might- y God. Let us ask that he show



us mer - cy. He chose me to serve him, un-wor-thy as



I am to be his min- is- ter. Pray with me, then, that he



may shed his light on me, help-ing me to hon-or and sing



this can-dle's fit - ting praise. Through Je-sus Christ, his

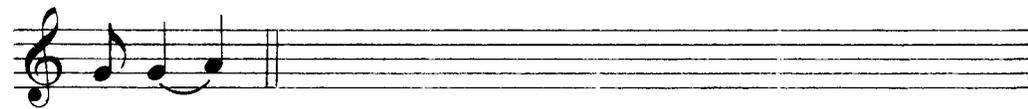
Holy Saturday



Son, our Lord, who lives and reigns with him in the u-



ni-ty of the Ho-ly Spir- it, God for- ev-er and ev - er.



R̄ A-men.



The Lord be with you. R̄ And with your spir- it. Lift—



up your hearts, R̄ We have lift- ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just that with all the



ar- dor of our hearts and minds we should pro-claim with



our voic-es the in- vis- i - ble Al-might-y Fa-ther and his

## Holy Saturday



on-ly-be-got-ten Son, our Lord Je - sus Christ, who paid



the debt of A-dam for us to his e-ter-nal Fa-ther,



and with his pre-cious blood washed a-way the pen-al-



ty of o-rig-i-nal sin. This is the pas-chal feast in



which the true lamb is slain; whose blood hal-low-ed the



door-posts of the faith-ful. This is the night on which



you brought our fore-fa-thers, the chil-dren of Is-ra-



el, dry-shod through the Red Sea in the flight from E -



gypt. This is the night on which the light of the pil-

Holy Saturday



lar of fire de-stroyed the dark-ness of sin. This is



the night which at this hour ev-ery-where re-stores to



grace and u-nites in ho-li-ness those who be-lieve in Christ,



sep-a-rat-ing them from world-ly vice and the dark-ness



of sin. This is the night on which Christ burst the



bonds of death and vic-to-ri-ous-ly a-rose from the grave.



For life it-self, with-out re-demp-tion, would be of



no a-vail to us. O won-drous con-de-scen-sion of



your mer-cy towards us! How far be-yond our un-der-stand-

## Holy Saturday



ing is your lov-ing af-fec-tion, that you should ran-som



a slave at the price of your Son. O nec-es-sar-y sin



of Ad-am, which was blot-ted out by the death of Christ.



O hap-py fault, that mer-it-ed such a re-deem-er.



O tru-ly bless-ed night which a-lone de-served to know



the time and the hour when Christ a-rose from the grave.



It is of this night that Scrip-ture says:"And the night



shall be as bright as day. And the night shall light up



my joy." The ho-li-ness of this night ban-ish-es wick-

## Holy Saturday



ed-ness and wash-es a - way sin and re-stores in-no-cence



to those who have fal - len. It puts ha-tred to flight,



brings peace and hum-bles pride. There - fore, O ho-ly Fa-



ther, ac-cept on this night the eve-ning sac-ri-fice of



fire which your ho-ly Church pre-sents to you by the hands



of her min-i-sters in the sol emn of-fer-ing of this can-



dle of wax made by bees. For now we see the splen-dor



of this pil-lar which the shin - ing flame en-kin-dles



to the glo-ry of God. A flame not dimmed, e-ven though



di-vid-ed in-to parts, be-cause it is nour-ished by the

## Holy Saturday

melt - ing wax pro - duced by the par - ent bee to form the  
sub - stance of this pre - cious lamp. O tru - ly bless - ed  
night which de - spoiled the E - gyp - tians and en - riched  
the He - brews. O night on which heav - en is u - nit - ed to  
earth and the di - vine brought to the hu - man. There - fore,  
O Lord, we pray that this can - dle, con - se - crat - ed in hon -  
or of your name, may end - less - ly con - tin - ue to scat - ter  
the dark - ness of this night. May it be re - ceived as a  
sweet fra - grance and min - gle with the lights of heav -  
en. May that morn - ing Star which nev - er sets, he who

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came back from the grave and shed his serene light upon  
man kind,—find its flame still burn-ing. Grant us, your  
serv-ants, O Lord, and all your cler-gy and faith-ful peo-  
ple, to-geth-er with our most Ho-ly Fa-ther, Pope N.  
and our Bish-op N. a sea-son of peace dur-ing this time  
of East-er joy and gov-ern, rule and pre-serve us with  
your con-stant pro-tec-tion. Al-so look up-on those  
who rule o-ver us and, in your in-ef-fa-ble pit-y and  
mer-cy, di-rect their thoughts towards jus-tice and peace  
so that, with all your peo-ple, they may one day ar-rive

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in our heav-en-ly coun-try, leav-ing be-hind them the



cares of this world. Through Je-sus Christ your Son, our



Lord, who lives and reigns with you in the u-ni-ty of the



Ho-ly Spir - it, God, for- ev - er and ev - er. A-men.

### EASTER PRECONIUM

Rejoice now, all you heavenly choirs of angels. Rejoice, all creation around his throne, for this mighty King is victorious. Sound, O trumpet, tell of our salvation. Rejoice too, O earth; you are made brilliant by such splendor. Rejoice for you have been illumined. Darkness everywhere has been overcome by the brightness of this everlasting King. Rejoice, O mother Church; you are made radiant by so great a light. Let this place ring out with rejoicing, with the song of all these people gathered here. And you, my dearest friends, who are standing here near the brightness of this sacred light, join with me in prayer to the almighty God. Let us ask that he show us mercy. He chose me to serve him, unworthy as I am to be his minister. Pray with me, then, that he may shed his light on me, helping me to honor and sing this candle's fitting praise. Through Jesus Christ, his Son, our Lord, who lives and reigns with him in the unity of the Holy Spirit, God forever and ever. *R.* Amen.

Exsultet iam Angélica turba cælorum: exsultent divína mystéria: et pro tanti Regis victória, tuba insonet salutáris. Gáudeat et tellus tantis irradiáta fulgóribus: et ætérni Regis splendóre illustráta, totíus orbis se séntiat amisisse caliginem. Lætétur et mater Ecclésia, tanti lúminis adornáta fulgóribus: et magnis populórum vóci-bus hæc aula resúltet. Quaprópter astántes vos, fratres caríssimi, ad tam miram huius sancti lúminis claritátem, una mecum, quæso, Dei omnipoténtis misericórdiam invocáte. Ut qui me non meis méritis intra Levitárum númerum dignátus est aggregáre: lúminis sui claritátem infúndens, Cérei huius laudem implére perficiat. Per Dóminum nostrum Iesum Christum Fílium suum: qui cum eo vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sáecula sæculórum.

*R.* Amen.

## Holy Saturday

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

Vere dignum et iustum est, invisibilem Deum Patrem omnipoténtem, Filiúmque eius unigénitum, Dóminum nostrum Iesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis aetérno Patri Adæ débitum solvit: et vétéris piáculi cautiónem pio cruore detérsit. Hæc sunt enim festa paschália, in quibus verus ille Agnus occíditur, cuius sáanguine postes fidélium consecrántur. Hæc nox est, in qua primum patres nostros filios Israël edúctos de Ægýpto, mare Rubrum sicco vestígio transíre fecisti. Hæc ígitur nox est, quæ peccatórum ténebras, colúmnae illuminatióne purgávit. Hæc nox est, quæ hódie per univérsum mundum, in Christo credéntes, a víitiis sæculi, et calígine peccatórum segregátos, reddit grátiae, sóciat sanctitáti. Hæc nox est, in qua destrúctis vínculis mortis, Christus ab ínferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi prófuisset. O mira circa nos tuæ pietátis dignátio! O inæstimábilis diléctio caritátis: ut servum redímeres, Fílium tradidísti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum méruit habére Redemptórem! O vere beáta nox, quæ sola méruit scire tempus et horam, in qua Christus ab ínferis resurréxit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminábitur: Et nox illuminátio mea in delíciis meis. Huius ígitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis, et mæstis lætítiam. Fugat ódia, concórdiam parat, et curvat impéria. In huius ígitur noctis grátia, súscipe, sancte Pater, incénsi huius sacrificium vespertínum: quod tibi in hac Cérei oblatiône solémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia. Sed iam colúmnae huius præcónia nóvimus, quam in honórem Dei

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just that with all the ardor of our hearts and minds we should proclaim with our voices the invisible almighty Father and his only begotten Son, our Lord Jesus Christ, who paid the debt of Adam for us to his eternal Father, and with his precious blood washed away the penalty of original sin. This is the paschal feast in which the true lamb is slain; whose blood hallowed the door-posts of the faithful. This is the night on which you brought our fore-fathers, the children of Israel, dry-shod through the Red Sea in the flight from Egypt. This is the night on which the light of the pillar of fire destroyed the darkness of sin. This is the night which at this hour everywhere restores to grace and unites in holiness those who believe in Christ, separating them from worldly vice and the darkness of sin. This is the night on which Christ burst the bonds of death and victoriously arose from the grave. For life itself, without redemption, would be of no avail to us. O wondrous condescension of your mercy towards us! How far beyond our understanding is your loving affection, that you should ransom a slave at the price of your Son. O necessary sin of Adam, which was blotted out by the death of Christ. O happy fault, that merited such a redeemer. O truly blessed night which alone deserved to know the time and the hour when Christ arose from the grave. It is of this night that Scripture says: "And the night shall be as bright as day. And the night shall light up my joy." The holiness of this night banishes wickedness and washes away sin and restores innocence to those who have fallen. It puts hatred to flight, brings peace and

## Holy Saturday

humbles pride. Therefore, O holy Father, accept on this night the evening sacrifice of fire which your holy Church presents to you by the hands of her ministers in the solemn offering of this candle of wax made by bees. For now we see the splendor of this pillar which the shining flame enkindles to the glory of God. A flame not dimmed, even though divided into parts, because it is nourished by the melting wax produced by the parent bee to form the substance of this precious lamp. O truly blessed night which despoiled the Egyptians and enriched the Hebrews. O night on which heaven is united to earth and the divine brought to the human. Therefore, O Lord, we pray that this candle, consecrated in honor of your name, may endlessly continue to scatter the darkness of this night. May it be received as a sweet fragrance and mingle with the lights of heaven. May that morning Star which never sets—he who came back from the grave and shed his serene light upon mankind—find its flame still burning. Grant us, your servants, O Lord, and all your clergy and faithful people, together with our most Holy Father, Pope *N.* and our Bishop *N.* a season of peace during this time of Easter joy and govern, rule and preserve us with your constant protection. Also look upon those who rule over us and, in your ineffable pity and mercy, direct their thoughts towards justice and peace so that, with all your people, they may one day arrive in our heavenly country, leaving behind them the cares of this world. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. Amen.

### READINGS

14. *After the Easter Preconium the deacon removes his white vestments, puts on the violet vestments and goes to the celebrant.*

14a. After the Easter Preconium the priest removes the

rútilans ignis accéndit. Qui licet sit divísus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiósæ huius lámpadis, apis mater edúxit. O vere beáta nox, quæ exspoliávit Ægýptios, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis divíno iungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis consecrátus, ad noctis huius caliginem destruéndam, indeficiens perseveret. Et in odórem suavitátis accéptus, supérnis lumináribus misceátur. Flammas eius lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásus. Ille, qui regréssus ab ínferis, humáno géneri serénus illúxit. Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum una cum beatíssimo Papa nostro *N.* et Antístite nostro *N.* quiéte témporum concéssa, in his paschálibus gáudiis, assidua protectióne régere, gubernáre, et conserváre dignéris. Réspice étiam ad eos, qui nos in potestáte regunt, et, ineffábili pietátis et misericórdiæ tuæ múnere, dírige cogitatiónes eórum ad iustítiam et pacem, ut de terréna operositáte ad cæléstem pátriam pervéniant cum omni pópulo tuo. Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. *R.* Amen.

14. *Post præconium paschale, diaconus, depositis paramentis albis, assumit violacea, et vadit ad celebrantem.*

14a. Post præconium paschale, sacerdos

## Holy Saturday

deponit dalmaticam et stolam albi coloris, et, indutus iterum stola et pluviali violaceis, redit ad lectern.

15. *Postea leguntur lectiones, sine titulo, nec in earum fine respondetur Deo gr̄atias. Leguntur vero a lectore ut fit pro Epistola. Celebrans et ministri, clerus et populus, sedentes auscultant.*

15a. *Postea leguntur lectiones, sine titulo, nec in earum fine respondetur Deo gr̄atias. Leguntur vero a sacerdote ut fit pro Epistola. Ministrantes et populus sedentes auscultant.*

16. *In fine lectionis, vel post canticum, dicuntur orationes hoc modo: omnes surgunt; celebrans dicit Or̄emus, diaconus Flect̄amus ḡnua, et omnes, una cum ipso celebrante, flexis genibus, per aliquod temporis spatium in silentio orant; postquam diaconus surrexit et dixit Lev̄ate, omnes surgunt, et celebrans dicit orationem, in tono feriali, et iunctis manibus.*

16a. *In fine lectionis, vel post canticum, dicuntur orationes hoc modo: omnes surgunt; sacerdos, stans in eodem loco dicit: Or̄emus. Flect̄amus ḡnua, et omnes, una cum ipso sacerdote, flexis genibus, per aliquod temporis spatium in silentio orant; postquam celebrans surrexit et dixit Lev̄ate, omnes surgunt, et ipse dicit orationem, in tono feriali, et iunctis manibus.*

17. *Leguntur vero quatuor sequentes lectiones, cum suis canticis, et orationibus.*

### Lectio prima *Gen. 1, 1-31 et 2, 1-2*

In principio creavit Deus cælum et terram. Terra autem erat inanis et v̄acua, et t̄nebr̄æ erant super faciẽm abyssi: et Sp̄ritus Dei ferebatur super aquas. Dixitque Deus: "Fiat lux." Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a t̄nebris. Appel- lavitque lucem Diem, et t̄nebras Noctem: factumque est v̄espere, et mane, dies unus. Dixit quoque Deus: "Fiat firmamentum in medio aquarum: et dividat aquas

white dalmatic and stole and vests again in the violet stole and cope, and goes to the lectern.

15. *Afterwards the readings are read, without title, and without Thanks be to God at the end. They are read by a lector as at the Epistle. The celebrant and ministers, clergy and people sit and listen.*

15a. *Afterwards the readings are read, without title, and without Thanks be to God at the end. They are read by the priest, as at the Epistle, the servers and the people sit and listen.*

16. *At the end of the reading, or after the cantic, the prayers are said in this manner: All stand, the celebrant says Let us pray, the deacon says Let us kneel, and all kneel, together with the celebrant, and pray silently for a period of time. After the deacon has risen and said Let us stand, all rise and the celebrant says the prayer without inflection, with his hands joined.*

16a. *At the end of the reading, or after the cantic, the prayers are said in this manner: All stand. The priest, standing in the same place, says: Let us pray. Let us kneel, and all kneel together with the priest himself and pray silently for a period of time. After the celebrant has risen and said Let us stand, all rise and he says the prayer without inflection, with his hands joined.*

17. *The four readings, together with their canticles, and prayers, are then read.*

### First Reading *Gen. 1, 1-31; 2, 1-2*

In the beginning God created the heavens and the earth; the earth was waste and void; darkness covered the abyss, and the spirit of God was stirring above the waters.

God said, "Let there be light," and there was light. God saw that the light was good. God separated the light from the darkness, calling the light Day and the darkness Night. And there was evening and morning, the first day.

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Then God said, "Let there be a firmament in the midst of the waters to divide the waters." And so it was. God made the firmament, dividing the waters that were below the firmament from those that were above it. God called the firmament Heaven. And there was evening and morning, the second day.

Then God said, "Let the waters below the heavens be gathered into one place and let the dry land appear." And so it was. God called the dry land Earth and the assembled waters Seas. And God saw that it was good. Then God said, "Let the earth bring forth vegetation: seed-bearing plants and all kinds of fruit trees that bear fruit containing their seed." And so it was. The earth brought forth vegetation, every kind of seed-bearing plant and all kinds of trees that bear fruit containing their seed. God saw that it was good. And there was evening and morning, the third day.

And God said, "Let there be lights in the firmament of the heavens to separate day from night; let them serve as signs and for the fixing of the seasons, days and years; let them serve as lights in the firmament of the heavens to shed light upon the earth." So it was. God made the two great lights, the greater light to rule the day and the smaller one to rule the night, and he made the stars. God set them in the firmament of the heavens to shed light upon the earth, to rule the day and the night and to separate the light from the darkness. God saw that it was good. And there was evening and morning, the fourth day.

Then God said, "Let the waters abound with life, and above the earth let winged creatures fly below the firmament of the heavens." And so it was. God created the great sea monsters, all kinds of living, swimming creatures with which the waters abound and all kinds of winged birds. God saw that it was good, and God blessed them,

ab aquis." Et fecit Deus firmamentum, divisitque aquas, quae erant sub firmamento, ab his, quae erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum Caelum: et factum est vespere, et mane, dies secundus. Dixit vero Deus: "Congregentur aquae, quae sub caelo sunt, in locum unum: et appareat arida." Et factum est ita. Et vocavit Deus aridam, Terram: congregationesque aquarum appellavit Maria. Et vidit Deus quod esset bonum. Et ait: "Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum iuxta genus suum, cuius semen in semetipso sit super terram." Et factum est ita. Et protulit terra herbam virentem, et facientem semen iuxta genus suum, lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus quod esset bonum. Et factum est vespere, et mane, dies tertius. Dixit autem Deus: "Fiant luminaria in firmamento caeli, et dividant diem ac noctem, et sint in signa, et tempora, et dies, et annos: ut luceant in firmamento caeli, et illuminent terram." Et factum est ita. Fecitque Deus duo luminaria magna: luminare maius, ut praesset diei: et luminare minus, ut praesset nocti: et stellas. Et posuit eas in firmamento caeli, ut lucerent super terram, et praesent diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere, et mane, dies quartus. Dixit etiam Deus: "Producant aquae reptile animae viventis, et volatile super terram sub firmamento caeli." Creavitque Deus cetera grandia, et omnem animam viventem atque motabilem, quam produserant aquae in species suas, et omne volatile secundum genus suum. Et vidit Deus quod esset bonum. Benedixitque eis, dicens: "Crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur super terram." Et factum est vespere, et mane, dies quintus. Dixit quoque

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Deus: "Prodúcat terra ánimam vivéntem in génere suo: iuménta et reptília, et béstias terræ secúndum spécies suas." Factúmque est ita. Et fecit Deus béstias terræ iuxta spécies suas, et iuménta, et omne réptile terræ in génere suo. Et vidit Deus quod esset bonum, et ait: "Faciámus hóminem ad imáginem, et similitúdinem nostram: et præsit píscibus maris, et volatílibus cæli, et béstis, universæque terræ, omníque réptili, quod movétur in terra." Et creávit Deus hóminem ad imáginem suam: ad imáginem Dei creávit illum, másculum et féminam creávit eos. Benedixitque illis Deus, et ait: "Créscite, et multiplicámini, et repléte terram, et subiícite eam, et dominámini píscibus maris, et volatílibus cæli, et univérsis animántibus, quæ movéntur super terram." Dixitque Deus: "Ecce dedi vobis omnem herbam afferéntem semen super terram, et univérsa ligna, quæ habent in semetipsis seméntem géneris sui, ut sint vobis in escam: et cunctis animántibus terræ, omníque vólucris cæli, et univérsis, quæ movéntur in terra, et in quibus est ánima vivens, ut hábeant ad vescéndum." Et factum est ita. Viditque Deus cuncta, quæ fécerat: et erant valde bona. Et factum est vésperæ, et mane, dies sextus. Igitur perfécti sunt cæli, et terra, et omnis ornátus eórum. Complevitque Deus die séptimo opus suum, quod fécerat: et requiévít die séptimo ab univérso ópere quod patrát.

Orémus. Flectámus génuá.  
Leváte.

Deus, qui mirabíliter creásti hómi-

saying, "Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply on the earth." And there was evening and morning, the fifth day.

God said, "Let the earth bring forth all kinds of living creatures: cattle, crawling creatures and wild animals." And so it was. God made all kinds of wild beasts, every kind of cattle, and every kind of creature crawling on the ground. And God saw that it was good.

God said, "Let us make mankind in our image and likeness; and let them have dominion over the fish of the sea, the birds of the air, the cattle, over all the wild animals and every creature that crawls on the earth." God created man in his image.

In the image of God he created him.

Male and female he created them.

Then God blessed them and said to them, "Be fruitful and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, the cattle and all the animals that crawl on the earth." God also said, "See, I give you every seed-bearing plant on the earth and every tree which has seed-bearing fruit to be your food. To every wild animal of the earth, to every bird of the air, and to every creature that crawls on the earth and has the breath of life, I give the green plants for food." And so it was. God saw that all he had made was very good. And there was evening and morning, the sixth day.

Thus the heavens and the earth were finished and all their array. On the sixth day God finished the work he had been doing. And he rested on the seventh day from all the work he had done.

*After the first reading:*

Let us pray. Let us kneel.  
Let us stand.

Prayer

O God, you wondrously created man and

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even more wondrously redeemed him. Grant that we may courageously resist the enticements of sin so that we may deserve to attain everlasting joy. Through Jesus Christ.

### Second Reading *Exodus 14, 24–31; 15, 1*

In those days: in the night watch just before dawn the Lord cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the Lord was fighting for them against the Egyptians.

Then the Lord told Moses, “Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers.” So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the Lord hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh’s whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the Lord saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the Lord had shown against the Egyptians, they feared the Lord and believed in him and in his servant Moses. Then Moses and the Israelites sang this song to the Lord:

### *Canticum: Exod. 15, 1–3*

I will sing to the Lord, for he is gloriously  
triumphant;  
horse and chariot he has cast into the sea.

nem, et mirabilius redemisti: da nobis, quaesumus, contra oblectamenta peccati, mentis ratione persistere; ut mereamur ad aeterna gaudia pervenire. Per Dominum.

### Lectio secunda *Ex. 14, 24–31 et 15, 1*

In diebus illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Aegyptiorum per columnam ignis, et nubis, interfecit exercitum eorum: et subvertit rotas curruum, ferebanturque in profundum. Dixerunt ergo Aegyptii: “Fugiamus Israel: Dominus enim pugnat pro eis contra nos.” Et ait Dominus ad Moysen: “Extende manum tuam super mare, ut revertantur aquae ad Aegyptios super currus, et equites eorum.” Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorem locum: fugientibusque Aegyptiis occurrerunt aquae, et involvit eos Dominus in mediis fluctibus. Reversaeque sunt aquae, et operuerunt currus, et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec unus quidem superfuit ex eis. Filii autem Israel perrexerunt per medium siccis maris, et aquae eis erant quasi pro muro a dextris et a sinistris: liberavitque Dominus in die illa Israel de manu Aegyptiorum. Et viderunt Aegyptios mortuos super littus maris, et manum magnam, quam exercuerat Dominus contra eos: timuitque populus Dominum, et crediderunt Domino, et Moysi servo eius. Tunc cecinit Moyses, et filii Israel carmen hoc Domino, et dixerunt:

### *Canticum Ex. 15, 1–3*

Cantemus Domino: gloriose enim honorificatus est: equum et ascensorem proiecit in mare: adiutor et

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protéctor factus est mihi in salutem.  
V. Hic Deus meus, et honorificábo  
eum: Deus patris mei, et exaltábo  
eum. V. Dóminus cónterens bella:  
Dóminus nomen est illi.

Orémus. Flectámus génuá.  
Leváte.

Deus, cuius antiqúá mirácula étiam  
nostris sáculis coruscáre sentímus:  
dum quod uni pópulo, a persecutióne  
Ægyptiaca liberándo, dexteræ tuæ  
poténtia contulisti, id in salutem  
géntium per aquam regeneratiónis  
operáris: præsta; ut in Abrahæ filios,  
et in Israéliticam dignitátem, totíus  
mundi transeat plenitúdo Per Dó-  
minum.

Lectio tertia  
*Is. 4, 2-6*

In die illa erit germen Dómini in  
magnificéntia, et glória, et fru-  
ctus terræ sublimis, et exultátió  
his qui salváti fúerint de Israél. Et  
erit: Omnis qui relictus fúerit in  
Sion, et resíduus in Ierúsalem,  
sanctus vocábitur, omnis qui scrip-  
tus est in víta in Ierúsalem. Si  
ablúerit Dóminus sordes filiárum  
Sion, et sánguinem Ierúsalem lá-  
verit de médio eius, in spírítu  
iudicii, et spírítu ardóris. Et creábit  
Dóminus super omnem locum  
montis Sion, et ubi invocátus est,  
nubem per diem, et fumum, et  
splendórem ignis flammántis in  
nocte: super omnem enim glóriam  
protéctio. Et tabernáculum erit in  
umbráculum diéi ab æstu, et in  
securitátem, et absconsiõem a  
túrbine, et a plúvia.

My strength and my courage is the Lord,  
and he has been my savior.  
He is my God, I praise him;  
the God of my father, I extol him.  
The Lord crushes hostile attacks,  
Lord is his name!

*After the second reading and canticle:*

Let us pray. Let us kneel.  
Let us stand.

### Prayer

O God, we see your wondrous works of old  
enlighten even our own day. For the salva-  
tion that you bestowed by the power of your  
right hand upon one nation, as you rescued  
them from the Egyptian persecution, is now  
conferred upon all nations by means of the  
water of regeneration. Grant that the peoples  
of the whole world may become the descen-  
dants of Abraham and share the prerogative  
of Israel. Through Jesus Christ.

Third Reading  
*Isaia 4, 2-6*

On that day,  
The branch of the Lord will be luster and  
glory,  
and the fruit of the earth will be honor  
and splendor for the survivors of Israel.  
He who remains in Sion  
and he that is left in Jerusalem  
Will be called holy:  
every one marked down for life in  
Jerusalem.  
When the Lord washes away  
the filth of the daughters of Sion,  
And purges Jerusalem's blood from her  
midst  
with a blast of searing judgment,  
Then will the Lord create,  
over the whole site of Mount Sion  
and over her place of assembly,  
A smoking cloud by day  
and a light of flaming fire by night.

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For over all, his glory will be shelter and protection:  
shade from the parching heat of day,  
refuge and cover from storm and rain.

### *Canticle: Isaia 5, 1-2*

My friend had a vineyard  
on a fertile hillside;  
He spaded it, cleared it of stones,  
and planted the choicest vines;  
Within it he built a watchtower,  
and hewed out a wine press.  
For the vineyard of the Lord of hosts  
is the house of Israel.

*After the third reading and canticle:*

Let us pray. Let us kneel.  
Let us stand.

### Prayer

O God, by the voice of your holy prophets you made it clear to all the children of your Church that you are the sower of good seed and cultivator of select branches throughout your entire kingdom. Grant that your children, whom you termed the vine and harvest, may root out all thorns and briars, and bring forth good fruit in abundance. Through Jesus Christ.

### Fourth Reading *Deut. 31, 22-30*

In those days Moses wrote this song, and he taught it to the Israelites. Then the Lord commissioned Josue, son of Nun, and said to him, "Be brave and steadfast, for it is you who must bring the Israelites into the land which I promised them on oath. I myself will be with you."

When Moses had finished writing out on a scroll the words of the law in their entirety, he gave the Levites who carry the Ark of the Covenant of the Lord this order: "Take this scroll of the law and put it beside the Ark of the Covenant of the Lord, your God, that

### Canticum

*Is. 5, 1 et 2*

Vinea facta est dilecto in cornu,  
in loco úberi. V. Et maceriam circumdedit, et circumfódit: et plantávit vineam Sorec, et ædificávit turrim in médio eius. V. Et tórcular fodit in ea: vinea enim Dómini Sábaoth, domus Israël est.

Orémus. Flectámus génua.  
Leváte.

Deus, qui in ómnibus Ecclésiæ tuæ filiis sanctórum prophetárum voce manifestásti, in omni loco dominationis tuæ, satórem te bonórum séminum, et electórum pálmitem esse cultórem: tribue pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; ut, spinárum et tribulórum squalóre resecáto, digna efficiéntur fruge fecúndi. Per Dóminum.

### Lectio quarta *Deut. 31, 22-30*

In diébus illis: Scripsit Móyses cánticum, et dócuit filios Israël. Præcepítque Dóminus Iósue filio Nun, et ait: "Confortáre, et esto robústus: tu enim introdúces filios Israël in terram, quam polílicitus sum, et ego ero tecum." Postquam ergo scripsit Móyses verba legis huius in volúmine, atque complévit: præcepít Levítis, qui portábant arcam féderis Dómini, dicens: "Tóllite librum istum, et pónite eum in látere arcæ féderis Dómini Dei vestri: ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et

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cervicem tuam durissimam. Adhuc vivente me, et ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis cum mortuus fuero? Congregate ad me omnes maiores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos caelum et terram. Novi enim quod post mortem meam inique agetis, et declinabitis cito de via, quam praecipi vobis: et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera manuum vestrarum." Locutus est ergo Moyses, audiente universo coetu Israel, verba carminis huius, et ad finem usque complavit.

### Canticum *Deut. 32, 1-4*

Attende, caelum, et loquar: et audiat terra verba ex ore meo. *Ps.* Expectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea. *Ps.* Sicut imber super gramen, et sicut nix super fenum: quia nomen Domini invocabo. *Ps.* Date magnitudinem Deo nostro: Deus, vera opera eius, et omnes viae eius iudicia. *Ps.* Deus fidelis, in quo non est iniquitas: iustus, et sanctus Dominus.

Oramus. Flectamus genua.  
Levate.

Deus, celsitudo humilium et fortitudo rectorum, qui per sanctum Moysen puerum tuum ita erudire populum tuum sacri carminis tui decantatione voluisti, ut illa legis iteratio fieret etiam nostra directio: excita in omnem iustificatarum gentium

there it may be a witness against you. For I already know how rebellious and stiff-necked you will be. Why, even now, while I am alive among you, you have been rebels against the Lord! How much more, then, after I am dead! Therefore, assemble all your tribal elders and your officials before me, that I may speak these words for them to hear, and so may call heaven and earth to witness against them. For I know that after my death you are sure to become corrupt and to turn aside from the way along which I directed you, so that evil will befall you in some future age because you have done evil in the Lord's sight, and provoked him by your deeds." Then Moses recited the words of this song from beginning to end, for the whole assembly of Israel to hear:

### *Canticle: Deut. 32, 1-4*

Give ear, O heavens, while I speak;  
let the earth hearken to the words of my mouth!  
May my instruction soak in like the rain,  
and my discourse permeate like the dew,  
Like a downpour upon the grass,  
like a shower upon the crops:  
For I will sing the Lord's renown.  
Oh, proclaim the greatness of our God!  
The Rock—how faultless are his deeds,  
how right all his ways!  
A faithful God, without deceit,  
how just and upright is the Lord!

*After the fourth reading and canticle:*

Let us pray. Let us kneel.  
Let us stand.

### Prayer

O God, you exalt the humble and strengthen the righteous;\* you were also pleased through your holy servant Moses to instruct your people in chanting your sacred song, so that the constant recitation of the law might be also our guide. \* Manifest your power to

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the whole multitude of the redeemed; remove their fear and give them joy; pardon all their sins and turn the just punishments they deserve into salvation. Through Jesus Christ.

### FIRST PART OF THE LITANY

18. *After this two cantors kneel in the center of the choir and chant the Litany of the Saints as far as the invocation Be merciful, Spare us, Lord. The invocations are not doubled. All kneel and respond.*

18a. After this two cantors chant the Litany of the Saints as far as the invocation *Be merciful, Spare us, Lord*. If there are no cantors, the priest himself kneels on the lowest step of the altar at the Epistle side and chants the litany. The invocations are not doubled. All kneel and respond.

19. After the first part of the Litany, if the church has a baptismal font, the rite continues as below, n. 20; otherwise as below, n. 24.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.  
Christ, hear us.  
Christ, graciously hear us.  
God, the Father of heaven, have mercy on us.  
God the Son, Redeemer of the world, have mercy on us.  
God the Holy Spirit, have mercy on us.  
Holy Trinity, one God, have mercy on us.  
Holy Mary, pray for us.  
Holy Mother of God, pray.  
Holy Virgin of virgins, pray.  
Saint Michael, pray.  
Saint Gabriel, pray.  
Saint Raphael, pray.  
All you holy angels and archangels, pray.  
All you holy ranks of blessed spirits, pray.  
Saint John the Baptist, pray.  
Saint Joseph, pray.  
All you holy patriarchs and prophets, pray.  
Saint Peter, pray.  
Saint Paul, pray.  
Saint Andrew, pray.  
Saint John, pray.

plenitudinem poténtiam tuam, et da lætítiam, mitigándo terrórem; ut, ómnium peccátis tua remissióne delétis, quod denuntiátum est in ultióne, tránseat in salútem. Per Dóminum.

18. *His expletis, a duobus cantoribus, in medio choro genuflexis, cantantur litanie sanctorum (quin tamen duplicentur) usque ad invocationem Propítius esto, omnibus genuflexis et respondentibus.*

18a. His expletis, a duobus cantoribus, seu, his deficientibus, ab ipso sacerdote, genuflexo in infimo gradu altaris, a latere epistolæ, cantantur litanie sanctorum (quin tamen duplicentur) usque ad invocationem *Propítius esto*, omnibus genuflexis et respondentibus.

19. *Postea, si ecclesia habet fontem baptismalem, ritus prosequitur ut infra n. 20, secus vero ut infra n. 24.*

Kýrie, eléison.  
Christe, eléison.  
Kýrie, eléison.  
Christe, audí nos.  
Christe, exáudi nos.  
Pater de cælis, Deus, miserére nobis.  
Fili, Redémptor mundi Deus, miserére nobis.  
Spíritus Sancte Deus, miserére nobis.  
Sancta Trínitas, unus Deus, miserére nobis.  
Sancta María, ora pro nobis.  
Sancta Dei Génetrix, ora.  
Sancta Virgo vírginum, ora.  
Sancte Míchaël, ora.  
Sancte Gábríel, ora.  
Sancte Ráphaël, ora.  
Omnes sancti Angeli et Archángeli, oráte pro nobis  
Omnes sancti beatórum Spírituum órdines, oráte.  
Sancte Ioánnes Baptísta, ora.  
Sancte Ioseph, ora.  
Omnes sancti Patriárchæ et Prophétæ, oráte.  
Sancte Petre, ora.  
Sancte Paule, ora.  
Sancte Andréa, ora.  
Sancte Ioánnes, ora.  
Omnes sancti Apóstoli et Evange-  
listæ, oráte.  
Omnes sancti Discípuli Dómini, oráte.

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Sancte Stéphane, ora.  
Sancte Lauréti, ora.  
Sancte Vincéti, ora.  
Omnes sancti Mártyres, oráte.  
Sancte Silvéster, ora.  
Sancte Gregóri, ora.  
Sancte Augustíne, ora.  
Omnes sancti Pontífices et Confessóres, oráte.  
Omnes sancti Doctóres, oráte.  
Sancte Antóni, ora.  
Sancte Benedícite, ora.  
Sancte Domínice, ora.  
Sancte Francíscie, ora.  
Omnes sancti Sacerdótes et Levítæ, oráte.  
Omnes sancti Mónachi et Eremítæ, oráte.  
Sancta María Magdaléna, ora.  
Sancta Agnes, ora.  
Sancta Cæcília, ora.  
Sancta Agatha, ora.  
Sancta Anastásia, ora.  
Omnes sanctæ Vírgines et Víduæ, oráte.  
Omnes Sancti et Sanctæ Dei, intercedite pro nobis.

All you holy apostles and evangelists, pray.  
All you holy disciples of the Lord, pray.  
Saint Stephen, pray.  
Saint Lawrence, pray.  
Saint Vincent, pray.  
All you holy martyrs, pray.  
Saint Sylvester, pray.  
Saint Gregory, pray.  
Saint Augustine, pray.  
All you holy bishops and confessors, pray.  
All you holy doctors, pray.  
Saint Antony, pray.  
Saint Benedict, pray.  
Saint Dominic, pray.  
Saint Francis, pray.  
All you holy priests and clerics, pray.  
All you holy monks and hermits, pray.  
Saint Mary Magdalen, pray.  
Saint Agnes, pray.  
Saint Cecilia, pray.  
Saint Agatha, pray.  
Saint Anastasia, pray.  
All you holy virgins and widows, pray.  
All you holy men and women, saints of God, intercede for us.

### BLESSING OF THE BAPTISMAL WATER

20. *Dum cantantur litanie sanctorum, vas aquæ baptismalis benedicendæ, et cetera omnia quæ ad benedictionem requiruntur, præparantur in medio chori, versus latus epistolæ, in conspectu fidelium. Vas aquæ benedicendæ convenienter ornari decet.*

21. *In benedicenda aqua baptismali celebrans, stans coram populo, ante se habeat vas aquæ baptismalis benedicendæ, a dextris cereum benedictum, a sinistris alium subdiaconum, vel clericum, seu ministrantem, stantem cum cruce. Celebrans iunctis manibus, in tono feriali dicit:*

☩. Dóminus vobíscum.

☩. Et cum spírítu tuo.

Orémus.

Omnípotens sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons baptísmatis párturit, spírítum adoptiónis emítte;

20. *While the Litany of the Saints is being chanted, the vessel of water to be blessed as baptismal water and other things necessary for the blessing are prepared in the center of the choir, toward the Epistle side, in view of the faithful. It is becoming that the vessel of water to be blessed should be suitably ornamented.*

21. *For the blessing of the baptismal water, the celebrant stands facing the people and has in front of him the vessel of water, the blessed candle at his right, a second subdeacon or cleric or server, standing at his left with the cross. The celebrant says without inflection, with his hands joined:*

☩. The Lord be with you.

☩. And with your spirit.

Let us pray.

Almighty and eternal God, show us your wonderful fidelity in these sacramental mysteries. Send forth the spirit of adoption to regenerate the new people who are born at

## Holy Saturday

the font of baptism, so that the rite to be performed through our humble ministry may be effective by the operation of your power. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.  
R. Amen.

ut, quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectû. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per ómnia sǎcula sǎculórum.  
R. Amen.

*Raising his voice in the preface tone, the celebrant continues with his hands joined:*

*Elevans vocem in modum præfationis, prosequitur iunctis manibus:*



The Lord be with\_ you. R And with your spir - it.



Lift\_\_\_ up your hearts,R We have lift - ed them up to



the Lord. Let us give thanks to the Lord our God.



R It is right and just. It is tru - ly right and just,



prop-er and help-ful toward sal-va-tion that we al-ways



and ev-ery-where give thanks to you, O Lord, ho-ly Fa-



ther, Al-might - y and e-ter - nal God, who by your un-seen

## Holy Saturday



pow-er won-drous-ly bring a-bout the ef-fect of your sac-



ra-ments. Al - though we are un - wor - thy to per - form so



great a rite, you are not one to with-draw the gift of



your grace; and you are al-so read-y to hear our prayers.



O God, in the ver-y be - gin - ning of the world your Spir-



it moved o-ver the wa-ters and gave the el - e - ment of



wa-ter the pow-er to sanc - ti - fy. O God, by wa-ter you



al-so washed a-way the sin - ful - ness of a guilt - y world.



By the del-uge of rain you pre-fig - ured the re-gen-er-



a-tion where, in a mys-te-ri-ous man-ner, one and the

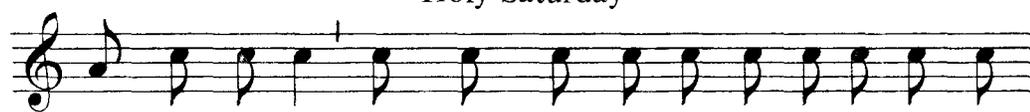
Holy Saturday

same el - e - ment makes an end of sin and in - i - ti - ates  
vir - tue. May you, O Lord, who fill your cit - y with joy  
by the flow - ing tor - rent of your grace, look mer - ci - ful -  
ly up - on your Church and mul - ti - ply your acts of re - gen -  
er - a - tion with - in her. O - pen the fonts of bap - tism all  
o - ver the world for the re - new - al of the na - tions,  
so that un - der your ma - jes - tic do - min - ion they may re -  
ceive from the Ho - ly Spir - it the grace of your on - ly -  
be - got - ten Son.

*At this point the celebrant divides the water in the form of a cross with his extended hand. He immediately dries his hand with a cloth, saying:*

*Hic sacerdos in modum crucis aquam dividit manu extensa, quam statim linteo extergit, dicens:*

## Holy Saturday



May this wa-ter, pre-pared for the re-gen-er-a-tion of



man, be made fruit - ful by the se-cret out - pour-ing of



his di-vine pow-er, so that a heav-en-ly off - spring, con-



ceived in ho-li - ness and re-born in-to a new crea-ture,



may come forth from the spot - less womb of this di-vine



font; and may all-re-gard-less of dis - tinc - tion of age



or sex-be brought forth in-to the same in-fan-cy by the

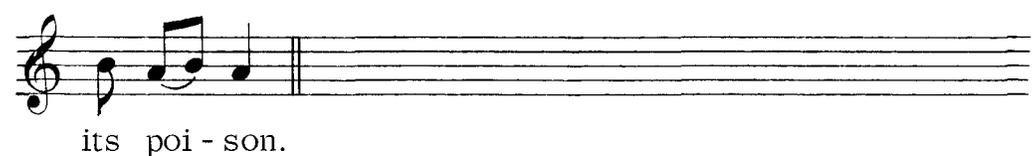


moth-er-hood of grace. There-fore, O Lord, may all un-clean



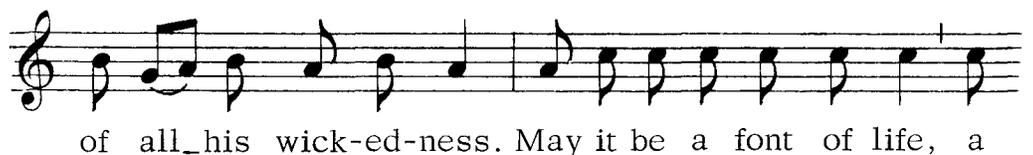
spir - its de - part from here at your com-mand; may

Holy Saturday



*The celebrant touches the water with his hand.*

*Aquam manu tangit.*



Holy Saturday



so that all who are washed in this bath of sal-va-tion,



may ob-tain, through the work-ing of the Ho-ly Spir-it



in them, the grace of per-fect cleans-ing.

*Facit crucem super aquam dicens:*

*The celebrant makes a cross above the water, saying:*



There-fore, O wa-ter, cre-at-ed by the Al-might-y,



I bless + you by the liv-ing God, by the true God,



by the ho-ly God, by the God who through his word in the



be-gin-ning sep-a-rat-ed you from the dry\_land



and whose Spir-it moved o-ver you.

*Hic manu aquam dividit, et effundit eam  
versus quatuor mundi partes, dicens:*

*At this point the celebrant divides the water with his hand,  
and sprinkles it toward the four corners of the world, saying:*

Holy Saturday



He al-so made you flow from a foun - tain in par-a-dise



and bade you wa-ter the whole earth with your four riv-



ers; in the des-ert he changed your bit -ter-ness to sweet-



ness so that you were fit to drink, and caused you to



spring forth from a rock to quench the thirst of his peo-ple.



I al-so bless+you by our Lord Je -sus Christ, his on-



ly Son, who by his pow-er mi-rac-u-lous-ly changed you



in - to wine at Ca-na of Gal-i-lee and who walked up-on



your sur-face and was bap-tized in your Jor-dan stream

Holy Saturday



by John. He al-so caused you, to-geth- er with blood, to



flow from his own side, and com-mand-ed his dis-ci-ples



to bap-tize be-liev-ers in you, say - ing: "Go, teach all

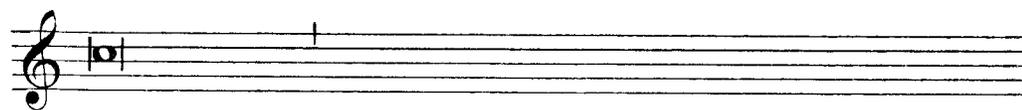


na-tions, bap-tiz -ing them in the name of the Fa-ther,

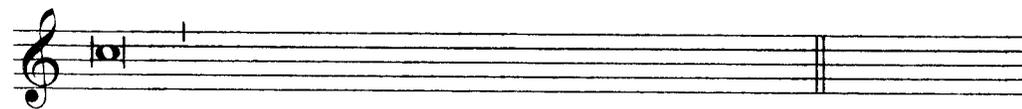


and of the Son, and of the Ho - ly Spir - it. "

*Mutat vocem, et prosequitur recto tono:*      *The celebrant changes his tone of voice, and continues on a single note:*

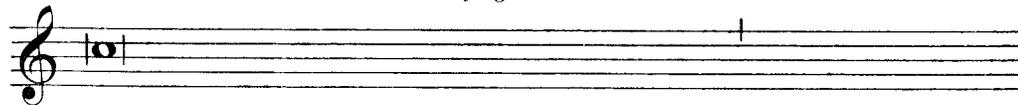


Almighty God, be merciful to us who observe this com-



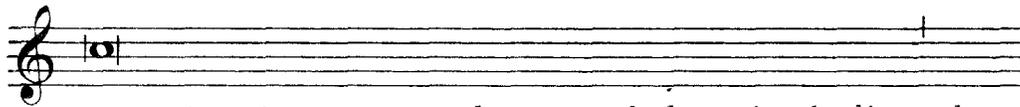
mand; let your gracious breath be upon us.

*Halat ter in aquam in modum crucis, dicens:*      *He breathes three times on the water, in the form of a cross, saying:*

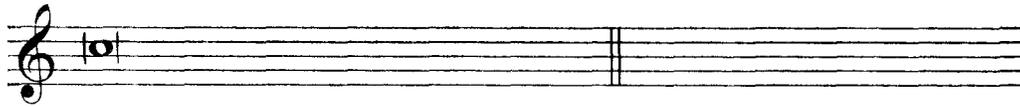


With your own lips bless this pure water, so that it may

Holy Saturday



have, besides its natural power of cleansing bodies, the



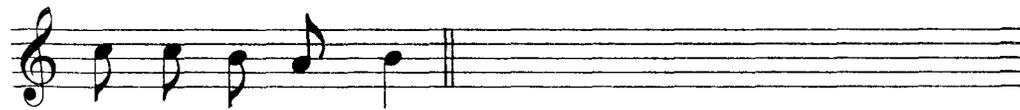
added effect of purifying souls.

*At this point the celebrant lowers the candle a little way into the water, and, resuming the preface tone, he says:*

*Hic sacerdos paululum demittit cereum in aquam: et resumens tonum præfationis, dicit:*



May the pow-er of the Ho-ly Spir-it de-scend in-to the



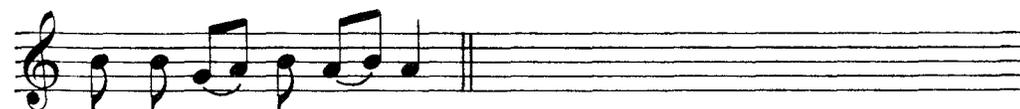
wa-ters of this font.

*Then he removes the candle from the water, lowers it again more deeply into the water, and repeats May the power of the Holy Spirit, as above, in a somewhat higher tone of voice. After this he removes the candle from the water again, and then a third time plunges it into the water to the bottom of the vessel, repeating in a still higher voice: May the power of the Holy Spirit, as above. Then he blows three times on the water, in the form of the figure Ψ, and continues:*

*Deinde extractum cereum de aqua, iterum profundius mergit, aliquanto altius repetens: Descéndat in hanc. Postea cereum rursus de aqua extractum, tertio immergens usque ad fundum, altiori adhuc voce repetit: Descéndat, ut supra. Et deinde sufflans ter in aquam secundum hanc figuram Ψ prosequitur:*



And make the whole sub-stance of the wa-ter fruit - ful



for re-gen-er-a - tion.

## Holy Saturday

*Hic tollitur cereus de aqua, et prosequitur: At this point the candle is removed from the water, and the celebrant continues:*



Here may the stain of all sin be washed a-way; may hu-man



na-ture cre-at-ed in your like-ness and re-cre-at-ed



to the glo-ry of its mak-er, be cleansed from all the



old de-file-ment of man, so that ev-ery-one who re-



ceives this sac-ra-ment of re-gen-er-a-tion may be born a-



gain in-to a new in-fan-cy of true in-no-cence.



Through Je-sus Christ, your Son, our Lord,



who will come to judge the liv-ing and the dead



and the world by fire. R/ A-men.

## Holy Saturday

℣. The Lord be with you.  
℟. And with your spirit.  
℣. Lift up your hearts.  
℟. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, who by your unseen power wondrously bring about the effect of your sacraments. Although we are unworthy to perform so great a rite, you are not one to withdraw the gift of your grace; and you are also ready to listen to our prayers. O God, in the very beginning of the world your Spirit moved over the waters and gave the element of water the power to sanctify. O God, by water you also washed away the sinfulness of a guilty world. By the deluge of rain you prefigured the regeneration where, in a mysterious manner, one and the same element makes an end of sin and initiates virtue. May you, O Lord, who fill your city with joy by the flowing torrent of your grace, look mercifully upon your Church and multiply your acts of regeneration within her. Open the fountains of baptism all over the world for the renewal of the nations, so that under your majestic dominion they may receive from the Holy Spirit the grace of your only-begotten Son.

*At this point the celebrant divides the water in the form of a cross with his extended hand. He immediately dries his hand with a cloth, saying:*

May this water, prepared for the regeneration of man, be made fruitful by the secret out-pouring of his divine power, so that a heavenly offspring, conceived in holiness and reborn into a new creature, may come forth from the spotless womb of this divine font; and may all—regardless of distinction of age or sex—be brought forth into the same infancy by the motherhood of grace.

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.  
℣. Sursum corda.  
℟. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo nostro.  
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine, sancte Pater, omnípotens atérne Deus. Qui invisíbili poténtia, sacramentórum tuórum mirabíliter operáris efféctum: Et licet nos tantis mystériis exsequéndis simus indigni: tu tamen grátiae tuæ dona non déserens, étiam ad nostras preces, aures tuæ pietátis inclínas. Deus, cuius Spírítus super aquas, inter ipsa mundi primórdia ferebátur: ut iam tunc virtútem sanctificatiónis, aquárum natúra concíperet. Deus, qui nocéntis mundi crímina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti: ut uníus eiusdémque eleméti mystério et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et múltiplica in ea regeneratiónes tuas, qui grátiae tuæ affluéntis ímpetu lætíficas civitátem tuam: fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis: ut tuæ maiestátis império, sumat Unigéniti tui grátiam de Spírítu Sancto.

*Hic sacerdos in modum crucis aquam dividit manu extensa, quam statim linteo extergit, dicens:*

Qui hanc aquam regenerándis homínibus præparátam, arcána sui núminis admixtióne fecúndet: ut sanctificatióne concépta, ab immaculáto divíni fontis útero, in novam renáta creatúram, progénies cæléstis emérgat: Et quos aut sexus in córpore, aut ætas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, iubénte te, Dómine, omnis spírítus immúndus

## Holy Saturday

abscedat: procul tota nequítia diabólicæ fraudis absístat. Nihil hic loci hábeat contráriæ virtútis admíxtio: non insidiándo circúmvolet: non laténdo subrépat: non inficiéndo corrúmpat.

*Aquam manu tangit.*

Sit hæc sancta, et innocens creatúra, líbera ab omni impugnatóris incúrsu, et totíus nequítæ purgáta discéssu. Sit fons vivus, aqua regénerans, unda puríficans: ut omnes hoc lavácro salutífero diluéndi, operánte in eis Spírítu Sancto, perféctæ purgatiónis indulgéntiam consequántur.

*Facit crucem super aquam dicens:*

Unde bene ✠ dico te, creatúra aquæ, per Deum vivum, per Deum verum, per Deum sanctum: per Deum, qui te in princípío, verbo separávit ab árida: cuius Spírítus super te ferebátur.

*Hic manu aquam dividit, et effundit eam versus quatuor mundi partes, dicens:*

Qui te de paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre præcépít. Qui te in desérto amáram, suavité indita fecit esse potábilem, et sitiénti pópulo de petra prodúxit. Bene ✠ dico te et per Iesum Christum Fílium eius únicum, Dominum nostrum: qui te in Cana Galiléæ signo admirábili, sua poténtia convértit in vinum. Qui pédibus super te ambulávit: et a Ioánné in Iordáne in te baptizátus est. Qui te una cum sáanguine de látere suo prodúxit: et discípulis suis iussit, ut credéntes baptizaréntur in te, dicens: Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spírítus Sancti.

Therefore, O Lord, may all unclean spirits depart from here at your command; may all wickedness and satanic deceit be banished. May no power of the enemy remain here to fly about and lay snares, nor creep in by stealth and corrupt by its poison.

*The celebrant touches the water with his hand.*

May this holy and innocent creature be free from all the enemy's assaults and cleansed by the removal of all his wickedness. May it be a font of life, a water of new birth, a stream of purification, so that all who are washed in this bath of salvation, may obtain through the working of the Holy Spirit in them, the grace of perfect cleansing.

*The celebrant makes a cross above the water, saying:*

Therefore, O water, created by the Almighty, I bless ✠ you by the living God, by the true God, by the holy God, by the God who through his word in the beginning separated you from the dry land and whose Spirit moved over you.

*At this point the celebrant divides the water with his hand, and sprinkles it toward the four corners of the world, saying:*

He also made you flow from a fountain in paradise and bade you water the whole earth with your four rivers; in the desert he changed your bitterness to sweetness so that you were fit to drink, and caused you to spring forth from a rock to quench the thirst of his people. I also bless ✠ you by our Lord Jesus Christ, his only Son, who by his power miraculously changed you into wine at Cana of Galilee and who walked upon your surface and was baptized in your Jordan stream by John. He also caused you, together with blood, to flow from his own side, and commanded his disciples to baptize believers in you, saying, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

## Holy Saturday

*The celebrant changes his tone of voice, and continues on a single note:*

Almighty God, be merciful to us who observe this command; let your gracious breath be upon us.

*He breathes three times on the water, in the form of a cross, saying:*

With your own lips bless this pure water, so that it may have, besides its natural power of cleansing bodies, the added effect of purifying souls.

*At this point the celebrant lowers the candle a little way into the water, and, resuming the preface tone, he says:*

May the power of the Holy Spirit descend into the waters of this font.

*Then he removes the candle from the water, lowers it again more deeply into the water, and repeats May the power of the Holy Spirit, as above, in a somewhat higher tone of voice. After this he removes the candle from the water again, and then a third time plunges it into the water to the bottom of the vessel, repeating in a still higher voice: May the power of the Holy Spirit, as above. Then he blows three times on the water, in the form of the figure Ψ, and continues:*

And make the whole substance of the water fruitful for regeneration.

*At this point the candle is removed from the water, and the celebrant continues:*

Here may the stain of all sin be washed away; may human nature created in your likeness and re-created to the glory of its maker, be cleansed from all the old defilement of man, so that everyone who receives this sacrament of regeneration may be born again into a new infancy of true innocence.

*The celebrant says the following in a reciting tone:*

Through Jesus Christ, your Son, our Lord, who will come to judge the living and the dead and the world by fire. *℟.* Amen.

*Next a cleric, or server, takes some of the blessed water in a vessel for sprinkling the people, after the renewal of the*

*Mutat vocem, et prosequitur recto tono:*

Hæc nobis præcepta servántibus, tu Deus omnipotens clemens adésto: tu benígnus aspíra.

*Halat ter in aquam in modum crucis, dicens:*

Tu has símplices aquas tuo ore benedícto: ut præter naturálem emundatiónem, quam lavándis posunt adhibére corpóribus, sint étiam purificándis méntibus effícaces.

*Hic sacerdos paululum demittit cereum in aquam: et resumens tonum præfationis, dicit:*

Descéndat in hanc plenitúdinem fontis, virtus Spíritus Sancti.

*Deinde extractum cereum de aqua, iterum profundius mergit, aliquanto altius repetens: Descéndat in hanc. Postea cereum rursus de aqua extractum, tertio immergens usque ad fundum, altiori adhuc voce repetit: Descéndat, ut supra. Et deinde sufflans ter in aquam secundum hanc figuram Ψ prosequitur:*

Totámque huius aquæ substántiam, regenerándi fecúndet effectú.

*Hic tollitur cereus de aqua, et prosequitur:*

Hic ómnium peccatórum máculæ deleántur: hic natúra ad imáginem tuam cóndita, et ad honórem sui reformáta princípíi, cunctis vetustátis squalóribus emundétur: ut omnis homo sacraméntum hoc regeneratiónis ingrèssus, in veræ innocétiæ novam infántiam renascátur.

*Sequentia dicit legendo:*

Per Dóminum nostrum Iesum Christum Fílium tuum: Qui ventúrus est iudicáre vivos et mórtuos, et sáeculum per ignem. *℟.* Amen.

*Deinde aliquis clericus, vel ministrans, accipit in vase aliquo de eadem aqua, ad*

## Holy Saturday

*aspergendum populum post renovationem promissionum baptismatis, ut infra n. 25, dicitur, et ad aspergendum in domibus et aliis locis. His peractis, celebrans, qui benedicit aquam, infundit de oleo catechumenorum in eam in modum crucis, intellegibili voce dicens:*

Sanctificétur ✠ et fecundétur fons iste Oleo salútis renascéntibus ex eo, in vitam ætérnam. *R.* Amen.

*Deinde infundit de chrismate, modo quo supra, dicens:*

Infúsió chrísmatis Dómini nostri Iesu Christi, ✠ et Spíritus Sancti Parácliti, fiat in nómine sanctæ Trinitátis. *R.* Amen.

*Postea accipit ambas ampullas dicit olei sancti, et chrismatis, et de utroque simul in modum crucis ter infundendo, dicit:*

Commíxtio chrísmatis sanctificatiónis, et olei unctiόnis, et aquæ baptismatis, páriter fiat in nómine Patris, et Fí ✠ lii, et Spíritus Sancti. *R.* Amen.

*Tunc miscet ipsum oleum cum aqua. Si aderunt baptizandi, eos baptizet more consueto. Sed, si plures sint, permittitur cæremonias Ritualis romani, quæ ipsam baptismi collationem præcedunt, id est, in baptisate infantium usque ad verba "Credis in Deum" (Rituale romanum, tit. II. cap. II. n. 17) et in baptisate adutorum usque ad verba "Quis vocaris?" (Rituale romanum, tit. II, cap. IV, n. 37), eodem mane, tempore opportuno, præmittere.*

*22. Benedictione peracta, aqua baptismalis defertur processionaliter ad fontem, hoc modo: præcedit thuriferarius, sequitur alius subdiaconus, vel clericus, cum cruce, et clerus; deinde diaconus cum vase aquæ baptismalis, nisi conveniat ipsum ab acolythis portari; et celebrans; cereus vero paschalis remanet in suo loco; et interim Canticum cantatur.*

Canticum  
*Ps. 41, 2-4*

Sicut cervus desiderat ad fontes aquarum: ita desiderat ánima mea

*baptismal promises, as below n. 25, and for sprinkling homes and other places.*

*When this has been done, the celebrant, who is blessing the water, pours some of the oil of catechumens into the water in the form of a cross, saying in an intelligible voice:*

May this font, by the oil of salvation, be sanctified ✠ and made fruitful for those who are born anew in it into life everlasting. *R.* Amen.

*Then the celebrant pours some of the chrism into the water, in the same way, saying:*

May the pouring of the chrism of our Lord Jesus Christ ✠ and of the Holy Spirit, the Paraclete, be made in the name of the Holy Trinity. *R.* Amen.

*After this the celebrant takes both vessels of holy oil and chrism and, pouring from both at the same time in the form of a cross, he says:*

May the mixture of the chrism of sanctification, the oil of anointing and the water of baptism be made in the name of the Father and of the Son ✠ and of the Holy Spirit. *R.* Amen.

*Then he mixes the oil with the water. If there are candidates for baptism present, he baptizes them in the usual way. It is permissible, especially if there are several candidates, to anticipate the ceremonies of the Roman Ritual which precede the conferral of baptism at a convenient hour on the same morning, that is, for the baptism of infants up to the words, Do you believe in God (Roman Ritual, tit. II, cap. II, n. 17), and for the baptism of adults up to the words What is your name? (Roman Ritual, tit. II, cap. IV, n. 37).*

*22. When the blessing has been completed, the baptismal water is carried in procession to the font, in this way: the thurifer goes first, followed by a second subdeacon or cleric, with the cross, and the clergy; then the deacon with the vessel of baptismal water, unless it is more convenient for acolytes to carry it, and the celebrant. The Paschal candle remains in its place. Meanwhile the canticle is chanted.*

*Canticle: Ps. 41, 2-4*

As the hind longs for the running waters,  
so my soul longs for you, O God.

## Holy Saturday

Athirst is my soul for God, the living God.  
When shall I go and behold the face of  
God?

My tears are my food day and night,  
as they say to me day after day, "Where  
is your God?"

*After the baptismal water has been poured into the font, the celebrant says without inflection, with his hands joined:*

Ψ. The Lord be with you.  
℞. And with your spirit.

Let us pray.

Almighty and eternal God, look mercifully on the devotion of your reborn people, who, like the hind, seek the fountain of your waters. Graciously grant that faith may sanctify body and soul through the mystery of baptism. Through Christ our Lord.  
℞. Amen.

*He incenses the font.*

*Then all return in silence to the choir, and the renewal of baptismal promises begins.*

22a. After the blessing has been completed, the baptismal water is carried in procession to the font in this way: the thurifer goes first, followed by the cross bearer and servers; then one or more servers, who carry the vessel of baptismal water, and the priest. The Paschal candle remains in its place. Everything else is done as above.

23. *In places where there is a baptistry distinct from the church, and it is preferred to bless the baptismal water in the baptistry itself, after the invocation Holy Trinity, one God, have mercy on us, the procession to the font takes place in this way: a cleric with the blessed candle goes first, followed by a second subdeacon with the cross, or a cross-bearer, who walks between acolytes carrying lighted candles, then the clergy in order, and finally the celebrant with the sacred ministers. The chanters and the people remain in their places and continue the singing of the litany, repeating, if necessary, the invocations beginning with Holy Mary, pray for us.*

*The blessing of the baptismal water takes place as above, with these changes only: during the procession to the font, the canticle As the hind longs is sung and the celebrant, before he enters to bless the font, says the prayer, Almighty and eternal God, look mercifully, n. 22; after this he proceeds with the blessing of the font, n. 21.*

ad te, Deus. Ψ. Sitivit ánima mea ad Deum vivum: quando véniam, et apparebo ante fáciem Dei? Ψ. Fuérunt mihi lácrimæ meæ panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

*Aqua baptismali in fontem immissa, celebrans, manibus iunctis et in tono feriali, dicit:*

Ψ. Dóminus vobíscum.  
℞. Et cum spírítu tuo.

Orémus.

Omnípotens sempitérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui sicut cervus aquárum tuárum éxpetit fontem: et concéde propítius; ut fidei ipsíus sitis, baptísmatis mystério, ánimam corpúsque sanctíficet. Per Christum Dóminum nostrum. ℞. Amen.

*Et incensat fontem.*

*Tunc redeunt omnes in silentio in chorum, et datur initium renovationi promissionum Baptismatis.*

22a. Benedictione peracta, aqua baptismalis defertur processionaliter ad fontem, hoc modo: præcedit thuriferarius, sequuntur crucifer et ministrantes; deinde unus vel plures ministrantium, qui vas aquæ baptismalis gestant, et sacerdos; cereus vero paschalis remanet in suo loco. Cetera fiunt ut supra.

23. *Sicubi vero baptisterium exstat ab ecclesia separatam, et præferatur benedictionem aquæ baptismalis in ipso baptisterio fieri, post invocationem Sancta Trinitas, unus Deus, miserere descenditur ad fontem hoc modo: præcedit clericus cum cereo benedicto, sequitur alius subdeaconus cum cruce, vel crucifer, medius inter acolythos cum candelabris accensis, deinde clerus per ordinem, demum celebrans cum ministris sacris. Cantores vero et populus remanent in locis suis, et prosequuntur cantum Litaniarum, repetitis, si opus est, invocationibus inde a Sancta María, ora pro nobis.*

*Benedictio aquæ baptismalis fit ut supra, his tantum mutatis: dum pergitur ad fontem, cantatur Canticum Sicut cervus, et celebrans, antequam intret ad bene-*

## Holy Saturday

*dictionem fontis, dicit orationem Omnipotens sempiternus Deus, respice propitius, n. 22, ut supra; postea procedit ad benedictionem fontis, n. 21.*

*Benedictione peracta, omnes redeunt in silentio in ecclesiam, et datur initium renovationi promissionum Baptismatis.*

24. *Completa benedictione aquæ baptismalis, eiusque translatione ad fontem, vel, ubi benedictio locum non habuerit, post absolutam primam partem litaniarum, proceditur ad renovationem promissionum baptismatis, qua perdurante convenit, ut clericus et populus candelas accensas gestent.*

25. *Celebrans, depositis paramentis violaceis, assumit stolam et pluviale albi coloris; deinde, imposito thure, et facta incensatione cerei, stans iuxta illum, facie versus ad populum, vel ex ambo seu pulpito, incipit, ut sequitur:*

Hac sacratissima nocte, fratres carissimi, sancta Mater Ecclesia, recolens Domini nostri Iesu Christi mortem et sepulturam, eum redamando vigilat et, celebrans eiusdem gloriosam resurrectionem lætabunda gaudet.

Quoniam vero, ut docet Apóstolus, consequuti sumus cum Christo per baptismum in mortem, quomodo Christus resurrexit a mortuis, ita et nos in novitate vitæ oportet ambulare: scientes, veterem hominem nostrum simul cum Christo crucifixum esse, ut ultra non serviamus peccato. Existimemus ergo nos mortuos quidem esse peccato, viventes autem Deo in Christo Iesu Domino nostro.

Quapropter, fratres carissimi, quadragesimali exercitatione absoluta, sancti Baptismatis promissiones renovemus, quibus olim satanæ et operibus eius, sicut et mundo, qui inimicus est Dei, abrenuntiavimus, et Deo in sancta Ecclesia catholica fideliter servire promissimus.

Itaque:

*Celebrans: Abrenuntiatis satanæ?*

*Omnes: Abrenuntiamus.*

*Celebrans: Et omnibus operibus eius?*

*Omnes: Abrenuntiamus.*

*When the blessing has been completed, all return in silence to the church, and the renewal of baptismal promises begins.*

### RENEWAL OF BAPTISMAL PROMISES

24. *The renewal of baptismal promises follows the blessing of the baptismal water and its transfer to the font, or where the blessing does not take place, it follows the first part of the litany. During the renewal of promises, it is fitting that the clergy and the people hold lighted candles.*

25. *The celebrant removes his violet vestments and puts on a white stole and cope. Then he places incense in the thurible and incenses the candle. Standing next to the candle, facing toward the people, or standing in the ambo or pulpit he begins as follows:*

In this most sacred night, dear brethren, holy Mother Church recalls the death and burial of our Lord Jesus Christ. In return for his great love, she keeps watch. And, celebrating his glorious resurrection, she is filled with an exceeding joy.

But, as the Apostle teaches, by baptism we have been buried with Christ into death. As Christ has risen from the dead, so we too must now walk in the newness of life. For we know that our old self has been crucified with Christ, so that we may no longer be slaves to sin. Let us, then, remember that we have died to sin, but are to live for God, in Christ Jesus our Lord.

Therefore, dear brethren, having completed the Lenten observance, let us renew the promises of holy baptism, by which we once renounced Satan and his works, as well as that world which is the enemy of God, and promised to serve God faithfully in the holy Catholic Church.

And so I ask you:

*Celebrant: Do you renounce Satan?*

*All: We do renounce him.*

*Celebrant: And all his works?*

*All: We do renounce them.*

## Holy Saturday

*Celebrant:* And all his allurements?

*All:* We do renounce them.

*Celebrant:* Do you believe in God, the Father almighty, creator of heaven and earth?

*All:* We do believe.

*Celebrant:* Do you believe in Jesus Christ, his only Son, our Lord, who was born into this world and who suffered?

*All:* We do believe.

*Celebrant:* Do you believe also in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting?

*All:* We do believe.

*Celebrant:* Now let us pray to God together, as our Lord Jesus Christ has taught us to pray:

*All:* Our Father, who art in heaven,\*  
hallowed be thy name;\*  
thy kingdom come;\*  
thy will be done on earth as it is in heaven.\*  
Give us this day our daily bread;\*  
and forgive us our trespasses\*  
as we forgive those who trespass against us;\*  
and lead us not into temptation,\*  
but deliver us from evil.\*  
Amen.

*Celebrant:* And may almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by means of water and the Holy Spirit and forgiven all our sins, keep us by his grace in the same Christ Jesus our Lord, so that we may have life everlasting.

*All:* Amen.

*The celebrant sprinkles the people with the blessed water, removed as indicated above, n. 21, during the blessing of baptismal water. Where the blessing of baptismal water does not take place, he sprinkles the people with ordinary holy water.*

26. *This allocution and renewal of baptismal promises may everywhere take place in the vernacular language, but in a version approved by the local Ordinary.*

*Celebrans:* Et ómnibus pompis eius?

*Omnes:* Abrenuntiámus.

*Celebrans:* Créditis in Deum, Patrem omnipoténtem, Creatórem cæli et terræ?

*Omnes:* Crédimus.

*Celebrans:* Créditis in Iesum Christum, Fílium eius únicum, Dóminum nostrum, natum, et passum?

*Omnes:* Crédimus.

*Celebrans:* Créditis et in Spíritum Sanctum, sanctam Ecclesiám catholicam, sanctorum communióem, remissionem peccatorum, carnis resurrectionem, et vitam ætérnam?

*Omnes:* Crédimus.

*Celebrans:* Nunc autem una simul Deum precémur, sicut Dóminus noster Iesus Christus oráre nos dócuit:

*Omnes:* Pater Noster. . .

*Celebrans:* Et Deus omnipotens, Pater Dómini nostri Iesu Christi, qui nos regenerávit ex aqua et Spíritu Sancto, quique nobis dedit remissionem peccatorum, ipse nos custódiat grátia sua in eódem Christo Iesu Dómino nostro, in vitam ætérnam.

*Omnes:* Amen.

*Et aspergit populum aqua benedicta, extracta, et supra dictum est n. 21, in benedictione aquæ baptismalis; vel, ubi benedictio aquæ baptismalis locum non habet, aqua benedicta "ordinaria."*

26. *Hæc allocutio et renovatio promissionum baptismatis fieri potest, ubique locorum, lingua vernacula; versione tamen ab Ordinario loci approbata.*

## Holy Saturday

### SECOND PART OF THE LITANY

27. *Renovatione promissionum baptismatis, peracta, cantores, seu ipse sacerdos, incipiunt alteram partem litaniarum, inde ab invocatione "Propitius esto," usque ad finem, omnibus genuflexis et respondentibus.*

*Si in hac sacra vigilia paschali Ordines conferantur, consueta ordinandorum prostratio et benedictio peragitur, dum hæc altera pars litaniarum decantatur.*

28. *Celebrans vero et ministri, accedentes ad sacristiam, induuntur paramentis albi coloris pro Missa solemniter celebranda.*

28a. Sacerdos vero et ministrantes accedunt ad sacristiam, ubi sacerdos induitur paramentis albi coloris, ministrantes vero sumunt vestes festivas, pro Missa cantata.

Vel si, cantoribus deficientibus, ipse sacerdos litanias sanctorum decantare debeat, his absolutis, ad sacristiam accedat, cum ministrantibus, ad paramenta sumenda pro Missa cantata, ut supra dictum est.

29. *Interim cereus paschalis reponitur in candelabro suo, in latere evangelii, et altare paratur pro Missa solemniter, luminaribus accensis et floribus.*

Propitius esto, parce nobis Dómine.  
Propitius esto, exáudi nos, Dómine.  
Ab omni malo, líbera nos, Dómine.  
Ab omni peccáto, líbera.

A morte perpétua, líbera.

Per mystérium sanctæ incarnationis tuæ, líbera.

Per advéntum tuum, líbera.

Per nativitátem tuam, líbera.

Per baptísmum et sanctum ieiúnium tuum, líbera.

Per crucem et passiónem tuam, líbera.

Per mortem et sepultúram tuam, líbera.

Per sanctam resurrectiónem tuam, líbera.

Per admirábilem ascensiónem tuam, líbera.

Per advéntum Spíritus Sancti Parácliti, líbera.

In die iudícii, líbera.

Peccatóres, te rogámus, audi nos.

Ut nobis parcas, te rogámus, audi nos.

27. *After the renewal of baptismal promises, the cantors, or the priest himself, begin the second part of the Litany, at the invocation "Be merciful, spare us, Lord," up to the end. All kneel and respond.*

*If Orders are conferred in this Easter Vigil, the customary prostration and blessing of the candidates takes place while this second part of the Litany is chanted.*

28. *The celebrant and ministers go to the sacristy and put on white vestments for the solemn celebration of Mass.*

28a. The priest and servers go to the sacristy, where the priest puts on white vestments, and the servers put on festive vestments, for the high Mass.

Or, if there are no cantors, the priest himself must chant the Litany of the Saints. At the end of the Litany he goes to the sacristy with the servers to put on the vestments for the high Mass as described above.

29. *Meanwhile the Paschal candle is replaced in its candlestick on the Gospel side, and the altar is prepared for solemn Mass with lights and flowers.*

Be merciful, spare us, Lord.

Be merciful, hear us, Lord.

From every evil, deliver us, Lord.

From every sin, deliver.

From everlasting death, deliver.

Through the mystery of your holy

Incarnation, deliver.

Through your coming, deliver.

Through your birth, deliver.

Through your baptism and holy fasting, deliver.

Through your cross and passion, deliver.

Through your death and burial, deliver.

Through your holy resurrection, deliver.

Through your wonderful ascension, deliver.

Through the coming of the Holy Spirit, the Consoler, deliver.

In the day of judgment, deliver.

Sinners that we are, we ask you to hear us.

That you would pardon us, this we ask you, hear our prayer.

## Mass of the Easter Vigil

That you would govern and preserve your holy Church, this.

That you would preserve the Apostolic Pope and all ranks in the Church in holy religion, this.

That you would humble the enemies of holy Church, this.

That you would give peace and true union of hearts to Christian kings and rulers, this.

That you would strengthen and keep us in your holy service, this.

That you would repay with everlasting goods all who have done good to us, this.

That you would give and preserve the fruits of the earth, this.

That you would grant eternal rest to all the faithful departed, this.

That you would listen to us, this.

Lamb of God, who take away the sins of the world, spare us, Lord.

Lamb of God, who take away the sins of the world, hear us, Lord.

Lamb of God, who take away the sins of the world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Ut Ecclesiam tuam sanctam régere et conservare digneris, te rogámus, audi nos.

Ut dominum apostolicum et omnes ecclesiásticos ordines in sancta religióne conservare digneris, te rogámus.

Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogámus.

Ut régibus et princípibus christiánis pacem et veram concórdiam donare digneris, te rogámus.

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogámus.

Ut ómnibus benefactoribus nostris sempiterna bona retríbuas, te rogámus.

Ut fructus terræ dare et conservare digneris, te rogámus.

Ut ómnibus fidelibus defúntis réquiem æternam donare digneris, te rogámus.

Ut nos exaudire digneris, te rogámus.

Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.

Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.

Agnus Dei, qui tollis peccáta mundi, miserere nobis.

Christe, audi nos.

Christe, exáudi nos.

### EASTER SEASON

#### SOLEMN MASS OF THE EASTER VIGIL

*The celebration of the Mass of the Easter Vigil alone, without the preceding ceremonies, is prohibited.*

*Holy Communion may be given to the faithful only during Mass or immediately after and continuously with Mass, except in the case of sick who are in danger of death.*

1. *At the end of the Litany, the cantors begin solemnly "Lord, have mercy," as usual at Mass. Meanwhile the celebrant, with the ministers, in white vestments, or with the servers, goes to the altar and makes the required reverence to it. Omitting all the prayers to be said at the foot of the altar, as well as the prayers "Aufer a nobis" and "Oramus, te, Domine," he kisses the altar in the center and incenses it in the usual way.*

*Celebratio solius Missæ Vigilæ paschalis sine cæremoniis præcedentibus interdicitur.*

*Sacra communio fidelibus dari potest tantummodo inter Missarum solemniam, vel continuo ac statim ab iis expletis; exceptis iis, qui in periculo mortis sunt constituti.*

1. *In fine litaniarum, cantores solemniter incipiunt "Kýrie, eléison," ut in Missa moris est. Interim celebrans cum ministris, in paramentis albis, seu cum ministrantibus, accedit ad altare, et, facta ei debita reverentia, omissis omnibus precibus ad gradus altaris dicendis, necnon orationibus "Aufer a nobis" et "Oramus, te, Dómine, ascendens, osculatur illud in medio, et incensat more solito.*

## Mass of the Easter Vigil

2. *Finitis a choro Kyrie, eléison, celebrans incipit solemniter Glória in excélsis, et pulsantur campanæ ac discooperiuntur imagines.*

*Pulsatio campanarum hoc modo fiat:*

a) *In locis, in quibus una tantum habetur ecclesia, campanæ pulsantur hora, qua dicti hymni incipit cantus.*

b) *In locis, autem ubi plures ecclesiae exstant, sive in omnibus eodem tempore sacrae cæremoniæ peragantur, sive tempore diverso, campanæ omnium ecclesiarum eiusdem loci pulsantur una cum campanis ecclesiae cathedralis, vel matricis aut principalis. In dubio quænam ecclesia in loco sit matrix aut principalis, adeatur Ordinarius loci.*

*Postea Glória celebrans dicit:*

☩. Dóminus vobiscum.

☩. Et cum spíritu tuo.

Orémus.

Deus, qui hanc sacratíssimam noctem glória dominicæ Resurrectiónis illústras: consérva in nova familiæ tuæ progénie adoptiónis spírítum, quem dedísti; ut corpore et mente renováti puram tibi exhibeant servitútem. Per eúndem Dóminum.

*Et dicitur hæc tantum oratio.*

3. Lécitio Epístolæ beáti Pauli  
Apóstoli ad Colossénses  
*Col. 3, 1-4*

Fratres: Si consurrexístis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

4. *Finita Epístola, celebrans incipit:*



2. *After the choir has completed the Kyrie, the celebrant begins solemnly, Glory to God in the highest, and the bells are rung and the images uncovered.*

*The ringing of the bells shall take place in this way:*

a) *In places where there is only one church, the bells are rung at the time when the chanting of the hymn begins.*

b) *In places, however, where there are several churches, whether the sacred rites are celebrated in all churches at the same time, or at different times, the bells of all the churches of the same place, are rung together with the bells of the cathedral church, or the mother church, or the principal church. If there is a doubt which church in the place is the mother church or the principal church, the local Ordinary shall be consulted.*

*After the Gloria the celebrant says:*

☩. The Lord be with you.

☩. And with your spirit.

Let us pray.

O God, you make this holy night radiant with the glory of the resurrection of our Lord.\* Preserve in the new members of your family the spirit of sonship that you have conferred on them, so that they may be made new in body and soul to render you singlehearted service. Through Jesus Christ.

*This prayer alone is said.*

3. A Reading from the Epistle of blessed Paul the Apostle to the Colossians  
*Col. 3, 1-4*

Brethren: Since you have been raised together with Christ, seek the things above, where Christ is seated at the right hand of God. Set your heart upon things above rather than upon things of earth. For you died, and your life is hidden with Christ in God. When Christ, our life, appears, then you too will appear with him in glory.

4. *At the end of the Epistle, the celebrant begins:*

## Mass of the Easter Vigil

*He chants the entire Alleluia three times, raising his voice step by step. All repeat the Alleluia each time in the same tone of voice as the celebrant.*

*Then the cantors continue.*

℣. *Ps. 117, 1* Give thanks to the Lord, for he is good, for his mercy endures forever. *Then is said* ℣. *Ps. 116, 1–2* Praise the Lord, all you nations; glorify him, all you peoples! ℣. For steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

*5. Lighted candles are not carried at the Gospel but incense only. The blessing is sought and everything else is done as usual.*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 28, 1–7*

After the sabbath, as the first day of the week was dawning, Mary Magdalene came with the other Mary to inspect the tomb. And suddenly there was a mighty earthquake, for the angel of the Lord descended from heaven. He came to the stone, rolled it back, and sat on it. In appearance, he resembled a flash of lightning, while his garments were as dazzling as snow. The guards became paralyzed with fear of him, and fell down like dead men. Then the angel spoke up, addressing the women, "You have no reason to be afraid. I know you are looking for Jesus the crucified, but he is not here. He has been raised, just as he promised. Come and see the spot where he was laid. Then go quickly and tell his disciples, 'He has been raised from the dead, and now goes to Galilee ahead of you, where you will see him.' That is what I have to tell you."

*The Creed is not said, but at the end of the Gospel the celebrant says: The Lord be with you, and afterwards, Let us pray. The antiphon to the offertory is not said. At the Lavabo, Gloria Patri is said.*

*Et totum decantat ter, elevando vocem gradatim: et omnes post quamlibet vicem, in eodem tono, repetunt illud idem.*

*Postea cantores prosequuntur:*

℣. *Ps. 117, 1* Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia eius. *Deinde dicitur* ℣. *Ps. 116, 1–2* Laudáte Dóminum, omnes gentes: et colaudáte eum, omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

*5. Ad Evangelium non portantur luminaria, sed tantum incensum: pertitur benedictio, et alia fiunt de more.*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 28, 1–7*

Véspere autem sábbati, quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María vidére sepúlcrum. Et ecce terræmótus factus est magnus. Angelus enim Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum: erat autem aspéctus eius sicut fulgur: et vestiméntum eius sicut nix. Præ timóre autem eius extérriti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: "Nolíte timére vos: scio enim, quod Iesum, qui crucifixus est, quæritis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes, dícite discíplis eius, quia surréxit: et ecce præcédit vos in Galilæam: ibi eum vidébitis. Ecce prædíxi vobis."

*Non dicitur Credo, sed finito evangelio celebrans dicit: Dóminus vobiscum, postea: Orémus. Non dicitur antiphona ad Offertorium. Ad Lavábo dicitur Glória Patri.*

## Mass of the Easter Vigil

### 6. Prayer over the Gifts

Súscipe, quæsumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

*Præfatio paschalis, quæ dicitur tamquam propria in Missis de Tempore a Missa Vigiliæ paschalis usque ad vigiliam Ascensionis Domini inclusive, et tamquam de Tempore in ceteris Missis, quæ eodem tempore celebrantur, et præfatione propria carent.*

Hac nocte, in præfatione dicitur: Te quidem, Dómine, omni témpore, sed in hac potíssimum nocte, *ut infra.*

O Lord, accept the prayers and sacrificial offering of your people.\* May what we have begun in these Easter mysteries through your help bring us eternal healing. Through Jesus Christ.

*Easter Preface. This preface is said as the proper preface in seasonal Masses from the Mass of the Easter Vigil up to the Vigil of the Ascension of the Lord, inclusively, and as the seasonal preface in other Masses which are celebrated during the same time and which lack a proper preface.*

*In the preface tonight: on this night is said.*

#### CANON MISSÆ

*Sacerdos extendens, elevans aliquantulum et iungens manus, elevansque ad cælum oculos, et statim demittens, profunde inclinatus ante altare, manibus super eo positis, dicit secreto:*

Te ígitur, clementíssime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplices rogámus, ac pétimus, *osculatur altare et iunctis manibus ante pectus, dicit:* uti accépta hábeas, et benedícas, *signat ter super hostiam et calicem simul, dicens:* hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, *extensis manibus prosequitur:* in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodoxis, atque cathólicæ, et apostólciæ fidei cultóribus.

#### *Commemoratio pro vivis*

Meménto, Dómine, famulórum famularúmque tuárum *N.* et *N.* *iungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur:* et ómnium circumstántium, quorum tibi fides cónita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis, et in-

## Mass of the Easter Vigil

columitátis suæ: tibíque reddunt vota sua  
ætérno Deo, vivo et vero.

### 7. *Infra actionem*

Communicántes, et noctem sacratíssimam  
celebrántes Resurrectiόνis Dómini nostri  
Iesu Christi secúndum carnem: sed et  
memóriam venerántes, in primis gloriósæ  
semper Vírginis Maríæ, Genetrícis eiúsdem  
Dei et Dómini nostri Iesu Christi: sed et  
beáti Ioseph, eiúsdem Vírginis Sponsi, et  
beatórum Apostolórum ac Mártyrum tuó-  
rum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis,  
Thomæ, Iacóbi, Philíppi, Bartholomæi,  
Matthæi, Simónis et Thaddæi: Lini, Cleti,  
Cleméntis, Xysti, Cornélii, Cypriáni, Lau-  
réntii, Chrysógoni, Ioánnis et Pauli, Cosmæ  
et Damiáni: et ómnium Sanctórum tuórum;  
quorum méritis precibúsq; concédas, ut in  
ómnibus protectiόνis tuæ muniámur auxílio.  
*Iungit manus.* Per eúndem Christum Dómi-  
num nostrum. Amen.

*Tenens manus expansas super oblata, dicit:*

Hanc ígitur oblatiόνem servitútis nostræ,  
sed et cunctæ famíliæ tuæ, quam tibi offéri-  
mus pro his quoque, quos regeneráre di-  
gnátus es ex aqua et Spírítu Sancto, tríbuens  
eis remissiόνem ómnium peccatórum, quæ-  
sumus, Dómine, ut placátus accípias: diés-  
que nostros in tua pace dispónas, atque ab  
ætérna damnatióne nos éripi, et in electórum  
tuórum iúbeas grege numerári. *Iungit manus.*  
Per Christum Dóminum nostrum. Amen.

Quam oblatiόνem tu, Deus, in ómnibus,  
quæsumus, *signat ter super oblata*, bene ✠  
díctam, adscríp ✠ tam, ra ✠ tam, rationá-  
bilem acceptabilémque fácere dignéris: *si-  
gnat semel super hostiam*, ut nobis Cor ✠  
pus, *et semel super calicem*, et San ✠ guis  
fiat dilectíssimi Fílii tui *iungit manus*, Dó-  
mini nostri Iesu Christi.

Qui pridie, ut in *Canone Missæ*, page 660.

## Mass of the Easter Vigil

*Dicit Pax Dómini sit semper vobíscum sed pacis osculum non datur, Agnus Die non dicitur: et, omíssa oratione Dómine Iesu Christe, qui dixísti, dicuntur ceteræ orationes consuetae Dómine Iesu Christi, Filii Dei vivi, et Percéptio Córporis tui.*

8. *Post sumptionem Sacramenti, distributio communionis, purificatio et ablutio fiunt more solito; deinde pro LAUDIBUS dominicæ Resurrectionis in choro cantatur antiphona:*

Allelúia, alleluía, allelúia.

Laudate Dóminum in sanctuário eius,\* laudáte eum in augústo firmaménto eius.  
Laudáte eum propter grándia ópera eius,\* laudáte eum propter summam maiestátem eius.  
Laudáte eum clangóre tubæ,\* laudáte eum psaltério et cíthara.  
Laudáte eum týmpano et choro,\* laudáte eum chordis et órgano.  
Laudáte eum cýmbalis sonóris, laudáte eum cýmbalis crepitántibus: \* omne quod spirat, laudet Dóminum!

Glória Patri, et Filio, \* et Spirítui Sancto,  
Sicut erat in princípío, et nunc, et semper, \* et in sæcula sæculórum.  
Amen.

*Repetitur antiphona Allelúia, alleluía, allelúia.*

*Capitulum, hymnus et versus non dicuntur, sed statim celebrans in cantu incipit antiphonam ad Benedictus.*

Et VALDE mane

*et prosequuntur cantores:*

una sabbatórum, véniunt ad monuméntum, orto iam sole, allelúia.

May the peace of the Lord be always with you *is said, but the kiss of peace is not given.*

*The Agnus Dei is not said, nor is the prayer, Domine Iesu Christe, qui dixisti. The other customary prayers are said, Domine Iesu Christe, Filii Dei vivi, and Perceptio Corporis tui.*

8. *After the celebrant has received the Sacrament, the distribution of Communion, the purification, and ablution take place in the usual way. Then the antiphon for Lauds of Easter Sunday is chanted in choir.*

Alleluia, alleluia, alleluia.

### *Psalm 150*

Praise the Lord in his sanctuary,\*  
praise him in the firmament of his strength.  
Praise him for his mighty deeds,\*  
praise him for his sovereign majesty.  
Praise him with the blast of the trumpet,\*  
praise him with lyre and harp.  
Praise him with timbrel and dance,\*  
praise him with strings and pipe.  
Praise him with sounding cymbals,  
praise him with clanging cymbals.\*  
Let everything that has breath praise  
the Lord!

Glory be to the Father, and to the Son,\*  
and to the Holy Spirit.  
As it was in the beginning, is now, and ever  
shall be,\* world without end. Amen.

*After the Psalm, the antiphon Alleluia, alleluia, alleluia is repeated.*

*The chapter, hymn and verse are not said, but the celebrant immediately begins to chant the antiphon to the Benedictus.*

And very early in the morning

*The cantors continue:*

after the Sabbath, they came to the sepulchre at sunrise, alleluia.

## Mass of the Easter Vigil

*Then the Benedictus is chanted with Gloria Patri at the end, and the incensation takes place as on other occasions at Lauds.*

*Deinde cantatur Benedictus, cum Glória Patri in fine, et fit incensatio, ut alias in Laudibus.*

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### *Canticle of Zachary*

—The New Liturgical Movement Blog (6/10/2019)

Blessed be the Lord, the God of Israel,\* because he has visited and wrought redemption for his people,  
And has raised up a horn of salvation for us\*  
in the house of David his servant,  
As he promised through the mouths of his holy ones,\*  
the prophets from of old:  
Salvation from our enemies\*  
and from the hands of all our foes.  
He has fulfilled his kindness to our fathers,\*  
and been mindful of his holy covenant  
In the oath to Abraham our father,\*  
by which he swore to grant us  
That, delivered from the hands of our enemies,\*  
we should serve him without fear  
In holiness and justice before him\*  
all our days.  
And you, O child, shall be called  
the prophet of the Most High;\*  
For you shall go before the Lord  
to prepare his ways,  
To give his people knowledge of salvation\*  
through forgiveness of their sins,  
Because of the compassionate kindness of our God\*  
with which the Orient from on high will visit us,  
To shine on those who sit in darkness and the shadow of death,\*  
to guide our feet into the way of peace.  
Glory be to the Father and to the Son\* and to the Holy Spirit,  
as it was in the beginning, is now, and ever shall be,\* world without end.  
Amen.

9. *After the antiphon has been repeated, the celebrant says in the usual way:*

BENEDICTUS Dóminus, Deus Israëli,\* quia visitávit et redémit pópulum suum,  
Et eréxit cornu salútis nobis\* in domo David servi sui,  
Sicut locútus est per os sanctorum,\* qui olim fuérunt, prophetarum suorum:  
Ut liberáret nos ab inimicis nostris,\* et e manu ómnium qui odérunt nos,  
Ut fáceret misericórdiam cum pátribus nostris,\* et recordarétur féderis sui sancti:  
Iurisiurándi, quod iurávit Abrahæ, patri nostro,\* datúrum se nobis,  
Ut sine timóre, e manu inimicorum nostrorum liberáti,\* serviámus illi,  
In sanctitáte et iustítia coram ipso\* ómnibus diébus nostris.  
Et tu, puer, prophéta Altíssimi vocáberis:\* præibis enim ante faciém Dómini ad parándas vias eius,  
Ad dandam pópulo eius sciéntiam salútis\* in remissióne peccatorum eorum,  
Per víscera misericórdiæ Dei nostri,\* qua visitábit nos Oriens ex alto,  
Ut illúminet eos, qui in ténebris et in umbra mortis sedent,\* ut dirígat pedes nostros in viam pacis.  
Glória Patri, et Fílio,\* et Spirítui Sancto,  
Sicut erat in princípío, et nunc, et semper,\* et in sácula sæculórum.  
Amen.

9. *Repetita antiphona, celebrans dicit more solito:*

## Mass of the Easter Vigil

☩. Dóminus vobíscum.  
✠. Et cum spírítu tuo.  
Orémus.

☩. The Lord be with you.  
✠. And with your spirit.  
Let us pray.

### Prayer after Communion, or Prayer

Spírítum nobis, Dómine, tuæ caritátis infúnde; ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum.

O Lord, pour forth the Spirit of your love upon us,\* so that we who have been nourished by this Easter sacrament may be made one in heart through your mercy. Through Jesus Christ.

10. *Deinde celebrans dicit:*

10. *Then the celebrant says:*

☩. Dóminus vobíscum.  
✠. Et cum spírítu tuo.

☩. The Lord be with you.  
✠. And with your spirit.

*Et diaconus, vertens se ad populum, seu ipse sacerdos, cantat:*

*The deacon, turning to the people, or the priest himself, chants:*

The Mass is end - ed. Go in peace. Al - le - lu - ia,  
☩ Thanks be to God.

Al - le - lu - ia.

*Ite, missa est, allelúia, allelúia.*

The Mass is ended. Go in peace, alleluia, alleluia.

☩. Deo grátias, allelúia, allelúia.

☩. Thanks be to God, alleluia, alleluia.

*Et celebrans, dicto Pláceat tibi, sancta Trínitas, dat benedictionem, more solito, et omnes revertuntur in sacristiam.*

*The celebrant says Pláceat tibi, sancta Trínitas, gives the blessing in the usual way, and all return to the sacristy.*

11. *Sacerdotes qui Missam Vigilie paschalis celebrant post mediam noctem, possunt ipso dominico die Resurrectionis Missam litare, atque etiam, si indultum habeatur, bis aut ter. Locorum Ordinarii vero, si eandem Vigiliam paschalem celebraverint, possunt, sed non tenentur, Missam solemnem ipso die Paschatis litare.*

11. *Priests who celebrate the Mass of the Easter Vigil after midnight may also offer Mass on Easter Sunday in the daytime, and may even celebrate two or three Masses, if they have an indult. Local Ordinaries who have celebrated the Easter Vigil may offer solema Mass on Easter in the daytime, but are not bound to do so.*

## Easter Sunday

### THE RESURRECTION OF THE LORD

Entrance Antiphon  
*Ps. 138, 18 and 5-6*

I arose, and am still with you, alleluia; you rest your hand upon me, alleluia; your knowledge is too wonderful, alleluia, alleluia. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *℟.* Glory be to the Father. I arose.

#### Prayer

On this day, O God, you overcame death through your only-begotten Son, and opened to us the gate of everlasting life.\* Help us continually to carry out by our actions the desires that you put into our hearts. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *℟.* Amen.

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*1 Cor. 5, 7-8*

Brethren: Clean out the old yeast, that you may be fresh dough, as you really are unleavened. For indeed, our passover, Christ, has been sacrificed. Let us celebrate the feast, then, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

*Gradual Ps. 117, 24 and 1* This is the day the Lord has made; let us be glad and rejoice in it. *℟.* Give thanks to the Lord, for he is good, for his mercy endures forever.

Alleluia, alleluia. *℟. 1 Cor. 5, 7* Christ, our passover, has been sacrificed.

#### Sequence

Christians, to the Paschal victim  
Offer your thankful praises!

*I classis cum octava I classis*

Statio ad S. Mariam maiorem

Resurrexi, et adhuc tecum sum, alleluia: posuisti super me manum tuam, alleluia: mirabilis facta est scientia tua, alleluia, alleluia. *Ps. ibid., 1-2* Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *℟.* Glória Patri. Resurrexi.

Deus, qui hodierna die per Unigenitum tuum, aeternitatis nobis áditum, devicta morte, reserasti: vota nostra, quæ præveniéndò aspiras, étiam adiuvándò proséquere. Per eúndem Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 5, 7-8*

Fratres: Expurgáte vetus ferméntum, ut sitis nova conspérsio, sicut estis ázyni. Etenim Pascha nostrum immolátus est Christus. Itaque epulémur: non in ferméto véteri, neque in ferméto malítiae, et nequítiae: sed in ázymis sinceritátis, et veritátis.

*Graduale Ps. 117, 24 et 1* Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. *℟.* Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia eius.

Alleluia, alleluia. *℟. 1 Cor. 5, 7* Pascha nostrum immolátus est Christus.

#### Sequentia

Víctimæ pascháli laudes ímmolent  
Christiáni.

## Easter Sunday

Agnus redémit oves: Christus innocens Patri reconciliávit peccatóres. Mors et vita duéllo confluxére mirándo: dux vitæ mórtuus, regnat vivus.

Dic nobis, María, quid vidísti in via? Sepúlcrum Christi vivéntis: et glóriam vidi resurgéntis.

Angélicos testes, sudárium, et vestes. Surréxit Christus spes mea: præcédet vos in Galiléam.

Scimus Christum surrexísse a mórtuis vere: tu nobis, victor Rex, miserére Amen. Allelúia.

A lamb the sheep redeemeth: Christ, who only is sinless,

Reconcileth sinners to the Father.

Death and life have contended in that combat stupendous:

The Prince of life, who died, reigns immortal.

Speak, Mary, declaring

What thou sawest, wayfaring.

“The tomb of Christ, who is living,

The glory of Jesus’ resurrection;

Bright angels attesting,

The shroud and napkin resting.

Yea, Christ my hope is arisen:

To Galilee he goes before you.”

Christ indeed from death is risen, our new life obtaining.

Have mercy, victor King, ever reigning!

Amen. Alleluia.

*Sequentia dicitur usque ad sabbatum in albis inclusive.*

*The sequence is said until Easter Saturday inclusively.*

✠ Sequentia sancti Evangelii  
secundum Marcum  
*Marc. 16, 1-7*

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 16, 1-7*

In illo tempore: María Magdaléne, et María Iacóbi, et Salóme emérunt arómata, ut veniéntes úngerent Iesum. Et valde mane una sabbatórum, véniunt ad monuméntum, orto iam sole. Et dicébant ad íncem: Quis revólvet nobis lápidem ab óstio monuménti? Et respiciéntes vidérunt revolútum lápidem. Erat quippe magnus valde. Et introéúntes in monuméntum vidérunt iúvenem sedéntem in dextris, coopértum stola cándida, et obstupéerunt. Qui dicit illis: Nolíte expavéscere: Iesum quæritis Nazarénum, crucifixum: surréxit, non est hic, ecce locus ubi posuéerunt eum. Sed ite, dícite discipulis eius, et Petro, quia præcédit vos in Galiléam: ibi eum vidébitis, sicut dixit vobis.

At that time Mary Magdalene, and Mary the mother of James, and Salome, bought perfumed oils, intending to come and anoint Jesus. Then, very early in the morning, on the first day of the week, they came to the tomb, after sunrise. They were saying to one another, “Who will roll back the stone for us from the entrance to the tomb?” But when they looked up, they observed that the stone had been rolled back (and it was indeed huge). On entering the tomb, they saw a young man sitting at the right, dressed in a white robe. This thoroughly amazed them. But he reassured them, “No need to be amazed! You are looking for Jesus of Nazareth, the crucified. He has been raised: he is not here. See the spot where they laid him. Now go, tell his disciples and Peter, ‘He is going to Galilee

## Easter Sunday

ahead of you, where you will see him, just as he told you.' ”

Creed

Credo.

### Offertory Antiphon

*Ps. 75, 9–10*

The earth feared and was silent when God arose for judgment, alleluia.

*Terza trémuit et quiévit, dum resúrgeret in iudício Deus, allelúia.*

### Prayer over the Gifts

O Lord, accept the prayers and sacrificial offering of your people.\* May what we have begun in these Easter mysteries through your help bring us eternal healing. Through Jesus Christ.

*Súscipe, quæsumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.*

*Preface of Easter, with: on this day.*

*During the Canon, proper Communicantes and Hanc igitur.*

*Præfatio paschalis, in qua dicitur: Te quidem, Dómine . . . sed in hac potíssimum die. Infra actionem Communicantes, et Hanc igitur oblatiónem propria.*

*Et sic dicitur usque ad sabbatum in albis inclusive.*

*These are said until Easter Saturday, inclusively.*

### Communion Antiphon

*1 Cor. 5, 7–8*

Christ, our passover, has been sacrificed, alleluia: therefore let us keep festival with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

*Pascha nostrum immolátus est Christus, allelúia: itaque epulémur in ázymis sinceritátis, et veritátis, allelúia, allelúia, allelúia.*

### Prayer after Communion

O Lord, pour forth the Spirit of your love upon us,\* so that we who have been nourished by this Easter sacrament may be made one in heart through your mercy. Through Jesus Christ.

*Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte eiúsdem Spíritus Sancti, Deus.*

*After The Lord be with you:*

The Mass is ended. Go in peace, alleluia, alleluia.

℟. Thanks be to God, alleluia, alleluia.

*Post Dóminus vobíscum dicitur:*

Ite, missa est, allelúia, allelúia.

℟. Deo grátias, allelúia, allelúia.

*This is said until Easter Saturday, inclusively, in seasonal Masses.*

*Et sic dicitur usque ad sabbatum in albis inclusive, in Missis de Tempore.*

## Monday within the Octave of Easter

*I classis*

Statio ad S. Petrum

## MONDAY WITHIN THE OCTAVE OF EASTER

Entrance Antiphon  
*Exodus 13, 5 and 9*

Introdúxit vos Dóminus in terram  
fluéntem lac, et mel, allelúia: et ut lex  
Dómini semper sit in ore vestro,  
allelúia, allelúia. *Ps. 104, 1* Confité-  
mini Dómino, et invocáte nomen  
eius: annuntiáte inter gentes ópera  
eius. *Ÿ. Glória Patri. Introdúxit.*

The Lord has brought you into a land  
flowing with milk and honey, alleluia: thus  
the law of the Lord will ever be on your lips,  
alleluia, alleluia. *Ps. 104, 1* Give thanks to  
the Lord, invoke his name; make known  
among the nations his deeds. *Ÿ. Glory be to  
the Father. The Lord.*

Prayer

Deus, qui solemnitate paschali,  
mundo remédia contulisti: pópulum  
tuum, quæsumus, cælesti dono prosé-  
quere; ut et perfectam libertátem  
cónsequi mereátur, et ad vitam  
proficiat sempitérnam. Per Dómi-  
num.

By the paschal celebration, O God, you have  
healed the world.\* Continue to shower  
heavenly gifts upon your people so that they  
may obtain perfect freedom and advance  
toward eternal life. Through Jesus Christ.

Léctio Actuum Apostolorum  
*Act. 10, 37-43*

A Reading from the Acts of the Apostles  
*Acts 10, 37-43*

In diébus illis: Stans Petrus in médio  
plebis, dixit: Viri fratres, vos scitis  
quod factum est verbum per univér-  
sam Iudæam: incípiens enim a  
Galiléa, post baptísmum, quod  
prædicávit Ioánnes, Iesum a Ná-  
zareth: quómodo unxit eum Deus  
Spíritu Sancto, et virtúte, qui per-  
tránsiit benefaciéndo, et sanándo  
omnes opprésos a diabólo, quóniam  
Deus erat cum illo. Et nos testes  
sumus ómnium, quæ fecit in regióne  
Iudæorum, et Ierúsalem, quem oc-  
cidérunt suspendentes in ligno. Hunc  
Deus suscitávit tértia die, et dedit eum  
manifestum fieri, non omni pópulo,  
sed téstibus præordináti a Deo:  
nobis, qui manducávimus, et bíbimus  
cum illo, postquam resurréxit a  
mórtuis. Et præcépit nobis prædicáre  
pópulo, et testificári, quia ipse est,  
qui constitútus est a Deo iudex  
vivórum, et mortuórum. Huic omnes  
prophétæ testimónium pérhibent, re-  
missiónem peccatórum accíperere per  
nomen eius omnes, qui credunt in  
eum.

In those days Peter stood up before the  
people and said, "My brothers, you know  
what has been reported all over Judea about  
Jesus of Nazareth—starting from Galilee  
after the baptism which John preached—  
how God anointed him with the Holy Spirit  
and power. He went about, doing good and  
healing all who were in the power of the  
devil, because God was with him. We are  
witnesses to all that he did in the land of the  
Jews and in Jerusalem. And they killed him,  
hanging him on a tree. But God raised him  
up on the third day and granted that he be  
seen, not by all the people, but only by such  
witnesses as had been chosen beforehand by  
God—by us who ate and drank with him  
after he rose from the dead. He commis-  
sioned us to preach to the people and to bear  
witness that he is the one set apart by God  
as judge of the living and the dead. All the  
prophets bear witness to him, that everyone

Monday within the Octave of Easter

who believes in him obtains forgiveness of sins through his name.”

*Gradual Ps. 117, 24 and 2* This is the day the Lord has made; let us be glad and rejoice in it. *℣.* Let the house of Israel say that he is good, that his mercy endures forever. Alleluia, alleluia. *℟.* *Matth. 28, 2* An angel of the Lord came down from heaven, and drawing near, rolled back the stone, and sat upon it.

*Sequence*

Christians, to the Paschal victim  
Offer your thankful praises!  
A lamb the sheep redeemeth: Christ, who  
only is sinless,  
Reconcileth sinners to the Father.  
Death and life have contended in that combat stupendous:  
The Prince of life, who died, reigns immortal.  
Speak, Mary, declaring  
What thou sawest, wayfaring.  
“The tomb of Christ, who is living,  
The glory of Jesus’ resurrection;  
Bright angels attesting,  
The shroud and napkin resting.  
Yea, Christ my hope is arisen:  
To Galilee he goes before you.”  
Christ indeed from death is risen, our new life obtaining.  
Have mercy, victor King, ever reigning!  
Amen. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 24, 13–35*

At that time two of the disciples of Jesus on that same day were making their way to a village named Emmaus, about seven miles distant from Jerusalem; and they were talking about all that had happened. As they were speaking and discussing, Jesus himself approached and walked along with them. But their eyes were kept from

*Graduale Ps. 117, 24 et 2* Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. *℣.* Dicat nunc Israël, quóniam bonus: quóniam in sæculum misericórdia eius. Allelúia, allelúia. *℟.* *Matth. 28, 2* Angelus Dómini descendit de cælo: et accédens revólvit lápidem, et sedébat super eum.

*Sequentia*

Víctimæ pascháli laudes ímmolent Christiáni.  
Agnus redémit oves: Christus ínocens Patri reconciliávit peccatóres. Mors et vita duéllo confluxére mirándo: dux vitæ mórtuus, regnat vivus.  
Dic nobis, María, quid vidisti in via? Sepúlcrum Christi vivéntis: et glóriam vidi resurgéntis.  
Angélicos testes, sudárium, et vestes. Surrexit Christus spes mea: præcédet vos in Galiléam.  
Scimus Christum surrexisse a mórtuis vere: tu nobis, victor Rex, miserére. Amen. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 24, 13–35*

In illo témpore: Duo ex discípulis Iesu ibant ipsa die in castéllum, quod erat in spátio stadiórum sexagínta ab Ierúsalem, nómine Emmaus. Et ipsi loquebántur ad ínvicem de his ómnibus, quæ accíderant. Et factum est, dum fabularéntur, et secum quærerent: et ipse Iesus appropínquans ibat cum illis: óculi autem

## Monday within the Octave of Easter

illórum tenebántur, ne eum agnóscerent. Et ait ad illos: Qui sunt hi sermónes, quos confértis ad ívicem ambulántes, et estis tristes? Et respóndens unus, cui nomen Cléophas, dixit ei: Tu solus peregrínus es in Iersúalem, et non cognovísti, quæ facta sunt in illa his diébus? Quibus ille dixit: Quæ? Et dixerunt: De Iesu Nazaréno, qui fuit vir prophéta potens in ópere et sermóne, coram Deo, et omni pópulo: et quómodo eum tradidérunt summi sacerdótes, et príncipes nostri in damnatióne mortis, et crucifixerunt eum. Nos autem sperabámus, quia ipse esset redemptúrus Israë! et nunc super hæc ómnia, tértia dies est hódie, quod hæc facta sunt. Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monuméntum, et, non invénto corpore eius, venérunt, dicétes si étiam visióne Angelórum vidísse, qui dicunt eum vivere. Et abiérunt quidam ex nostris ad monuméntum: et ita invenérunt sicut mulieres dixerunt, ipsum vero non invenérunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credéndum in ómnibus, quæ locúti sunt prophétæ! Nonne hæc opórtuit pati Christum, et ita intráre in glóriam suam? Et incípiens a Móyse, et ómnibus prophétis, interpretabátur illis in ómnibus Scriptúris, quæ de ipso erant. Et appropinquavérunt castélló, quo ibant: et ipse se finxit lóngius ire. Et coégérunt illum, dicétes: Mane nobíscum, quóniam advesperáscit, et inclináta est iam dies. Et intrávit cum illis. Et factum est, dum recúmberet cum eis, accépit panem, et benedíxit, ac fregit, et porrigébat illis. Et apérti sunt óculi eórum, et cognovérunt eum: et ipse evánuit ex óculis eórum. Et dixerunt ad ívicem: Nonne cor nostrum ardens erat in nobis, dum loquerétur in via, et aperíret nobis Scriptúras? Et surgétes eádem hora regréssi sunt in Ierúsalem: et invenérunt congregátos undecim, et eos, qui cum illis erant, dicétes: Quod surréxit Dóminus vere, et apparuit Simóni. Et ipsi narrábant, quæ gesta erant

recognizing him. He said to them: "What is the subject of your discussion as you go your way?" They stood still and looked at him sadly. One of them named Cleophas answered: "Are you the only inhabitant of Jerusalem not to know the things that happened in it in the past few days?"

He said to them: "What kind of things?" They said to him: "Those that happened to Jesus of Nazareth, who was a prophet, powerful in word and deed in the eyes of God and all the people; how our chief priests and rulers delivered him up to be condemned to death, and crucified him. We for our part were hoping that he was the one who would redeem Israel. Furthermore, today is the third day since all this happened. It is true that some women of our company astounded us: they were at the tomb before dawn and did not find his body, and they have returned with the news that they had seen a vision of angels who declared that he was alive. And some of our number went to the tomb and found it exactly as the women said; but they did not see him."

And he said to them: "How lacking in intelligence you are, and slow to believe all that the prophets have announced. Was it not necessary for the Messiah first to endure these sufferings and then enter into his glory?" And beginning with Moses and all the prophets, he interpreted for them all the Scriptures which referred to him. And they were near the village to which they were going, and he acted as if he were going further. But they pressed him, saying: "Stay with us, because it is near evening, and the day is practically ended."

And he went in to stay with them. And when he had sat down to dine with them he took bread, pronounced the blessing, broke it and began distributing it to them.

Then their eyes were opened and they recognized him. And he vanished from their sight. And they said to each other: "Was

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not our heart burning inside us as he talked to us on the road and as he explained the Scriptures to us?" Then they rose up immediately and returned to Jerusalem, and found the eleven and the rest of the company assembled and saying: "The Lord has truly been raised up and has appeared to Simon." And they recounted what had happened on the road and how he had been recognized by them in the breaking of the bread.

Creed

in via: et quómo modo cognóvērunt eum in fractiōne panis.

Credo.

### Offertory Antiphon *Matth. 28, 2, 5 and 6*

An angel of the Lord came down from heaven, and said to the women, "He whom you seek is risen as he said," alleluia.

Angelus Dómini descéndit de caelo, et dixit muliéribus: Quem quæritis, surréxit, sicut dixit, alleluia.

### Prayer over the Gifts

O Lord, accept the prayers and sacrificial offering of your people.\* May what we have begun in these Easter mysteries through your help bring us eternal healing. Through Jesus Christ.

*Preface, Communicantes and Hanc igitur, as on Easter.*

Súscipe, quæsumus, Dómine, preces pópuli tui cum oblatiōnibus hostiárum: ut paschálibus initiátia mystériis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

*Præfatio, Communicántes et Hanc igitur, ut in die Paschæ.*

### Communion Antiphon

*Luke 24, 34*

The Lord has risen, and has appeared to Peter, alleluia.

Surréxit Dóminus, et apparuit Petro, alleluia.

### Prayer after Communion

O Lord, pour forth the Spirit of your love upon us,\* so that we who have been nourished by this Easter sacrament may be made one in heart through your mercy. Through Jesus Christ.

Spirítum nobis, Dómine, tuæ caritátis infúnde; ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte eiúsdem Spirítus Sancti, Deus: per ómnia sæcula sæculórum.

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*I classis*

Statio ad S. Paulum

Aqua sapiéntiæ potávit eos, allelúia: firmábitur in illis: et non flectétur, allelúia: et exaltábit eos in ætérnum, allelúia, allelúia. *Ps. 104, 1* Confitémini Dómino, et invocáte nomen eius: annuntiáte inter gentes ópera eius. *℟.* Glória Patri. Aqua.

Deus, qui Ecclésiám tuam novo semper fetu múltiplicas: concéde fámulis tuis; ut sacraméntum vivéndo téneant, quod fide percepérunt. Per Dóminum.

Léctio Actuum Apostolorum  
*Act. 13, 16 et 26–33*

In diébus illis: Surgens Paulus, et manu siléntium indicens, ait: Viri fratres, filii géneris Abraham, et qui in vobis timent Deum, vobis verbum salútis huius missum est. Qui enim habitábant Ierúsalem, et príncipes eius, ignorántes Iesum, et voces prophetárum, quæ per omne sábbatum legúntur, iudicántes implevérunt: et nullam causam mortis inveniéntes in eo, petiérunt, a Piláto, ut interficerent eum. Cumque consummássent ómnia, quæ de eo scripta erant, deponéntes eum de ligno, posuérent eum in monumento. Deus vero suscitávit eum a mórtuis tértia die: qui visus est per dies multos his, qui simul ascénderant cum eo de Galiléa in Ierúsalem, qui usque nunc sunt testes eius ad plebem. Et nos vobis annuntiámus eam, quæ ad patres nostros repromíssio facta est: quóniam hanc Deus adimplévit filiis nostris, resúscitans Iesum Christum Dóminum nostrum.

TUESDAY WITHIN THE  
OCTAVE OF EASTER

Entrance Antiphon

*Eccli. 15, 3 and 4*

He gave them the water of learning to drink, alleluia; it shall be made strong in them, and shall not be moved, alleluia, and it shall exalt them forever, alleluia, alleluia. *Ps. 104, 1* Give thanks to the Lord, invoke his name; make known among the nations his deeds. *℟.* Glory be to the Father. He gave.

Prayer

O God, you constantly increase your Church by giving her new children. \* May your servants so live that they will always have the grace of this sacrament which they have received with faith. Through Jesus Christ.

A Reading from the Acts of the Apostles  
*Acts 13, 16 and 26–33*

Now in those days Paul arose, motioned to them for silence and began: "My brothers, children of the family of Abraham and you others who reverence our God, it was to us that this message of salvation was sent forth. The inhabitants of Jerusalem and their rulers failed to recognize him, and in condemning him, they fulfilled the words of the prophets which we read Sabbath after Sabbath. Even though they had no case against him, they begged Pilate to have him executed. When in this way they brought about all that was written of him, they took him down from the tree and laid him in a tomb. Yet God raised him from the dead, and for many days thereafter he appeared to those who had come up with him from Galilee to Jerusalem—they are now his witnesses before the people. And we ourselves are here to announce to you the good news that God has fulfilled for us, the children, the promise made to our fathers, by raising up Jesus Christ our Lord."

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*Gradual Ps. 117, 24* This is the day the Lord has made; let us be glad and rejoice in it. *Ps. 106, 2* Thus let the redeemed of the Lord say, those whom he has redeemed from the hand of the foe and gathered from the lands. Alleluia, alleluia. *Ps.* The Lord is risen from the sepulchre, who for us hung upon a tree.

*Sequence*

Christians, to the Paschal victim  
Offer your thankful praises!  
A lamb the sheep redeemeth: Christ, who  
only is sinless,  
Reconcileth sinners to the Father.  
Death and life have contended in that combat stupendous:  
The Prince of life, who died, reigns immortal.  
Speak, Mary, declaring  
What thou sawest, wayfaring.  
“The tomb of Christ, who is living,  
The glory of Jesus’ resurrection;  
Bright angels attesting,  
The shroud and napkin resting.  
Yea, Christ my hope is arisen:  
To Galilee he goes before you.”  
Christ indeed from death is risen, our new life obtaining.  
Have mercy, victor King, ever reigning!  
Amen. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 24, 36–47*

At that time Jesus himself appeared in the midst of his disciples and said to them: “Peace be with you.” In their panic and fright they thought that they were seeing a ghost. But he said to them: “Why are you so disturbed? And why do doubts arise in your hearts? Look at my hands and my feet; it is really I. Touch me and see; for a ghost does not have flesh and bones as you see that I have.”

*Graduale Ps. 117, 24* Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. *Ps. 106, 2* Dicant nunc, qui redempti sunt a Dómino: quos redémit de manu inimíci, et de regiónibus congregávit eos. Allelúia, allelúia. *Ps.* Surréxit Dóminus de sepúlcro, qui pro nobis pepéndit in ligno.

*Sequentia*

Víctimæ pascháli laudes ímmolent Christiáni.  
Agnus redémit oves: Christus innocens Patri reconciliávit peccatóres. Mors et vita duéllo confluxére mirándo: dux vitæ mórtuus, regnat vivus.  
Dic nobis, María, quid vidísti in via?  
Sepúlcrum Christi vivéntis: et glóriam vidi resurgéntis.  
Angélicos testes, sudárium, et vestes. Surréxit Christus spes mea: præcédet vos in Galiléam.  
Scimus Christum surrexisse a mórtuis vere: tu nobis, victor Rex, miserére. Amen. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 24, 36–47*

In illo témpore: Stetit Iesus in médio discipulórum suórum, et dicit eis: Pax vobis: ego sum, nolite timére. Conturbáti vero, et contérriti, existimábant se spíritum vidére. Et dixit eis: Quid turbáti estis, et cogitatiónes ascéndunt in corda vestra? Vidéte manus meas, et pedes, quia ego ipse sum: palpáte, et vidéte: quia spíritus carnem et ossa non habet, sicut me vidétis habére. Et cum hoc dixisset, osténdit eis manus,

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et pedes. Adhuc autem illis non credentibus, et mirantibus præ gaudio, dixit: Habētis hic aliquid, quod manducetur? At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locutus sum ad vos, cum adhuc essem vobiscum quoniam necesse est impleri omnia, quæ scripta sunt in lege Mōysi, et Prophetis, et Psalmis de me. Tunc aperuit illis sensum, ut intelligerent Scripturas. Et dixit eis: Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die: et prædicari in nomine eius penitentiam, et remissionem peccatorum in omnes gentes.

Credo.

Intónuit de cælo Dóminus, et Altíssimus dedit vocem suam: et apparuerunt fontes aquarum, alleluia.

Súscipe, Dómine, fidélium preces, cum oblatiónibus hostiárum: ut, per hæc piæ devotiõnis officia, ad cælèstem glóriam transeámus. Per Dóminum.

*Præfatio, Communicantes et Hanc igitur, ut in die Paschæ.*

Si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens, alleluia: quæ sursum sunt sápite, alleluia.

Concéde, quæsumus, omnipotens Deus: ut paschális percéptio sacraménti, contínua in nostris méntibus persevéret. Per Dóminum.

And saying this he showed them his hands and feet. As they still disbelieved for sheer joy, and were in amazement, he said to them: "Have you anything here to eat?" They gave him a piece of cooked fish, which he took and ate in their presence. Then he said to them: "These were my words which I spoke to you when I was still with you: 'All things written about me in the Law of Moses and in the prophets and psalms have to be fulfilled.'" Then he opened their minds to the understanding of the Scriptures. And he said to them: "So it is written: that the Messiah will suffer and will rise from the dead the third day, and in his name repentance leading to remission of sins is to be preached to all nations."

Creed

### Offertory Antiphon *Ps. 17, 14 and 16*

The Lord thundered from heaven, and the Most High gave forth his voice: and the fountains of waters appeared, alleluia.

### Prayer over the Gifts

Accept the prayers and sacrificial offering of the faithful, O Lord,\* and let our love and devotion lead us to the glory of heaven. Through Jesus Christ.

*Preface, Communicantes and Hanc igitur, as on Easter.*

### Communion Antiphon *Coloss. 3, 1-2*

If you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God, alleluia; mind the things that are above, alleluia.

### Prayer after Communion

O almighty God, may the grace of the Easter sacrament which we have received\* remain always in our souls. Through Jesus Christ.

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WEDNESDAY WITHIN THE  
OCTAVE OF EASTER

Entrance Antiphon  
*Matth. 25, 34*

Come, blessed of my Father, receive the kingdom, alleluia, which was prepared for you from the foundation of the world, alleluia, alleluia, alleluia. *Ps. 95, 1* Sing to the Lord a new song; sing to the Lord, all you lands. *℟.* Glory be to the Father. Come.

Prayer

We are made happy, O God, by the annual feast of the resurrection of your Son. \* May the feasts we celebrate in this life make us worthy of unending happiness in the next. Through Jesus Christ.

A Reading from the Acts of the Apostles  
*Acts 3, 13–15 and 17–19*

In those days Peter spoke out and said, “Fellow Israelites and you others who reverence our God, listen to what I have to say. The God of Abraham, of Isaac and of Jacob, the God of our fathers, has glorified his Servant Jesus, whom you handed over and disowned in Pilate’s presence when he was ready to release him. You disowned the Holy and Just One and preferred instead to be granted the release of a murderer. You put to death the author of life, but God raised him from the dead. To that we can testify. Yet, I know, my brothers, that you acted out of ignorance, just as your leaders did. Thus God has brought to fulfilment what he announced long ago through all the prophets, that his Messiah would suffer. Therefore, reform your lives and turn to God, that your sins may be wiped out.”

*Gradual Ps. 117, 24, 16* This is the day the Lord has made; let us be glad and rejoice in it. *℟.* The right hand of the Lord has struck

*I classis*

Statio ad S. Laurentium extra muros

Venite, benedicti Patris mei, percipite regnum, alleluia: quod vobis paratum est ab origine mundi, alleluia, alleluia, alleluia. *Ps. 95, 1* Cantate Dómino cánticum novum: cantate Dómino, omnis terra. *℟.* Glória Patri. Venite.

Deus, qui nos Resurrectiónis Dóminicæ ánnua solemnitate lætificas: concède propítius; ut per temporália festa quæ ágimus, pervenire ad gáudia ætérna mereámur. Per eúndem Dóminum.

Lectio Actuum Apostolorum  
*Act. 3, 13–15 et 17–19*

In diébus illis: Apériens Petrus os suum, dixit: Viri Israëlitaë, et qui timétis Deum, audíte. Deus Abraham, et Deus Isaac, et Deus Iacob, Deus patrum nostrórum, glorificávit Fílium suum Iesum, quem vos quidem tradidistis, et negástis ante fáciem Piláti, iudicánte illo dimítiti. Vos autem sanctum, et iustum negástis, et petístis virum homicídám donári vobis: auctórem vero vitæ interfecístis, quem Deus suscitávit a mórtuis, cuius nos testes sumus. Et nunc, fratres, scio quia per ignorántiam fecístis, sicut et príncipes vestri. Deus autem, quæ prænuñtiávit per os ómnium Prophetárum, pati Christum suum, sic implévit. Pænitémini ígitur, et convertímini, ut deleántur peccáta vestra.

*Graduale Ps. 117, 24 et 16* Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. *℟.* Déxtera Dómini

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fecit virtútem, dextera Dómini ex-  
altávit me.

Allelúia, allelúia. *℟. Luc. 24, 34*  
Surréxit Dóminus vere: et appáruit  
Petro.

*Sequentia*

Víctimæ pascháli laudes ímmolent  
Christiáni.

Agnus redémit oves: Christus ín-  
nocens Patri reconciliávit peccatóres.  
Mors et vita duéllo conflixére mi-  
rándo: dux vitæ mórtuus, regnat  
vívus.

Dic nobis, María, quid vidísti in  
via?

Sepúlcrum Christi vivéntis: et gló-  
riam vidí resurgéntis.

Angélicos testes, sudárium, et vestes.  
Surréxit Christus spes mea: præ-  
cédet vos in Galiléam.

Scimus Christum surrexísse a mórt-  
uis vere: tu nobis, victor Rex,  
miserére. Amen. Allelúia.

✠ *Sequentia sancti Evangelii*  
*secúndum Ioánnem*  
*Ioann. 21, 1-14*

In illo témpore: Manifestávit se  
íterum Iesus discíplis ad mare  
Tiberiádis. Manifestávit autem sic.  
Erant simul Simon Petrus, et Tho-  
mas, qui dicitur Dídyms, et Na-  
thánaël, qui erat a Cana Galiléæ, et  
fílii Zebedæi, et álíi ex discíplis  
eius duo. Dicit eis Simon Petrus:  
Vado piscári. Dicunt ei: Venímus et  
nos tecum. Et exiérunt, et ascendé-  
runt in navim: et illa nocte nihil  
prendidérunt. Mane autem facto,  
stetit Iesus in líttore: non tamen  
cognovérunt discípli, quia Iesus  
est. Dixit ergo eis Iesus: Púeri,  
numquid pulmentárium habétis? Re-

with power: the right hand of the Lord has  
exalted me.

Alleluia, alleluia. *℟. Luke 24, 34* The Lord  
is risen indeed, and has appeared to Peter.

*Sequence*

Christians, to the Paschal victim

Offer your thankful praises!

A lamb the sheep redeemeth: Christ, who  
only is sinless,

Reconcileth sinners to the Father.

Death and life have contended in that com-  
bat stupendous:

The Prince of life, who died, reigns im-  
mortal.

Speak, Mary, declaring

What thou sawest, wayfaring.

“The tomb of Christ, who is living,

The glory of Jesus’ resurrection;

Bright angels attesting,

The shroud and napkin resting.

Yea, Christ my hope is arisen:

To Galilee he goes before you.”

Christ indeed from death is risen, our new  
life obtaining.

Have mercy, victor King, ever reigning!

Amen. Alleluia.

✠ *A Reading from the holy Gospel*  
*according to John*  
*John 21, 1-14*

At that time Jesus appeared again to the  
disciples at the Sea of Tiberias, and this is  
how the appearance took place. Gathered  
together were Simon Peter, Thomas (this  
name means “Twin”), Nathanael (the one  
from Cana in Galilee), the sons of Zebedee,  
and two other disciples. Simon Peter said to  
them, “I’m going fishing.” “We’ll go along  
with you,” they replied, and went off and  
got into their boat. That night they caught  
nothing. Now, just after daybreak, Jesus  
stood on the shore—though none of the  
disciples knew that it was Jesus. He said to

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them, "Children, you haven't caught anything to eat, have you?" "No," they answered. "Cast your net to the right of the boat," he suggested, "and you'll find something." So they cast it, and the number of fish was so great that they were not able to haul it in. Then that disciple whom Jesus loved exclaimed to Peter, "It is the Lord!" Once he heard it was the Lord, Simon Peter threw on his outer garment—for he had taken it off—and jumped into the sea. Meanwhile the other disciples came in the boat, towing the net full of fish. Actually they were not far from land—only about a hundred yards. When they landed, they saw there a charcoal fire, with a fish laid on it and bread. "Bring some of the fish you caught just now," Jesus told them. Simon Peter went aboard and hauled ashore the net loaded with large fish—one hundred and fifty-three of them! Yet, in spite of the great number, the net was not torn. "Come and eat your meal," Jesus told them. Not one of the disciples dared to inquire, "Who are you?" for they knew it was the Lord. Jesus came over, took the bread and gave it to them, and did the same with fish. Now this was the third time that Jesus appeared to the disciples after being raised from the dead.

Creed

### Offertory Antiphon

*Ps. 77, 23–25*

The Lord opened the doors of heaven; he rained manna upon them for food and gave them heavenly bread. The bread of angels was eaten by men, alleluia.

### Prayer over the Gifts

O Lord, with paschal joy we offer you this sacrament which so wondrously feeds and nourishes your Church. Through Jesus Christ.

*Preface, Communicantes and Hanc igitur, as on Easter.*

spondérunt ei: Non. Dicit eis: Mittite in dexteram navíggii rete, et inveníetis. Misérunt ergo: et iam non valébant illud tráhere præ multitudíne píscium. Dixit ergo discípus ille, quem diligébat Iesus, Petro: Dóminus est. Simon Petrus cum audísset quia Dóminus est, túnica succínxit se (erat enim nudus), et misit se in mare. Alii autem discípuli navíggio venérunt (non enim longe erant a terra, sed quasi cúbitis ducéntis), trahéntes rete píscium. Ut ergo descendérunt in terram, vidérunt prunas pósitas, et piscem superpósitum, et panem. Dicit eis Iesus: Afférte de píscibus, quos prendidístis nunc. Ascéndit Simon Petrus, et traxit rete in terram, plenum magnis píscibus centum quinquagínta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Iesus: Veníte, prandéte. Et nemo audébat discumbéntium interrogáre eum: Tu quis es? sciéntes, quia Dóminus est. Et venit Iesus, et áccipit panem, et dat eis, et piscem similíter. Hoc iam tértio manifestátus est Iesus discípulis suis, cum resurrexíisset a mórtuis.

Credo.

Portas cæli apéruit Dóminus: et pluit illis manna, ut éderent: panem cæli dedit eis: panem Angelórum manducávit homo, alleluia.

Sacríficia, Dómine, paschálibus gáudiis immolámus: quibus Ecclésia tua mirabíliter et páscitur et nutrítur. Per Dóminum.

*Præfatio, Communicántes et Hanc igitur, ut in die Paschæ.*

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### Communion Antiphon

*Rom. 6, 9*

Christus resurgens ex mortuis, iam non moritur, alleluia; mors illi ultra non dominabitur, alleluia, alleluia.

Christ having risen from the dead, dies now no more, alleluia; death shall no longer have dominion over him, alleluia, alleluia.

### Prayer after Communion

Ab omni nos, quaesumus, Domine, vetustate purgatos: sacramenti tui veneranda perceptio in novam transferat creaturam: Qui vivis.

Rid us of our old selves, O Lord, \* and let the worthy reception of your sacrament transform us into new men: You who live and reign.

### *I classis*

Statio ad Ss. duodecim Apostolos

## THURSDAY WITHIN THE OCTAVE OF EASTER

### Entrance Antiphon

*Wis. 10, 20-21*

Victricem manum tuam, Domine, laudaverunt pariter, alleluia: quia sapientia aperuit os mutum, et linguas infantium fecit disertas, alleluia, alleluia. *Ps. 97, 1* Cantate Domino canticum novum: quia mirabilia fecit. *V. Gloria Patri. Victricem.*

They praised in unison your conquering hand, O Lord, alleluia, because wisdom opened the mouths of the dumb, and gave ready speech to infants, alleluia, alleluia. *Ps. 97, 1* Sing to the Lord a new song, for he has done wondrous deeds. *V. Glory be to the Father. They praised.*

### Prayer

Deus, qui diversitatem gentium in confessione tui nominis adunasti: da, ut renatis fonte baptismatis una sit fides mentium, et pietas actionum. Per Dominum.

O God, you have made the different nations one in professing your name. \* Let those who have been born again through baptism be of one mind in faith and holiness. Through Jesus Christ.

### Lectio Actuum Apostolorum

*Act. 8, 26-40*

In diebus illis: Angelus Domini locutus est ad Philippum, dicens: Surge, et vade contra meridianum, ad viam, quae descendit ab Ierusalem in Gazam: haec est deserta. Et surgens abiit. Et ecce vir Aethiops eunuchus, potens Candacis reginae Aethiopum, qui erat super omnes gazas eius, venerat adorare in Ierusalem: et revertebatur sedens super currum suum, legensque Isaiam prophetam. Dixit autem Spiritus

### A Reading from the Acts of the Apostles

*Acts 8, 26-40*

In those days the angel of the Lord spoke to Philip, "Start out and head south on the road which goes from Jerusalem down to Gaza through the desert. So he started out on the journey. Now it so happened that an Ethiopian eunuch, a court-official in charge of the entire treasury of Candace (that is, queen) of the Ethiopians, had come on a pilgrimage to Jerusalem, and was returning home. He was sitting in his carriage, reading

## Thursday within the Octave of Easter

the prophet Isaia. The Spirit said to Philip, "Go and catch up with that carriage." Philip ran up and heard the man reading the prophet Isaia. He said to him, "Do you really understand what you are reading?" The man replied, "How can I, unless someone explains it to me?" So he invited Philip to get in and sit down beside him. This was the passage of Scripture he was reading: "Like a sheep he was led to the slaughter, and like a lamb before its shearer he was silent and opened not his mouth. In his humiliation he was deprived of justice. Who will ever speak of his posterity, for he is deprived of his life on this earth?" Now the eunuch asked Philip, "Please, sir, of whom does the prophet say this—of himself or someone else?" So Philip began, and using this Scripture passage as a starting-point, he told him the good news of Jesus. As they moved along the road, they came to some water, and the eunuch said, "Look, there's some water. What hinders me from being baptized?" He ordered the carriage to stop, and Philip went down into the water with the eunuch and baptized him. When they came out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more. But he went on his way rejoicing. And Philip found himself at Azotus, and went about announcing the good news in all the towns until he reached Caesarea, the good news of the name of the Lord Jesus Christ.

*Gradual Ps. 117, 24 and 22–23* This is the day the Lord has made; let us be glad and rejoice in it. *℣.* The stone which the builders rejected has become the cornerstone. By the Lord has this been done; it is wonderful in our eyes. Alleluia, alleluia. *℣.* Christ is risen, who created all things, and who had compassion upon the human race.

Philippo: Accéde, et adiúnge te ad currum istum. Accúrrens autem Philíppus, audívit eum legéntem Isaíam prophétam, et dixit: Putásne intéllegis, quæ legis? Qui ait: Et quómo modo possum, si non áliquis osténderit mihi? Rogavitque Philíppum, ut ascénderet, et sedéret secum. Locus autem Scriptúræ, quam legébat, erat hic: Tamquam ovis ad occisió nem ductus est: et sicut agnus coram tondénte se, sine voce, sic non apéruit os suum. In humili-táte iudícium eius sublátum est. Generatió nem eius quis enarrábit, quóniam tollétur de terra vita eius? Respóndens autem eunúchus Philíppo, dixit: Obsecro te, de quo prophéta dicit hoc? de se, an de áliquo? Apériens autem Philíppus os suum, et incípiens a Scriptúra ista, evangelizávit illi Iesum. Et dum irent per viam, venérunt ad quamdam aquam: et ait eunúchus: Ecce aqua, quid próhibet me baptizári? Dixit autem Philíppus: Si credis ex toto corde, licet. Et respóndens ait: Credo, Fílium Dei esse Iesum Christum. Et iussit stare currum: et descendérunt utérque in aquam, Philíppus, et eunúchus, et baptizávit eum. Cum autem ascendissent de aqua, Spíritus Dómini rápuit Philíppum, et ámplius non vidit eum eunúchus. Ibat autem per viam suam gaudens. Philíppus autem invéntus est in Azóto, et pertránsiens evangelizábat civitatibus cunctis (donec veníret Cæsaréam) nomen Dómini Iesu Christi.

*Graduale Ps. 117, 24 et 22–23* Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. *℣.* Lápidem, quem reprobavérunt ædificántes, hic factus est in caput ánguli: a Dómino factum est istud, et est mirábile in óculis nostris. Allelúia, allelúia. *℣.* Surréxit Christus, qui creávit ómnia: et misértus est humáno géneri.

## Thursday within the Octave of Easter

### *Sequentia*

Víctimæ pascháli laudes ímmolent  
Christiáni.

Agnus redémit oves: Christus ín-  
nocens Patri reconciliávit peccatóres.  
Mors et vita duéllo confluxére mí-  
rándo: dux vitæ mórtuus, regnat  
vívus.

Dic nobis, María quid vidísti in  
via?

Sepúlcrum Christi vivéntis: et gló-  
riam vidí resurgéntis.

Angélicos testes, sudárium, et vestes.  
Surréxit Christus spes mea: præ-  
cédet vos in Galiléam.

Scimus Christum surrexisse a mórtuis  
vere: tu nobis, victor Rex,  
miserére. Amen. Allelúia.

### ✠ *Sequentia sancti Evangelii secúndum Ióannem Ioann. 20, 11-18*

In illo témpore: María stabat ad  
monuméntum foris, plorans. Dum  
ergo fleret, inclinávit se, et prospéxit  
in monuméntum: et vidit duos  
Angelos in albis, sedéntes, unum  
ad caput, et unum ad pedes, ubi  
pósitum fúerat corpus Iesu. Dicunt  
ei illi: Múlier, quid ploras? Dicit eis:  
Quia tulérunt Dóminum meum:  
et nescio, ubi posuérunt eum. Hæc  
cum dixisset, convérta est retrórsum,  
et vidit Iesum stantem: et non scié-  
bat, quia Iesus est. Dicit ei Iesus:  
Múlier, quid ploras? quem quæris?  
Illa exístimans quia hortulánuus esset,  
dicit ei: Dómine, si tu sustulísti  
eum, dícito mihi ubi posuísti eum:  
et ego eum tollam. Dicit ei Iesus:  
María. Convérta illa, dicit ei: Rab-  
bóni (quod dicitur Magíster). Dicit  
ei Iesus: Noli me tángere, nondum

### *Sequence*

Christians, to the Paschal victim

Offer your thankful praises!

A lamb the sheep redeemeth: Christ, who  
only is sinless.

Reconcileth sinners to the Father.

Death and life have contended in that com-  
bat stupendous:

The Prince of life, who died, reigns im-  
mortal.

Speak, Mary, declaring

What thou sawest, wayfaring.

“The tomb of Christ, who is living,

The glory of Jesus’ resurrection;

Bright angels attesting,

The shroud and napkin resting.

Yea, Christ my hope is arisen:

To Galilee he goes before you.”

Christ indeed from death is risen, our new  
life obtaining.

Have mercy, victor King, ever reigning!

Amen. Alleluia.

### ✠ *A Reading from the holy Gospel according to John John 20, 11-18*

At that time Mary was standing by the tomb  
weeping. While still weeping, she bent down  
to peer into the tomb, and observed two  
angels in dazzling robes, one seated at the  
head and the other at the foot of the place  
where Jesus’ body had lain. “Woman,” they  
asked her, “why are you weeping?” She told  
them, “Because they have taken away my  
Lord, and I don’t know where they have  
laid him.” She had just said this when she  
turned around and caught sight of Jesus  
standing there. She did not realize, however,  
that it was Jesus. “Woman,” he asked her,  
“why are you weeping? Whom are you  
looking for?” Thinking that he was the  
gardener, she said to him, “Sir, if you are  
the one who carried him off, tell me where

## Thursday within the Octave of Easter

you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned to him and said in Hebrew, "Rabboni" (which means "Teacher!"). Jesus said to her, "Don't cling to me, for I have not yet ascended to the Father. Rather, go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God!'" Mary Magdalene went to the disciples. "I have seen the Lord!" she announced, reporting what he had said to her.

Creed

enim ascéndi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascéndo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum. Venit María Magdaléne annúntians discípulis: Quia vidi Dóminum, et hæc dixit mihi.

Credo.

### Offertory Antiphon

*Exodus 13, 5*

"In the day of your solemnity," says the Lord, "I will bring you into a land flowing with milk and honey," alleluia.

In die solemnitatís vestræ, dicit Dóminus, indúcam vos in terram fluéntem lac et mel, allelúia.

### Prayer over the Gifts

Receive the offerings of your people, O Lord.\* May the baptism and belief in your name, which have given them a new life, lead them to everlasting happiness. Through Jesus Christ.

Súscipe, quæsumus, Dómine, múnera populórum tuórum propítius: ut confessióne tui nóminis et baptísimate renováti, sempitérnam beatitúdinem consequántur. Per Dóminum.

*Preface, Communicantes and Hanc igitur, as on Easter.*

*Præfatio, Communicántes et Hanc igitur, ut in die Paschæ.*

### Communion Antiphon

*1 Peter 2, 9*

O purchased people, proclaim the perfections of him, alleluia, who has called you out of darkness into his marvellous light, alleluia.

Pópulus acquisitionís, annuntiáte virtútes eius, allelúia: qui vos de ténebris vocávit in admirábile lumen suum, allelúia.

### Prayer after Communion

Hear our prayers, O Lord.\* May the ransom price you paid for our redemption bring us help in this life and everlasting happiness in the next. Through Jesus Christ.

Exáudi, Dómine, preces nostras: ut redemptionís nostræ sacrosáncta commércia, et vitæ nobis cónferant præsentis auxiliium, et gáudia sempitérna concíliant. Per Dóminum.

Friday within the Octave of Easter

*I classis*

Statio ad S. Mariam ad Martyres

Edúxit eos Dóminus in spe, allelúia: et inimícos eórum opéruit mare, allelúia, allelúia, allelúia. *Ps. ibid., 1* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *℣.* Glória Patri. Edúxit.

Omnípotens sempitérne Deus, qui paschále sacraméntum in reconciliatiónis humánæ fœdere contulisti: da méntibus nostris; ut, quod professione celebrámus, imitémur effectú. Per Dóminum.

Léctio Epístolæ beáti Petri  
Apóstoli  
*1 Petr. 3, 18–22*

Caríssimi: Christus semel pro peccátis nostris mórtuus est, iustus pro iniústis, ut nos offéret Deo, mortificátus quidem carne, vivificátus autem spírítu. In quo et his, qui in cárcere erant, spírítibus véniens prædicávit: qui incréduli fúerant aliquándo, quando expectábant Dei patiéntiam in diébus Noë, cum fabricarétur arca, in qua pauci, id est octo ánimæ salvæ factæ sunt per aquam. Quod et vos nunc símilis formæ salvos facit baptísma: non carnis depositio sórdium, sed consciéntiæ bonæ interrogátio in Deum per resurrectiόνem Iesu Christi Dómini nostri, qui est in dextera Dei.

*Graduale Ps. 117, 24 et 26–27* Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. *℣.* Benedíctus, qui venit in nómine Dómini: Deus Dóminus, et illúxit nobis.

FRIDAY WITHIN THE  
OCTAVE OF EASTER

Offertory Antiphon

*Ps. 77, 53*

The Lord led them on in hope, alleluia, while he covered their enemies with the sea, alleluia, alleluia, alleluia. *Ps. ibid., 1* Hark-en, my people, to my teaching: incline your ears to the words of my mouth. *℣.* Glory be to the Father. The Lord.

Prayer

Almighty and eternal God, this Easter sacrament is a covenant of reconciliation for all mankind.\* Let our minds now be made strong so that we may prove in deeds the faith we profess in words. Through Jesus Christ.

A Reading from the Epistle of  
blessed Peter the Apostle  
*1 Peter 3, 18–22*

Beloved: Christ died for sins once for all, the just for the unjust, so that he might offer you to God. He was put to death in the flesh but brought to life in the spirit. In the spirit he went and made proclamation to the spirits in prison. They had disobeyed once upon a time in Noe's day, while God patiently waited out the time until the ark was built, in which a few, namely eight persons, were saved through water. It is the counterpart of this which now saves you: baptism. This is no removal of physical dirt, but a pledge to God of an irreproachable conscience, through the resurrection of Jesus Christ our Lord, who is at the right hand of God.

*Gradual Ps. 117, 24 and 26–27* This is the day the Lord has made; let us be glad and rejoice in it. *℣.* Blessed is he who comes in the name of the Lord; the Lord is God, and he has given us light.

Friday within the Octave of Easter

Alleluia, alleluia. *Ps. 95, 10* Say among the nations: the Lord has reigned from a tree.

*Sequence*

Christians, to the Paschal victim  
Offer your thankful praises!  
A lamb the sheep redeemeth: Christ, who  
only is sinless,  
Reconcileth sinners to the Father.  
Death and life have contended in that combat stupendous:  
The Prince of life, who died, reigns immortal.  
Speak, Mary, declaring  
What thou sawest, wayfaring.  
“The tomb of Christ, who is living,  
The glory of Jesus’ resurrection;  
Bright angels attesting,  
The shroud and napkin resting.  
Yea, Christ my hope is arisen:  
To Galilee he goes before you.”  
Christ indeed from death is risen, our new life obtaining.  
Have mercy, victor King, ever reigning!  
Amen. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 28, 16–20*

At that time the eleven disciples made their way to Galilee, to that mountain to which Jesus had summoned them. When they saw him, those who had previously doubted paid him homage. Jesus came up to them and addressed them in these words, “Complete authority has been conferred on me in heaven as on earth; go, therefore, and make disciples of all the nations by baptizing them in the name ‘of the Father, and of the Son, and of the Holy Spirit,’ by teaching them to carry out everything that I have commanded you. And remember, I am with you always until the end of the world.”

Creed

Allelúia, allelúia. *Ps. 95, 10* Dícite in géntibus: quia Dóminus regnávít a ligno.

*Sequentia*

Víctimæ pascháli laudes ímmolent Christiáni.  
Agnus redémit oves: Christus ínnocens Patri reconciliávit peccatóres. Mors et víta duélló conflixére mirándo: dux vítæ mórtuus, regnat vívus. Dic nobis, María, quid vídísti in vía?  
Sepúlcrum Christi vivéntis: et glóriam vídi resurgéntis.  
Angélicos testes, sudárium, et vestes. Surréxit Christus spes mea: præcédet vos in Galiléam.  
Scimus Christum surrexísse a mórtuis vere: tu nobis, victor Rex, miserére. Amen. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Mattháeum  
*Matth. 28, 16–20*

In illo témpore: Undecim discípuli abierunt in Galiléam, in montem, ubi constitúerat illis Iesus. Et vídentes eum adoravérunt: quidam autem dubitavérunt. Et accédens Iesus locútus est eis, dicens: Data est mihi omnis potéstas in cælo, et in terra. Eúntes ergo, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti: docétes eos serváre ómnia quæcúmque mandávi vobis. Et ecce ego vobiscum sum ómnibus diébus, usque ad consummationem séculi.

Crede.

## Saturday within the Octave of Easter

### Offertory Antiphon

*Exodus 12, 14*

Erit vobis hæc dies memoriális, allelúia: et diem festum celebrábitis solémnem Dómino in progénies vestras: legítimum sempitérnium diem, allelúia, allelúia, allelúia.

This day shall be a memorial feast for you, alleluia; and you shall celebrate it as a solemn feast to the Lord from generation to generation: an everlasting legal day, alleluia, alleluia, alleluia.

### Prayer over the Gifts

Hóstias, quæsumus, Dómine, placátus assúme: quas et pro renatórum expiatióne peccáti deférimus, et pro acceleratióne cæléstis auxilií. Per Dóminum.

O Lord, in your mercy accept the sacrifice we offer in atonement for the sins of the newly baptized\* and come quickly to their assistance with your heavenly help. Through Jesus Christ.

*Præfatio, Communicántes et Hanc igitur, ut in die Paschæ.*

*Preface, Communicantes and Hanc igitur, as on Easter.*

### Communion Antiphon

*Matth. 28, 18–19*

Data est mihi omnis potéstas in cælo, et in terra, allelúia: eúntes, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti, allelúia, allelúia.

All power in heaven and on earth has been given to me, alleluia. Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, alleluia, alleluia.

### Prayer after Communion

Réspice, quæsumus, Dómine, pópulum tuum: et quem ætéris dignátus es renováre mystériis, a temporálibus culpis dignánte absólve. Per Dóminum.

Look lovingly upon your own people, O Lord.\* As you have brought them to a new life through your eternal mysteries, free them now from their temporal sins. Through Jesus Christ.

*I classis*

Statio ad S. Ioannem in Laterano

## EASTER SATURDAY

### Entrance Antiphon

*Ps. 104, 43*

Edúxit Dóminus pópulum suum in exsultatióne, allelúia: et eléctos suos in lætítia, allelúia, allelúia. *Ps. ibid., 1* Confitémini Dómino, et invocáte nomen eius: annuntiáte inter gentes ópera eius. *℟.* Glória Patri. Edúxit.

The Lord led forth his people with joy, alleluia; with shouts of joy, his chosen ones, alleluia, alleluia. *Ps. 104, 1* Give thanks to the Lord, invoke his name; make known among the nations his deeds. *℟.* Glory be to the Father. The Lord.

### Prayer

Concéde, quæsumus, omnipotens De-

We pray, almighty God, that our reverent

Saturday within the Octave of Easter

celebration of the Easter feast may win for us the joys of eternal life. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

A Reading from the Epistle of  
blessed Peter the Apostle  
*1 Peter 2, 1–10*

Beloved: Strip away everything vicious, everything deceitful; pretenses, jealousies and disparaging remarks of all kinds. Like newborn babes, crave pure milk for your minds, that by it you may grow up into salvation, now that you have tasted the sweetness of the Lord. Come to him, the living stone, rejected indeed by men, but choice and precious before God. You too are living stones, built as a spiritual temple. Your vocation is to a holy priesthood, to offer pleasing spiritual sacrifices to God through Jesus Christ. This is why Scripture has: “See, I am laying a stone in Sion, a choice and precious cornerstone, and he who puts his belief in it will not be disappointed.” Yours, then, is the honor because you believe. For unbelievers, however, “The stone which the builders rejected has become the capstone, and a stumblingblock and a stone obstacle” which those fall over who disbelieve the word; for this, indeed, they are destined. But you are a chosen race, a royal house, a priesthood, a holy nation, a people God takes as his own, that you may declare the praises of him who called you out of darkness into his wonderful light. Once not a people, you are now God’s people; once there was no mercy for you, but now you have found mercy.

*From today until Ember Saturday of Pentecost inclusively, in all Masses the gradual is omitted, but four Alleluias with two verses are said in the order given below; on the vigil of Pentecost and after any reading on Ember Saturday of Pentecost, one Alleluia is said with only one verse.*

us: ut, qui festa paschalia venerando egimus, per haec contingere ad gaudia aeterna mereamur. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

Lectio Epistolae beati Petri  
Apóstoli  
*1 Petr. 2, 1–10*

Carissimi: Deponentes igitur omnem malitiam, et omnem dolum, et simulationes, et invidias, et omnes detractiones, sicut modo geniti infantes, rationabile, sine dolo lac concupiscite: ut in eo crescatis in salutem: si tamen gustastis, quoniam dulcis est Dominus. Ad quem accedentes lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum, et honorificatum: et ipsi tamquam lapides vivi superaedificamini, domus spiritalis, sacerdotium sanctum, offerre spiritalis hostias, acceptabiles Deo per Iesum Christum. Propter quod continet Scriptura: Ecce pono in Sion lapidem summum angularem, electum, pretiosum: et qui crediderit in eum, non confundetur. Vobis igitur honor credentibus: non credentibus autem lapis, quem reprobaverunt aedificantes, hic factus est in caput anguli, et lapis offensionis, et petra scandali his, qui offendunt verbo, nec credunt in quo et positi sunt. Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis: ut virtutes annuntiatis eius, qui de tenebris vos vocavit in admirabile lumen suum. Qui aliquando non populus, nunc autem populus Dei: qui non consecuti misericordiam, nunc autem misericordiam consecuti.

*Ab hoc die usque ad sabbatum Quatuor Temporum Pentecostes inclusive, in omnibus Missis, non dicitur graduale, sed quatuor Alleluia cum duobus versibus, ordine infrascripto; in vigilia autem*

## Saturday within the Octave of Easter

*Pentecostes et post quamlibet lectionem  
in sabbato Quatuor Temporum eiusdem,  
unum Allelúia dicitur cum unico versu.*

Allelúia, allelúia. *Ps. 117, 24*  
Hæc dies, quam fecit Dóminus: ex-  
sultémus, et lætémur in ea. Allelúia.  
*Ps. 112, 1* Laudáte, púeri, Dó-  
minum, laudáte nomen Dómini.  
Allelúia.

### *Sequentia*

Víctimæ pascháli laudes ímmolent  
Christiáni.  
Agnus redémit oves: Christus ín-  
nocens Patri reconciliávit peccatóres.  
Mors et via duéllo confluxére mí-  
rándo: dux vitæ mórtuus, regnat  
vívus.  
Dic nobis, María, quid vidísti in  
via?  
Sepúlcrum Christi vivéntis: et gló-  
riam vidi resurgéntis.  
Angélicos testes, sudárium, et vestes.  
Surréxit Christus spes mea: præ-  
cédet vos in Galiléam.  
Scimus Christum surrexisse a mórt-  
tuis vere: tu nobis, victor Rex,  
miserére. Amen. Allelúia.

✠ *Sequéntia sancti Evangélli  
secúndum Ioánnem  
Ioann. 20, 1-9*

In illo témpore: Una sábbati, María  
Magdaléne venit mane, cum adhuc  
ténebræ essent, ad monuméntum:  
et vidit lápidem sublátum a monu-  
ménto. Cucúrrit ergo, et venit ad  
Simónem Petrum, et ad álium di-  
scípulum, quem amábat Iesus, et  
dicit illis: Tulérunt Dóminum de  
monuménto, et nescímus ubi po-  
suérunt eum. Exiit ergo Petrus, et  
ille álius discípulus, et venérunt ad  
monuméntum. Currébant autem duo

Alleluia, alleluia. *Ps. 117, 24* This is the  
day the Lord has made; let us be glad and  
rejoice in it. Alleluia. *Ps. 112, 1* Praise, you  
servants of the Lord, praise the name of  
the Lord. Alleluia.

### *Sequence*

Christians, to the Paschal victim  
Offer your thankful praises!  
A lamb the sheep redeemeth: Christ, who  
only is sinless,  
Reconcileth sinners to the Father.  
Death and life have contended in that com-  
bat stupendous:  
The Prince of life, who died, reigns im-  
mortal.  
Speak, Mary, declaring  
What thou sawest, wayfaring.  
“The tomb of Christ, who is living,  
The glory of Jesus’ resurrection;  
Bright angels attesting,  
The shroud and napkin resting.  
Yea, Christ my hope is arisen:  
To Galilee he goes before you.”  
Christ indeed from death is risen, our new  
life obtaining.  
Have mercy, victor King, ever reigning!  
Amen. Alleluia.

✠ *A Reading from the holy Gospel  
according to John  
John 20, 1-9*

At that time, early in the morning on the  
first day of the week, while it was still dark,  
Mary Magdalene came to the tomb. She  
saw that the stone had been moved away  
from the tomb; so she ran off to Simon  
Peter and to the other disciple (the one  
whom Jesus loved) and told them, “They  
have taken the Lord from the tomb, and we  
don’t know where they have laid him.” So  
Peter and the other disciple started out and

## Saturday within the Octave of Easter

were on their way to the tomb. The two of them were running side by side; but the other disciple, being faster, outran Peter and reached the tomb first. He did not enter, but bent down to peer in and saw wrappings lying on the ground. Presently, Simon Peter came along behind him and entered the tomb. He observed the wrappings on the ground, and the piece of cloth which had covered the head, not lying with the wrappings, but rolled up by itself in another spot. Then, in turn, the other disciple who had arrived first at the tomb also entered. He saw and believed. (Remember that as yet they did not understand the Scripture that he had to rise from the dead.)

Creed

### Offertory Antiphon *Ps. 117, 26–27*

Blessed is he who comes in the name of the Lord; we bless you from the house of the Lord. The Lord is God, and he has given us light, alleluia, alleluia.

### Prayer over the Gifts

May we always be made joyful by these paschal mysteries, O Lord,\* and may the actual accomplishment of our redemption be a source of endless happiness for us. Through Jesus Christ.

*Preface, Communicantes and Hanc igitur, as on Easter.*

### Communion Antiphon *Gal. 3, 27*

All you who have been baptized into Christ, have put on Christ, alleluia.

### Prayer after Communion

We have come to a new life by your gift of redemption, O Lord.\* Let us always be strong in faith through this aid to our eternal salvation. Through Jesus Christ.

simul, et ille alius discipulus praecurrit citius Petro, et venit primus ad monumentum. Et cum se inclinasset, vidit posita linteamina, non tamen introivit. Venit ergo Simon Petrus sequens eum, et introivit in monumentum, et vidit linteamina posita, et sudarium, quod fuerat super caput eius, non cum linteaminibus positum, sed separatim involutum in unum locum. Tunc ergo introivit et ille discipulus, qui venerat primus ad monumentum: et vidit, et credidit: nondum enim sciebant Scripturam, quia oportebat eum a mortuis resurgere.

Credo.

Benedictus, qui venit in nomine Domini: benediximus vobis de domo Domini: Deus Dominus, et illuxit nobis, alleluia, alleluia.

Concede, quaesumus, Domine, semper nos per haec mysteria paschalia gratulari: ut continua nostrae reparacionis operatio, perpetuae nobis fiat causa laetitiae. Per Dominum nostrum.

*Praefatio, Communicantes et Hanc igitur, ut in die Pasche.*

Omnes qui in Christo baptizati estis, Christum induistis, alleluia.

Redemptionis nostrae munere vegetati, quaesumus, Domine: ut hoc perpetuae salutis auxilio, fides semper vera proficiat. Per Dominum nostrum.

## Low Sunday

*I classis*

Statio ad S. Pancratium

Quasi modo géniti infántes, allelúia: rationábile, sine dolo lac concupiscite, allelúia, allelúia, allelúia. *Ps. 80, 2* Exsultáte Deo adiutóri nostro: iubiláte Deo Iacob. *℟.* Glória Patri. Quasi modo.

*Dicitur Glória in excélsis in hac et sequentibus dominicis post Pascha, etiam quando infra hebdomadam adhibetur Missa dominicæ præcedentis.*

Præsta, quæsumus, omnípotens Deus: ut, qui paschália festa peréginus, hæc, te largiénte, móribus et vita teneámus. Per Dóminum.

Léctio Epístolæ beáti Ioánnis  
Apóstoli  
*1 Ioann. 5, 4–10*

Caríssimi: Omne, quod natum est ex Deo, vincit mundum: et hæc est victória, quæ vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quóniam Iesus est Fílius Dei? Hic est qui venit per aquam, et sánguinem, Iesus Christus: non in aqua solum, sed in aqua et ságuine. Et Spíritus est, qui testificátur, quóniam Christus est vĕritas. Quóniam tres sunt, qui testimónium dant in cælo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, et aqua, et sanguis: et hi tres unum sunt. Si testimónium hóminum accépimus, testimónium Dei maius est: quóniam hoc est testimónium Dei, quod maius est: quóniam testificátus est de Fílio suo. Qui credit in Fílium Dei, habet testimónium Dei in se.

Allelúia, allelúia. *℟.* *Matth. 28, 7* In die resurrectiónis meæ, dicit Dóminus, præcédam vos in Galiléam.

## LOW SUNDAY OCTAVE DAY OF EASTER

Entrance Antiphon  
*1 Peter 2, 2*

Crave as newborn babes, alleluia: pure spiritual milk, alleluia, alleluia, alleluia. *Ps. 80, 2* Sing joyfully to God our strength; acclaim the God of Jacob. *℟.* Glory be to the Father. Crave.

*The Gloria is said on this Sunday and on the other Sundays after Easter, even when the Mass of the preceding Sunday is celebrated during the week.*

Prayer

O almighty God, let our conduct and our lives always be guided by the Easter feast we have just celebrated. Through Jesus Christ.

A Reading from the Epistle of  
blessed John the Apostle  
*1 John 5, 4–10*

Beloved: Whatever is begotten by God conquers the world; and the conquest that has conquered the world is this faith of ours. Who is the conqueror of the world?—none other than he who believes that Jesus is the Son of God. Jesus Christ is the one who came through water and blood; not in water only, but in water and in blood. And it is the Spirit that testifies to this because the Spirit is truth. Thus there are three who testify to this: the Spirit and water and blood, and these three are of one accord. If we accept human testimony, the testimony of God is far better; for God's testimony consists in what he himself has testified about his son. Whoever believes in the Son of God possesses that testimony in his own heart.

Alleluia, alleluia. *℟.* *Matth. 28, 7* "On the day of my resurrection," says the Lord, "I will go before you into Galilee." Alleluia.

## Low Sunday

¶ *John 20, 26* After eight days, the doors being closed, Jesus stood in the midst of his disciples, and said, "Peace be to you!" Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 20, 19–31*

At that time, on the evening of that first day of the week, even though, for fear of the Jews, the disciples had locked the doors of the place where they were, Jesus came and stood in front of them. "Peace be with you," he said. And when he had said this, he showed them his hands and side. At the sight of the Lord the disciples rejoiced. "Peace be with you," he said to them again. "As the Father has sent me, so do I send you." After these words he breathed on them, saying, "Receive the Holy Spirit. If you forgive men's sins, their sins are forgiven; if you hold them, they are held fast." It happened that one of the Twelve, Thomas (this name means "Twin"), was absent when Jesus came. So the other disciples kept telling him: "We have seen the Lord!" But he answered them, "I'll never believe without first examining the marks of the nails on his hands, and putting my finger right into the mark of the nails and my hand into his side." Now, a week later, his disciples were once more in the room; this time Thomas was with them. Even though the doors were locked, Jesus came and stood in front of them. "Peace be with you," he said. Then he told Thomas, "Take your finger and examine my hands; take your hand and put it into my side; and don't persist in your disbelief. Become a believer!" Thomas answered with the words, "My Lord and my God!" Jesus told him, "You have believed because you have seen me. Happy those who have not seen but have believed." Of course, Jesus also performed many other signs in

Alleluia. ¶ *Ioann. 20, 26* Post dies octo, iánuis clausis, stetit Iesus in médio discipulórum suórum, et dixit: Pax vobis. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 20, 19–31*

In illo témpore: Cum sero esset die illo, una sabbatórum, et fores essent clausæ, ubi erant discipuli congregáti propter metum Iudæórum: venit Iesus, et stetit in médio, et dixit eis: Pax vobis. Et cum hoc dixisset, osténdit eis manus, et latus. Gavísi sunt ergo discipuli, viso Dómino. Dixit ergo eis íterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflávit: et dixit eis: Accípite Spíritum Sanctum: quorum remiséritis peccáta, remittúntur eis: et quorum retinuéritis, reténta sunt. Thomas autem unus ex duódecim, qui díci-tur Dídy-mus, non erat cum eis, quando venit Iesus. Dixérunt ergo ei álíi discipuli: Vídimus Dóminum. Ille autem dixit eis: Nisi védero in má-nibus eius fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus eius, non credam. Et post dies octo, íterum erant discipuli eius intus, et Thomas cum eis. Venit Iesus, iánuis clausis, et stetit in médio, et dixit: Pax vobis. Deínde dicit Thomæ: Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incrédulus, sed fidélis. Respóndit Thomas, et dixit ei: Dómi-nus meus, et Deus meus. Dixit ei Iesus: Quia vidísti me, Thoma, credidísti: beáti, qui non vidérunt, et credidérunt. Multa quidem et ália signa fecit Iesus in conspéctu discipulórum suórum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, ut credátis, quia Iesus est Christus Fílius Dei: et ut credén-tes, vitam habeátis in nómine eius.

## Second Sunday after Easter

the presence of his disciples, signs not written down in this book. But these have been written so that you may have faith that Jesus is the Messiah, the Son of God, and that, through this faith, you may have life in his name.

Credo.

Creed

### Offertory Antiphon *Matth. 28, 2, 5 and 6*

Angelus Dómini descéndit de cælo, et dixit muliéribus: Quem quæritis, surrêxit sicut dixit, allelúia.

An angel of the Lord came down from heaven, and said to the women, "He whom you seek has risen even as he said," alleluia.

### Prayer over the Gifts

Súscipe múnera, Dómine, quæsumus, exsultántis Ecclésiæ: et cui causam tanti gáudii præstitísti, perpétuæ fructum concéde lætítiæ. Per Dóminum nostrum.

Accept the gifts of your joyous Church, O Lord.\* You have given her cause for such great joy; grant that she may attain that unending happiness. Through Jesus Christ.

*Præfatio paschalis, in qua dicitur:* in hoc potissimum gloriósius prædicáre.

*Preface of Easter, with:* at this season.

### Communion Antiphon *John 20, 27*

Mitte manum tuam, et cognósce loca clavórum, allelúia: et noli esse incrédulus, sed fidélis, allelúia, allelúia.

Put in your hand, and know the place of the nails, alleluia; and be not unbelieving, but believing, alleluia, alleluia.

### Prayer after Communion

Quæsumus, Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparatiónis nostræ munímine contulísti; et præsens nobis remédium esse fácias, et futúrum. Per Dóminum.

O Lord our God, may we be healed now and forever by these sacred rites\* which were instituted to protect us in our new life of grace. Through Jesus Christ.

*II classis*

## SECOND SUNDAY AFTER EASTER

### Entrance Antiphon *Ps. 32, 5-6*

Misericórdia Dómini plena est terra, allelúia: verbo Dómini cæli firmáti sunt, allelúia, allelúia. *Ps. ibid., 1*

Of the kindness of the Lord the earth is full, alleluia; by the word of the Lord the heavens were made, alleluia, alleluia. *Ps. 32, 1*

## Second Sunday after Easter

Exult, you just, in the Lord; praise from the upright is fitting. *℟.* Glory be to the Father. Of the kindness.

*The Gloria is said on this Sunday and on the other Sundays after Easter, even when the Mass of the preceding Sunday is celebrated during the week.*

### Prayer

You raised up our fallen world, O God, by the humiliation of your own Son.\* May we, your faithful people, whom you have rescued from danger of eternal death, be always joyful on earth and come to everlasting happiness in heaven. Through Jesus Christ.

### A Reading from the Epistle of blessed Peter the Apostle *1 Peter 2, 21–25*

Beloved: Christ suffered for you, leaving you an example, so that you may follow in his steps. He committed no sin, and no falsehood was found in his speech. When he was insulted, he returned no insults; when he suffered, he did not threaten, but surrendered himself to him who judges justly. He bore our sins himself, in his own body, onto the tree, that we might die to the sins and live to justice. By his stripes you were healed. For you were astray like sheep, but now you have been brought back to the shepherd and guardian of your souls.

Alleluia, alleluia. *℟.* *Luke 24, 35* The disciples recognized the Lord Jesus in the breaking of the bread. Alleluia. *℟.* *John 10, 14* I am the good shepherd: and I know my sheep, and mine know me. Alleluia.

### ✠ A Reading from the holy Gospel according to John *John 10, 11–16*

At that time Jesus said to the Pharisees: “I am the good shepherd: the good shepherd

Exsultáte, iusti, in Dómino: rectos decet collaudátio. *℟.* Glória Patri. Misericórdia.

*Dicitur Glória in excélsis in hac et sequentibus dominicis post Pascha, etiam quando infra hebdomadam adhibetur Missa dominicæ præcedentis.*

Deus, qui in Fílii tui humilitáte iacéntem mundum erexísti: fidélibus tuis perpétuam concéde lætítiam; ut, quos perpétuæ mortis eripuísti cásibus, gáudiis fácias pérfrui sempitérnis. Per eúndem Dóminum nostrum.

### Léctio Epístolæ beáti Petri Apóstoli *1 Petr. 2, 21–25*

Caríssimi: Christus passus est pro nobis, vobis relínquens exémplum, ut sequámini vestígia eius. Qui peccátum non fecit, nec invéntus est dolus in ore eius: qui cum maledicerétur, non maledicébat: cum paterétur, non comminabátur: tradébat autem iudicánti se iniúste: qui peccáta nostra ipse pértulit in córpore suo super lignum: ut peccátis mórtui. iustítiae vivámus: cuius livóre sanáti estis. Erátis enim sicut oves errántes, sed convérsi estis nunc ad pastórem et episcopum animárum vestrárum.

Allelúia, allelúia. *℟.* *Luc. 24, 35* Cognóverunt discípuli Dóminum Iesum in fractióne panis. Allelúia. *℟.* *Ioann. 10, 14* Ego sum pastor bonus: et cognóscó oves meas, et cognóscunt me meæ. Allelúia.

### ✠ Sequéntia sancti Evangélii secúndum Ioánnem *Ioann. 10, 11–16*

In illo témpore: Dixit Iesus pharisæis: Ego sum pastor bonus. Bonus

## Second Sunday after Easter

pastor animam suam dat pro ovibus suis. Mercenarius autem, et qui non est pastor, cuius non sunt oves propriae, videt lupum venientem, et dimittet oves, et fugit: et lupus rapit, et dispergit oves: mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Ego sum pastor bonus: et cognosco meas, et cognoscunt me meae. Sicut novit me Pater, et ego agnosco Patrem: et animam meam pono pro ovibus meis. Et alias oves habeo, quae non sunt ex hoc ovili: et illas oportet me adducere, et vocem meam audient et fiet unum ovile, et unus pastor.

Credo.

Deus, Deus meus, ad te de luce vigilo: et in nomine tuo levabo manus meas, alleluia.

Benedictionem nobis, Domine, conferat salutarem sacra semper oblatio: ut, quod agit mysterio, virtute perficiat. Per Dominum.

*Prefatio paschalis, in qua dicitur:* in hoc potissimum gloriosius praedicare.

Ego sum pastor bonus, alleluia: et cognosco oves meas, et cognoscunt me meae, alleluia, alleluia.

Praesta nobis, quaesumus, omnipotens Deus: ut vivificationis tuae gratiam consequentes, in tuo semper munere gloriamur. Per Dominum.

lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, catches sight of the wolf coming and runs away, leaving the sheep to be snatched and scattered by the wolf. And this is because he works for pay and has no concern for the sheep. I am the good shepherd: I know my sheep and mine know me, just as the Father knows me and I know the Father. And for these sheep I lay down my life. I have other sheep, too, that do not belong to this fold. These also must I lead, and they will listen to my voice. Then there will be one flock, one shepherd.”

Creed

### Offertory Antiphon

*Ps. 62, 2 and 5*

O God, my God, to you do I watch at break of day, and in your name I will lift up my hands, alleluia.

### Prayer over the Gifts

May this holy offering always bring us the blessing of salvation, O Lord,\* and may the mystery of this sacrifice which we here perform, work its effect in us. Through Jesus Christ.

*Preface of Easter, with:* at this season.

### Communion Antiphon

*John 10, 14*

I am the good shepherd, alleluia: and I know my sheep, and mine know me, alleluia, alleluia.

### Prayer after Communion

O almighty God, may we always proudly rejoice in your gift of grace,\* which has brought us back to life again. Through Jesus Christ.

## Third Sunday after Easter

### THIRD SUNDAY AFTER EASTER

*II classis*

#### Entrance Antiphon

*Ps. 65, 1–2*

Shout joyfully to God, all you on earth, alleluia; sing praise to the glory of his name, alleluia; proclaim his glorious praise, alleluia, alleluia, alleluia. *Ps. ibid., 3* Say to God, “How tremendous are your deeds, O Lord! For your great strength your enemies fawn upon you.” *℟.* Glory be to the Father. Shout.

*The Gloria is said on this Sunday and on the other Sundays after Easter, even when the Mass of the preceding Sunday is celebrated during the week.*

Iubiláte Deo, omnis terra, allelúia: psalmum dícite nómini eius, allelúia: date glóriam laudi eius, allelúia, allelúia, allelúia. *Ps. ibid., 3* Dícite Deo, quam terríbilía sunt ópera tua, Dómine! in multítudine virtútis tuæ mentiéntur tibi inimíci tui. *℣.* Glória Patri. Iubiláte.

*Dicitur Glória in excélsis in hac et sequentibus dominicis post Pascha, etiam quando infra hebdomadam adhibetur Missa dominicæ præcedentis.*

#### Prayer

Show us the light of your truth, O God, which guides the sinner back to the path of justice.\* Let those who profess to be Christians avoid whatever will endanger that profession, and follow those things which will help it. Through Jesus Christ.

Deus, qui errántibus, ut in viam possint redíre iustítiae, veritátis tuæ lumen osténdis: da cunctis qui christiána professióne censéntur, et illa respúere, quæ huic inimíca sunt nómini; et ea quæ sunt apta, sectári. Per Dóminum.

#### A Reading from the Epistle of blessed Peter the Apostle *1 Peter 2, 11–19*

Beloved: I urge you as strangers and wayfarers to avoid fleshly desires which war against the soul. Keep your behavior good among the gentiles, so that from accusing you as wrongdoers, they may, when faced with your good works, glorify God on the day of retribution. Submit to every human institution for the Lord's sake; whether it be the king in his supremacy, or rulers sent by him for the chastisement of wrongdoers and the praise of those who excel. It is the will of God for you to muzzle the ignorance of impious people in this way, by excelling. Submit as free men, who do not make this freedom a veil for wickedness, but who live as God's slaves. Honor all men; love the

#### Lectio Epístolæ beáti Petri Apóstoli *1 Petr. 2, 11–19*

Caríssimi: Obsecro vos tamquam ádvenas, et peregrínos abstinére vos a carnálibus desidériis, quæ militánt advérsus ánimam, conversatióne vestram inter gentes habétes bonam: ut in eo, quod detréctant de vobis tamquam de malefactóribus, ex bonis opéribus vos considerántes, gloríficent Deum in die visitatiónis. Subiécti ígitur estóte omni humánæ creatúre propter Deum: sive regi, quasi præcellénti: sive dúcibus, tamquam ab eo missis ad vindíctam malefactorum, laudem vero bonórum: quia sic est volúntas Dei, ut benefaciétes obmutéscere faciátis imprudentium hóminum ignorántiam: quasi líberi, et non quasi velámen habétes malítiae libertátem, sed sicut servi Dei. Omnes honoráte:

### Third Sunday after Easter

fraternitátem dilígite: Deum timéte: regem honorificáte. Servi, súbditi estóte in omni timóre dóminis, non tantum bonis, et modéstis, sed étiam dýscolis. Hæc est enim grátia: in Christo Iesu Dómino nostro.

Allelúia, allelúia. *Ps. 110, 9* Redemptiónem misit Dóminus pópulo suo. Allelúia. *Ps. Luc. 24, 46* Oportébat pati Christum, et resurgere a mórtuis: et ita intráre in glóriam suam. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 16, 16–22*

In illo témpore: Dixit Iesus discipulis suis: Módicum, et iam non vidébitis me: et iterum módicum et vidébitis me: quia vado ad Patrem. Dixérunt ergo ex discipulis eius ad ínvicem: Quid est hoc, quod dicit nobis: Módicum, et non vidébitis me: et iterum módicum, et vidébitis me, et quia vado ad Patrem? Dicébant ergo: Quid est hoc, quod dicit: Módicum? nescimus, quid lóquitur. Cognóvit autem Iesus, quia volébant eum interrogáre, et dixit eis: De hoc quæritis inter vos, quia dixi: Módicum, et non vidébitis me: et iterum módicum, et vidébitis me. Amen, amen dico vobis: quia plorábitis, et flébitis vos, mundas autem gaudébit: vos autem contristabímmini, sed tristítia vestra vertétur in gáudium. Múlier cum parit, tristítiam habet, quia venit hora eius: cum autem pepéerit púerum, iam non méminit pressúre propter gáudium, quia natus est homo in mundum. Et vos ígitur nunc quidem tristítiam habétis, íterum autem vidébo vos, et gaudébit cor vestrum: et gáudium vestrum nemo tollet a vobis.

Credo.

brotherhood; fear God; honor the king. You who are servants, be subject to your masters in all reverence—not only to the good and considerate, but even to the perverse; for this is a gift from God: in Christ Jesus our Lord.

Alleluia, alleluia. *Ps. 110, 9* The Lord has sent deliverance to his people. Alleluia. *Ps. Luke 24, 46* It behooved Christ to suffer and to rise again from the dead, and so to enter into his glory. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 16, 16–22*

At that time Jesus said to his disciples: “There is just a little while before you lose sight of me, and again a little while before you see me.” At this some of his disciples remarked to one another, “What does he mean by this: ‘There is just a little while before you lose sight of me, and again a little while before you see me’ and ‘Because I am going to the Father’?” So they kept saying, “What does he mean by this ‘little while’? We don’t understand what he is talking about.” Since Jesus knew that they wanted to question him, he said, “You are asking yourselves about my saying, ‘There is just a little while before you lose sight of me, and again a little while before you see me.’ Truly I assure you, you will weep and go into mourning while the world will rejoice; you will grieve but your grief will be changed to joy. When a woman is in labor, she is in pain since her hour has come. But once the child is born, her joy makes her forget her trial because a man has been born into the world! So you too are in pain now; but I shall see you again, and your hearts will rejoice with a joy that no one can take from you.”

Creed

## Fourth Sunday after Easter

### Offertory Antiphon

*Ps. 145, 2*

Praise the Lord, O my soul; I will praise the Lord all my life; I will sing praise to my God while I live. Alleluia.

Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea: psallam Deo meo, quámduo ero, allelúia.

### Prayer over the Gifts

May this sacred rite help us to subdue our earthly desires, O Lord,\* and teach us to love the things of heaven. Through Jesus Christ.

His nobis, Dómine, mystériis conferátur, quo terréna desidéria mitigántes, discámus amáre cæléstia. Per Dóminum.

*Preface of Easter, with:* at this season.

*Præfatio paschalis, in qua dicitur:* in hoc potíssimum gloriósius prædicáre.

### Communion Antiphon

*John 16, 16*

A little while, and you shall not see me, alleluia: and again a little while, and you shall see me: because I go to the Father, alleluia, alleluia.

Módicum, et non vidébitis me, allelúia: íterum módicum, et vidébitis me, quia vado ad Patrem, allelúia, allelúia.

### Prayer after Communion

O Lord, may the sacrament which we have received strengthen us in spirit and safeguard us in body. Through Jesus Christ.

Sacraménta quæ súmpsimus, quæsumus, Dómine: et spirituálibus nos instáurent aliméntis, et corporálibus tueántur auxiliis. Per Dóminum.

## FOURTH SUNDAY AFTER EASTER

### Offertory Antiphon

*Ps. 97, 1 and 2*

Sing to the Lord a new song, alleluia; for the Lord has done wondrous deeds, alleluia; in the sight of the nations he has revealed his justice: alleluia, alleluia, alleluia. *Ps. ibid., 1* His right hand has won victory for him, his holy arm. *¶* Glory be to the Father. Sing.

### *II classis*

Cantáte Dómino cánticum novum, allelúia: quia mirabília fecit Dóminus, allelúia: ante conspéctum géntium revelávit iustítiam suam, allelúia, allelúia, allelúia. *Ps. ibid., 1* Salvávit sibi dextera eius: et bráchium sanctum eius. *¶* Glória Patri. Cantáte.

*The Gloria is said on this Sunday and on the other Sundays after Easter, even when the Mass of the preceding Sunday is celebrated during the week.*

*Dicitur Glória in excélsis in hac et sequentibus dominicis post Pascha, etiam quando infra hebdomadam adhibetur Missa dominicæ præcedentis.*

## Fourth Sunday after Easter

### Prayer

Deus, qui fidélium mentes unius éfficis voluntátis: da pópulis tuis id amáre puod præcipis, id desideráre quod promíttis; ut inter mundánas varietátes ibi nostra fixa sint corda, ubi vera sunt gáudia.

O God, in whom all the faithful are united in one mind, let your people everywhere love your commandments and yearn for what you promise,\* so that, even amid the changes of this world, their hearts may always be fixed upon true happiness. Through Jesus Christ.

### Léctio Epistolæ beáti Iacóbi Apóstoli *Iac. 1, 17-21*

Caríssimi: Omne datum óptimum et omne donum perféctum desúrsum est, descéndens a Patre lúminum, apud quem non est transmutátio, nec vicissitúdinis obumbrátio. Voluntárie enim génuít nos verbo veritátis, ut simus ínítium áliquod creatúræ eius. Scitis, fratres mei dilectíssimi. Sit autem omnis homo velox ad audiéndum: tardus autem ad loquéndum, et tardus iram. Ira enim viri, iustítiam Dei non operátur. Propter quod abiiciéntes omnem immundítiam, et abundántiam malítiae, in mansuetúidine suscipite ín-sítum verbum, quod potest salváre ánimas vestras.

Allelúia, allelúia. *Ps. 117, 16* Déxtera Dómini fecit virtútem: déx-tera Dómini exaltávit me. Allelúia. *Ps. Rom. 6, 9* Christus resúrgens ex mórtuis, iam non móritur: mors illi ultra non dominábitur. Allelúia.

### ✠ Sequéntia sancti Evangélii secúndum Ioánnem *Ioann. 16, 5-14*

In illo témpore: Dixit Iesus discí-pulis suis: Vado ad eum, qui misit me: et nemo ex vobis intérrogat me: Quo vadis? Sed quia hæc locútus

### A Reading from the Epistle of blessed James the Apostle *James 1, 17-21*

Beloved: Each good gift and every best favor comes from above, comes down from the Father of the lights of the sky, who has never known change, who is never shadowed over. He has willed to bring us to birth with a revelation of truth, so that we might be a kind of first-fruits of his creatures. Remember this, my beloved brothers. Then let every man be quick to hear, slow to speak, slow to anger; for a man's anger does not accomplish God's just purpose. So strip away everything filthy, every vicious excess. Humbly welcome the revelation that has struck its roots into you, that has the power to save your souls.

Alleluia, alleluia. *Ps. 117, 16* The right hand of the Lord has struck with power; the right hand of the Lord has exalted me. Alleluia. *Ps. Rom. 6, 9* Christ, having risen from the dead, dies now no more; death shall no longer have dominion over him. Alleluia.

### ✠ A Reading from the holy Gospel according to John *John 16, 5-14*

At that time Jesus said to his disciples: "Now I am going away to him who sent me. Yet not one of you asks me, 'Where are you going?' Just because I have said this to you,

## Fourth Sunday after Easter

your hearts are full of sorrow. Still, I am telling you the truth: it is better for you that I go away. If I do not go, the Paraclete will never come to you; whereas, if I do go, I shall send him to you. And when he does come, he will prove the world wrong about sin, about justice, about condemnation. First, sin—because they refuse to believe in me. Then, justice—because I am going to the Father and you can no longer see me. Finally, condemnation—because the Prince of this world has been condemned. I have much more to tell you, but you cannot bear it now. When he comes, however, being the Spirit of Truth, he will guide you along the way of all truth. For he will not speak on his own, but will speak only what he hears and will announce to you the things to come. He will glorify me because he will take what is mine and announce it to you.”

Creed

### Offertory Antiphon *Ps. 65, 1–2 and 16*

Shout joyfully to God, all you on earth, sing praise to the glory of his name; hear now, all you who fear God, while I declare what the Lord has done for me, alleluia.

### Prayer over the Gifts

O God, you allow us to share in your own divine nature by partaking of this sacrifice;\* grant that our conduct may be guided by your revealed truth. Through Jesus Christ.

*Preface of Easter, with:* at this season.

### Communion Antiphon *John 16, 8*

When the Paraclete has come, the Spirit of truth, he will convict the world of sin, and of justice, and of judgment, alleluia, alleluia.

sum vobis, tristitia implévit cor vestrum. Sed ego veritatem dico vobis: expedit vobis ut ego vadam: si enim non abiero, Paráclitus non veniet ad vos: si autem abiero, mittam eum ad vos. Et cum vénerit ille, árguet mundum de peccáto, et de iustítia, et de iudício. De peccáto quidem, quia non credidérunt in me: de iustítia vero, quia ad Patrem vado, et iam non vidébitis me: de iudício autem, quia princeps huius mundi iam iudicátus est. Adhuc multa hábeo vobis dícere: sed non potéstis portáre modo. Cum autem vénerit ille Spíritus veritátis, docébit vos omnem veritátem. Non enim loquétur a semetípso: sed quaecúmque áudiet, loquétur, et quæ ventúra sunt, annuntiábit vobis. Ille me clarificábit: quia de meo accépiet, et annuntiábit vobis.

Credo.

Iubiláte Deo, univérsa terra, psalmum dícite nómini eius: veníte, et audíte, et narrábo vobis, omnes qui tímétis Deum, quanta fecit Dóminus ánimæ meæ, alleluia.

Deus, qui nos per huius sacrificii veneránda commércia, uníus summæ divinitátis partícipes effecísti: præsta, quæsumus; ut, sicut tuam cognóscimus veritátem, sic eam dignis móribus assequámur. Per Dóminum.

*Præfatio paschalis, in qua dicitur:* in hoc potíssimum gloriósius prædicáre.

Cum vénerit Paráclitus Spíritus veritátis, ille árguet mundum de peccáto, et de iustítia, et de iudício, alleluia, alleluia.

## Fifth Sunday after Easter

### Prayer after Communion

Adesto nobis, Dómine Deus noster: ut per hæc, quæ fideliter sumpsimus, et purgemur a vitiis, et a periculis ómnibus eruámur. Per Dóminum.

Help us, O Lord our God,\* that we may be cleansed from sin and delivered from all dangers by these gifts which we receive with faith. Through Jesus Christ.

*II classis*

## FIFTH SUNDAY AFTER EASTER

### Entrance Antiphon

*Isaia 48, 20*

Vocem iucunditátis annuntiáte, et audiátur, allelúia: annuntiáte usque ad extrémum terræ: liberávit Dóminus pópulum suum, allelúia, allelúia. *Ps. 65, 1-2* Iubiláte Deo, omnis terra, psalmum dícite nómini eius: date glóriam laudi eius. *Ÿ. Glória Patri. Vocem.*

Declare the word of joy, and let it be heard, alleluia: declare it even to the ends of the earth; the Lord has delivered his people: alleluia, alleluia. *Ps. 65, 1-2* Shout joyfully to God, all you on earth, sing praise to the glory of his name; proclaim his glorious praise. *Ÿ. Glory be to the Father. Declare.*

*Dicitur Glória in excelsis in hac et sequentibus dominicis post Pascha, etiam quando infra hebdomadam adhibetur Missa dominicæ præcedentis.*

*The Gloria is said on this Sunday and on the other Sundays after Easter, even when the Mass of the preceding Sunday is celebrated during the week.*

### Prayer

Deus, a quo bona cuncta procedunt, largire supplicibus tuis: ut cogitemus, te inspirante, quæ recta sunt; et, te gubernante eadem faciámus. Per Dóminum.

O God, the source of all good,\* grant us your inspiration that we may have proper thoughts, and your guidance that we may carry them into practice. Through Jesus Christ.

Léctio Epistolæ beáti Iacóbi  
Apóstoli  
*Iac. 1, 22-27*

A Reading from the Epistle of blessed  
James the Apostle  
*James 1, 22-27*

Caríssimi: Estóte factóres verbi, et non auditóres tantum: falléntes vosmetípsos. Quia si quis auditor est verbi, et non factor: hic comparábitur viro consideránti vultum nativitátis suæ in spéculo: considerávit enim se, et ábiit, et statim oblítus est, qualis fúerit. Qui autem perspéxerit in legem perféctam libertátis, et permánerit in ea, non auditor obliuísus factus, sed factor óperis: hic beátus in facto suo erit. Si quis autem putat se religiósus esse, non refrénans linguam suam,

Beloved: Act on this revelation. If you only listen to it, you are fooling yourselves. For a man who listens to divine revelation but does not put it into practice is like a man who looks in a mirror at the face he was born with. He looks at himself, then off he goes and promptly forgets how he appeared. But then there is the man who peers into the ideal law that is characterized by freedom, and he does so continually. He is no forgetful listener but he does things in practice.

## Fifth Sunday after Easter

Happy will this man be in his accomplishment. Then there is the case of a man whose tongue is not controlled. He imagines that he is devout, but this is self-deception. That man's worship is pointless. Looking after orphans and widows in their distress, keeping oneself unspotted by the world, this is pure and stainless worship before our God and Father.

Alleluia, alleluia. *℣.* Christ is risen, and has shone upon us, whom he redeemed with his blood. Alleluia. *℣.* *John 16, 28* I came forth from the Father, and have come into the world. Again I leave the world, and go to the Father. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 16, 23–30*

At that time Jesus said to his disciples: "Truly I assure you, whatever you ask the Father, He will give you in my name. Until now you have not asked for anything in my name. Ask and you shall receive that your joy may be complete. I have said all this to you in figures of speech. An hour is coming when I shall no longer speak to you in figures, but tell you plainly about the Father. On that day you will ask in my name; and this does not mean that I shall have to petition the Father for you. For the Father himself loves you, since you have loved me and have believed that I came forth from God. I came forth from the Father and I have come into the world. Now I am leaving the world and I am going to the Father." "Why, at last," his disciples exclaimed, "you are talking plainly without any figure of speech! Now we know that you know everything—no need for anybody to ask you questions. Because of this we believe that you came forth from God."

Creed

sed seducens cor suum, huius vana est religio. Religio munda, et immaculata apud Deum et Patrem, haec est: Visitare pupillos et viduas in tribulatione eorum, et immaculatum se custodire ab hoc saeculo.

Alleluia, alleluia. *℣.* Surrexit Christus, et illuxit nobis, quos redemit sanguine suo. Alleluia. *℣.* *Ioann. 16, 28* Exivi a Patre, et veni in mundum: iterum relinquo mundum, et vado ad Patrem. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Ioannem  
*Ioann. 16, 23–30*

In illo tempore: Dixit Iesus discipulis suis: Amen, amen dico vobis: si quid petieritis Patrem in nomine meo, dabit vobis. Usque modo non petistis quidquam in nomine meo: Petite, et accipietis, ut gaudium vestrum sit plenum. Haec in proverbii locuti sum vobis. Venit hora, cum iam non in proverbii loquar vobis, sed palam de Patre annuntiabo vobis. In illo die in nomine meo petetis: et non dico vobis, quia ego rogabo Patrem de vobis: ipse enim Pater amat vos, quia vos me amastis, et credidistis, quia ego a Deo exivi. Exivi a Patre, et veni in mundum: iterum relinquo mundum, et vado ad Patrem. Dicunt ei discipuli eius: Ecce nunc palam loqueris, et proverbium nullum dicis. Nunc scimus, quia scis omnia, et non opus est tibi, ut quis te interroget: in hoc credimus, quia a Deo existis.

Credo.

## Greater and Lesser Litanies

### Offertory Antiphon

*Ps. 65, 8–9 and 20*

Benedícite, gentes, Dóminum Deum nostrum, et obaudíte vocem laudis eius: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecaciónem meam, et misericórdiam suam a me, alleluía.

Bless the Lord our God, you peoples, loudly sound his praise; he has given life to my soul, and has not let my feet slip. Blessed be the Lord, who refused me not my prayer, or his kindness, alleluia.

### Prayer over the Gifts

Súscipe, Dómine, fidélium preces cum oblatiónibus hostiárum: ut per hác piæ devotiónis offícia, ad cæléstem glóriam transeámus. Per Dóminum.

Accept the prayers and sacrificial offering of the faithful, O Lord,\* and let our love and devotion lead us to the glory of heaven. Through Jesus Christ.

*Præfatio paschalis, in qua dicitur: in hoc potíssimum gloriósius prædicáre.*

*Preface of Easter, with: at this season.*

### Communion Antiphon

*Ps. 95, 2*

Cantáte Dómino, alleluía: cantáte Dómino, et benedícite nomen eius: bene nuntiáte de die in diem salutáre eius, alleluía, alleluía.

Sing to the Lord, alleluia; sing to the Lord; bless his name; announce his salvation day after day, alleluia, alleluia.

### Prayer after Communion

Tríbué nobis, Dómine, cæléstis mensæ virtúte satiátis: et desideráre quæ recta sunt, et desideráta percípere Per Dóminum.

Grant that we, who have been fed and strengthened at your heavenly banquet, O Lord,\* may desire only what is right and that we may fulfill these holy desires. Through Jesus Christ.

## GREATER AND LESSER LITANIES

*Litaniæ maiores assignatæ sunt diei 25 aprilis; si vero eo die occurrit dominica Paschatis vel feriæ II post Pascha, transferuntur in sequentem feriam III.*

*Litaniæ minores seu Rogationes, per se, assignantur feriis II, III, et IV ante festum Ascensionis Domini. Ordinariis autem locorum facultas tribuitur eas transferendi ad alios tres dies continuos magis opportunos, iuxta regionum diversitatem aut consuetudinem aut necessitatem.*

*In Litaniiis maioribus statio ad S. Petrum. Et in minoribus ante Ascensionem: feria II Rogationum, statio ad S. Mariam Maiorem; feria III, statio ad S. Ioannem in Laterano; feria IV, statio ad S. Petrum. Iuxta ecclesiarum et locorum consuetudines et condiciones, cuius rei iudex est Ordinarius loci, his diebus fit processio, in*

*The Greater Litanies are assigned to April 25, but if Easter Sunday or the Monday after Easter occurs on that day, they are transferred to the following Tuesday.*

*The Lesser Litanies or rogations are assigned to Monday, Tuesday, and Wednesday before the feast of the Ascension of the Lord. Ordinaries of places, however, have the faculty of transferring the rogations to another three successive days which are more suitable, in accordance with regional diversity, custom, or necessity.*

*In accordance with the customs and conditions of churches and places, to be judged by the Ordinary of the place, a procession takes place on these days, during which the Litany of the Saints with its prayers is said. The invocations are not doubled.*

## Greater and Lesser Litanies

*If the procession cannot take place, the Ordinaries of places shall establish particular devotional exercises, during which the Litany of the Saints and other prayers customary in the procession shall be said.*

*On both the Greater and Lesser Litanies, in churches where the procession takes place or where, by command of the Ordinary of the place, particular devotional exercises are celebrated, the Mass of rogations is celebrated as a votive Mass of class II.*

*The Mass of rogations or the Mass of the day which takes the place of the impeded votive Mass is considered as a part of the entire liturgical service, and is regularly celebrated after the completion of the procession. It is also fitting that the Mass of rogations be celebrated after the particular devotional exercises which replace the procession, even if these exercises take place in the evening.*

*In the Mass which follows the procession or other exercises, all the prayers to be said at the foot of the altar are omitted, as well as the prayers Aufer a nobis and Oramus te, Domine. When the celebrant comes to the altar, he goes up to it immediately and kisses it in the center.*

*Additional Masses of the rogations are prohibited.*

### Entrance Antiphon *Ps. 17, 7*

From his holy temple he heard my voice, alleluia; and my cry to him reached his ears. (P. T. Alleluia, alleluia.) *Ps. ibid.*, 2–3 I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. *Ps.* Glory be to the Father. From his holy temple.

*In this Mass the Gloria is not said.*

### Prayer

In our difficulties, almighty God, we rely upon your loving mercy.\* Let your protection shield us from all harm. Through Jesus Christ.

A Reading from the Epistle of blessed  
James the Apostle  
*James 5, 16–20*

Beloved: Admit your sins to one another and pray for one another, so that you may

*qua dicuntur Litanie Sanctorum (que tamen non duplicantur) cum suis precibus. Si autem processio fieri nequeat, locorum Ordinarii peculiares supplicationes instituant, in quibus dicantur Litanie Sanctorum et alie preces in processione fieri solite.*

*In Litanis tam maioribus quam in minoribus, in ecclesiis in quibus fit processio vel, de mandato Ordinarii loci, peculiares celebrantur supplicationes, dicitur, tamquam votiva II classis, Missa de Rogationibus.*

*Missa Rogationum, vel Missa diei que locum tenet Missæ votivæ impeditæ, habetur tamquam pars totius actionis liturgicæ, et dicitur regulariter expleta processione. Convenit autem ut Missa de Rogationibus dicatur etiam post peculiares supplicationes, quæ locum tenent processionis, etsi horis vespertinis peragantur.*

*In Missa, quæ processionem vel alias supplicationes sequitur, omittuntur omnes preces ad gradus altaris dicendæ, necnon orationes Aufer a nobis et Oramus te, Domine. Sacerdos igitur cum ad altare accesserit, statim illud ascendit et osculatur in medio.*

*Aliæ Missæ de Rogationibus prohibentur.*

Exaudivit de templo sancto suo vocem meam: et clamor meus in conspectu eius, introivit in aures eius (T.P. Alleluia, alleluia). *Ps. ibid.*, 2–3 Diligam te, Domine, virtus mea. Dominus firmamentum meum, et refugium meum, et liberator meus *Ps.* Gloria Patri. Exaudivit. *In hac Missa non dicitur Gloria in excelsis.*

Præsta, quæsumus, omnipotens Deus: ut, qui in afflictione nostra de tua pietate confidimus; contra adversa omnia, tua semper protectione muniamur. Per Dominum.

Lectio Epistolæ beati  
Iacobi Apóstoli  
*Iac. 5, 16–20*

Carissimi: Confitemini alterutrum peccata vestra, et orate pro invicem,

## Greater and Lesser Litanies

ut salvémini: multum enim valet deprecátio iusti assídua. Elías homo erat símilis nobis passíbilis: et oratióne orávit ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursum orávit: et cælum dedit plúviam, et terra dedit fructum suum. Fratres mei, si quis ex vobis erráverit a veritaté, et convérterit quis eum: scire debet, quóniam qui convérsti fécerit peccatórem ab erróre viæ suæ, salvábit ánimam eius a morte, et opériet multitudínem peccatórum.

### *Tempore paschali:*

Allelúia, allelúia, *Ps. 78, 9–10* Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? Allelúia. *Ps. 30, 8* Exsultábo et lætabor in misericórdia tua, quóniam respexísti humilitátem meam: salvásti de necessitatibus ánimam meam. Allelúia.

### *Extra tempus paschale:*

*Graduale Ps. 43, 8–9* Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *Ps. 113, 2* In Deo laudábitur tota die: et in nómine tuo confitébitur in sácula.

Allelúia, allelúia. *Ps. 78, 9–10* Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? Allelúia.

*Post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 24, 17–18 et 1–4* De necessitatibus meis éripe me, Dómine: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. *Ps. 115, 5* Ad te, Dómine levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrideant me inimíci mei. *Ps. 115, 11* Etenim univérsti, qui te exspéctant, non confundéntur: confundántur omnes faciéntes vana.

find healing. The fervent petition of a holy man is powerful indeed. Elia was only a man like us. Yet he prayed earnestly that it would not rain and no rain fell on the land for three years and six months. When he prayed again, the sky poured rain and the land produced its crop. My brothers, some one of you may stray from the truth and be brought back by someone else. Remember this: the person who brings a sinner back from his mistaken way will save his soul from death and do away with a multitude of sins.

### *In paschal time:*

Alleluia, alleluia. *Ps. 78, 9–10* Pardon our sins, O Lord; why should the nations say, “Where is their God?” Alleluia. *Ps. 30, 8* I will rejoice and be glad of your kindness, when you have seen my affliction and watched over me in my distress. Alleluia.

### *Outside of paschal time:*

*Gradual Ps. 43, 8–9* You saved us, O Lord, from our foes, and those who hated us you put to shame. *Ps. 113, 2* In God we gloried day by day; your name we praised always.

Alleluia, alleluia. *Ps. 78, 9–10* Pardon our sins, O Lord; why should the nations say, “Where is their God?” Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 24, 17–18 and 1–4* Bring me out of distress, O Lord; put an end to my affliction and my suffering, and take away all my sins. *Ps. 115, 5* To you I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame, let not my enemies exult over me. *Ps. 115, 11* No one who waits for you shall be put to shame; those shall be put to shame who heedlessly break faith.

## Greater and Lesser Litanies

✠ A Reading  
from the holy Gospel  
according to Luke  
*Luke 11, 5–13*

At that time Jesus said to his disciples: “If one of you has a friend, who comes to you in the middle of the night, and says to you: ‘My friend, lend me three loaves, for a friend of mine has come in from a trip and I have nothing to offer him,’ will you from inside say in reply: ‘Do not disturb me. The door is shut now, and my children and I are in bed. I can’t get up and give you anything.’ I tell you, even if you will not get up and give to him because of your friendship, you will rise because of his persistence and give him as much as he needs. So I say to you: Keep asking, and you will receive; keep seeking, and you will find; keep knocking, and the door will be opened. Everyone who keeps asking, receives. He who keeps seeking, finds. To him who keeps knocking, the door will be opened. What father among you will hand his son a stone when he asks for bread, or a viper when he asks for a fish, or a scorpion when he asks for an egg? Now if you, bad as you are, know how to give your children what is good, is not the heavenly Father much more likely to give the Holy Spirit to those who keep asking him?”

Offertory Antiphon  
*Ps. 108, 30–31*

I will speak my thanks earnestly to the Lord, and in the midst of the throng I will praise him, for he stood at the right hand of the poor man, to save me from those who would condemn me. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, may these offerings free us from the bondage of sin and win for us the gift of your mercy. Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 11, 5–13*

In illo témpore: Dixit Iesus discíplis suis: Quis vestrum habébit amícum, et ibit ad illum média nocte, et dicet illi: Amíce, cómmoda mihi tres panes, quóniam amícus meus venit de vía ad me, et non hábeo quod ponam ante illum: et ille déintus respóndens, dicat: Noli mihi moléstus esse, iam óstium clausum est, et púeri mei mecum sunt in cubíli, non possum súrgere, et dare tibi. Et si ille perseveráverit pulsans: dico vobis, etsi non dabit illi surgens, eo quod amícus eius sit, propter improbitátem tamen eius surget, et dabit illi quot-quot habet necessários. Et ego dico vobis: Pétite, et dábitur vobis: quá-rite, et inveniétis: pulsáte, et aperiétur vobis. Omnis enim qui petit, áccipit: et qui quærit, invenit: et pulsánti aperiétur. Quis autem ex vobis patrem petit panem, numquid lápidem dabit illi? Aut piscem: numquid pro pisce serpéntem dabit illi? Aut si petierit ovum: numquid pórriget illi scorpíonem? Si ergo vos cum sitis mali, nostis bona data dare filiis vestris: quanto magis Pater vester de cælo dabit spíritum bonum peténtibus se?

Confitébor Dómino nimis in ore meo: et in médio multórum laudábo eum, qui ástitit a dextris páuperis: ut salvam fáceret a persecúentibus ánimam meam. (*T. P. Alleluia.*)

Hæc múnera, quæsumus, Dómine, et víncula nostræ pravitatís absólvant, et tuæ nobis, misericórdiæ dona concílient. Per Dóminum.

## Vigil of the Ascension

### Communion Antiphon

*Luke 11, 9–10*

Pétite, et accipiétis: quærite, et inveniétis: pulsáte, et aperiétur vobis: omnis enim qui petit, áccipit: et qui quærit, ínvenit: et pulsánti aperiétur. (T. P. Allelúia.)

Ask, and you shall receive; seek, and you shall find; knock and it shall be opened to you. For everyone who asks receives; and he who seeks finds; and to him who knocks, it shall be opened. (P. T. Alleluia.)

### Prayer after Communion

Vota nostra, quæsumus, Dómine, pio favóre proséquere: ut, dum dona tua in tribulatióne percípimus, de consolatióne nostra in tuo amóre crescámus. Per Dóminum.

Mercifully grant us our requests, O Lord,\* that while we receive our gifts in the midst of our troubles we may be comforted and increase our love for you. Through Jesus Christ.

### *II classis*

Vocem iucunditátis annuntiáte, et audiátur, allelúia: annuntiáte usque ad extrémum terræ: liberávit Dóminus pópulum suum, allelúia, allelúia. *Ps. 65, 1–2* Iubiláte Deo, omnis terra, psalmum dícite nómini eius: date glóriam laudi eius. *℟. Glória Patri. Vocem.*

*Et dicitur Glória in excélsis.*

Deus, a quo bona cuncta procedunt, largíre supplicibus tuis: ut cogitémus, te inspiránte, quæ recta sunt; et, te gubernánte, éadem faciámus. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 4, 7–13*

Fratres: Unicúique nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum, captívam duxit

## VIGIL OF THE ASCENSION

### Entrance Antiphon

*Isaia 48, 20*

Declare the word of joy, and let it be heard, alleluia: declare it even to the ends of the earth; the Lord has delivered his people: alleluia, alleluia. *Ps. 65, 1–2* Shout joyfully to God, all you on earth, sing praise to the glory of his name; proclaim his glorious praise. *℟. Glory be to the Father. Declare.*

*The Gloria is said.*

### Prayer

O God, the source of all good,\* grant us your inspiration that we may have proper thoughts, and your guidance that we may carry them into practice. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 4, 7–13*

Brethren: Favor has been given to each one of us in the measure in which Christ bestows it. So the Scripture says,

## Vigil of the Ascension

“When he ascended on high, he  
took a host of captives,  
and gave gifts to men.”

“He ascended”—what does this mean, but that he had first descended into the low regions of the earth? He who descended is also the very one who ascended high above all the heavens, that he might fill all. And “he gave” some men as apostles, and some as prophets, and others again as evangelists, and others as pastors and teachers, thus fitting the saints for the work of the ministry, for building up the body of Christ until we all become one in faith and in the knowledge of the Son of God, and form that perfect man who is Christ come to full stature.

Alleluia, alleluia. *℟.* Christ is risen, and has shone upon us, whom he redeemed with his blood. Alleluia. *℟.* *John 16, 28* I came forth from the Father, and have come into the world. Again I leave the world, and go to the Father. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 17, 1–11*

At that time Jesus looked up to heaven and said: “Father, the hour has come: glorify your Son, that your Son may glorify you—inasmuch as you granted him power over all flesh that he might grant eternal life to all that you have given him. (And eternal life consists in this, that they know you, the only true God, and the one whom you sent, Jesus Christ.) I glorified you on earth by accomplishing the work that you gave me to do; so now glorify me, Father, in your presence with that glory which I had with you before the world existed. I made your name known to the men whom you gave me out of the world. These men whom you gave me were yours and they have kept your word. Now they have realized that all that

captivitatem: dedit dona hominibus. Quod autem ascendit, quid est, nisi quia et descendit primum in inferiores partes terrae? Qui descendit, ipse est et qui ascendit super omnes caelos, ut impleret omnia. Et ipse dedit quosdam quidem apostolos, quosdam autem prophetas, alios vero evangelistas, alios autem pastores, et doctores, ad consummationem sanctorum in opus ministerii, in aedificationem corporis Christi: donec occurramus omnes in unitatem fidei, et agnitionis Filii Dei, in virum perfectum, in mensuram aetatis plenitudinis Christi,

Allelúia, allelúia. *℟.* Surréxit Christus, et illúxit nobis, quos redémit sanguíne suo. Allelúia. *℟.* *Ioann. 16, 28* Exívi a Patre, et veni in mundum: íterum relínquo múnđum, et vado ad Patrem. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 17, 1–11*

In illo tempore: Subleváti Iesus óculis in caelum, dixit: Pater, venit hora, clarífica Filium tuum, ut Filius tuus claríficet te: sicut dedísti ei potestátem omnis carnis, ut omne, quod dedísti ei, det eis vitam aetérnam. Hæc est autem vita aetérna: Ut cognóscant te, solum Deum verum, et quem misísti Iesum Christum. Ego te clarificávi super terram: opus consummávi, quod dedísti mihi ut fáciam: et nunc clarifica me tu, Pater, apud temetípsum, claritáte, quam hábui priúsqum mundus esset, apud te. Manifestávi nomen tuum hominibus, quos dedísti mihi de mundo. Tui erant, et mihi eos dedísti: et sermónem tuum servavérunt. Nunc cognovérunt quia ómnia, quæ dedísti mihi, abs te sunt: quia verba, quæ dedísti mihi, dedi eis: et ipsi accepé-

## Vigil of the Ascension

runt, et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti. Ego pro eis rogo, non pro mundo rogo, sed pro his, quos dedisti mihi: quia tui sunt: et mea omnia tua sunt, et tua mea sunt: et clarificatus sum in eis. Et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio.

you have given me comes from you. For I have given them the words that you gave me, and they accepted them. And they have truly realized that I came forth from you, and they have believed that you sent me. It is on their behalf that I pray. I do not pray for the world, but for those whom you have given me, because they are really yours (just as all that is mine is yours and all that is yours is mine), and it is in them that I have been glorified. I am no longer in the world; but they are still in the world and I am coming to you.”

### Offertory Antiphon

*Ps. 65, 8–9 and 20*

Benedicite, gentes, Dominum Deum nostrum, et obaudite vocem laudis eius: qui posuit animam meam ad vitam, et non dedit commoveri pedes meos: benedictus Dominus, qui non amovit deprecationem meam, et misericordiam suam a me, alleluia.

Bless the Lord our God, you peoples, loudly sound his praise, he has given life to my soul, and has not let my feet slip. Blessed be the Lord, who refused me not my prayer, or his kindness, alleluia.

### Prayer over the Gifts

Suscipe, Domine, fidelium preces cum oblationibus hostiarum: ut per hanc pie devotionis officia, ad caelestem gloriam transeamus. Per Dominum.

Accept the prayers and sacrificial offering of the faithful, O Lord,\* and let our love and devotion lead us to the glory of heaven. Through Jesus Christ.

*Prefatio paschalis*

*Preface of Easter*

### Communion Antiphon

*Ps. 95, 2*

Cantate Domino, alleluia: cantate Domino, et benedicite nomen eius: bene nuntiatis de die in diem salutatis eius, alleluia, alleluia.

Sing to the Lord, alleluia; sing to the Lord; bless his name; announce his salvation day after day, alleluia, alleluia.

Tribue nobis, Domine, caelestis mensae virtute satiatis: et desiderare quae recta sunt, et desiderata percipere. Per Dominum.

Prayer after Communion  
Grant that we, who have been fed and strengthened at your heavenly banquet, O Lord,\* may desire only what is right and that we may fulfill these holy desires. Through Jesus Christ.

## Ascension of the Lord

### SEASON OF THE ASCENSION

### ASCENSION OF THE LORD

#### Entrance Antiphon

*Acts 1, 11*

Men of Galilee, why do you stand looking up to heaven? Alleluia. He shall come in the same way as you have seen him going up to heaven: alleluia, alleluia, alleluia. *Ps. 46, 2* All you peoples, clap your hands, shout to God with cries of gladness. *℟.* Glory be to the Father. Men of Galilee.

#### Prayer

O almighty God, we firmly believe that your only-begotten Son, our Redeemer, ascended this day into heaven.\* May our minds dwell always on this heavenly home. Through Jesus Christ.

#### A Reading from the Acts of the Apostles

*Acts 1, 1-11*

In my first account, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up to heaven, after he had instructed his chosen apostles through the Holy Spirit. For after his Passion he showed them in many convincing ways that he was alive, appearing to them during forty days and speaking to them about the kingdom of God. Once when he met with them, he told them not to leave Jerusalem. "Wait, rather, for the fulfilment of my Father's promise about which you have heard me speak. John baptized with water, but within a few days you will be baptized with the Holy Spirit." When they were with him, they used to ask, "Lord, is this the time when you are going to restore the kingdom to Israel?" He answered, "It is not for you to know the exact time; the Father has reserved that to himself. You will receive power when the Holy Spirit comes upon you, and you are to

*I classis*

Statio ad S. Petrum

Viri Galilæi, quid admirâmini aspicientes in cælum? allelûia: quemadmodum vidistis eum ascendentem in cælum, ita veniet, allelûia, allelûia, allelûia. *Ps. 46, 2* Omnes gentes, plaudite manibus: iubilâte Deo in voce exultationis. *℟.* Glôria Patri. Viri Galilæi.

Concede, quæsumus, omnipotens Deus: ut, qui hodierna die Unigenitum tuum Redemptorem nostrum ad cælos ascendisse credimus; ipsi quoque mente in cælestibus habitemus. Per eundem Dòminum.

#### Lectio Actuum Apostolorum

*Act. 1, 1-11*

Primum quidem sermonem feci de omnibus, o Theophile, quæ cœpit Iesus facere et docere, usque in diem, qua, præcipiens Apóstolis per Spíritum Sanctum, quos elégit, assumptus est: quibus et præbuit seípsum vivum post passionem suam in multis arguméntis, per dies quadraginta appárens eis, et loquens de regno Dei. Et convéscens, præcepit eis ab Ierosólymis ne discéderent, sed exspectárent promissionem Patris, quam audistis (inquit) per os meum: quia Ioánnes quidem baptizávit aqua, vos autem baptizabimini Spíritu Sancto non post multos hos dies. Igitur qui convénerant, interrogábant eum, dicentes: Dómine, si in témpore hoc restitues regnum Israël? Dixit autem eis: Non est vestrum nosse témpora vel moménta, quæ Pater pósuit in sua potestate: sed accipiétis virtutem superveniéntis Spíritus Sancti in vos, et éritis mihi testes in Ierúsalem, et in omni Iudæa, et Samaría, et usque ad últimum terræ.

## Ascension of the Lord

Et cum hæc dixisset, vidéntibus illis, elevátus est, et nubes suscepit eum ab óculis eórum. Cumque intueréntur in cælum eúntem illum, ecce duo viri astitérunt iuxta illos in véstibus albis, qui et dixerunt: Viri Galilæi, quid statis aspiciéntes in cælum? Hic Iesus, qui assúptus est a vobis in cælum, sic véniet, quemádmodum vidístis eum eúntem in cælum.

Allelúia, allelúia. *Ps. 46, 6* Ascéndit Deus in iubiliatíone, et Dóminus in voce tubæ. Allelúia. *Ps. 67, 18–19* Dóminus in Sina in sancto, ascéndens in altum, captívam duxit captivitátem. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Marcum  
*Marc. 16, 14–20*

In illo témpore: Recumbéntibus undecim discípulis, apparuit illis Iesus: et exprobrávit incredulitátem eórum, et durítiam cordis: quia iis, qui víderant eum resurrexísse, non credidérunt. Et dixit eis: Eúntes in mundum univérsum, prædicáte Evangelium omni creatúræ. Qui crediderit, et baptizátus fuerit, salvus erit: qui vero non crediderit, condemnábitur. Signa autem eos, qui crediderint, hæc sequéntur: In nómine meo dæmónia eiicient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super ægros manus impónent, et bene habébunt. Et Dóminus quidem Iesus, postquam locútus est eis, assúptus est in cælum, et sedet a dextris Dei. Illi autem profécti, prædicavérunt ubique, Dómino cooperánte, et sermónem confirmánte, sequéntibus signis.

be my witnesses in Jerusalem, throughout Judea and Samaria—yes, even to the ends of the earth.” When he had said this he was lifted up before their very eyes, and a cloud took him from their sight. They were still staring after him into the sky when two men dressed in white stood beside them. “Men of Galilee,” they said, “why do you stand here looking at the sky? This Jesus who has been taken away from you up to heaven will come back in the same way that you saw him go.”

Alleluia, alleluia. *Ps. 46, 6* God mounts his throne amid shouts of joy; the Lord, amid trumpet blasts. Alleluia. *Ps. 67, 18–19* The Lord advances from Sinai to the sanctuary; ascending on high, he has led captivity captive. Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 16, 14–20*

At that time, as they were at table, Jesus appeared to the Eleven. He reproached them for their disbelief and stubbornness, since they had put no faith in those who had seen him after he had been raised. And he told them, “Go into the whole world, and proclaim the good news to the whole of creation. The man who believes in it and accepts baptism will be saved, the man who refuses to believe in it will be condemned. And signs like these will accompany those who have professed their faith: they will use my name to expel demons; they will speak entirely new languages; they will be able to handle serpents; they will even be able to drink deadly poison without harm; and the sick upon whom they lay their hands will recover.” Then, after speaking to them, the Lord Jesus was taken up into heaven and took his seat at God’s right hand. But they

## Ascension of the Lord

went forth and preached everywhere, while the Lord worked with them and confirmed the message through the signs which accompanied them.

*After the Gospel, the paschal candle is extinguished.*

Creed

*Dicto Evangelio, exstinguitur cereus paschalis.*

Credo.

### Offertory Antiphon

*Ps. 46, 6*

God mounts his throne amid shouts of joy; the Lord, amid trumpet blasts, alleluia.

Ascéndit Deus in iubilióne, et Dóminus in voce tubæ, allelúia.

### Prayer over the Gifts

Accept, O Lord, the gifts we offer to celebrate the glorious ascension of your Son.\* Mercifully free us from our present dangers and lead us to eternal life. Through Jesus Christ.

Súscipe, Dómine, múnera, quæ pro Fílii tui gloriósa Ascensióne deférimus: et concéde propítius; ut a præsentibus periculis liberémur, et ad vitam perveniámus ætérrnam. Per eúndem Dóminum.

*Preface of the Ascension of the Lord. This preface is said as a proper preface in the Mass of the Ascension, and as a seasonal preface from the Friday after the Ascension up to the Friday before the vigil of Pentecost, in Masses which lack a proper preface.*

*The proper Communicantes of the Ascension of the Lord is said only on the feast day itself.*

*Præfatio de Ascensione Domini, quæ dicitur tamquam propria in Missa de Ascensione Domini, et tamquam de Tempore a feria VI post Ascensionem usque ad feriam VI ante vigiliam Pentecostes, in Missis quæ præfatione propria carent.*

*Communicántes vero proprium de Ascensione Domini dicitur tantum in ipso die festo Ascensionis.*

### Communion Antiphon

*Ps. 67, 33–34*

Chant praise to the Lord, who rises on the heights of the heavens to the east, alleluia.

Psállite Dómino, qui ascéndit super cælos cælórum ad Oriéntem, allelúia.

### Prayer after Communion

Almighty and merciful God, grant that this sacrament which we have received in this visible sacred rite,\* may have its invisible effect in us. Through Jesus Christ.

Præsta nobis, quæsumus, omnipotens et miséricors Deus: ut, quæ visibílibus mystériis suménda percépimus, invisíbili consequámur efféctu. Per Dóminum.

*The Mass of the feast of the Ascension is celebrated on the days from Friday after the Ascension up to the Friday before the vigil of Pentecost, inclusively. The Gloria and the Preface of the Ascension are said, but the Creed and the proper Communicantes are not said.*

*Diebus a feria VI post Ascensionem usque ad feriam VI ante vigiliam Pentecostes inclusive, dicitur Missa de festo Ascensionis cum Glória et præfatione de Ascensione, sine Credo et Communicántes proprio.*

Sunday after the Ascension

*II classis*

SUNDAY AFTER THE ASCENSION

Entrance Antiphon

*Ps. 26, 7, 8 and 9*

Exáudi, Dómine, vocem meam, qua clamávi ad te, allelúia: tibi dixit cor meum, quæsívi vultum tuum; vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me, allelúia, allelúia. *Ps. ibid., 1* Dóminus illuminátio mea, et salus mea: quem timébo? *℣.* Glória Patri. Exáudi.

Hear, O Lord, the sound of my call, alleluia; to you my heart speaks; your glance I seek; your presence, O Lord, I seek. Hide not your face from me, alleluia, alleluia. *Ps. ibid., 1* The Lord is my light and my salvation; whom should I fear? *℣.* Glory be to the Father. Hear, O Lord.

Prayer

Omnípotens sempitérne Deus: fac nos tibi semper et devótam gérere voluntátem; et maiestáti tuæ sincéro corde servíre. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per omnia sáecula sáeculórum.

O almighty and eternal God,\* make our wills devoted to you so that our hearts may sincerely serve your majesty. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God forever and ever. *℞.* Amen.

Léctio Epístolæ beáti Petri

Apóstoli

*1 Petr. 4, 7-11*

Caríssimi: Estóte prudéntes, et vigilate in oratióibus. Ante ómnia autem, mútuam in vobismetípsis caritátem contínuam habéntes: quia caritas óperit multítudinem peccatórum. Hospitáles ínvicem sine murmuratione: unusquisque, sicut accépit grátiam, in altéruum illam administrátes, sicut boni dispensatóres multifórmis grátiae Dei. Si quis lóquitur, quasi sermónes Dei: si quis ministrat, tamquam ex virtúte, quam administrat Deus: ut in ómnibus honorificétur Deus per Iesum Christum Dóminum nostrum.

Allelúia, allelúia. *℣. Ps. 46, 9* Regnávít Dóminus super omnes gentes: Deus sedet super sedem sanctam suam. Allelúia. *℣. Ioann. 14, 18* Non vos relínquam órphanos: vado, et vénio ad vos, et gaudébit cor vestrum. Allelúia.

A Reading

from the Epistle of  
blessed Peter the Apostle

*1 Peter 4, 7-11*

Beloved: Be responsible, and earnest in prayers. Above all maintain constant charity towards each other, because charity does away with a multitude of sins. Be hospitable to one another without grumbling. Let each of you, according to the gift he has received, share it with the rest, as good stewards of the manifold gift of God. When one of you speaks, let it be like the things said by God; when one of you shares, let it be as from the resources which God provides; so that in all of you God may be glorified, through Jesus Christ our Lord.

Alleluia, alleluia. *℣. Ps. 46, 9* The Lord reigns over all the nations, God sits upon his holy throne. Alleluia. *℣. John 14, 18* I will not leave you orphans; I go away and I come to you, and your heart shall rejoice. Alleluia.

Sunday after the Ascension

✠ A Reading from the holy Gospel  
according to John  
*John 15, 26–27; 16, 1–4*

At that time Jesus said to his disciples: “When the Paraclete comes, the Spirit of Truth who comes forth from the Father and whom I shall send you from the Father, he will give evidence on my behalf. You too will give evidence because you have been with me from the beginning. I have said all this to you to prevent your faith from being shaken. They are going to put you out of the synagogue. In fact, a time will come when anyone who puts you to death will think he is paying homage to God! And they will do such things because they never knew the Father nor me. For my part, I have said all this to you so that, when their hour comes, you may remember what I told you.”

Creed

Offertory Antiphon  
*Ps. 46, 6*

God mounts his throne amid shouts of joy;  
the Lord, amid trumpet blasts, alleluia.

Prayer over the Gifts

Cleanse us through this spotless offering, O Lord,\* and let our souls be made strong by your heavenly grace. Through Jesus Christ.

*Preface of the Ascension*

Communion Antiphon  
*John 17, 12–13 and 15*

Father, while I was with them, I kept them whom you have given me, alleluia; but now I am coming to you: I do not pray that you take them out of the world, but that you keep them from evil, alleluia, alleluia.

Prayer after Communion

Grant, O Lord, that we may always be grateful for the sacramental gift that we have just received. Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 15, 26–27; 16, 1–4*

In illo témpore: Dixit Iesus discípulis suis: Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procedit, ille testimónium perhibébit de me: et vos testimónium perhibébitis, quia ab iníitio mecum estis. Hæc locútus sum vobis, ut non scandalizémini. Absque synagógis fácient vos: sed venit hora, ut omnis, qui intérficit vos, arbitrétur obséquium se præstáre Deo. Et hæc fácient vobis, quia non novérunt Patrem, neque me. Sed hæc locútus sum vobis: ut, cum vénerit hora eórum, reminiscámini, quia ego dixi vobis.

Credo.

Ascéndit Deus in iubilatióne et Dóminus in voce tubæ, alleluia.

Sacrificia nos, Dómine, immaculáta puríficent: et méntibus nostris supérnæ grátia dent vigórem. Per Dóminum.

*Præfatio de Ascensione.*

Pater, cum essem cum eis, ego servábam eos, quos dedísti mihi, alleluia: nunc autem ad te vénio: non rogo, ut tollas eos de mundo, sed ut serves eos a malo, alleluia, alleluia.

Repléti, Dómine, munéribus sacris: da, quæsumus; ut in gratiárum semper actióne maneamus. Per Dóminum.

## Vigil of Pentecost

*I classis*

Statio ad S. Ioannem in Laterano

Cum sanctificátus fúero in vobis, congregábo vos de univérsis terris: et effúndam super vos aquam mundam, et mundabímmini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum, allelúia, allelúia, *Ps 33, 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *V.* Glória Patri. Cum sanctificátus.

*Et dicitur Glória in excélsis.*

Præsta, quæsumus, omnípotens Deus: ut claritátis tuæ super nos splendor effúlgat; et lux tuæ lucis corda eórum, qui per grátiam tuam renáti sunt, Sancti Spíritus illustratióne confírmet. Per Dóminum . . . in unitáte eiúsdem Spíritus Sancti.

Lectio Actuum Apostolorum  
*Act. 19, 1-8*

In diébus illis: Factum est, cum Apóllo esset Corínthi, ut Paulus peragrátis superiórius pártibus veníret Ephesum, et inveníret quosdam discipulos: dixítque ad eos: Si Spíritum Sanctum accepístis credéntes? At illi dixérunt ad eum: Sed neque si Spíritus Sanctus est, audívimus. Ille vero ait: In quo ergo baptizáti estis? Qui dixérunt: In Ioánnis baptísmate. Dixit autem Paulus: Ioánnes baptizávit baptísmo pæniténtiæ pópulum, dicens: In eum, qui ventúrus esset post ipsum, ut créderent, hoc est, in Iesum. His audítis, baptizáti sunt in nómine Dómini Iesu. Et cum imposúisset illis manus Paulus, venit Spíritus Sanctus super eos, et loquebántur linguis, et prophetábant. Erant autem omnes viri fere duódecim. Introgéssus autem synagógam, cum fidúcia loquebátur per tres menses, disputans, et suádens de regno Dei.

## VIGIL OF PENTECOST

Entrance Antiphon

*Ezech. 36, 23, 24 and 25-26*

When I prove my holiness through you, I will gather you from all the foreign lands; and I will sprinkle clean water upon you to cleanse you from all your impurities; and I will give you a new spirit, alleluia, alleluia. *Ps. 33, 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *V.* Glory be to the Father. When I prove.

*The Gloria is said.*

Prayer

Let the brightness of your glory shine upon us, almighty God,\* so that the Holy Spirit, light of your light, may strengthen the hearts of those who are reborn through your grace. Through Jesus Christ.

A Reading from the Acts of the Apostles  
*Acts 19, 1-8*

In those days, while Appollos was in Corinth, Paul passed through the interior country and came to Ephesus. There he found some disciples and asked them, "Did you receive the Holy Spirit, when you became believers?" They answered, "We have not so much as heard that there is a Holy Spirit." "How were you baptized then?" he persisted; and they replied, "With the baptism of John." So Paul explained, "John's baptism was a baptism of repentance. He used to tell the people about the one who would come after him, in whom they were to believe—that is, Jesus." When they heard this, they were baptized in the name of the Lord Jesus. Paul laid hands on them and the Holy Spirit came upon them. Then they began to speak with tongues and to utter prophecies. In all there were about twelve men. Paul entered the synagogue and

## Vigil of Pentecost

for three months spoke out boldly in debate with persuasive arguments about the kingdom of God.

Alleluia. *Ps. 106, 1* Give thanks to the Lord, for he is good, for his kindness endures forever!

*The Alleluia is not repeated, but there follows immediately:*

*Tract Ps. 116, 1–2* Praise the Lord, all you nations; glorify him, all you peoples! *Ps.* For steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

✠ A Reading from the holy Gospel  
according to John  
*John 14, 15–21*

At that time Jesus said to his disciples: “If you love me and keep my commandments, then at my request the Father will give you another Paraclete to be with you forever—the Spirit of Truth. The world cannot accept him because it neither sees nor recognizes him; but you can recognize him because he remains with you and he will be within you. I shall not leave you orphans: I am coming back to you. There is just a little while before the world loses sight of me; but you can see me because I have life and you will have life. On that day you yourselves will recognize that I am in my Father, and you are in me, and I in you. Whoever keeps the commandments that he has from me is the man who loves me; and the man who loves me will be loved by my Father, and I shall love him and reveal myself to him.”

*The Creed is not said.*

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Offertory Antiphon

*Ps. 103, 30–31*

Send forth your spirit, and they shall be created, and you shall renew the face of the earth. May the glory of the Lord endure forever, alleluia.

Allelúia. *Ps. 106, 1* Confitémini Dómino, quóniam bonus: quóniam in sáculum misericórdia eius.

*Non repetitur Allelúia, sed immediate sequitur:*

*Tractus Ps. 116, 1–2* Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *Ps.* Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

✠ Sequéntia sanctia Evangélii  
secúndum Ioánnem  
*Ioann. 14, 15–21*

In illo témpore: Dixit Iesus discipulis suis: Si diligitis me, mandáta mea serváte. Et ego rogábo Patrem, et álium Paráclitum dabit vobis, ut máneat vobíscum in ætérnum, Spíritum veritátis, quem mundus non potest accíperere, quia non videt eum, nec scit eum. Vos autem cognoscétis eum: quia apud vos manébit, et in vobis erit. Non relínquam vos órphanos: véniam ad vos. Adhuc módicum: et mundus me iam non videt. Vos autem vidétis me, quia ego vivo, et vos vivétis. In illo die vos cognoscétis quia ego sum in Patre meo, et vos in me, et ego in vobis. Qui habet mandáta mea, et servat ea: ille est, qui diligit me. Qui autem diligit me, diligétur a Patre meo: et ego diligam eum, et manifestábo ei meípsum.

*Non dicitur Credo.*

—The New Liturgical Movement Blog (6/10/2019)

Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terræ: sit glória Dómini in sácula, allelúia.

## Pentecost Sunday

### Prayer over the Gifts

Múnera, quæsumus, Dómine, obláta sanctifica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte eiúsdem.

*Præfatio de Spíritu Sancto, quæ dicitur tamquam propria in Missis de Tempore a vigilia Pentecostes usque ad subsequens sabbatum inclusive, necnon in Missis votivis de Spíritu Sancto; et tamquam de Tempore in ceteris Missis quæ celebrantur eodem Tempore et præfatione propria carent.*

*Infra Actionem Communicántes et Hanc igitur propria, quæ item dicuntur usque ad sequens sabbatum inclusive.*

Bless our offering, O Lord, and cleanse our hearts by the light of the Holy Spirit. Through Jesus Christ.

*Preface of the Holy Spirit. This preface is said as the proper preface in seasonal Masses from the vigil of Pentecost up to the following Saturday, inclusively, as well as in votive Masses of the Holy Spirit. It is said as a seasonal preface in other Masses which are celebrated during the same period and which lack a proper preface.*

*During the Canon, the proper Communicantes and Hanc igitur, which are likewise said up to the following Saturday, inclusively.*

### Communion Antiphon

*John 7, 37-39*

Ultimo festivitátis die dicébat Iesus: Qui in me credit, flúmina de ventre eius fluent aquæ vivæ: hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum, allelúia, allelúia.

On the last day of the feast, Jesus said, "He who believes in me, from within him there shall flow rivers of living water." He said this, however, of the Spirit, whom they who believed in him were to receive, alleluia, alleluia.

### Prayer after Communion

Sancti Spíritus, Dómine, corda nostra mundet infúsió: et sui roris íntima aspersiÓne fecúndet. Per Dóminum . . . in unitáte eiúsdem Spíritus Sancti Deus.

May the coming of the Holy Spirit, O Lord, cleanse our hearts,\* and, like a heavenly dew, water them to bring forth good fruit. Through Jesus Christ.

## TIME OF PENTECOST

### PENTECOST SUNDAY

*I classis cum octava I classis*

Statio ad S. Petrum

### Entrance Antiphon

*Wis. 1, 7*

Spíritus Dómini replévit orbem terrárum, allelúia: et hoc quod cóntinet ómnia, sciéntiam habet vocis, allelúia, allelúia, allelúia. *Ps. 67, 2* Exsúrgat Deus, et dissipéntur inimíci eius: et fúgiant, qui odérunt eum, a fácie eius. *℟.* Glória Patri. Spíritus.

The spirit of the Lord fills the world, alleluia, is all-embracing, and knows man's utterance, alleluia, alleluia, alleluia. *Ps. 67, 2* God arises; his enemies are scattered, and those who hate him flee before him. *℟.* Glory be to the Father. The spirit.

## Pentecost Sunday

### Prayer

O God, on this day you have instructed the hearts of the faithful by the light of the Holy Spirit.\* Grant that through the same Holy Spirit we may be truly wise and always rejoice in his consolation. Through Jesus Christ.

### A Reading from the Acts of the Apostles *Acts 2, 1-11*

When the day of Pentecost had come, the disciples were all gathered together. Suddenly from the sky there was a noise like a strong driving wind that filled the whole house where they sat. There appeared to them tongues as of fire that parted and came to rest on each one of them. They were all filled with the Holy Spirit and began to speak in other tongues and to proclaim according to the promptings of the Spirit. Now there were living in Jerusalem devout people, Jews of every nation under heaven, who on hearing the sound gathered in a crowd. But they were confused because each one heard the speakers in his own language. This astounded them and they asked in amazement, "Aren't these men who are speaking all Galileans? How is it, then, that each of us hears them in his native language? We are Parthians, Medes and Elamites; inhabitants of Mesopotamia, of Judea and Cappadocia, of Pontus and Asia, of Phrygia and Pamphylia, of Egypt and the regions of Libya around Cyrene; even visitors from Rome—all Jews or Jewish converts (Cretans and Arabs too). And yet we hear them speaking in our own tongues about the great things which God has done."

Alleluia, alleluia. *℟. Ps. 103, 30* Send forth your spirit, and they shall be created; and you shall renew the face of the earth. Alleluia. (*Here genuflect*) *℟.* Come, Holy Spirit, fill the hearts of your faithful: and kindle in them the fire of your love.

Deus, qui hodierna die corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de eius semper consolatióne gaudére. Per Dóminum . . . in unitáte eiúsdem.

### Léctio Actuum Apostolorum *Act. 2, 1-11*

Cum compleréntur dies Pentecóstes, erant omnes discípuli páriter in eódem loco: et factus est repénite de cælo sonus, tamquam adveniéntis spíritus veheméntis: et replévit totam domum ubi erant sedéntes. Et apparuérunt illis dispertítæ linguæ tamquam ignis, sedítque supra sínguloseórum: et repléti sunt omnes Spíritu Sancto, et cœpérunt loqui váriis linguis, prout Spíritus Sanctus dabat éloqui illis. Erant autem in Ierúsalem habitántes Iudæi, viri religiósi ex omni natióne, quæ sub cælo est. Facta autem hac voce, convénit multitúdo, et mente confúsa est, quóniam audiébat unusquisque lingua sua illos loquéntes. Stupébant autem omnes, et mirabántur, dicéntes: Nonne ecce omnes isti, qui loquúntur, Galilæi sunt? Et quómodo nos audívimus unusquisque linguam nostram, in qua nati sumus? Parthi, et Medi, et Ælamítæ, et qui hábitant Mesopotámiam, Iudæam, et Cappadóciam, Pontum, et Asiam, Phrýgiam, et Pamphýliam, Ægýptum, et partes Líbyæ, quæ est circa Cyrénen, et ádvenæ Románi, Iudæi quoque, et Prosélyti, Cretes, et Arabes: audívimus eos loquéntes nostris linguis magnália Dei.

Allelúia, allelúia. *℟. Ps. 103, 30* Emítte Spíritum tuum, et creabúntur: et renovábis fáciem terræ. Allelúia. (*Hic genuflectitur*) *℟.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

## Pentecost Sunday

### *Sequentia*

Veni, Sancte Spíritus, et emítte  
cælitus lucis tuæ rádium.  
Veni, pater páuperum, veni, da-  
tor múnerum, veni, lumen córdium.  
Consolátor óptime, dulcis hospes  
ánimæ, dulce refrigérium.  
In labóre réquies, in æstu tempéries,  
in fletu solátium.  
O lux beatíssima, reple cordis íntima  
tuórum fidélium.  
Sine tuo númine, nihil est in hómine,  
nihil est innóxium.  
Lava quod est sórdidum, riga quod  
est áridum, sana quod est sáucium.  
Flecte quod est rígidum, fove quod  
est frígidum, rege quod est dévium.  
Da tuis fidélibus, in te confidéntibus,  
sacrum septenárium.  
Da virtútis méritum, da salútis  
éxitum, da perénne gáudium. Amen.  
Allelúia.

*Et dicitur cotidie usque ad sequens sabbatum inclusive.*

✠ *Sequéntia sancti Evangélii  
secúndum Ioánnem  
Ioann. 14, 23–31*

In illo témpore: Dixit Iesus discí-  
pulis suis: Si quis díligit me, ser-  
mónem meum servábit, et Pater  
meus díliget eum, et ad eum venié-  
mus, et mansiónem apud eum fa-

### *Sequence*

Come, thou Holy Spirit, come!  
And from thy celestial home  
Shed a ray of light divine!  
Come, thou Father of the poor!  
Come, thou source of all our store!  
Come, within our bosoms shine!  
Thou, of comforters the best;  
Thou, the soul's most welcome guest;  
Sweet refreshment here below;  
In our labor, rest most sweet;  
Grateful coolness in the heat;  
Solace in the midst of woe.  
O most blessed Light divine,  
Shine within these hearts of thine,  
And our inmost being fill!  
Where thou art not, man hath naught,  
Nothing good in deed or thought,  
Nothing free from taint of ill.  
Heal our wounds, our strength renew;  
On our dryness pour thy dew;  
Wash the stains of guilt away;  
Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.  
On the faithful, who adore  
And confess thee, evermore  
In thy sev'nfold gift descend;  
Give them virtue's sure reward;  
Give them thy salvation, Lord;  
Give them joys that never end.  
Amen. Alleluia.

*The sequence is said daily until the following Saturday inclusively.*

✠ *A Reading from the holy Gospel  
according to John  
John 14, 23–31*

At that time Jesus said to his disciples: "If anyone loves me, he will keep my word. Then my Father will love him, and we shall come to him and make our dwelling-place with him. Whoever does not love me does

## Pentecost Sunday

not keep my words; yet the word that you hear is not my own but comes from the Father who sent me. All this have I spoken to you during my stay with you. But the Paraclete, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you myself. 'Peace' is my farewell to you. My 'peace' is my gift to you, and I do not give it to you as the world gives it. Do not let your hearts be troubled or fearful. You have heard me say to you, 'I am going away,' and 'I am coming back to you.' If you loved me, you would rejoice to have me go to the Father, for the Father is greater than I. But I have told you this now even before it happens so that, when it does happen, you may believe. I shall no longer speak at length with you, for the Prince of the world is coming. Actually, he has no hold on me; but the world must recognize that I love the Father and that I do exactly as the Father has commanded me."

Creed

### Offertory Antiphon *Ps. 67, 29-30*

Confirm, O God, what you have wrought in us; from your temple, which is in Jerusalem, kings shall offer gifts to you, alleluia.

### Prayer over the Gifts

Bless our offering, O Lord, and cleanse our hearts by the light of the Holy Spirit. Through Jesus Christ.

*Proper Preface, Communicantes and Hanc igitur.*

### Communion Antiphon *Acts 2, 2 and 4*

Suddenly there came a sound from heaven, as of a violent wind blowing, where they were sitting, alleluia: and they were all filled with the Holy Spirit, speaking of the wonderful works of God, alleluia, alleluia.

ciemus: qui non diligit me, sermones meos non servat. Et sermonem quem audistis, non est meus: sed eius, qui misit me, Patris. Hæc locutus sum vobis, apud vos manens. Paráclitus autem Spíritus Sanctus, quem mittet Pater in nómine meo, ille vos docébit ómnia, et súggeret vobis ómnia, quæcúmque díxero vobis. Pacem relínquo vobis, pacem meam do vobis: non quómodo mundus dat, ego do vobis. Non turbétur cor vestrum, neque formídet. Audistis quia ego dixi vobis: Vado, et vénio ad vos. Si diligerétis me, gauderétis útique, quia vado ad Patrem: quia Pater maior me est. Et nunc dixi vobis priúsqvam fiat: ut cum factum fúerit, credátis. Iam non multa loquar vobíscum. Venit enim princeps mundi huius, et in me non habet quidquam. Sed ut cognóscat mundus, quia díligo Patrem, et sicut mandátum dedit mihi Pater, sic fácio.

Credo.

Confírma hoc, Deus, quod operátus es in nobis: a templo tuo, quod est in Ierúsalem, tibi ófferent reges múnera, alleluía.

Múnera, quæsumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte eiusdem Spíritus Sancti, Deus.

*Prefatio, Communicántes et Hanc ígitur propria.*

Factus est repénite de cælo sonus, tamquam adveniéntis spíritus vehementis, ubi erant sedéntes, alleluía: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, alleluía, alleluía.

## Monday within the Octave of Pentecost

### Prayer after Communion

Sancti Spíritus, Dómine, corda nostra mundet infúσιο: et sui roris íntima aspersione fecúndet. Per Dóminum . . . in unitáte eiúsdem.

May the coming of the Holy Spirit, O Lord, cleanse our hearts\* and, like a heavenly dew, water them to bring forth good fruit. Through Jesus Christ.

### *I classis*

Statio ad S. Petrum ad Vincula

## MONDAY WITHIN THE OCTAVE OF PENTECOST

### Entrance Antiphon

*Ps. 80, 17*

Cibávit eos ex ádipe fruménti, allelúia: et de petra, melle saturávit eos, allelúia, allelúia. *Ps. ibid., 2* Exsultáte Deo adiutóri nostro: iubiláte Deo Iacob. *Ps. Glória Patri.* Cibávit.

He fed them with the best of wheat, alleluia: and filled them with honey from the rock, alleluia, alleluia. *Ps. ibid., 2* Sing joyfully to God our strength; acclaim the God of Jacob. *Ps. Glory be to the Father.* He fed.

### Prayer

Deus, qui Apóstolis tuis Sanctum dedísti Spíritum: concéde plebi tuæ piæ petitionis efféctum; ut, quibus dedísti fidem, largiáris et pacem. Per Dóminum . . . in unitáte eiúsdem.

O God, who sent the Holy Spirit to your apostles, answer the prayers of your people.\* Just as you have given us faith, bestow peace upon us. Through Jesus Christ.

### Lectio Actuum Apostolorum *Act. 10, 34 et 42-48*

### A Reading from the Acts of the Apostles *Acts 10, 34 and 42-48*

In diébus illis: Apériens Petrus os suum, dixit: Viri fratres, nobis præcépit Dóminus prædicáre pópulo: et testificári, quia ipse est, qui constitútus est a Deo iudex vivórum et mortuórum. Huic omnes prophétæ testimónium pérhibent, remissionem peccatórum accíperere per nomen eius omnes, qui credunt in eum. Adhuc loquente Petro verba hæc, cécidit Spíritus Sanctus super omnes, qui audiébant verbum. Et obstupuérunt ex circumcisióné fidéles, qui vénerant cum Petro: quia et in natiónes grátia Spíritus Sancti effúsa est. Audiébant enim illos loquéntes linguis, et magnificántes Deum. Tunc respóndit Petrus: Numquid aquam quis prohibére potest, ut non baptizén-

In those days Peter began to address them: "My brothers, the Lord commissioned us to preach to the people and to bear witness that he is the one set apart by God as judge of the living and the dead. All the prophets bear witness to him, that everyone who believes in him obtains forgiveness of sins through His name." Peter had not finished these words, before the Holy Spirit fell on all who listened to his message. And the believing Jews, who had accompanied Peter, were surprised that the gift of the Holy Spirit had been poured out on the Gentiles too. For they heard them speaking in tongues and glorifying God. Then Peter spoke up, "Can anyone hinder these people, who have

## Monday within the Octave of Pentecost

received the Holy Spirit just as we have, from being baptized with water?" So he gave orders that they be baptized in the name of the Lord Jesus Christ.

Alleluia, alleluia. *Ps. Acts 2, 4* The apostles spoke in foreign tongues the wonderful works of God. Alleluia. *Ps.* Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.

### *Sequence*

Come, thou Holy Spirit, come!  
And from thy celestial home  
Shed a ray of light divine!  
Come, thou Father of the poor!  
Come, thou source of all our store!  
Come, within our bosoms shine!

Thou, of comforters the best;  
Thou, the soul's most welcome guest;  
Sweet refreshment here below;  
In our labor, rest most sweet;  
Grateful coolness in the heat;  
Solace in the midst of woe.

O most blessed Light divine,  
Shine within these hearts of thine,  
And our inmost being fill!  
Where thou art not, man hath naught,  
Nothing good in deed or thought,  
Nothing free from taint of ill.

Heal our wounds, our strength renew;  
On our dryness pour thy dew;  
Wash the stains of guilt away:  
Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.

On the faithful, who adore  
And confess thee, evermore  
In thy sev'nfold gift descend;  
Give them virtue's sure reward;  
Give them thy salvation, Lord;  
Give them joys that never end.  
Amen. Alleluia.

tur hi, qui Spíritum Sanctum acceperunt sicut et nos? Et iussit eos baptizári in nómine Dómini Iesu Christi.

Allelúia, allelúia. *Ps. Act. 2, 4* Loquebántur váriis linguis Apóstoli magnália Dei. Allelúia. *Ps.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

### *Sequentia*

Veni, Sancte Spíritus, et emítte cælitus lucis tuæ rádium.  
Veni, pater páuperum, veni, dator múnerum, veni, lumen córdium.  
Consolátor óptime, dulcis hospes ánimæ, dulce refrigerium.  
In labóre réquies, in æstu tempéries, in fletu solátium.  
O lux beatíssima, reple cordis íntima tuórum fidélium.  
Sine tuo númine, nihil est in hómine, nihil est innóxium.  
Lava quod est sórdidum, riga quod est áridum, sana quod est sáucium.  
Flecte quod est rígidum, fove quod est frígidum, rege quod est dévium.  
Da tuis fidélibus, in te confidéntibus, sacrum septenárium.  
Da virtútis méritum, da salútis éxitum, da perénne gáudium. Amen.  
Allelúia.

## Monday within the Octave of Pentecost

✠ *Sequētia sancti Evangēlii  
secūndum Ioānnem  
Ioann. 3, 16–21*

In illo tēpore: Dixit Iesus Nicodēmo: Sic Deus dilēxit mundum, ut Filium suum unigēnitum daret: ut omnis, qui credit in eum, non péreat, sed hábeat vitam aetérnam. Non enim misit Deus Filium suum in mundum, ut iúdicet mundum, sed ut salvétur mundus per ipsum. Qui credit in eum, non iudicátur; qui autem non credit, iam iudicátus est: quia non credit in nómine unigéniti Filii Dei. Hoc est autem iudícium: quia lux venit in mundum, et dilexérunt hómines magis ténébras, quam lucem: erant enim eórum mala ópera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguántur ópera eius: qui autem facit veritátem, venit ad lucem, ut manifesténtur ópera eius, quia in Deo sunt facta.

Credo.

Intónuit de cælo Dóminus, et Altíssimus dedit vocem suam: et aparuéerunt fontes aquárum, allelúia.

Propítius, Dómine, quáesumus, hæc dona sanctífica: et hóstiæ spiritalis oblatióne suscepta, nosmetípsos tibi pérfice munus aetérnum. Per Dóminum.

*Præfatio, Communicántes et Hanc igitur, ut in die Pentecostes.*

Spiritus Sanctus docébit vos, allelúia: quaecúmque díxero vobis, allelúia, allelúia.

✠ A Reading from the holy Gospel  
according to John  
*John 3, 16–21*

At that time Jesus said to Nicodemus: “Yes, God loved the world so much that He gave His only Son, that every one who believes in him may not perish but have eternal life. For God did not send the Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe has already been condemned for refusing to believe in the name of God’s only Son. Now the judgment is this: the light has come into the world, but men have loved darkness rather than light because their deeds were wicked. For everyone who practices evil hates the light, and does not come near the light for fear his deeds will be exposed. But he who acts in truth comes into the light, so that it may be shown that his deeds are done in God.”

Creed

Offertory Antiphon  
*Ps. 17, 14 and 16*

The Lord thundered from heaven, the Most High gave forth his voice; and the fountains of waters appeared, alleluia.

Prayer over the Gifts

Mercifully bless this offering, O Lord.\* Receive the offering of this spiritual sacrifice, and may we ourselves become an eternal offering to you. Through Jesus Christ.

*Preface, Communicantes, and Hanc igitur, as on Pentecost.*

Communion Antiphon  
*John 14, 26*

The Holy Spirit will teach you, alleluia: whatever I have said to you, alleluia, alleluia.

## Tuesday within the Octave of Pentecost

### Prayer after Communion

Stay close to your people, O Lord, and assist them.\* Defend from the rage of their enemies those whom you have nourished with your heavenly sacrament. Through Jesus Christ.

Adesto, quæsumus, Dómine, pópulo tuo: et quem mystériis cælestibus imbuísti, ab hóstium furóre defénde. Per Dóminum.

### TUESDAY WITHIN THE OCTAVE OF PENTECOST

#### Entrance Antiphon *4 Esdras 2, 36 and 37*

Receive the joy of your glory, alleluia: giving thanks to God, alleluia, who has called you to the heavenly kingdom, alleluia, alleluia, alleluia. *Ps. 77, 1* Hearken, my people, to my teaching; incline your ears to the words of my mouth. *℟.* Glory be to the Father. Receive.

#### *I classis*

Statio ad S. Anastasiam

Accípite iucunditátem glóriæ vestræ, alleluia: grátias agéntes Deo, alleluia: qui vos ad cælestia regna vocávit, alleluia, alleluia, alleluia. *Ps. 77, 1* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *℟.* Glória Patri. Accípite.

### Prayer

O Lord, let the power of the Holy Spirit be with us,\* gently cleansing our hearts and guarding us against danger. Through Jesus Christ.

Adsit nobis, quæsumus, Dómine, virtus Spíritus Sancti: quæ et corda nostra cleméner expúrget, et ab ómnibus tueátur advérsis. Per Dóminum . . . in unitáte eiúsdem.

#### A Reading from the Acts of the Apostles *Acts 8, 14–17*

In those days, when the apostles in Jerusalem heard that Samaria had accepted God's message, they sent Peter and John who went down to the Samaritans and prayed that they might receive the Holy Spirit. For it had not yet fallen on any of them; they had only been baptized in the name of the Lord Jesus. Then the two laid hands on them and they received the Holy Spirit.

#### Léctio Actuum Apostolorum *Act. 8, 14–17*

In diébus illis: Cum audissent Apóstoli, qui erant Ierosólymis, quod recepisset Samaría verbum Dei, misérunt ad eos Petrum et Ioánnem. Qui cum venissent, oravérunt pro ipsis ut accíperent Spíritum Sanctum: nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Iesu. Tunc imponébant manus super illos, et accipiébant Spíritum Sanctum.

Alleluia, alleluia. *℟. John 14, 26* The Holy Spirit will teach you whatever I have said to you. Alleluia. *℟.* Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.

Alleluia, alleluia. *℟. Ioann. 14, 26* Spíritus Sanctus docébit vos quæcúmque díxero vobis. Alleluia. *℟.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

## Tuesday within the Octave of Pentecost

### *Sequentia*

Veni, Sancte Spíritus, et emítte  
cælitus lucis tuæ rádium.  
Veni, pater páuperum, veni, da-  
tor múnerum, veni, lumen córdium.  
Consolátor óptime, dulcis hospes  
ánimæ, dulce refrigerium.  
In labóre réquies, in æstu tempé-  
ries, in fetu solátium.  
O lux beatíssima, reple cordis íntima  
tuórum fidélium.  
Sine tuo númine, nihil est in hómine,  
nihil est innóxium.  
Lava quod est sórdidum, riga quod  
est áridum, sana quod est sáucium.  
Flecte quod est rígidum, fove quod  
est frígidum, rege quod est dévium.  
Da tuis fidélibus, in te confidéntibus,  
sacrum septenárium.  
Da virtútis méritum, da salútis  
éxitum, da perénne gáudium. Amen.  
Allelúia.

✠ *Sequentia sancti Evangelii  
secúndum Ioánnem  
Ioann. 10, 1-10*

In illo témpore: Dixit Iesus phari-  
sæis: Amen, amen dico vobis:  
qui non intrat per óstium in ovíle  
óvium, sed ascéndit aliúnde, ille  
fur est, et latro. Qui autem intrat  
per óstium, pastor est óvium. Huic  
ostiárius áperit, et oves vocem eius

### *Sequence*

Come, thou Holy Spirit, come!  
And from thy celestial home  
Shed a ray of light divine!  
Come, thou Father of the poor!  
Come, thou source of all our store!  
Come, within our bosoms shine!  
Thou, of comforters the best;  
Thou, the soul's most welcome guest;  
Sweet refreshment here below;  
In our labor, rest most sweet;  
Grateful coolness in the heat;  
Solace in the midst of woe.  
O most blessed Light divine,  
Shine within these hearts of thine,  
And our inmost being fill!  
Where thou art not, man hath naught,  
Nothing good in deed or thought,  
Nothing free from taint of ill.  
Heal our wounds, our strength renew;  
On our dryness pour thy dew;  
Wash the stains of guilt away;  
Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.  
On the faithful, who adore  
And confess thee, evermore  
In thy sev'nfold gift descend;  
Give them virtue's sure reward;  
Give them thy salvation, Lord;  
Give them joys that never end.  
Amen. Alleluia.

✠ *A Reading from the holy Gospel  
according to John  
John 10, 1-10*

At that time Jesus said to the Pharisees:  
“Truly I assure you, anyone who does not  
enter the sheepfold through the gate, but  
climbs in some other way, is a thief and a  
bandit. The one who enters through the  
gate is the shepherd of the sheep; for him

## Tuesday within the Octave of Pentecost

the keeper opens the gate. And the sheep hear his voice as he calls by name those that belong to him and leads them out. When he has brought out all his own, he walks in front of them; and the sheep follow him because they recognize his voice. But they will not follow a stranger; they will run away from him because they do not recognize the voice of strangers.” Although Jesus drew this picture for them, they did not understand what he was trying to tell them. So Jesus said to them again, “Truly I assure you, I am the sheepgate. All who came before me are thieves and bandits, but the sheep did not heed them. I am the gate. Whoever enters through me will be saved; and he will go in and out and find pasture. The thief comes only to steal, slaughter and destroy. I came that they might have life and have it to the full.”

Creed

### Offertory Antiphon

*Ps. 77, 23–25*

The Lord opened the doors of heaven; he rained manna upon them for food and gave them heavenly bread. The bread of the angels was eaten by men, alleluia.

### Prayer over the Gifts

O Lord, may we be cleansed by the sacrifice we offer, and made worthy to receive your blessed sacrament. Through Jesus Christ.

*Preface, Communicantes, and Hanc igitur, as on Pentecost.*

### Communion Antiphon

*John 15, 26; 16, 14*

The Spirit who proceeds from the Father, alleluia: he will glorify me, alleluia, alleluia.

### Prayer after Communion

O Lord, may the Holy Spirit heal our souls with this divine sacrament,\* for he himself is the forgiveness of all sins. Through Jesus Christ.

áudiunt, et própolis oves vocat nominátim, et edúcit eas. Et cum própolis oves emiserit, ante eas vadit: et oves illum sequúntur, quia sciunt vocem eius. Aliénium autem non sequúntur, sed fúgiunt ab eo; quia non novérunt vocem alienórum. Hoc provérbium dixit eis Iesus. Illi autem non cognovérunt quid loquerétur eis. Dixit ergo eis íterum Iesus: Amen, amen dico vobis, quia ego sum óstium óvium. Omnes quotquot venérunt, fures sunt, et latrónes, et non audierunt eos oves. Ego sum óstium. Per me si quis introferit, salvábitur: et ingrediétur, et egrediétur, et páscua invéniet. Fur non venit nisi ut furétur, et mactet, et perdat. Ego veni ut vitam hábeant, et abundántius hábeant.

Credo.

Portas cæli apéruit Dóminus: et pluit illis manna, ut éderent: panem cæli dedit eis, panem Angelórum manducávit homo, alleluia.

Purificet nos, quásumus, Dómine, múnere præséntis oblátio: et dignos sacra participatióne efficiat. Per Dóminum.

*Prefatio, Communicantes et Hanc igitur, ut in die Pentecostes.*

Spíritus qui a Patre procedit, alleluia: ille me clarificábit, alleluia, alleluia.

Mentes nostras, quásumus, Dómine, Spíritus Sanctus divinis réparet sacraméntis: quia ipse est remissio ómnium peccatórum. Per Dóminum . . . in unitáte eiúdem.

Ember Wednesday of Pentecost

*I classis*

Statio ad S. Mariam maiorem

Deus, dum egredereris coram pópulo tuo, iter faciens eis, hábitans in illis, allelúia: terra mota est, cæli distillaverunt, allelúia, allelúia. *Ps. ibid., 2* Exsúrgat Deus, et dissipéntur inimíci eis: et fúgiant, qui odérunt eum, a fácie eius. *Ÿ. Glória Patri. Deus.*

*Post Kýrie, eléison dicitur Orémus, sine Flectámus génua.*

Mentes nostras, quæsumus, Dómine, Paráclitus, qui a te procedit, illúminet: et indúcat in omnem, sicut tuus promísit Fílius, veritátem: Qui tecum . . . in unitáte eiúsdem.

*Præcedens oratio sumitur ad commemorandam feriam IV Quatuor Temporum.*

Lectio Actuum Apostolorum  
*Act. 2, 14-21*

In diébus illis: Stans Petrus cum undecim, levávit vocem suam, et locútus est eis: Viri Iudæi, et qui habitátis Ierúsalem univérsi, hoc vobis notum sit, et áuribus percípíte verba mea. Non enim, sicut vos æstimátis, hi ébrii sunt, cum sit hora diéi tértia: sed hoc est, quod dictum est per prophétam Ioël: Et erit in novíssimis diébus (dicit Dóminus) effúndam de Spíritu meo super omnem carnem, et prophetábunt filii vestri, et fíliæ vestræ, et iúvenes vestri visiónes vidébunt, et senióres vestri sómnia somniábunt. Et quidem super servos meos, et super ancillas meas in diébus illis effúndam de Spíritu meo, et prophetábunt: et dabo prodígia in cælo sursum, et signa in terra deórsum, sánguinem, et ignem, et vapórem

EMBER WEDNESDAY OF  
PENTECOST

Entrance Antiphon

*Ps. 67, 8 and 9*

O God, when you went forth at the head of your people, making a passage for them, dwelling in their midst, alleluia; the earth quaked; it rained from heaven, alleluia, alleluia. *Ps. ibid., 2* God arises; his enemies are scattered, and those who hate him flee before him. *Ÿ. Glory be to the Father. O God.*

*After the Kyrie, Let us pray is said, without Let us kneel.*

Prayer

May the holy comforter, who proceeds from you, O Lord, enlighten our minds and teach us all truth,\* as your Son has promised: Who lives and reigns.

*The preceding prayer is used to commemorate the Ember Wednesday of Pentecost.*

A Reading from the Acts of the  
Apostles  
*Acts 2, 14-21*

In those days Peter stood up with the Eleven, raised his voice and proclaimed: "Fellow Jews, and all of you who reside in Jerusalem! Let me explain; listen to what I have to say. These men are not drunk, as you imagine; after all, it is only nine o'clock in the morning! No, it is rather what Joel the prophet was talking about when he said, 'And it shall happen in the last days, God says, that I will pour out a portion of my spirit upon all mankind; your sons and daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams. Yes, even upon my servants and my handmaids will I pour out a portion of my spirit in those days, and they shall prophesy. I will work wonders in the sky above

## Ember Wednesday of Pentecost

and signs on the earth below, blood, fire and a cloud of smoke. The sun shall be turned to darkness and the moon to blood, before the coming of that great and resplendent Day of the Lord. Then everyone shall be saved who calls on the name of the Lord.' ”

Alleluia. *Ps. 32, 6* By the word of the Lord the heavens were made; by the breath of his mouth all their host.

*After the first reading and alleluia, the Gloria is said, and then The Lord be with you.*

### Prayer

Almighty and merciful God, grant that the Holy Spirit may come and dwell in us,\* that we may be a temple of his glory. Through Jesus Christ.

*A second prayer which may occur is added to this prayer under one conclusion.*

### A Reading from the Acts of the Apostles *Acts 5, 12-16*

Now in those days, through the apostles, many signs and wonders occurred among the people. By mutual agreement all of them used to meet in Solomon's Portico. No one else dared to join them, even though the people held them in great esteem. Nevertheless more and more believers, men and women in great numbers, were continually added to the Lord. As a result, the people would even carry the sick out into the streets and lay them on cots and mattresses so that, when Peter passed by, his shadow might at least fall on one or other of them. Then too crowds from the towns around Jerusalem would gather, bringing their sick and those who were troubled by unclean spirits. And they were all cured.

Alleluia, alleluia. *V. Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.*

fumi. Sol convertétur in ténebras, et luna in sánguinem, ántequam véniat dies Dómini magnus et manífestus. Et erit: omnis quicúmque invocáverit nomen Dómini, salvus erit.

Allelúia, *Ps. 32, 6* Verbo Dómini cæli firmáti sunt, et Spírítu oris eius omnis virtus eórum.

*Hic dicitur Glória in excélsis Deo, et postea Dóminus vobíscum.*

Præsta, quæsumus, omnípotens et miséricors Deus: ut Spírítus Sanctus advéniens, templum nos glóriæ suæ dignánter inhabitándo perfíciat. Per Dóminum . . . in unitáte eiusdem.

*Et huic orationi additur altera oratio sub unica conclusione forte dicenda.*

### Léctio Actuum Apostolórum *Act. 5, 12-16*

In diébus illis. Per manus autem Apostolórum fiébant signa et prodígia multa in plebe. Et erant unanimiter omnes in pórticu Salomónis. Ceterórum autem nemo audébat se coniúngere illis: sed magnificábat eos pópulus. Magis autem augebátur credéntium in Dómino multitúdo virórum ac mulierum, ita ut in platéas eícerent infirmos, et pónerent in léctulis ac grabátis, ut, veniente Petro, saltem umbra illíus obumbráret quemquam illórum, et liberaréntur ab infirmitátibus suis. Concurrébat autem et multitúdo vicinárum civitátum Ierúsalem, afferéntes ægros, et vexátos a spírítibus immúndis: qui curabántur omnes.

Allelúia, allelúia. *V. Veni, Sancte Spírítus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.*

Ember Wednesday of Pentecost

*Sequentia*

Veni, Sancte Spiritus, et emitte  
cælitus lucis tuæ rádium.  
Veni, pater páuperum, veni, dator  
múnerum, veni, lumen córdium.  
Consolátor óptime, dulcis hospes  
ánimæ, dulce refrigerium.  
In labóre réquies, in æstu tempéries,  
in fetu solátium.  
O lux beatíssima, reple cordis íntima  
tuórum fidélium.  
Sine tuo númine, nihil est in hómine,  
nihil est innóxium.  
Lava quod est sórdidum, riga quod  
est áridum, sana quod est sáucium.  
Flecte quod est rígidum, fove quod  
est frígidum, rege quod est dévium.  
Da tuis fidélibus, in te confidéntibus  
sacrum septenárium.  
Da virtútis méritum, da salútis  
éxitum, da perénne gáudium. Amen.  
Allelúia.

✠ *Sequentia sancti Evangelii  
secúndum Ioánnem  
Ioann. 6, 44-52*

In illo témpore: Dixit Iesus turbis  
Iudæórum: Nemo potest veníre ad  
me, nisi Pater, qui misit me, trá-  
xerit eum: et ego resuscitábo eum

*Sequence*

Come, thou Holy Spirit, come!  
And from thy celestial home  
Shed a ray of light divine!  
Come, thou Father of the poor!  
Come, thou source of all our store!  
Come, within our bosoms shine!

Thou, of comforters the best;  
Thou, the soul's most welcome guest;  
Sweet refreshment here below;  
In our labor, rest most sweet;  
Grateful coolness in the heat;  
Solace in the midst of woe.

O most blessed Light divine,  
Shine within these hearts of thine,  
And our inmost being fill!  
Where thou art not, man hath naught,  
Nothing good in deed or thought,  
Nothing free from taint of ill.

Heal our wounds, our strength renew;  
On our dryness pour thy dew;  
Wash the stains of guilt away;  
Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.

On the faithful, who adore  
And confess thee, evermore  
In thy sev'nfold gift descend;  
Give them virtue's sure reward;  
Give them thy salvation, Lord;  
Give them joys that never end.  
Amen. Alleluia.

✠ A Reading  
from the holy Gospel  
according to John  
*John 6, 44-52*

At that time Jesus said to the crowds of the  
Jews: "No one can come to me unless the  
Father who sent me draw him. And I shall

## Ember Wednesday of Pentecost

raise him up on the last day. It is written in the prophets: 'And they shall all be taught by God.' Everyone who has heard the Father and learned from him comes to me. Not that anyone has seen the Father—only the one who is from God has seen the Father. I solemnly assure you, the believer possesses eternal life. I am the bread of life. Your ancestors ate the manna in the desert but they are dead. This is the bread which comes down from heaven, that a man may eat it and not die. I am the living bread which came down from heaven. If anyone eats this bread, he will live forever. And the bread that I shall give is my own flesh for the life of the world."

Creed

### Offertory Antiphon

*Ps. 118, 47–48*

I will delight in your commands, which I love exceedingly. And I will lift up my hands to your commands, which I love, alleluia.

### Prayer over the Gifts

Accept the gift we offer you, O Lord,\* and grant that the celebration of these sacred rites may be reflected in our holy lives. Through Jesus Christ.

*Preface, Communicantes, and Hanc igitur, as on Pentecost.*

### Communion Antiphon

*John 14, 27*

Peace I leave with you, alleluia; my peace I give to you, alleluia, alleluia.

### Prayer after Communion

We have received the sacrament of heaven, O Lord.\* We now humbly beg that the sacred rite, which we have celebrated, may be our joy for all eternity. Through Jesus Christ.

in novissimo die. Est scriptum in prophetis: Et erunt omnes docibiles Dei. Omnis, qui audivit a Patre, et didicit, venit ad me. Non quia Patrem vidit quisquam, nisi is, qui est a Deo, hic vidit Patrem. Amen, amen dico vobis: qui credit in me, habet vitam æternam. Ego sum panis vitæ. Patres vestri manducaverunt manna in deserto, et mortui sunt. Hic est panis de cælo descendens: ut si quis ex ipso manducaverit, non moriatur. Ego sum panis vivus, qui de cælo descendi. Si quis manducaverit ex hoc pane, vivet in æternum: et panis, quem ego dabo, caro mea est pro mundi vita.

Credo

Meditabor in mandatis tuis, quæ dilæxi valde: et levabo manus meas ad mandata tua, quæ dilæxi, alleluia.

Accipe, quæsumus, Dómine, munus oblátum: et dignanter operáre; ut, quod mystériis ágimus, piis efféctibus celebrémus. Per Dóminum.

*Præfatio, Communicantes et Hanc igitur, ut in die Pentecostes.*

Pacem relínquo vobis, alleluia: pacem meam do vobis, alleluia, alleluia.

Suméntes, Dómine, cælestia sacraménta, quæsumus cleméntiam tuam: ut, quod temporáliter gérimus, ætérnis gáudiis consequámur. Per Dóminum.

Thursday within the Octave of Pentecost

*I classis*

Statio ad S. Laurentium extra muros

Spíritus Dómini replévit orbem terrárum, allelúia: et hoc quod cóntinet ómnia, sciéntiam habet vocis, allelúia, allelúia, allelúia. *Ps. 67, 2* Exsúrget Deus, et dissipéntur inimíci eius: et fúgiant, qui odérunt eum, a fácie eius. *Ÿ. Glória Patri. Spíritus.*

Deus, qui hodiérna die corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spírítu recta sápere; et de eius semper consolatióne gaudére. Per Dóminum . . . in unitáte eiúsdem.

Lectio Actuum Apostolorum  
*Act. 8, 5-8*

In diébus illis: Philíppus descéndens in civitátem Samaríæ, prædicábat illis Christum. Intendébant autem turbæ his quæ a Philíppo dicebántur, unanímiter audiéntes, et vidéntes signa quæ faciébat. Multi enim eórum, qui habébant spíritus immúndos, clamántes voce magna, exíbant. Multi autem paralýtici, et claudi curáti sunt. Factum est ergo gáudium magnum in illa civitaté.

Allelúia, allelúia. *Ÿ. Ps. 103, 30* Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terræ. Allelúia. *Ÿ. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.*

*Sequentia*

Veni, Sancte Spíritus, et emítte cælitus lucis tuæ rádiu.  
Veni, pater páuperum, veni, dator múnerum, veni, lumen córdium.

THURSDAY WITHIN THE OCTAVE  
OF PENTECOST

Entrance Antiphon

*Wis. 1, 7*

The Spirit of the Lord fills the world, alleluia, is all-embracing, and knows man's utterance, alleluia, alleluia, alleluia. *Ps. 67, 2* God arises; his enemies are scattered, and those who hate him flee before him. *Ÿ. Glory be to the Father. The Spirit of the Lord.*

Prayer

O God, on this day you have instructed the hearts of the faithful by the light of the Holy Spirit.\* Grant that, through the same Holy Spirit, we may be truly wise and always rejoice in his consolation. Through Jesus Christ.

A Reading from the Acts of the  
Apostles  
*Acts 8, 5-8*

In those days Philip went down to the town of Samaria and preached to them about the Messiah. Without exception, the crowds that heard Philip and saw the miracles he performed were attentive to what he had to say. There were many who had unclean spirits and these came out shrieking loudly; and there were many others who were paralytics or cripples, and they were cured. So there was much rejoicing in that town.

Alleluia, alleluia. *Ÿ. Ps. 103, 30* Send forth your Spirit, and they shall be created, and you shall renew the face of the earth. Alleluia. *Ÿ. Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.*

*Sequente*

Come, thou Holy Spirit, come!  
And from thy celestial home  
Shed a ray of light divine!

Thursday within the Octave of Pentecost

Come, thou Father of the poor!  
Come, thou source of all our store!  
Come, within our bosoms shine!  
Thou, of comforters the best;  
Thou, the soul's most welcome guest;  
Sweet refreshment here below;  
In our labor, rest most sweet;  
Grateful coolness in the heat;  
Solace in the midst of woe.

O most blessed Light divine,  
Shine within these hearts of thine,  
And our inmost being fill!  
Where thou art not, man hath naught,  
Nothing good in deed or thought,  
Nothing free from taint of ill.

Heal our wounds, our strength renew;  
On our dryness pour thy dew;  
Wash the stains of guilt away:  
Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.

On the faithful, who adore  
And confess thee, evermore  
In thy sev'nfold gift descend;  
Give them virtue's sure reward;  
Give them thy salvation, Lord;  
Give them joys that never end.  
Amen. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 9, 1-6*

At that time Jesus called the Twelve together and gave them power and authority over all the devils, and to cure diseases. He sent them forth to proclaim the kingdom of God and to heal the infirm. He said to them: "Take nothing for the journey, neither walking stick nor traveling bag, neither bread nor money, neither is anyone to have two coats. Stay at whatever house you enter, and proceed from there. And when people will not receive you, leave that

Consolátor óptime, dulcis hospes  
ánimæ, dulce refrigerium.  
In labóre réquies, in æstu tempéries,  
in fletu solátium.  
O lux beatíssima, reple cordis íntima  
tuórum fidélium.  
Sine tuo númine, nihil est in hómine,  
nihil est innóxium.  
Lava quod est sórdidum, riga quod  
est áridum, sana quod est sáucium.  
Flecte quod est rígidum, fove quod  
est frígídum, rege quod est dévium.  
Da tuis fidélibus, in te confidéntibus,  
sacrum septenárium.  
Da virtútis méritum, da salútis  
éxitum, da perénne gáudium. Amen.  
Alleluía.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 9, 1-6*

In illo témpore: Convocáti Iesus  
duódecim Apóstolis, dedit illis vir-  
tútem, et potestátem super ómnia  
dæmónia, et ut languóres curárent.  
Et misit illos prædicáre regnum Dei,  
et sanáre infirmos. Et ait ad illos:  
Nihil tuléritis in via, neque virgam,  
neque peram, neque panem, neque  
pecúniám, neque duas túnicas habeá-  
tis. Et in quacúmque domum  
intravéritis, ibi manéte, et inde ne  
exeáti. Et quicúmque non recéperint  
vos: exeúntes de civitáte illa, étiam  
púlverem pedum vestrórum excúтите

## Ember Friday of Pentecost

in testimónium supra illos. Egréssi autem circuibant per castélla, evangelizántes, et curántes ubíque.

Credo.

Confirma hoc, Deus, quod operátus es in nobis: a templo tuo, quod est in Ierúsalem, tibi ófferent reges múnera, allelúia.

Múnera, quáesumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte eiúsdem.

*Prefatio, Communicántes et Hanc igitur, ut in die Pentecostes.*

Factus est repénite de cælo sonus tamquam adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúia: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúia, allelúia.

Sancti Spíritus, Dómine, corda nostra mundet infúσιο: et sui roris íntima aspersióne fecúndet. Per Dóminum . . . in unitáte eiúsdem.

*I classis*

Statio ad Ss. duodecim Apostolos

Repleátur os meum laude tua, allelúia: ut possim cantáre, allelúia: gaudébunt lábia mea, dum cantávero tibi, allelúia, allelúia, *Ps. ibid., 1-2* In te, Dómine, sperávi, non confúndar in ætérnum: in iustítia tua líbera me, et éripe me. *Ÿ. Glória Patri. Repleátur.*

town and shake its dirt from your feet as a testimony against them.” And, setting out, they went around from village to village, evangelizing everywhere and curing diseases.

Creed

### Offertory Antiphon

*Ps. 67, 29-30*

Confirm, O God, what you have wrought in us; from your temple, which is in Jerusalem, kings shall offer gifts to you, alleluia.

### Prayer over the Gifts

Bless our offering, O Lord, and cleanse our hearts by the light of the Holy Spirit. Through Jesus Christ.

*Preface, Communicantes, and Hanc igitur, as on Pentecost.*

### Communion Antiphon

*Acts 2, 2 and 4*

Suddenly there came a sound from heaven, as of a violent wind blowing, where they were sitting, alleluia: and they were all filled with the Holy Spirit, speaking of the wonderful works of God, alleluia, alleluia.

### Prayer after Communion

May the coming of the Holy Spirit, O Lord, cleanse our hearts,\* and, like a heavenly dew, water them to bring forth good fruit. Through Jesus Christ.

## EMBER FRIDAY OF PENTECOST

### Entrance Antiphon

*Ps. 70, 8 and 23*

Let my mouth be filled with your praise, alleluia: that I may sing, alleluia. My lips shall shout for joy as I sing your praises, alleluia, alleluia. *Ps. ibid., 1-2* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me, and deliver me. *Ÿ. Glory be to the Father. Let my mouth.*

## Ember Friday of Pentecost

### Prayer

O merciful God, may your Church, which owes its unity to the Holy Spirit,\* never be troubled by the attacks of her enemies. Through Jesus Christ.

Da, quæsumus, Ecclesiæ tuæ, miséricors Deus: ut Sancto Spíritu congregáta, hostili nullátenu in-cursióne turbétur. Per Dóminum . . . in unitáte eiúsdem.

### A Reading from the Prophet Joel *Joel 2, 23–24 and 26–27*

### Léctio Ioélis Prophétæ *Ioël, 2, 23–24 et 26–27*

Thus says the Lord God:  
O children of Sion, exult  
and rejoice in the Lord, your God!  
He has given you the teacher of justice:  
he has made the rain come down for you,  
the early and the late rain as before.  
The threshing floors shall be full of grain  
and the vats shall overflow with wine  
and oil.

Hæc dicit Dóminus Deus: Exultáte, filii Sion, et lætámini in Dómino Deo vestro: quia dedit vobis doctórem iustítiæ, et descéndere fáciat ad vos imbrem matutínium et serótinum, sicut in princípío. Et implebúntur áreæ fruménto, et redundábunt tor-culária vino et óleo. Et comedétis vescétes, et saturabímmini, et laudáb-itis nomen Dómini Dei vestri, qui fecit mirabília vobíscum: et non confundétur pópulus meus in sempitér-num. Et sciétis quia in médio Israël ego sum: et ego Dóminus Deus vester, et non est ámplius: et non confundétur pópulus meus in ætérnum: ait Dóminus omnípotens.

You shall eat and be filled,  
and shall praise the name of the Lord,  
your God,  
Because he has dealt wondrously with you;  
my people shall nevermore be put to  
shame.  
And you shall know that I am in the midst  
of Israel;  
I am the Lord, your God, and there is  
no other;  
My people shall nevermore be put to shame,  
says the Lord Almighty.

Alleluia, alleluia. *Ps. Wis. 12, 1* O how good  
and sweet is your spirit, O Lord, within us!  
Alleluia. *Ps.* Come, Holy Spirit, fill the  
hearts of your faithful; and kindle in them  
the fire of your love.

Allelúia, allelúia. *Ps. Sap. 12, 1*  
O quam bonus et suávis est, Dómine,  
Spíritus tuus in nobis! Allelúia. *Ps.*  
Veni, Sancte Spíritus, reple tuórum  
corda fidélium: et tui amóris in eis  
ignem accénde.

### Sequence

### Sequentia

Come, thou Holy Spirit, come!  
And from thy celestial home  
Shed a ray of light divine!  
Come, thou Father of the poor!  
Come, thou source of all our store!  
Come, within our bosoms shine!

Veni, Sancte Spíritus, et emítte  
cælitus lucis tuæ rádium.  
Veni, pater páuperum, veni, dator  
múnerum, veni, lumen córdium.  
Consolátor óptime, dulcis hospes  
ánimæ, dulce refrigerium.  
In labóre réquies, in æstu tempéries,  
in fletu solátium.

## Ember Friday of Pentecost

O lux beatíssima, reple cordis íntima  
tuórum fidélium.  
Sine tuo númine, nihil est in hómine,  
nihil est innóxium.  
Lava quod est sórdidum, riga quod  
est áridum, sana quod est sáucium.  
Flecte quod est rígidum, fove quod  
est frígidum, rege quod est dévium.  
Da tuis fidélibus, in te confidéntibus,  
sacrum septenárium.  
Da virtútis méritum, da salútis  
éxitum, da perénne gáudium. Amen.  
Allelúia.

Thou, of comforters the best;  
Thou, the soul's most welcome guest;  
Sweet refreshment here below;  
In our labor, rest most sweet;  
Grateful coolness in the heat;  
Solace in the midst of woe.

O most blessed Light divine,  
Shine within these hearts of thine.

And our inmost being fill!  
Where thou art not, man hath naught,  
Nothing good in deed or thought,  
Nothing free from taint of ill.

Heal our wounds, our strength renew;  
On our dryness pour thy dew;  
Wash the stains of guilt away;  
Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.

On the faithful, who adore  
And confess thee, evermore  
In thy sev'nfold gift descend;  
Give them virtue's sure reward;  
Give them thy salvation, Lord;  
Give them joys that never end.  
Amen. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 5, 17-26*

In illo témpore: Factum est in una  
diérum, et Iesus sedébat docens.  
Et erant pharisæi sedéntes, et legis  
doctóres, qui vénerant ex omni ca-  
stélló Galiléæ, et Iudææ, et Ierúsa-  
lem: et virtus Dómini erat ad sa-  
nándum eos. Et ecce viri portántes  
in lecto hómínem, qui erat paralyt-  
ticus: et quærébant eum inférre, et  
pónere ante eum. Et non inveniéntes  
qua parte illum inférrent præ  
turba, ascendérunt supra tectum,  
et per tégulas summiserunt eum  
cum lecto in médium ante Iesum.  
Quorum fidem ut vidit, dixit: Homo,  
remittúntur tibi peccáta tua. Et  
cæpérunt cogitáre scribæ et phari-  
sæi, dicéntes: Quis est hic, qui ló-

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 5, 17-26*

At that time, as Jesus one day sat teaching,  
Pharisees and teachers of the Law, who  
had come from every village of Galilee,  
from Judea, and from Jerusalem, were sitting  
close by, and the power of the Lord made  
him heal. Men came carrying on a mat a  
man who was a paralytic. And they were  
trying to bring him in and lay him before  
him, but finding no way of bringing him in  
because of the crowd, they went up on the  
roof and let him down through the tiles,  
with his mat, into the middle of the crowd  
before Jesus. Seeing their faith, he said:  
“Man, your sins are forgiven.”

The scribes and the Pharisees began a

## Ember Friday of Pentecost

discussion, saying: "Who is this fellow who is speaking? Who can forgive sins except God alone?" But Jesus, knowing their reasonings, answered them, saying: "Why are these thoughts in your hearts? Which is less trouble—to say 'Your sins are forgiven you,' or to say 'Stand up and walk'?" But, that you may know that the Son of Man has authority on earth to forgive sins,"—he said to the paralytic—"I say to you, stand up and take your mat, and go home."

He stood up at once before them, took up what he was lying on, and went home praising God. They were all seized with astonishment and, full of awe, praised God, saying: "We have seen incredible things today."

Creed

### Offertory Antiphon

*Ps. 145, 2*

Praise the Lord, O my soul; I will praise the Lord all my life; I will sing praise to my God while I live, alleluia.

### Prayer over the Gifts

We offer this sacrifice before you, O Lord.\* Let it be consumed by the divine fire of the Holy Spirit which enkindled the hearts of the disciples of Christ, your Son. Through Jesus Christ.

*Preface, Communicantes, and Hanc igitur, as on Pentecost.*

### Communion Antiphon

*John 14, 18*

I will not leave you orphans; I will come to you again, alleluia: and your hearts shall rejoice, alleluia.

### Prayer after Communion

O Lord, we have received the gift of your blessed sacrament.\* We now humbly ask that this sacrifice, which you bid us offer in your memory, may give us strength against our weakness: Who lives and reigns.

quitur blasphemias? Quis potest dimittere peccata, nisi solus Deus? Ut cognovit autem Iesus cogitationes eorum, respondens dixit ad illos: Quid cogitatis in cordibus vestris? Quid est facilius dicere: Dimittuntur tibi peccata, an dicere: Surge, et ambula? Ut autem sciatis quia Filius hominis habet potestatem in terra dimittendi peccata (ait paralytico): Tibi dico, surge, tolle lectum tuum, et vade in domum tuam. Et confestim consurgens coram illis, tulit lectum, in quo iacebat: et abiit in domum suam, magnificans Deum. Et stupor apprehendit omnes, et magnificabant Deum. Et replati sunt timore, dicentes: Quia vidimus mirabilia hodie.

Crede

Lauda, anima mea, Dominum: laudabo Dominum in vita mea: psallam Deo meo quamdiu ero, alleluia.

Sacrificia, Domine, tuis oblata conspectibus, ignis ille divinus absumat, qui discipulorum Christi Filii tui per Spiritum Sanctum corda succendit. Per eundem Dominum . . . in unitate eiusdem.

*Præfatio, Communicantes et Hanc igitur ut in die Pentecostes.*

Non vos relinquam orphanos: veniam ad vos iterum, alleluia: et gaudebit cor vestrum, alleluia.

Sumpsimus, Domine, sacri dona mysterii: humiliter deprecantes; ut, quæ in tui commemoratiōem nos facere præcepisti, in nostræ proficiant infirmitatis auxiliū: Qui vivis.

## Ember Saturday of Pentecost

*I classis*  
Statio ad S. Petrum

*Hæc forma adhibenda est in Missa conventuali et in Missa in qua Ordines conferuntur; in ceteris Missis adhiberi potest forma, brevior, ut infra.*

*In sabbato Quatuor Temporum Missa in qua Ordines conferuntur dicenda est de sabbato, et in ea additur oratio ritualis "In collatione Ordinum" sub unica conclusione cum oratione quæ sequitur Pax vobis, et omittuntur omnes commemorationes.*

Cáritas Dei diffúsa est in córdibus nostris, allelúia; per inhabitántem Spíritum eius in nobis, allelúia, allelúia. *Ps. 102, 1* Bénedic, ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto eius. *Ÿ.* Glória Patri. Cáritas.

*Post Kýrie, eléison dicitur Orémus tantum, sine Flectámus génuá, et similiter ad orationes sequentes.*

Méntibus nostris, quæsumus, Dómine, Spíritum Sanctum benígnus infúnde: cuius et sapiéntia cónditi sumus, et providéntia gubernámur. Per Dóminum . . . in unitáte eiúsdem.

*Præcedens oratio sumitur ad commemorandum sabbatum Quatuor Temporum.*

Léctio Ioélis Prophétæ  
*Ioël. 2, 28-32*

Hæc dicit Dóminus Deus: Effúndam Spíritum meum super omnem carnem: et prophetábunt filii vestri, et filia vestrae: senes vestri sómnia somniábunt, et iúvenes vestri visiões vidébunt. Sed et super servos meos, et ancíllas in diébus illis effúndam Spíritum meum. Et dabo prodígia in cælo, et in terra, sánguinem, et

## EMBER SATURDAY OF PENTECOST

### LONG FORM OF MASS

*This form is to be used in the conventual Mass and in the Mass during which orders are conferred. In other Masses the shorter form given below may be used.*

*On Ember Saturday, the Mass in which orders are conferred is to be the Mass of the Saturday, and in it the ritual prayer for the conferral of orders is added under one conclusion with the prayer which follows Peace be with you. All commemorations are omitted.*

### Entrance Antiphon *Rom. 5, 5*

The charity of God is poured forth in our hearts, alleluia: by his Spirit dwelling in us, alleluia, alleluia. *Ps. 102, 1* Bless the Lord, O my soul; and, all my being, bless his holy name. *Ÿ.* Glory be to the Father. The charity.

*After the Kyrie, Let us pray only is said, without Let us kneel. The same rule is observed for the subsequent prayers.*

### Prayer

O Lord, graciously fill our hearts with your Holy Spirit, \* who wisely created us and so carefully governs us. Through Jesus Christ.

*The preceding prayer is used to commemorate the Ember Saturday of Pentecost.*

A Reading from the Prophet Joel  
*Joel 2, 28-32*

Thus says the Lord God:  
I will pour out  
my spirit upon all mankind.  
Your sons and daughters shall prophesy,  
your old men shall dream dreams,  
your young men shall see visions;  
Even upon the servants and the handmaids,  
in those days, I will pour out my spirit.

## Ember Saturday of Pentecost

And I will work wonders in the heavens and  
on the earth,  
blood, fire, and columns of smoke;  
The sun will be turned to darkness,  
and the moon to blood,  
At the coming of the Day of the Lord,  
the great and terrible day.  
Then everyone shall be rescued  
who calls on the name of the Lord.

Alleluia. *℣. John 6, 64* It is the Spirit that  
gives life; but the flesh profits nothing.

*After the first reading and Alleluia:*

### Prayer

May the Holy Spirit, O Lord,\* inflame us  
with that same fire which our Lord Jesus  
Christ sent upon the earth to burn so  
brightly: Who lives and reigns.

### A Reading from the Book of Leviticus *Levit. 23, 9–11, 15–17 and 21*

In those days the Lord said to Moses,  
“Speak to the Israelites and tell them: When  
you come into the land which I am giving  
you, and reap your harvest, you shall bring  
a sheaf of the first fruits of your harvest to  
the priest, who shall wave the sheaf before  
the Lord that it may be acceptable for you.  
On the day after the Sabbath the priest shall  
do this.

“Beginning with the day after the Sab-  
bath, the day on which you bring the wave-  
offering sheaf, you shall count seven full  
weeks, and then on the day after the seventh  
week, the fiftieth day, you shall present the  
new cereal offering to the Lord. For the  
wave-offering of your first fruits to the Lord,  
you shall bring with you from wherever you  
live two loaves of bread made of two tenths  
of an epha of fine flour and baked with  
leaven. On this same day you shall by  
proclamation have a sacred assembly, and

ignem, et vaporem fumi. Sol con-  
vertetur in tenebras, et luna in  
sanguinem: antequam veniat dies  
Dómini magnus, et horribilis. Et erit:  
omnis qui invocaverit nomen Dó-  
mini, salvus erit.

Allelúia. *℣. Ioann. 6, 64* Spíritus est  
qui vivificat: caro autem non prodest  
quidquam.

Illo nos igne, quæsumus, Dómine,  
Spíritus Sanctus inflámmet: quem  
Dóminus noster Iesus Christus misit  
in terram, et vóluit veheménter  
accéndi: Qui tecum . . . in unitáte  
eiúsdem.

### Lectio libri Levítici *Levit. 23, 9–11, 15–17 et 21*

In diébus illis: Locútus est Dóminus  
ad Móysen, dicens: Lóquere fíliis  
Israél, et dices ad eos: Cum ingrési  
fuéritis terram, quam ego dabo vobis,  
et messuérítis ségetem, ferétis maní-  
pulos spicárum, primitias messis  
vestræ ad sacerdotem: qui elevábit  
fasciculum coram Dómino, ut ac-  
ceptábile sit pro vobis, áltero die  
sábbati, et sanctificábit illum. Nu-  
merábitis ergo ab áltero die sábbati,  
in quo obtulístis manípulum primitiá-  
rum, septem hebdómadas plenas,  
usque ad álteram diem expletiónis  
hebdómadae séptimæ, id est, quin-  
quaginta dies: et sic offerétis sacrifi-  
cium novum Dómino ex ómnibus  
habitáculis vestris, panes primitiárum  
duos de duábus décimis símilæ  
fermentátæ, quos coquétis in primitias  
Dómini. Et vocábitis hunc diem  
celebérrimum atque sanctíssimum:  
omne opus servíle non faciétis in eo.  
Legítimum sempitérnum erit in  
cunctis habitáculis, et generatióibus  
vestris: dicit Dóminus omnipotens.

## Ember Saturday of Pentecost

Allelúia. *Ψ. Iob. 26, 13* Spíritus eius ornávit cælos.

Deus, qui ad animárum medélam, ieiúnni devotióne castigári córpora præcepísti: concéde nobis propítius; et mente, et córpore tibi semper esse devótos. Per Dóminum.

Léctio libri Deuteronomíi  
*Deut. 26, 1-11*

In diébus illis: Dixit Móyses filiis Israël: Audi, Israël, quæ ego præcípío tibi hódie. Cum intráveris terram, quam Dóminus Deus tuus tibi datúrus est possidéndam, et obtinúris eam, atque habitáveris in ea: tolles de cunctis frúgibus tuis primitias, et pones in cartálo, pergésque ad locum, quem Dóminus Deus tuus elégerit, ut ibi invocétur nomen eius: accedésque ad sacerdotem, qui fúerit in diébus illis, et dices ad eum: Profíteor hódie coram Dómino Deo tuo, qui exaudivit nos, et respéxit humilitátem nostram, et labórem, atque angústiam: et edúxit nos de Ægýpto in manu forti, et bráccchio exténto, in ingénti pavóre, in signis atque porténtis: et introduxit ad locum istum, et trádedit nobis terram lacte et melle manántem. Et idcírcó nunc offero primitias frugum terræ, quam Dóminus dedit mihi. Et dimíttes eas in conspéctu Dómini Dei tui, et adoráto Dómino Deo tuo. Et epuláberis in ómnibus bonis, quæ Dóminus Deus tuus déderit tibi.

no sort of work may be done. This shall be a perpetual statute for you and your descendants wherever you dwell," says the Lord Almighty.

Alleluia. *Ψ. Job 26, 13* His spirit has adorned the heavens.

*After the second reading and Alleluia:*

### Prayer

O God, who commanded us to discipline our bodies by fasting in order to heal our souls,\* grant that we may always be ardently attached to you in body and soul. Through Jesus Christ.

A Reading from the Book  
of Deuteronomy  
*Deut. 26, 1-11*

In those days Moses said to the Israelites: "Hear, O Israel, what I command you today! When you have come into the land which the Lord, your God, is giving you as a heritage, and have occupied it and settled in it, you shall take some first fruits of the various products of the soil which you harvest, and putting them in a basket, you shall go to the place which the Lord, your God, chooses for the dwelling place of his name. There you shall go to the priest in office at that time and say to him, 'Today I acknowledge the Lord, your God, who heard our cry and saw our affliction, our toil and our oppression. He brought us out of Egypt with his strong hand and outstretched arm, with terrifying power, with signs and wonders; and bringing us into this country, he gave us this land flowing with milk and honey. Therefore, I have now brought these first fruits of the soil which the Lord has given me.' And having set them before the Lord, your God, you shall bow down in his presence. Then you shall make merry over all these good things which the Lord, your God, has given you."

## Ember Saturday of Pentecost

Alleluia. *℣. Act. 2, 1* When the days of Pentecost were accomplished, they were all sitting together.

*After the third reading and Alleluia:*

### Prayer

O almighty God, grant that our fasting may help us to avoid sin and more easily win your forgiveness. Through Jesus Christ.

### A Reading from the Book of Leviticus *Levit. 26, 3–12*

In those days the Lord said to Moses: Speak to the Israelites, and tell them: "If you live in accordance with my precepts and are careful to observe my commandments, I will give you rain in due season, so that the land will bear its crops, and the trees their fruit; your threshing will last till vintage time, and your vintage till the time for sowing, and you will have food to eat in abundance, so that you may dwell securely in your land. I will establish peace in the land, that you may lie down to rest without anxiety. I will rid the country of ravenous beasts, and keep the sword of war from sweeping across your land. You will rout your enemies and lay them low with your sword. Five of you will put a hundred of your foes to flight, and a hundred of you will chase ten thousand of them, till they are cut down by your sword. I will look with favor upon you, and make you fruitful and numerous, as I carry out my covenant with you. So much of the old crops will you have stored up for food that you will have to discard them to make room for the new. I will set my Dwelling among you, and will not disdain you. Ever present in your midst, I will be your God, and you will be my people," says the Lord Almighty.

Alleluia. *℣. Come, Holy Spirit, fill the*

Alleluia. *℣. Act. 2, 1* Cum complerentur dies Pentecostes, erant omnes páriter sedentes.

Præsta, quæsumus, omnipotens Deus: ut salutáribus ieiúniis erudítí, ab ómnibus étiam vítiis abstinéntes, propitiatiónem tuam facílius impetrémus. Per Dóminum.

### Léctio libri Levítici *Levit. 26, 3–12*

In diébus illis: Dixit Dóminus ad Móysen: Lóquere filiis Israél, et dices ad eos: Si in præcéptis meis ambulavéritis, et mandáta mea custodiéritis, et fecéritis ea, dabo vobis plúvias tempóribus suis, et terra gignet germen suum, et pomis árbores replebúntur. Apprehéndet méssium tritúra vindémiam, et vindémia occupábit seméntem: et comedétis panem vestrum in saturitate, et absque pavóre habitábitis in terra vestra. Dabo pacem in finibus vestris: dormiétis, et non erit qui extérreat. Auferam malas béstias, et gládus non transibit téminos vestros. Persequémini inimícos vestros, et córruent coram vobis. Persequéntur quinque de vestris centum aliénos, et centum de vobis decem millia: cadent inimíci vestri gládio in conspéctu vestro. Respiciam vos, et créscere fáciam: multiplicabímíni, et firmábo pactum meum vobíscum. Comedétis vetustíssima véterum, et vétera novis superveniéntibus proiciétiis. Pónam tabernáculum meum in médio vestri, et non abiúciat vos ánima mea. Ambulábo inter vos, et ero Deus vester, vosque éritis pópulus meus: dicit Dóminus omnipotens.

Alleluia. *℣. Veni, Sancte Spiritus,*

## Ember Saturday of Pentecost

reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

hearts of your faithful; and kindle in them the fire of your love.

*After the fourth reading and Alleluia:*

### Prayer

Præsta, quæsumus, omnipotens Deus: sic nos ab épulis carnálibus abstinére; ut a vítiis irruéntibus páriter ieiunémus. Per Dóminum.

O almighty God, grant that by abstaining from food we may also abstain from sin that surrounds us. Through Jesus Christ.

### Léctio Daniélis Prophétæ *Dan. 3, 47-51*

In diébus illis: Angelus Dómini descendit cum Azaría, et sóciis eius in fornácem: et excússit flammam ignis de fornáce, et fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbitis quadragínta novem: et erúpit, et incéndit quos réperit iuxta fornácem de Chaldæis minístros regis, qui eam incendébant. Et non tétigit eos omníno ignis, neque contristávit, nec quidquam moléstiaé íntulit. Tunc hi tres quasi ex uno ore laudábant, et glori ficábant, et benedicébant Deum in fornáce, dicétes:

*Hic non respondetur Deo grátias.*

Alleluía. *Ÿ. Ibid., 52* Benedictus es, Dómine Deus patrum nostrórum, et laudábilis in sæcula.

*Finito versu dicitur Glória in excélsis. Deinde:*

*Ÿ. Dóminus vobiscum.*  
*℞. Et cum spíritu tuo.*

Deus, qui tribus púeris mitigásti flammam ignium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

*Et huic orationi additur altera oratio sub unica conclusione forte dicenda.*

### A Reading from the Prophet Daniel *Dan. 3, 47-51*

In those days the angel of the Lord went down into the furnace with Azaria and his companions, drove the fiery flames out of the furnace, and made the inside of the furnace as though a dew-laden breeze were blowing through it. The flames rose forty-nine cubits above the furnace, and spread out, burning the Chaldeans nearby, the king's men who stoked it. The fire in no way touched the young men or caused them pain or harm. Then these three in the furnace with one voice sang, glorifying and blessing God.

*Thanks be to God is not said.*

Alleluia. *Ÿ. Ibid., 52* Blessed are you, O Lord, the God of our fathers, and worthy to be praised forever.

*After the fifth reading and Alleluia, when the verse has been completed, the Gloria is said followed by:*

*Ÿ. The Lord be with you.*  
*℞. And with your spirit.*

### Prayer

O God, who protected the three young men from the flames of fire,\* grant that the flames of sin may not consume us, your servants. Through Jesus Christ.

*A second prayer which may occur is added to this prayer under one conclusion.*

## Ember Saturday of Pentecost

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 5, 1–5*

Brethren: Now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ. Through him we have gained access by faith to the favor in which we now stand, and we boast of our hope for the glory of God. But not only that—we even boast of our afflictions! For we know that affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope. And hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

*Tract Ps. 116, 1–2* Praise the Lord, all you nations; glorify him, all you peoples! For steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

### *Sequence*

Come, thou Holy Spirit, come!  
And from thy celestial home  
Shed a ray of light divine!  
Come, thou Father of the poor!  
Come, thou source of all our store!  
Come, within our bosoms shine!  
Thou, of comforters the best;  
Thou, the soul's most welcome guest;  
Sweet refreshment here below;  
In our labor, rest most sweet;  
Grateful coolness in the heat;  
Solace in the midst of woe.  
O most blessed Light divine,  
Shine within these hearts of thine,  
And our inmost being fill!  
Where thou art not, man hath naught,  
Nothing good in deed or thought,  
Nothing free from taint of ill.  
Heal our wounds, our strength renew;  
On our dryness pour thy dew;  
Wash the stains of guilt away:

Lectio Epistolæ beati Pauli  
Apóstoli ad Romános  
*Rom. 5, 1–5*

Fratres: Iustificáti ex fide, pacem habeamus ad Deum per Dóminum nostrum Iesum Christum; per quem et habemus accéssum per fidem in grátiam istam, in qua stamus, et gloriámur in spe glóriæ filiórum Dei. Non solum autem, sed et gloriámur in tribulatióibus: sciéntes quod tribulatio patiéntiam operáitur, patiéntia autem probatiónem, probatio vero spem, spes autem non confúndit: quia caritas Dei diffúsa est in córdibus nostris per Spíritum Sanctum, qui datus est nobis.

*Tractus Ps. 116, 1–2* Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *Ÿ.* Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

### *Sequentia*

Veni, Sancte Spíritus, et emítte cælitus lucis tuæ rádium.  
Veni, pater páuperum, veni, dator múnere, veni, lumen córdium.  
Consolátor óptime, dulcis hospes ánimæ, dulce refrigerium.  
In labóre réquies, in æstu tempéries, in fletu solátium.  
O lux beatíssima, reple cordis íntima tuórum fidélium.  
Sine tuo númine, nihil est in hómine, nihil est innóxium.  
Lava quod est sórdidum, riga quod est áridum, sana quod est sáucium.  
Flecte quod est rígidum, fove quod est frígidum, rege quod est dévium.  
Da tuis fidélibus, in te confidéntibus, sacrum septenárium.  
Da virtútis méritum, da salútis éxitum, da perénne gáudium. Amen.

## Ember Saturday of Pentecost

Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.

On the faithful, who adore  
And confess thee, evermore  
In thy sev'nfold gift descend;  
Give them virtue's sure reward;  
Give them thy salvation, Lord;  
Give them joys that never end.  
Amen.

*In fine non dicitur Allelúia.*

*Alleluia is not said at the end.*

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 4, 38–44*

In illo témpore: Surgens Iesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febrí: et dimísit illam. Et contínuo surgens, ministrábat illis. Cum autem sol occídisset, omnes qui habébant infirmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos. Exibant autem dæmónia a multis clamántia, et dicéntia: Quia tu es Fílius Dei: et increpans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in desértum locum, et turbæ requirébant eum, et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et áliis civitátibus opórtet me evangelizáre regnum Dei: quia ídeo missus sum. Et erat prædicans in synagógis Galilææ.

Credo

Dómine, Deus salútis meæ, in die clamávi et nocte coram te: intret orátio mea in conspéctu tuo, Dómine, allelúia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 4, 38–44*

At that time, on leaving the synagogue, Jesus entered Simon's house. Simon's mother-in-law was in the grip of a great fever, and they implored him on her behalf. Standing over her, he rebuked the fever. It left her and she rose at once and began to wait on them. At sunset all who had friends suffering from various maladies brought them to him. He placed his hands on each of them and cured them.

Devils also came out of many of them, shouting: "You are the Son of God." These he rebuked and did not allow to speak, because they knew that he was the Messiah. At daybreak he went out and retired to an out-of-the-way place. But the crowds went in search of him, and coming upon him they wanted to detain him and keep him from leaving them. But he said to them: "I must announce the good news of the kingdom of God to the other towns also, for this is why I was sent." So he went preaching in the synagogues of Judea.

Creed

Offertory Antiphon  
*Ps. 87, 2–3*

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord, alleluia.

## Ember Saturday of Pentecost

### Prayer over the Gifts

May our hearts, which we offer you, O Lord, be made clean by this sacred rite,\* so that our fasting may also become acceptable to you. Through Jesus Christ.

*Preface, Communicantes, and Hanc igitur, as on Pentecost.*

Ut accépta tibi sint, Dómine, nostra ieiúnia: præsta nobis, quæsumus: huius múnere sacraménti purificátum tibi pectus offerre. Per Dóminum.

*Præfatio, Communicantes et Hanc igitur, ut in die Pentecostes.*

### Communion Antiphon

*John 3, 8*

The Spirit breathes where he will, and you hear his voice, alleluia, alleluia; but do not know whence he comes or where he goes, alleluia, alleluia, alleluia.

Spíritus ubi vult spirat: et vocem eius audis, allelúia, allelúia: sed nescis unde véniat, aut quo vadat, allelúia, allelúia, allelúia.

### Prayer after Communion

O Lord, may your sacrament fill us with holy fervor\* so that we may delight in the celebration and the grace of this sacred rite. Through Jesus Christ.

Præbeant nobis, Dómine, divinum tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

### SHORT FORM OF MASS

*This form may be used apart from the conventual Mass and the Mass during which orders are conferred.*

*Hæc forma adhiberi potest extra Missam conventualem et Missam in qua Ordines conferuntur.*

### Entrance Antiphon

*Rom. 5, 5*

The charity of God is poured forth in our hearts, alleluia: by his Spirit dwelling in us, alleluia, alleluia. *Ps. 102, 1* Bless the Lord, O my soul; and all my being, bless his holy name. *Ps. 102, 1* Glory be. The charity.

Cáritas Dei diffúsa est in córdibus nostris, allelúia: per inhabitántem Spíritum eius in nobis, allelúia, allelúia. *Ps. 102, 1* Bénedic, ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto eius. *Ps. 102, 1* Glória Patri. Cáritas.

*After the Kyrie, only Let us pray is said, without Let us kneel.*

*Post Kýrie, eléison dicitur Orémus tantum, sine Flectámus génua.*

### Prayer

O Lord, graciously fill our hearts with your Holy Spirit,\* who wisely created us and so carefully governs us. Through Jesus Christ.

Méntibus nostris, quæsumus, Dómine, Spíritum Sanctum benígnus infúnde: cuius et sapiéntia cónditi sumus, et providéntia gubernámur. Per Dóminum . . . in unitáte eiusdem.

*The preceding prayer is used to commemorate the Ember Saturday of Pentecost.*

*Præcedens oratio sumitur ad commemorandum sabbatum Quatuor Temporum.*

## Ember Saturday of Pentecost

Léctio Ioélis Prophétæ  
*Ioël. 2, 28–32*

Hæc dicit Dóminus Deus: Effúndam Spíritum meum super omnem carnem: et prophetábunt filii vestri, et filiæ vestræ: senes vestri sómnia somniábunt, et iúvenes vestri visiões vidébunt. Sed et super servos meos, et ancillas in diébus illis effúndam Spíritum meum. Et dabo prodígia in cælo, et in terra, sánguinem, et ignem, et vapórem fumi. Sol convertétur in ténebras, et luna in sánguinem: ántequam véniat dies Dómini magnus, et horribilis. Et erit: omnis qui invocáverit nomen Dómini, salvus erit.

Allelúia. *Ψ. Ioann. 6, 64* Spíritus est qui vivificat: caro autem non prodest quidquam.

*Hic dicitur Glória in excélsis. Deinde:*

*Ψ.* Dóminus vobíscum.  
*℞.* Et cum spírítu tuo.

Illo nos igne, quæsumus, Dómine, Spíritus Sanctus inflámmet: quem Dóminus noster Iesus Christus misit in terram, et vóluit veheménter accéndi: Qui tecum . . . in unitáte eiúsdem.

*Et huic orationi additur altera oratio sub unica conclusione forte dicenda.*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 5, 1–5*

Fratres: Iustificáti ex fide, pacem habeamus ad Deum per Dóminum nostrum Iesum Christum: per

A Reading from the Prophet Joel  
*Joel 2, 28–32*

Thus says the Lord God:  
I will pour out  
my spirit upon all mankind.  
Your sons and daughters shall prophesy,  
your old men shall dream dreams,  
your young men shall see visions;  
Even upon the servants and the handmaids,  
in those days, I will pour out my spirit.

And I will work wonders in the heavens and  
on the earth,  
blood, fire, and columns of smoke;  
The sun will be turned to darkness,  
and the moon to blood,  
At the coming of the Day of the Lord,  
the great and terrible day.  
Then everyone shall be rescued  
who calls on the name of the Lord.

Alleluia. *Ψ. John 6, 64* is the Spirit that gives life; but the flesh profits nothing.

*After the first reading and Alleluia, the Gloria is said, followed by:*

*Ψ.* The Lord be with you.  
*℞.* And with your spirit.

### Prayer

May the Holy Spirit, O Lord,\* inflame us with that same fire which our Lord Jesus Christ sent upon the earth to burn so brightly: Who lives and reigns.

*A second prayer which may occur is added to this prayer under one conclusion.*

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 5, 1–5*

Brethren: Now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ. Through him we have

## Ember Saturday of Pentecost

gained access (by faith) to the favor in which we now stand, and we boast of our hope for the glory of God. But not only that—we even boast of our afflictions! For we know that affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope. And hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

Alleluia, alleluia. *℣.* Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.

### *Sequence*

Come, thou Holy Spirit, come!  
And from thy celestial home  
Shed a ray of light divine!  
Come, thou Father of the poor!  
Come, thou source of all our store!  
Come, within our bosoms shine!

Thou, of comforters the best;  
Thou, the soul's most welcome guest;  
Sweet refreshment here below;  
In our labor, rest most sweet;  
Grateful coolness in the heat;  
Solace in the midst of woe.

O most blessed Light divine,  
Shine within these hearts of thine,  
And our inmost being fill!  
Where thou art not, man hath naught,  
Nothing good in deed or thought,  
Nothing free from taint of ill.

Heal our wounds, our strength renew;  
On our dryness pour thy dew;  
Wash the stains of guilt away;  
Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.

On the faithful, who adore  
And confess thee, evermore  
In thy sev'nfold gift descend;

quem et habemus accessum per fidem in gratiam istam, in qua stamus, et gloriamur in spe gloriæ filiorum Dei. Non solum autem, sed et gloriamur in tribulationibus: sciētes quod tribulatio patientiam operatur, patientia autem probationem, probatio vero spem, spes autem non confundit: quia caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum, qui datus est nobis.

Allelúia, allelúia. *℣.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accēnde.

### *Sequentia*

Veni, Sancte Spíritus, et emitte cælitus lucis tuæ rádium.  
Veni, pater páuperum, veni, dator múnorum, veni, lumen córdium.  
Consolátor óptime, dulcis hospes ánimæ, dulce refrigerium.  
In labóre réquies, in æstu tempéries, in fletu solátium.  
O lux beatíssima, reple cordis íntima tuórum fidélium.  
Sine tuo númine, nihil est in hómine, nihil est innóxium.  
Lava quod est sórdidum, riga quod est áridum, sana quod est saucium.  
Flecte quod est rígidum, fove quod est frígidum, rege quod est dévium.  
Da tuis fidélibus, in te confidéntibus, sacrum septenárium.  
Da virtútis méritum, da salútis éxitum, da perénne gáudium. Amen.

## Ember Saturday of Pentecost

Give them virtue's sure reward;  
Give them thy salvation, Lord;  
Give them joys that never end.  
Amen.

*In fine non dicitur Allelúia.*

*Alleluia is not said at the end.*

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 4, 38-44*

In illo témpore: Surgens Iesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febrí: et dimísit illam. Et contínuo surgens, ministrábat illis. Cum autem sol occidisset, omnes qui habébant infirmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos. Exíbant autem dæmónia a multis clamántia, et dicéntia: Quia tu es Fílius Dei: et increpans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in desértum locum, et turbæ requirébant eum, et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et áliis civitatibus opórtet me evangelízare regnum Dei: quia ídeo missus sum. Et erat prædicans in synagógis Galiléæ.

Credo

Dómine, Deus salútis meæ, in die clamávi et nocte coram te: intret orátio mea in conspéctu tuo, Dómine, allelúia.

Ut accépta tibi sint, Dómine, nostra ieiúnia: præsta nobis, quæsumus:

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 4, 38-44*

At that time, on leaving the synagogue, Jesus entered Simon's house. Simon's mother-in-law was in the grip of a great fever, and they implored him on her behalf. Standing over her, he rebuked the fever. It left her and she rose at once and began to wait on them. At sunset all who had friends suffering from various maladies brought them to him. He placed his hands on each of them and cured them.

Devils also came out of many of them, shouting: "You are the Son of God." These he rebuked and did not allow to speak, because they knew that he was the Messiah. At daybreak he went out and retired to an out-of-the-way place. But the crowds went in search of him, and coming upon him they wanted to detain him and keep him from leaving them. But he said to them: "I must announce the good news of the kingdom of God to the other towns also, for this is why I was sent." So he went preaching in the synagogues of Judea.

Creed

Offertory Antiphon  
*Ps. 87, 2-3*

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord, alleluia.

Prayer over the Gifts

May our hearts, which we offer you, O Lord, be made clean by this sacred rite,\* so that

## Feast of the Holy Trinity

our fasting may also become acceptable to you. Through Jesus Christ.

*Preface, Communicantes, and Hanc igitur as on Pentecost.*

huius múnere sacraménti purificátum tibi pectus offérre. Per Dóminum.

*Præfatio, Communicántes et Hanc ígitur, ut in die Pentecostes.*

### Communion Antiphon

*John 3, 8*

The Spirit breathes where he will, and you hear his voice, alleluia, alleluia; but do not know whence he comes or where he goes, alleluia, alleluia, alleluia.

Spíritus ubi vult spirat: et vocem eius audis, allelúia, allelúia: sed nescis unde véniat, aut quo vadat, allelúia, allelúia, allelúia.

### Prayer after Communion

O Lord, may your sacrament fill us with holy fervor \* so that we may delight in the celebration and the grace of this sacred rite. Through Jesus Christ.

Præbeant nobis, Dómine, divinum tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat.

*After Mass, the Easter season is ended.*

*Post Missam exspirat tempus paschale.*

## SEASON AFTER PENTECOST

### FEAST OF THE HOLY TRINITY

*I classis*

### Entrance Antiphon

*Tob. 12, 6*

Blessed be the Holy Trinity and undivided Unity: we will give glory to him, because he has shown his mercy to us. *Ps. 8, 2* O Lord, our Lord, how glorious is your name over all the earth! *Ÿ*. Glory be to the Father. Blessed.

Benedicta sit sancta Trínitas, atque indivísa únitas: confitébimur ei, quia fecit nobíscum misericórdiam suam. *Ps. 8, 2* Dómine Dóminus noster, quam admirábile est nomen tuum in univérſa terra! *Ÿ*. Glória Patri. Benedícta.

### Prayer

Almighty and ever-living God, to you we owe the grace of our true faith, which enables us to acknowledge the glory of the eternal Trinity and to adore the blessed Unity through the power of your majesty.\* Grant that by holding fast to that faith we may always be guarded against all dangers. Through Jesus Christ.

Omnípotens sempitérne Deus, qui dedísti fámulis tuis in confessióne veræ fidei, ætérnæ Trinitátis glóriam agnóscere, et in poténtia maiestátis adoráre unitátem: quæsumus; ut eiúsdem fidei firmitáte, ab omnibus semper muniámur advérsis. Per Dóminum.

*No commemoration of the Sunday is made.*

*Et non fit commemoratio dominicæ.*

## Feast of the Holy Trinity

Lectio Epistolæ beāti Pauli  
Apóstoli ad Romános  
*Rom. 11, 33–36*

O altitúdo divitiárum sapiéntiæ et sciéntiæ Dei: quam incomprehensibília sunt iudícia eius, et investigábiles viæ eius! Quis enim cognóvit sensum Dómini? Aut quis consiliárius eius fuit? Aut quis prior dedit illi, et retribuétur ei? Quóniam ex ipso, et per ipsum, et in ipso sunt ómnia: ipsi glória in sæcula. Amen.

*Graduale Dan. 3, 55–56* Benedíctus es, Dómine, qui intuéris abýssos, et sedes super Chérubim. *Ps.* Benedíctus es, Dómine, in firmaménto cæli, et laudábilis in sæcula.

Allelúia, allelúia, *Ps. Ibid., 52* Benedíctus es, Dómine, Deus patrum nostrórum, et laudábilis in sæcula. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 28, 18–20*

In illo témpore: Dixit Iesus discipulis suis: Data est mihi omnis potéstas in cælo, et in terra. Eúntes ergo docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti: docéntes eos serváre ómnia quæcúmque mandávi vobis. Et ecce ego vobíscum sum ómnibus diébus, usque ad consummationem sæculi.

Credo

Benedíctus sit Deus Pater, unigenítusque Dei Filius, Sanctus quoque Spíritus: quia fecit nobíscum misericórdiam suam.

Sanctífica, quæsumus, Dómine Deus noster, per tui sancti nóminis in-

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 11, 33–36*

Oh, the depth of the riches and the wisdom and the knowledge of God! How inscrutable his judgments are, how unsearchable his ways! For “Who has known the mind of the Lord? Or who was ever his counsellor? Who has given him anything first, so as to earn a due return?” For from him and through him and for him are all things. To him be glory and forever. Amen. .

*Gradual Dan. 3, 55–56* Blessed are you, O Lord, who look into the depths from your throne upon the cherubim. *Ps.* Blessed are you, O Lord, in the firmament of heaven, praiseworthy forever.

Alleluia, alleluia. *Ps. Ibid., 52* Blessed are you, O Lord, the God of our fathers, and praiseworthy forever. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 28, 18–20*

At that time Jesus addressed his disciples in these words, “Complete authority has been conferred on me in heaven as on earth; go, therefore, and make disciples of all the nations by baptizing them in the name ‘of the Father, and of the Son, and of the Holy Spirit,’ by teaching them to carry out everything that I have commanded you. And remember, I am with you always until the end of the world.”

Creed

Offertory Antiphon  
*Tob. 12, 6*

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit: because he has shown his mercy to us.

Prayer over the Gifts

Bless this sacrificial offering as we call upon your holy name, O Lord our God,\* and

## First Sunday after Pentecost

through it let us too become an eternal offering to you. Through Jesus Christ.

*No commemoration of the Sunday is made.  
Preface of the Trinity*

### Communion Antiphon *Tob. 12, 6*

We bless the God of heaven, and before all living we will praise him; because he has shown His mercy to us.

### Prayer after Communion

O Lord, our God, let us be made strong in body and soul by the reception of this sacrament\* and by acknowledging the holy, eternal Trinity and its undivided Unity. Through Jesus Christ.

*No commemoration of the Sunday is made.*

## MASS OF THE FIRST SUNDAY AFTER PENTECOST

*This Mass is to be celebrated on weekdays of this week.*

### Entrance Antiphon *Ps. 12, 6*

O Lord, I trusted in your kindness. Let my heart rejoice in your salvation; let me sing of the Lord, "He has been good to me." *Ps. ibid., 1* How long, O Lord? will you utterly forget me? How long will you hide your face from me? *Ps.* Glory be to the Father. O Lord, I trusted.

*The Gloria is not said.*

### Prayer

O God, the strength of all who place their trust in you, graciously hear our prayers.\* Because of our weak human nature, we can do nothing without you. Help us by your grace that we may fulfill your commands and please you in will and in action. Through Jesus Christ.

vocationem, huius oblationis hostiam: et per eam nosmetipsos tibi perferamus munus æternum. Per Dñm.

*Et non fit commemoratio dominicæ.  
Præfatio de Sma Trinitate.*

Benedicimus Deum cæli, et coram omnibus viventibus confitemur ei: quia fecit nobiscum misericordiam suam.

Proficiat nobis ad salutem corporis et animæ, Dñe Deus noster, huius sacramenti susceptio: et sempiternæ sanctæ Trinitatis, eiusdemque indivisibiles unitatis confessio. Per Dñm.

*Et non fit commemoratio dominicæ.*

*Hæc Missa dicenda est diebus ferialibus huius hebdomadæ.*

Dñe, in tua misericordia speravi: exultavit cor meum in salutari tuo: cantabo Dño, qui bona tribuit mihi. *Ps. ibid., 1* Usquequo, Dñe, oblivisceris me in finem? usquequo avertis faciem tuam a me? *Ps.* Glória Patri. Dñe.

*Non dicitur Glória in excelsis.*

Deus, in te sperantium fortitudo, adesto propitius invocationibus nostris: et quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ; ut in exsequendis mandatis tuis, et voluntate tibi et actione placeamus. Per Dñm.

## First Sunday after Pentecost

Lectio Epistolæ beati Ioannis  
Apóstoli  
1 Ioann. 4, 8–21

Caríssimi: Deus caritas est. In hoc apparuit caritas Dei in nobis, quóniam Fílium suum unigénitum misit Deus in mundum, ut vivamus per eum. In hoc est caritas: non quasi nos dilexerimus Deum, sed quóniam ipse prior diléxit nos, et misit Fílium suum propitiatióem pro peccátis nostris. Caríssimi, si sic Deus diléxit nos, et nos debemus altérutrum diligere. Deum nemo vidit umquam. Si diligamus invicem, Deus in nobis manet, et caritas eius in nobis perfécta est. In hoc cognóscimus, quóniam in eo manémus, et ipse in nobis: quóniam de Spíritu suo dedit nobis. Et nos vídimus, et testificámur, quóniam Pater misit Fílium suum Salvatórem mundi. Quisquis conféssus fuerit, quóniam Iesus est Fílius Dei, Deus in eo manet, et ipse in Deo. Et nos cognóvimus, et credídimus caritati, quam habet Deus in nobis. Deus caritas est: et qui manet in caritate, in Deo manet, et Deus in eo. In hoc perfécta est caritas Dei nobiscum, ut fidúciam habéamus in die iudícii: quia sicut ille est, et nos sumus in hoc mundo. Timor non est in caritate: sed perfécta caritas foras mittit timórem, quóniam timor pœnam habet. Qui autem timet, non est perféctus in caritate. Nos ergo diligámus Deum, quóniam Deus prior diléxit nos. Si quis díxerit, quóniam díligo Deum, et fratrem suum óderit, mendax est. Qui enim non díligit fratrem suum quem videt, Deum, quem non videt, quómodo potest díligere? Et hoc mandátum habémus a Deo: ut qui díligit Deum, díligat et fratrem suum.

*Graduale Ps. 40, 5 et 2* Ego dixi: Dómine, miserére mei: sana ánimam meam, quia peccávi tibi. *℣.* Beátus qui intélegit super egénium et páuperem: in die mala liberábit eum Dóminus.

A Reading from the Epistle of blessed  
John the Apostle  
1 John 4, 8–21

Beloved, God is love. In this way was God's love revealed in our midst: God has sent his only Son into the world that we may have life through him. This is what love consists in: not that we have loved God, but that he loved us and sent his Son as a propitiation for our sins. Beloved, if God so loved us, then we, in turn, must love one another. No one has ever seen God. Yet, if we love one another, God dwells in us; and his love is brought to perfection in us. This is how we know that we abide in him and he in us: that he has given us of his own Spirit. And we have seen for ourselves, and can testify, that the Father has sent the Son as Savior of the world. Whenever anyone acknowledges that Jesus is the Son of God, then God dwells in him and he in God. And we have come to know and believe the love that God has for us. God is love; and he who abides in love abides in God, and God in him. With us love is brought to perfection in this way, that we may have confidence on the day of judgment because, in this world, we are just the same as he is. Love has no room for fear; rather, perfect love drives out fear. Since fear involves punishment, love has not been brought to perfection in one who is still afraid. As for us, we love because he first loved us. If anyone boasts, "I love God," and still hates his brother, he is a liar. For a man who has no love for his brother whom he has seen cannot love the God he has never seen. And the commandment we have from him is this: whoever loves God must also love his brother.

*Gradual Ps. 40, 5 and 2* I said, "O Lord, have pity on me; heal my soul, for I have sinned against you." *℣.* Happy is he who has regard for the lowly and the poor; in the day of misfortune the Lord will deliver him.

## First Sunday after Pentecost

Alleluia, alleluia. *Ps. 5, 2* Hearken to my words, O Lord, attend to my sighing. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 6, 36–42*

At that time, Jesus said to his disciples: “Be compassionate, as your Father is compassionate. Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Grant pardon, and you will be granted pardon. Give, and it shall be given to you. Good measure, pressed down, shaken together, running over, they will pour into the fold of your garment. For whatever you measure out to others will be measured back to you.”

He spoke also a parable to them: “Can a blind man act as guide to a blind man? Will they not both fall into a trench? A pupil is not above his teacher, but every pupil, when he has graduated, will be like his teacher. Why do you look at the speck of wood in your brother’s eye, and not notice the block of wood in your own?”

How can you say to your brother, ‘Brother, let me remove the speck out of your eye,’ yet fail yourself to see the block in your own? Hypocrite, first take the block out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.”

*The Creed is not said.*

Offertory Antiphon  
*Ps. 5, 3–4*

Heed my call for help, my king and my God!  
To you I pray, O Lord.

Prayer over the Gifts

Graciously accept the offerings we dedicate to you, O Lord,\* and let them win for us your unending assistance. Through Jesus.

*Common Preface*

Allelúia, allelúia, *Ps. 5, 2* Verba mea áuribus pécipe, Dómine: intéllege clamórem meum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 6, 36–42*

In illo témpore: Dixit Iesus discí-pulis suis: Estóte miséricórdes, sicut et Pater vester miséricors est. Nolíte iudicáre, et non iudicabímíni: nolíte condemnáre, et non condemnabímíni. Dimíttite, et dimíttémíni. Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátam, et supereffluéntem dabunt in sinum vestrum. Eádem quippe mensúra, qua mensi fuéritis, remetiétur vobis. Dicébat autem illis et similitúdinem: Numquid potest cæcus cæcum dúcere? nonne ambo in fóveam cadunt? Non est discí-pulus super magístrum: perféctus autem omnis erit, si sit sicut magíster eius. Quid autem vides festúcam in óculo fratris tui, trabem autem, quæ in óculo tuo est, non consíderas? Aut quómodo potes dícere fratri tuo: Frater, sine, eíci-am festúcam de óculo tuo: ipse in óculo tuo trabem non videns? Hypócrita, éiice primum trabem de óculo tuo: et tunc perspícies, ut edúcas festúcam de óculo fratris tui.

*Non dicitur Credo.*

Inténde voci oratiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Hóstias nostras, quæsumus, Dómine, tibi dicátas placátus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

*Prefatio communis.*

## Feast of Corpus Christi

### Communion Antiphon

*Ps. 9, 2-3*

Narrábo ómnia mirabilia tua: lætabor et exultábo in te: psallam nómini tuo, Altíssime.

I will declare all your wondrous deeds; I will be glad and exult in you; I will sing praise to your name, Most High.

### Prayer after Communion

Tantis, Dómine, repléti munéribus: præsta, quæsumus; ut et salutária dona capiámus, et a tua numquam laude cessémus. Per Dóminum.

We have been filled with your gifts, O Lord.\* May we take hold of these life-giving gifts and never cease to praise you. Through Jesus Christ.

*I classis*

## FEAST OF CORPUS CHRISTI

### THURSDAY AFTER THE FEAST OF THE HOLY TRINITY

### Entrance Antiphon

*Ps. 80, 17*

Cibávit eos ex ádipe fruménti, allelúia: et de petra, melle saturávit eos, allelúia, allelúia, allelúia. *Ps. ibid., 2* Exultáte Deo adiutóri nostro: iubiláte Deo Iacob. *℣. Glória Patri. Cibávit.*

He fed them with the best of wheat, alleluia; and filled them with honey from the rock, alleluia, alleluia, alleluia. *Ps. ibid., 2* Sing joyfully to God our strength; acclaim the God of Jacob. *℣. Glory be to the Father. He fed them.*

### Prayer

Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tríbue, quæsumus, ita nos Cóporis et Sánguinis tui sacra mystéria venerári; ut redemptiónis tuæ fructum in nobis iúgiter sentiámus: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

O God, we possess a lasting memorial of your passion in this wondrous sacrament.\* Grant that we may so venerate the mysteries of your body and blood that we may always feel within ourselves the effects of your redemption: You who live and reign with God the Father in the unity of the Holy Spirit,\* God, forever and ever. *℟. Amen*

Léctio Epístolæ beáti Pauli

Apóstoli ad Corínthios

*1 Cor. 11, 23-29*

Fratres: Ego enim accépi a Dómino quod et trádidi vobis, quóniam Dóminus Iesus in qua nocte tradébatur, accépit panem, et grátias agens fregit, et dixit: Accípite,

A Reading from the Epistle of

blessed Paul the Apostle to the

Corinthians

*1 Cor. 11, 23-29*

Brethren: I received from the Lord, what I also handed on to you, that the Lord Jesus on the night in which he was betrayed, took bread and having given thanks, broke it and

## Feast of Corpus Christi

said: "This is my body which is for you. Do this as a remembrance of me." In the same way, after the supper, he took the cup saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, as a remembrance of me." Every time, then, that you eat this bread and drink this cup, you proclaim the death of the Lord, until he comes. So, whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and the blood of the Lord. A man should first examine himself. Only then should he eat of the bread and drink of the cup. For he who eats and drinks without recognizing the body, eats and drinks a judgment against himself.

*Gradual Ps. 144, 15–16* The eyes of all look hopefully to you, O Lord; and you give them their food in due season. *Ps.* You open your hand; and satisfy the desire of every living thing. Alleluia, alleluia. *John 6, 56–57* My flesh is food indeed, and my blood is drink indeed. He who eats my flesh, and drinks my blood, abides in me and I in him.

### Sequence

Laud, O Sion, thy salvation,  
Laud with hymns of exultation,  
Christ, thy king and shepherd true:  
Bring him all the praise thou knowest,  
He is more than thou bestowest,  
Never canst thou reach his due.  
Special theme for glad thanksgiving  
Is the quick'ning and the living  
Bread today before thee set:  
From his hands of old partaken,  
As we know, by faith unshaken,  
Where the twelve at supper met.  
Full and clear ring out thy chanting,  
Joy nor sweetest grace be wanting,  
From thy heart let praises burst:  
For today the feast is holden,  
When the institution olden

et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam cenávit, dicens: Hic calix novum testaméntum est in meo ságuine. Hoc fácite, quotiescúmque bibétis, in meam commemora-tiónem. Quotiescúmque enim manducábítis panem hunc, et cálicem bibétis, mortem Dómini annuntiá-bítis, donec véniat. Itaque quícúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit córporis et ságuinis Dó-mini. Probet autem seípsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat, et bibit indígne, iudícium sibi mandúcat, et bibít: non diiúdicans corpus Dómini.

*Graduale Ps. 144, 15–16* Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore oportúno. *Ps.* Aperis tu manum tuam: et imples omne ánimál benedictióne. Allelúia, allelúia. *Ps. Ioann. 6, 56–57* Caro mea vere est cibus, et sanguis meus vere est potus: qui mandúcat meam carnem, et bibít meum ságuinem, in me manet, et ego in eo.

### Sequentia

Lauda, Sion, Salvatórem, lauda ducem et pastórem in hymnis et cánticis.  
Quantum potes, tantum aude: quia maior omni laude, nec laudáre súfficis.  
Laudis thema speciális, panis vivus et vitális hódie propónitur.  
Quem in sacræ mensa cenæ, turbæ fratrum duodénæ datum non ambígitur.  
Sit laus plena, sit sonóra, sit iucúnda, sit decóra mentis iubilátio.  
Dies enim solémnis ágitur, in qua mensæ prima recólitur huius institútio.  
In hac mensa novi Regis, novum Pascha novæ legis, Phase vetus términat.  
Vetustátem nóvitas, umbram fugat vérítas, noctem lux eliminat.

## Feast of Corpus Christi

Quod in cena Christus gessit, faciendum hoc expréssit in sui memóriam.

Docti sacris institútis, panem, vinum in salútis consecrámus hóstiam. Dogma datur Christiánis, quod in carnem transit panis, et vinum in ságuinem.

Quod non capis, quod non vides, animósa firmat fides, præter rerum órđinem.

Sub divérsis speciébus, signis tantum, et non rebus, latent res exímia. Caro cibus, sanguis potus: manet tamen Christus totus, sub utrâque spécie.

A suménte non concísus, non confráctus, non divísus: ínteger accípitur. Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consúmitur.

Sumunt boni, sumunt mali: sorte tamen inæquáli, vitæ, vel intéritus. Mors est malis, vita bonis: vide paris sumptiónis quam sit dispar éxitus.

Fracto demum sacraméto, ne vacílles, sed meméto, tantum esse sub fragméto, quantum toto tégitur. Nulla rei fit scissúra: signi tantum fit fractúra: qua nec status, nec statúra signáti minúitur.

Ecce panis Angelórum, factus cibus viatórum: vere panis filiórum, non mitténdus cánibus.

In figúris præsignáatur, cum Isaac immoláatur: agnus paschæ deputáatur: datur manna pátribus.

Bone pastor, panis vere, Iesu, nostri miserére: tu nos pasce, nos tuére: tu nos bona fac vidére in terra vivéntium.

Tu, qui cuncta scis et vales: qui nos pascis hic mortáles: tuos ibi commensáles, coherédes et sodáles fac sanctórum cívium. Amen. Allelúia.

Of that supper was rehearsed.  
Here the new law's new oblation,  
By the new king's revelation,  
Ends the form of ancient rite:  
Now the new the old effaceth,  
Truth away the shadow chaseth,  
Light dispels the gloom of night.  
What he did at supper seated,  
Christ ordained to be repeated,  
His memorial ne'er to cease:  
And his rule for guidance taking,  
Bread and wine we hallow, making  
Thus our sacrifice of peace.  
This the truth each Christian learneth,  
Bread into his flesh he turneth,  
To his precious blood the wine:  
Sight hath fail'd, nor thought conceiveth,  
But a dauntless faith believeth,  
Resting on a pow'r divine.  
Here beneath these signs are hidden  
Priceless things to sense forbidden;  
Signs, not things are all we see:  
Blood is poured and flesh is broken,  
Yet in either wondrous token  
Christ entire we know to be.  
Whoso of this food partaketh,  
Rendeth not the Lord nor breaketh  
Christ is whole to all that taste:  
Thousands are, as one, receivers,  
One, as thousands of believers,  
Eats of him who cannot waste.  
Bad and good the feast are sharing,  
Of what divers dooms preparing,  
Endless death, or endless life.  
Life to these, to those damnation,  
See how like participation  
Is with unlike issues rife.  
When the sacrament is broken,  
Doubt not, but believe 'tis spoken,  
That each sever'd outward token doth the  
very whole contain.  
Nought the precious gift divideth,  
Breaking but the sign betideth  
Jesus still the same abideth, still unbroken  
doth remain.

## Feast of Corpus Christi

Lo! the angels' food is given  
To the pilgrim who hath striven;  
See the children's bread from heaven,  
which on dogs may not be spent.  
Truth the ancient types fulfilling,  
Isaac bound, a victim willing,  
Paschal lamb, its life blood spilling,  
manna to the fathers sent.  
Very bread, good shepherd, tend us,  
Jesu, of thy love befriend us,  
Thou refresh us, thou defend us,  
Thine eternal goodnéss send us  
In the land of life to see.  
Thou who all things canst and knowest,  
Who on earth such food bestowest,  
Grant us with thy saints, though lowest,  
Where the heav'nly feast thou showest,  
Fellow heirs and guests to be. Amen.  
Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 6, 56–59*

In illo témpore: Dixit Iesus turbis Iudæórum: Caro mea vere est cibus, et sanguis meus vere est potus. Qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui mandúcat me, et ipse vivet propter me. Hic est panis, qui de cælo descéndit. Non sicut manducavérunt patres vestri manna, et mórtui sunt. Qui mandúcat hunc panem, vivet in ætérnum.

Credo

Sacerdótes Dómini incénsum et panes offerunt Deo: et ídeo sancti erunt Deo suo, et non pólluent nomen eius, alleluía.

✠ A Reading from the holy Gospel  
according to John  
*John 6, 55–58*

At that time Jesus said to the crowds of the Jews: "My flesh is real food, and my blood, real drink. The man who feeds on my flesh and drinks my blood abides in me and I in him. Just as the Father who has life sent me and I have life because of the Father, so the man who feeds on me will have life because of me. This is the bread which came down from heaven. Unlike your ancestors who ate and yet died, the man who feeds on this bread will live forever."

Creed

Offertory Antiphon  
*Levit. 21, 6*

The priests of the Lord offer incense and loaves to God, and therefore they shall be sacred to their God and shall not profane his name. Alleluia.

## Second Sunday after Pentecost

### Prayer over the Gifts

Ecclesiæ tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mýstice designántur. Per Dóminum.

*Præfatio communis.*

Quotiescúmque manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat: itaque quicúmque manducáverit panem, vel bíberit cálicem Dómini indigné, reus erit córporis et sán-guinis Dómini, alleluia.

Fac nos, quæsumus, Dómine, divinitátis tuæ sempitérna fruitióne repléri: quam pretiósí Córporis et Sanguinis tui temporális percéptio præfigurat: Qui vivis.

*Septem sequentibus diebus, ubi fit processio, permittuntur duæ Missæ de Sma Eucharistia, ad modum Missæ votivæ II classis.*

*II classis*

Factus est Dóminus protéctor meus, et edúxit me in latitúdinem: salvum me fecit, quóniam vóluit me. *Ps. ibid., 2-3* Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. *Ÿ. Glória Patri. Factus.*

*Dicitur Glória in excélsis in omnibus dominicis post Pentecosten; non dicitur autem in diebus ferialibus quando adhibetur Missa dominicæ præcedentis.*

Sancti nóminis tui, Dómine, timórem páriter et amórem fac nos habére perpétuum: quia numquam tua

O Lord, graciously bestow upon your Church the gifts of unity and peace,\* which are symbolized in this sacrifice we offer you. Through Jesus Christ.

*Common Preface*

### Communion Antiphon

*1 Cor. 11, 26-27*

As often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes. Therefore whoever eats this bread or drinks the cup of the Lord unworthily, will be guilty of the body and blood of the Lord, alleluia.

### Prayer after Communion

O Lord, grant that we may enjoy the eternal presence of your divinity,\* which is foreshadowed by our earthly reception of your precious body and blood: You who live and reign.

*Wherever a procession takes place on the seven following days, two Masses of the Holy Eucharist are permitted, as votive Masses of class II.*

## SECOND SUNDAY AFTER PENTECOST

### Entrance Antiphon

*Ps. 17, 19-20*

The Lord came to my support. He set me free in the open, and rescued me, because he loves me. *Ps. ibid., 2-3* I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. *Ÿ. Glory be to the Father. The Lord came.*

*The Gloria is said on all the Sundays after Pentecost, but it is not said on weekdays when the Mass of the preceding Sunday is used.*

### Prayer

O Lord, grant that we may always have a reverential fear and love of your holy name,\* for those who are firmly founded in

## Second Sunday after Pentecost

your love will ever be guided and governed by your grace. Through Jesus Christ.

A Reading from the Epistle of  
blessed John the Apostle  
*1 John 3, 13–18*

Beloved: No need to be surprised if the world hates you. That we have passed from death to life we know, because we love the brothers. The man without love is still in the abode of death. Everyone who hates his brother is a murderer; and, as you know, no murderer has eternal life abiding within him. The way we came to understand love was that he laid down his life for us; so must we too lay down our lives for the brothers. Now, how can divine love abide within a man who has enough of this world's livelihood, and yet closes his heart to his brother when he observes him in need? Little children, let us show with deeds that our love is genuine, and not merely express it with words.

*Gradual Ps. 119, 1–2* In my distress I called to the Lord, and he answered me. *℣.* O Lord, deliver me from lying lip, from treacherous tongue.

Alleluia, alleluia. *℣. Ps. 7, 2* O Lord my God, in you I take refuge; save me from all my pursuers and rescue me. Alleluia.

*The Alleluia, with its verse after the gradual, is said in this manner on all Sundays after Pentecost, even if the Mass of Sunday is used on a ferial day.*

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 14, 16–24*

At that time Jesus spoke this parable to the Pharisees: “A man was giving a great dinner and he invited many. At dinner time he sent his servant to say to those invited: ‘Come along, everything is now ready.’ But they began to excuse themselves, one and all. The first said to the servant: ‘I have bought some

gubernatióne destítuis, quos in soliditáte tuæ dilectiÓNis instítuis. Per Dóminum.

Léctio Epístolæ beáti Ioánnis  
Apóstoli  
*1 Ioann. 3, 13–18*

Caríssimi: Nolíte mirári, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam diligimus fratres. Qui non díliget, manet in morte: omnis qui odit fratrem suum, homicida est. Et scitis quóniam omnis homicida non habet vitam ætérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere. Qui habúerit substántiam huius mundi, et víderit fratrem suum necessitátem habére, et cláuserit víscera sua ab eo: quómo caritas Dei manet in eo? Filíoli mei, non diligámus verbo, neque lingua, sed ópere, et veritáte.

*Graduale Ps. 119, 1–2* Ad Dóminum cum tribulárer clamávi, et exaudívit me. *℣.* Dómine, líbera ánimam meam a lábiis iniquis, et a lingua dolósa.

Allelúia, allelúia. *℣. Ps. 7, 2* Dómine Deus meus, in te sperávi: salvum me fac ex ómnibus persequéntibus me, et líbera me. Allelúia.

*Sic dicitur Allelúia cum suo versu post graduale in omnibus dominicis post Pentecosten, etiam si Missa dominicæ in feriis adhibetur.*

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 14, 16–24*

In illo témpore: Dixit Iesus pharisæis parábolam hanc: Homo quidam fecit cenam magnam, et vocávit multos. Et misit servum suum hora cenæ dícere invitátis ut venírent, quia iam paráta sunt ómnia. Et cœpérunt simul omnes excusáre. Primus dixit ei: Villam emi, et

## Second Sunday after Pentecost

necesse hábeo exíre, et vidére illam: rogo te, habe me excusátum. Et alter dixit: Iuga boum emi quinque, et eo probáre illa: rogo te, habe me excusátum. Et álius dixit: Uxórem duxi; et ídeo non possum veníre. Et revérsus servus nuntiávit hæc dómino suo. Tunc irátus paterfamílias, dixit servo suo: Exi cito in platéas et vicos civitátis: et páuperes, ac débiles, et cæcos, et claudos íntroduc huc. Et ait servus: Dómine, factum est ut imperásti, et adhuc locus est. Et ait dóminus servo: Exi in vias, et sepes: et compélle intráre, ut impleátur domus mea. Dico autem vobis, quod nemo virórum illórum, qui vocáti sunt, gustábit cenam meam.

Credo

Dómine, convértere, et éripe ánimam meam: salvum me fac propter misericórdiam tuam.

Oblatio nos, Dómine, tuo nómini dicánda puríficet: et de die in diem ad cæléstis vitæ transférat actiónem. Per Dóminum.

*Præfatio de Ssma Trinitate.*

Cantábo Dómino, qui bona tribuit mihi: et psallam nómini Dómini altíssimi.

Sumptis munéribus sacris, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salútis efféctus. Per Dóminum.

land, and I must go out and inspect it. Please excuse me.' Another said: 'I have bought five pair of oxen, and I am going to test them. Please excuse me.' A third said: 'I am newly married and therefore cannot come.'

"On his return the servant reported all this to his master. The master of the house was angry and said to his servant: 'Go out quickly into the streets and alleys of the town, and bring in here the poor, and the crippled, and the blind, and the lame!' The servant said: 'Your orders, my lord, have been carried out, and there is still room.' And the master said to the servant: 'Go out into the highways and along the hedges and force them to come in so that my house may be filled! For I tell you that none of those men who were invited shall taste my dinner.'"

Creed

### Offertory Antiphon

*Ps. 6, 5*

Return, O Lord, save my life; rescue me because of your kindness.

### Prayer over the Gifts

O Lord, may this sacrifice, which we are about to offer in your name,\* cleanse us from sin and bring us each day closer to the realization of a heavenly life. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*Ps. 12, 6*

I will sing of the Lord, "He has been good to me"; and I will sing to the name of the Lord the Most High.

### Prayer after Communion

O Lord, may we, who have received your gifts,\* be brought closer to our salvation by each celebration of this sacred rite. Through Jesus Christ.

Feast of the Sacred Heart of Jesus

FEAST OF THE SACRED HEART  
OF JESUS

*I classis*

FRIDAY AFTER THE SECOND  
SUNDAY AFTER PENTECOST

Entrance Antiphon

*Ps. 32, 11 and 19*

The thoughts of his heart are to all generations: to deliver them from death and preserve them in spite of famine. *Ps. ibid. 1* Exult, you just, in the Lord; praise from the upright is fitting. *℟.* Glory be to the Father. The thoughts.

Cogitationes Cordis eius in generatione et generationem: ut eruat a morte animas eorum et alat eos in fame. *Ps. ibid., 1* Exultate, iusti, in Domino, rectos decet collaudatio. *℟.* Gloria Patri. Cogitationes.

Prayer

O God, through your mercy we possess the treasures of your love in the heart of your Son, the same heart we wounded by our sins.\* Grant that we may make reparation to him for our faults by offering him the worship of our devotion. Through Jesus Christ.

Deus, qui nobis, in Corde Filii tui, nostris vulnerato peccatis, infinitos dilectionis thesauros misericorditer largiri dignaris: concede, quaesumus; ut illi devotum pietatis nostrae praestantes obsequium, dignae quoque satisfactionis exhibeamus officium. Per eundem Dominum.

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Ephesians

*Ephes. 3, 8–12; 14–19*

Brethren: To me, less than least of all the saints, this favor was given, to preach to the Gentiles the unfathomable riches of Christ, and to enlighten all men on the working out of the mystery which for ages was hidden in God, the creator of all things, so that now through the Church the manifold wisdom of God might become known to the Principalities and Powers of heaven, in fulfillment of the eternal decree which he carried out in Christ Jesus our Lord. In him and through faith in him we can speak freely to God and draw near to him with confidence. For this reason I kneel before the Father from whom every family in heaven and on earth takes its name; and I pray that he will bestow on you gifts cor-

Lectio Epistolae beati Pauli  
Apostoli ad Ephesios  
*Ephes. 3, 8–19*

Fratres: Mihi omnium sanctorum minimo data est gratia haec, in gentibus evangelizare investigabiles divitias Christi: et illuminare omnes, quae sit dispensatio sacramenti absconditi a saeculis in Deo qui omnia creavit: ut innotescat principatibus et potestatibus in caelestibus per Ecclesiam multiformis sapientia Dei: secundum praefinitionem saeculorum quam fecit in Christo Iesu Domino nostro, in quo habemus fiduciam et accessum in confidentia per fidem eius. Huius rei gratia flecto genua mea ad Patrem Domini nostri Iesu Christi, ex quo omnis paternitas in caelis et in terra nominatur: ut det vobis secundum divitias gloriae suae, virtute corroborari per Spiritum eius in interiorem hominem: Christum habitare per fidem in cordibus vestris:

## Feast of the Sacred Heart of Jesus

in caritate radicati et fundati: ut possitis comprehendere, cum omnibus sanctis, quæ sit latitudo, et longitudo, et sublimitas, et profundum: scire etiam supereminentem scientiæ caritatem Christi, ut impleamini in omnem plenitudinem Dei.

*Graduale Ps. 24, 8–9* Dulcis et rectus Dominus, propter hoc legem dabit delinquentibus in via. *Ps.* Diriget mansuetos in iudicio, docebit mites vias suas.

Alleluia, alleluia. *Ps. Matth. 11, 29* Tollite iugum meum super vos et discite a me, quia mitis sum et humilis Corde, et inveniatis requiem animabus vestris. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Ioannem  
*Ioann. 19, 31–37*

In illo tempore: Iudæi, quoniam Parasceve erat, ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum ut frangerentur eorum crura et tollerentur. Venierunt ergo milites, et primi quidem fregerunt crura et alterius qui crucifixus est cum eo. Ad Iesum autem cum venissent, ut viderunt eum iam mortuum, non fregerunt eius crura: sed unus militum lancea latus eius aperuit, et continuo exiit sanguis et aqua. Et qui vidit testimonium perhibuit: et verum est testimonium eius. Et ille scit quia vera dicit, ut et vos credatis. Facta sunt enim hæc ut Scriptura impleretur: Os non comminuetis ex eo. Et iterum alia Scriptura dicit: Vidébunt in quem transfixerunt.

Credo.

responding to the richness of his glory. May he strengthen your inner selves with power through his Spirit. May Christ dwell in your hearts through faith; and may love be the root and foundation of your life. Thus you will be able to grasp fully with all the saints the breadth and length and height and depth, and to know that the love of Christ surpasses all knowledge, so that you will be filled with all the fullness of God.

*Gradual Ps. 24, 8–9* Good and upright is the Lord; thus he shows sinners the way. *Ps.* He guides the humble to justice; he teaches the humble his way.

Alleluia, alleluia. *Matth. 11, 29* Take my yoke upon you, and learn from me, for I am meek, and humble of heart: and you will find rest for your souls. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 19, 31–37*

At that time, since it was Preparation Day, the Jews did not want to have the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. So they asked Pilate to have the legs broken and the bodies taken down. Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of the one, then of the other. But when they came to Jesus and saw that he was already dead, they did not break his legs. However, one of the soldiers jabbed his side with a lance and immediately blood and water flowed out. (This testimony has been given by an eyewitness, and his testimony is true. He is telling what he knows to be true that you too may have faith.) These events took place in order to have the Scripture fulfilled: "None of its bones are to be broken." And still another Scripture passage says: "They shall look on him whom they have pierced."

Creed

## Third Sunday after Pentecost

### Offertory Antiphon

*Ps. 68, 21*

My heart expected reproach and misery; I looked for sympathy, but there was none; and for comforters, and I found none.

Impropérium exspectávit Cor meum et misériam, et sustínui qui simul mecum contristarétur et non fuit: consolánthem me quæsívi et non invéni.

### Prayer over the Gifts

O Lord, behold the love in the heart of your beloved Son, which no tongue can describe.\* Because of that love, accept our gift as an offering in atonement for our sins. Through Jesus Christ.

Réspice, quæsumus, Dómine, ad ineffábilem Cordis dilécti Filii tui caritátem: ut quod offérimus sit tibi munus accéptum et nostrórum expiatio delictórum. Per eúndem Dóminum.

*Preface of the Sacred Heart of Jesus*

*Præfatio de Ssmo Corde Iesu.*

### Communion Antiphon

*John 19, 34*

One of the soldiers opened his side with a lance, and immediately there came out blood and water.

Unus mílitum láncea latus eius apéruit, et contínuo exívit sanguis et aqua.

### Prayer after Communion

O Lord Jesus, let the blessed sacrament fire us with a holy fervor,\* that we may experience the sweetness of your loving heart and learn to prefer the things of heaven to those of earth: You who live and reign.

Præbeant nobis, Dómine Iesu, divinum tua sancta fervórem: quo dulcíssimi Cordis tui suavitate percepta, discámus terréna despícere, et amáre cæléstia: Qui vivis.

## THIRD SUNDAY AFTER PENTECOST

*II classis*

### Entrance Antiphon

*Ps. 24, 16 and 18*

Look toward me, and have pity on me, O Lord, for I am alone and afflicted. Put an end to my affliction and my suffering, and take away all my sins, O my God. *Ps. ibid., 1-2* To you, I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame. *℟.* Glory be to the Father. Look toward me.

Réspice in me, et miserére mei, Dómine: quóniam únicus, et pauper sum ego: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea, Deus meus. *Ps. ibid., 1-2* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. *℟.* Glória Patri. Réspice.



### Third Sunday after Pentecost

He addressed this parable to them: "What man of you, owning a hundred sheep and losing one, does not abandon the ninety-nine in the desert and go after the lost one until he finds it? When he finds it, he lays it on his shoulders in jubilation, and comes to his house, and invites his friends and neighbors in, saying, 'Rejoice with me because I have found my lost sheep.' In the same way, I tell you, there will be more rejoicing in heaven over one sinner who repents than over ninety-nine upright people who have no need of repentance.

"Or what woman of you, who has ten dimes and loses one, does not light a lamp, and sweep the house, and search carefully until she finds it? And when she has found it, she calls in the friends and neighbors, and says: 'Rejoice with me, because I have found the dime which I lost.' In the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents."

Creed

#### Offertory Antiphon *Ps. 9, 11-12 and 13*

They trust in you who cherish your name,  
O Lord, for you forsake not those who seek you.  
Sing praise to the Lord enthroned in Sion,  
for he has not forgotten the cry of the afflicted.

#### Prayer over the Gifts

O Lord, look with favor upon the offerings of your Church, as she prays to you.\*  
Bless these gifts, that the faithful who receive them may attain salvation. Through Jesus Christ.

*Preface of the Trinity*

#### Communion Antiphon *Luke 15, 10*

I say to you: there is joy among the angels of God over one sinner who repents.

illos parabolam istam, dicens: Quis ex vobis homo, qui habet centum oves: et si perdiderit unam ex illis, nonne dimittit nonagintanovem in deserto, et vadit ad illam, quæ perierat, donec inveniat eam? Et cum invenerit eam, imponit in humeros suos gaudens: et veniens domum, convocat amicos et vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam, quæ perierat? Dico vobis, quod ita gaudium erit in caelo super uno peccatore penitentiam agente, quam super nonagintanovem iustis, qui non indigent penitentia. Aut quæ mulier habens drachmas decem, si perdidit drachmam unam, nonne accendit lucernam et everrit domum, et quaerit diligenter, donec inveniat? Et cum invenerit, convocat amicas et vicinas, dicens: Congratulamini mihi, quia inveni drachmam, quam perdideram? Ita dico vobis: gaudium erit coram Angelis Dei super uno peccatore penitentiam agente.

Creed.

Sperent in te omnes, qui noverunt nomen tuum Domine: quoniam non derelinquis quaerentes te: psallite Domino, qui habitat in Sion: quoniam non est oblitus orationem pauperum.

Respice, Domine, munera supplicantis Ecclesiae: et saluti credentium perpetua sanctificatione sumenda concede. Per Dominum.

*Prefatio de Ssma Trinitate.*

Dico vobis: gaudium est Angelis Dei super uno peccatore penitentiam agente.

## Fourth Sunday after Pentecost

### Prayer after Communion

Sancta tua nos, Dómine, sumpta vivificent: et misericórdiæ sempitérnæ præparent expiátos. Per Dóminum.

O Lord, let the reception of your holy sacrament bring us to life, atone for our sins, and prepare us to receive your unfailing mercy. Through Jesus Christ.

### *II classis*

## FOURTH SUNDAY AFTER PENTECOST

### Entrance Antiphon

*Ps. 26, 1 and 2*

Dóminus illuminátio mea, et salus mea, quem timébo? Dóminus defénsor vitæ meæ, a quo trepidábo? qui tríbulant me inimíci mei, ipsi infirmáti sunt, et cecidérunt. *Ps. ibid., 3* Si consistant advérsus me castra: non timébit cor meum. *Ÿ.* Glória Patri. Dóminus.

The Lord is my light and my salvation; whom should I fear? The Lord is my life's refuge; of whom should I be afraid? My enemies that trouble me, themselves stumble and fall. *Ps. ibid., 3* Though an army encamp against me, my heart will not fear. *Ÿ.* Glory be to the Father. The Lord.

### Prayer

Da nobis, quæsumus, Dómine: ut et mundi cursus pacífice nobis tuo ordine dirigátur: et Ecclésia tua tranqúilla devotíone lætétur. Per Dóminum.

O Lord, let peace guide the course of world events,\* that your Church may serve you in joy and security. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 8, 18–23*

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 8, 18–23*

Fratres: Existimo quod non sunt condígnæ passiónes huius témporis ad futúram glóriam, quæ revelábitur in nobis. Nam expectátio creatúráe, revelatióne filiórum Dei expéctat. Vanitáti enim creatúra subiecta est non volens, sed propter eum, qui subiecit eam in spe: quia et ipsa creatúra liberábitur a servitúte corruptiόνis, in libertátem glóriæ filiórum Dei. Scimus enim quod omnis creatúra ingemíscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primítias spíritus habéntes; et ipsi intra nos gémimus, adoptiόνem filiórum Dei expectántes, redemptiόνem corpóris nostri: in Christo Iesu Dómino nostro.

Brethren: I consider the sufferings of the present time unworthy to be compared with the glory that one day will be revealed in us. Even creation itself is waiting with eager longing for that revelation of the sons of God. For creation was condemned to a futile existence, not willingly, but by the will of him who doomed it. Yet hope still remained that even creation itself would be delivered from its slavery to corruption and would come to share in the glorious liberty of the children of God. Up to the present, as we know, the whole of creation has been groaning together as it undergoes the pains of childbirth. And not only creation, but

## Fourth Sunday after Pentecost

we ourselves also groan in our hearts, for, even though we have the Spirit as first fruits of our harvest, we are still waiting for the full adoption that will come to us through the redemption of our bodies: in Christ Jesus our Lord.

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—The New Liturgical Movement Blog (6/10/2019)

*Gradual Ps. 78, 9 and 10* Pardon our sins, O Lord; why should the nations say, "Where is their God?" *℣.* Help us, O God our savior; because of the glory of your name, O Lord, deliver us.

Alleluia, alleluia. *℣. Ps. 9, 5 and 10* O God, seated on your throne, judging justly: be a stronghold for the oppressed in times of distress. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 5, 1-11*

At that time as Jesus stood by the Lake of Genesareth and the crowd pressed upon him to hear the word of God, he saw two boats moored by the side of the lake; the fishermen had disembarked and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to pull out a short distance from the shore. Then he sat down and went on teaching the crowds from the boat. When he finished speaking he said to Simon: "Put out into the deep water and lower your nets for a catch."

Simon answered: "Master, we worked hard at it all night long and caught nothing; but at your word I will lower the nets." Upon doing so they caught a great number of fish, and their nets were at breaking point. They signalled to their mates in the other boat to come and help them. These came and they filled both boats to the point of sinking.

At the sight of this Simon Peter fell at the knees of Jesus, saying: "Depart from me because I am a sinful man, Lord."

*Graduale Ps. 78, 9 et 10* Propitius esto, Dómine, peccátiis nostris: ne quando dicant gentes: Ubi est Deus eórum? *℣.* Adiuva nos, Deus salutaris noster: et propter honórem nóminis tui, Dómine, libera nos. Alleluia, alleluia. *℣. Ps. 9, 5 et 10* Deus, qui sedes super thronum, et iúdicas æquitátem: esto refúgium páuperum in tribulatióne. Alleluia.

✠ Sequéntia sancti Evangélli  
secúndum Lucam  
*Luc. 5, 1-11*

In illo témpore: Cum turbæ irrúerent in Iesum, ut audirent verbum Dei, et ipse stabat secus stagnum Genésareth. Et vidit duas naves stantes secus stagnum: piscatóres autem descénderant, et lavábant rétia. Ascéndens autem in unam navim, quæ erat Simónis, rogávit eum a terra reducere pusillum. Et sedens docébat de navícula turbas. Ut cessávit autem loqui, dixit ad Simónem: Duc in altum, et laxáte rétia vestra in captúram. Et respóndens Simon, dixit illi: Præcéptor, per totam noctem laborántes, nihil cépimus: in verbo autem tuo laxábo rete. Et cum hoc fecissent, conclusérunt píscium multitudinem copiósam: rumpebátur autem rete eórum. Et annuérunt sóciis, qui erant in ália navi, ut venírent, et adiuvárent eos. Et venérunt, et implevérunt ambas navículas, ita ut pene mergeréntur. Quod cum vidéret Simon Petrus, prócidit ad génuá Iesu, dicens: Exi a me, quia homo peccátor sum, Dómine. Stupor enim circumdéderat eum, et omnes, qui cum illo erant, in captúra píscium, quam céperant: simíliter autem Iacóbum et Ioán-

## Fifth Sunday after Pentecost

nem, filios Zebedæi, qui erant sócii Simónis. Et ait ad Simónem Iesus: Noli timére: ex hoc iam hómines eris cápiens. Et subdúctis ad terram návibus, relíctis ómnibus, secúti sunt eum.

Credo

Illúmina óculos meos, ne umquam obdórmiam in morte: ne quando dicat inimícus meus: Præválui advérsus eum.

Oblatióibus nostris, quæsumus Dómine, placáre suscéptis: et ad te nostras étiam rebélles compéllé propítius voluntátes. Per Dóminum.

*Præfatio de Ssma Trinitate.*

Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: Deus meus, adiútor meus.

Mystéria nos, Dómine, quæsumus, sumpta puríficent: et suo múnere tueántur. Per Dóminum.

*II classis*

Exáudi, Dómine, vocem meam, qua clamávi ad te: adiútor meus esto, ne derelínquas me, neque despicias me, Deus salutáris meus. *Ps. ibid., 1 Dó-*

For amazement at the haul of fish which they had made had seized him and all his companions, and also James and John, sons of Zebedee, who were partners with Simon. Jesus said to Simon: "Do not be afraid. From now on you will be catching men." Then they brought their boats to land, left everything, and followed him.

Creed

### Offertory Antiphon

*Ps. 12, 4-5*

Give light to my eyes that I may never sleep in death, lest my enemy say, "I have overcome him."

### Prayer over the Gifts

Accept our gifts as a peace offering, O Lord,\* and by the constraint of your mercy make our rebellious wills submit to you. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*Ps. 17, 3*

O Lord, my rock, my fortress, my deliverer: my God, my rock of refuge!

### Prayer after Communion

O Lord, may the sacrament which we have received cleanse and protect us. Through Jesus Christ.

## FIFTH SUNDAY AFTER PENTECOST

### Entrance Antiphon

*Ps. 26, 7 and 9*

Hear, O Lord, the sound of my call; be my helper: forsake me not: despise me not, O God my savior. *Ps. ibid., 1 The Lord is*

## Fifth Sunday after Pentecost

my light and my salvation; whom should I fear? *℣.* Glory be to the Father. Hear, O.

minus illuminatio mea, et salus mea, quem timébo? *℣.* Glória Patri. Exáudi.

### Prayer

For those who love you, O God, joys beyond understanding are waiting.\* Fill our hearts with such a love that our desire for you in all things, and above all things, may lead us to what you have promised, which is far superior to anything we can desire. Through Jesus Christ.

Deus, qui diligentibus te bona invisibília præparásti: infúnde córdibus nostris tui amoris afféctum; ut te in ómnibus et super ómnia diligétes, promissionés tuas, quæ omne desiderium súperant, consequámur. Per Dóminum.

A Reading from the Epistle of blessed  
Peter the Apostle  
*1 Peter 3, 8–15*

Lectio Epistolæ beáti Petri  
Apóstoli  
*1 Petr. 3, 8–15*

Beloved: All of you should be of one mind, compassionate, loving one another, merciful, humble. Do not return evil for evil, or insult for insult, but on the contrary, return a blessing; because to this you were called, that you might share in a blessing. For,

Caríssimi: Omnes unánimes in oratióne estóte, compatiétes, fraternitátis amatóres, misericórdes, modésti, húmiles: non reddétes malum pro malo, nec maledíctum pro maledícto, sed e contrário benedicétes: quia in hoc vocáti estis, ut benedictiónem hereditáte possideátis. Qui enim vult vitam diligere, et dies vidére bonos, coérceat linguam suam a malo, et lábia eius ne loquántur dolum. Declínet a malo, et fáciat bonum: inquirat pacem, et sequátur eam. Quia óculi Dómini super iustos, et aures eius in preces eórum: vultus autem Dómini super faciétes mala. Et quis est qui vobis nóceat, si boni amulatóres fuéritis? Sed et si quid patímini propter iustítiam, beáti. Timórem autem eórum ne timuérítis: et non conturbémini. Dóminum autem Christum sanctificáte in córdibus vestris.

He who proposes to love life  
and to see good days  
Must keep his tongue from evil  
and his lips from speaking falsehood;  
He must turn from evil and do good,  
seek peace, and follow it.  
The Lord has eyes for the just,  
and ears for their cry,

But the Lord confronts the evildoers.  
And who can harm you, if you are enthusiastic for what is good? Yes, even if you suffer for the sake of justice, happy are you! But, "Have no fear of them, and do not be disturbed;" instead, revere the Lord Christ in your hearts.

*Gradual Ps. 83, 10, 9* Behold, O God, our protector, and look on your servants. *℣.* O Lord God of hosts, hear the prayers of your servants.

*Graduale Ps. 83, 10 et 9* Protéctor noster, áspice, Deus, et réspice super servos tuos. *℣.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Alleluia, alleluia. *℣. Ps. 20, 1* O Lord, in your strength the king is glad; in your victory how greatly he rejoices! Alleluia.

Alleluía, alleluía. *℣. Ps. 20, 1* Dómine, in virtúte tua lætábitur rex: et super salutáre tuum exsultábit veheménter. Alleluía.

## Fifth Sunday after Pentecost

✠ Sequéntia sancti Evangéllii  
secúndum Matthæum  
*Matth. 5, 20–24*

In illo témpore: Dixit Iesus discí-  
pulis suis: Nisi abundáverit iustí-  
tia vestra plus quam scribárum et  
pharisæórum, non intrábitis in re-  
gnum cælórum. Audístis, quia di-  
ctum est antíquis: Non occídes: qui  
autem occíderit, reus erit iudício.  
Ego autem dico vobis: quia omnis,  
qui iráscitur fratri suo, reus erit  
iudício: Qui autem díxerit fratri suo,  
raca: reus erit concélio. Qui autem  
díxerit, fátue: reus erit gehénnæ  
ignis. Si ergo offers munus tuum ad  
altáre, et ibi recordátus fúeris, quia  
frater tuus habet áliquíd advérsus  
te: relínque ibi munus tuum ante  
altáre, et vade prius reconciliári  
fratri tuo: et tunc véniens ófferes  
munus tuum.

Credo

Benedícam Dóminum, qui tríbuit  
mihi intelléctum: providébam De-  
um in conspéctu meo semper: quón-  
iam a dextris est mihi, ne commó-  
vear.

Propitiáre, Dómine, supplicatió-  
nibus nostris: et has oblatiões  
famulórum famularúmque tuárum  
benígnus assúme; ut, quod sínguli  
obtulérunt ad honórem nóminis tui,  
cunctis proficiat ad salútem. Per  
Dóminum.

*Prefatio de Ssma Trinitate.*

Unam pétii a Dómino, hanc re-  
quíram; ut inhábitem in domo Dó-  
mini ómnibus diébus vitæ meæ.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 20–24*

At that time Jesus said to his disciples:  
“I assure you, unless you have more re-  
ligion than the scribes and Pharisees, you  
shall not enter the kingdom of heaven.  
You have heard the commandment imposed  
upon our ancestors, ‘You shall not kill.’  
Every murderer will be liable to judgment.  
But now I warn you, everyone who becomes  
angry with his brother will be liable to judg-  
ment. Any man who says ‘Raca’ to his  
brother will be answerable to the Sanhedrin.  
Any man who says, ‘You impious fool,’  
will be liable to fiery Gehenna. Therefore,  
if at the moment you are bringing your  
gift to the altar, you recall that your brother  
has a grievance against you, leave your  
gift there at the altar. Go first and seek a  
reconciliation with your brother. Then come  
and offer your gift.”

Creed

Offertory Antiphon  
*Ps. 15, 7 and 8*

I bless the Lord who counsels me; I  
set God ever before me; with him at my  
right hand I shall not be disturbed.

Prayer over the Gifts

O Lord, be appeased by our prayers and  
graciously accept the offerings of all your  
servants.\* May the gift of each individual,  
which is presented in honor of your name,  
aid the salvation of all men. Through Jesus  
Christ.

*Preface of the Trinity*

Communion Antiphon  
*Ps. 26, 4*

One thing I ask of the Lord; this I seek: to  
dwell in the house of the Lord all the days  
of my life.

## Sixth Sunday after Pentecost

### Prayer after Communion

O Lord, you have nourished us by your gift from heaven.\* By it may we also be cleansed from our hidden sins and shielded from the deceit of our enemies. Through Jesus Christ.

Quos cælesti, Dómine, dono satiásti: præsta, quæsumus: ut a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum.

### SIXTH SUNDAY AFTER PENTECOST

*II classis*

#### Entrance Antiphon

*Ps. 27, 8–9*

The Lord is the strength of his people, the saving refuge of his anointed. Save your people, O Lord, and bless your inheritance; and rule them forever! *Ps. ibid., 1* To you, O Lord, I call; O my God, be not deaf to me, lest, if you heed me not, I become one of those going down into the pit. *Ψ.* Glory be to the Father. The Lord.

Dóminus fortitúdo plebis suæ, et protéctor salutárium Christi sui est: salvum fac pópulum tuum, Dómine, et bénedic hereditáti tuæ, et rege eos, usque in sæculum. *Ps. ibid., 1* Ad te, Dómine, clamábo, Deus meus, ne síleas a me: ne quando táceas a me, et assimilábor descendéntibus in lacum. *Ψ.* Glória Patri. Dóminus.

#### Prayer

O mighty God, author of every good thing, implant in our hearts a deep love of your name.\* Support and protect us with your loving care so that we may be filled with a true spirit of devotion and sincere virtue. Through Jesus Christ.

Deus virtútum, cuius est totum quod est óptimum: insere pectóribus nostris amórem tui nóminis, et præsta in nobis religiónis augméntum; ut, quæ sunt bona, nútrias, ac pietátis stúdio, quæ sunt nutrita, custódiás. Per Dóminum.

#### A Reading from the Epistle of blessed Paul the Apostle to the Romans

*Rom. 6, 3–11*

Brethren: All of us who were baptized into Christ Jesus were baptized into his death. By baptism into his death we were buried together with him, in order that just as Christ was raised from the dead by the glory of the Father, so we too might live a new life. For if we have been united with him by likeness to his death, so shall we be united with him by likeness to his resurrection. We know this: our old self was crucified with him, so that the sinful body might be destroyed and we might no longer be slaves

#### Léctio Epístolæ beáti Pauli Apóstoli ad Romános *Rom. 6, 3–11*

Fratres: Quicumque baptizáti sumus in Christo Iesu, in morte ipsius baptizáti sumus. Consepúlti enim sumus cum illo per baptismum in mortem: ut quómodo Christus surrexit a mórtuis per glóriam Patris, ita et nos in novitáte vitæ ambulémus. Si enim complantáti facti sumus similitúdini mortis eius: simul et resurrectionis érimus. Hoc sciéntes, quia vetus homo noster simul crucifíxus est: ut destruátur corpus peccáti, et ultra non serviámus peccáto. Qui enim mórtuus est, iustificátus est a peccáto. Si autem

## Sixth Sunday after Pentecost

mórtui sumus cum Christo: crédimus quia simul étiam vivémus cum Christo: sciéntes quod Christus resúrgens ex mórtuis, iam non móritur, mors illi ultra non dominábitur. Quod enim mórtuus est peccáto, mórtuus est semel: quod autem vivit, vivit Deo. Ita et vos existimáte, vos mórtuos quidem esse peccáto, vivéntes autem Deo, in Christo Iesu Dómino nostro.

*Graduale Ps. 89, 13 et 1* Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. *Ps. 78, 1* Dómine, refúgium factus es nobis, a generatióne et progénie.

Allelúia, allelúia. *Ps. 30, 2-3* In te, Dómine, sperávi non confúndar in ætérnum: in iustítia tua líbera me, et éripe me: inclína ad me aurem tuam, accélera, ut erípias me. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Marcum  
*Marc. 8, 1-9*

In illo témpore: Cum turba multa esset cum Iesu, nec habérent quod manducárent, convocátis discípulis, ait illis: Miséreor super turbam: quia ecce iam tríduo sústinent me, nec habent quod manducent: et si dimísero eos ieiúnos in domum suam, deficient in via: quidam enim ex eis de longe venérunt. Et respondérunt ei discípuli sui: Unde illos quis póterit hic saturáre pánibus in solitúdine? Et interrogávit eos: Quot panes habétis? Qui dixerunt: Septem. Et præcépít turbæ discumbere super terram. Et accípiens septem panes, grátias agens fregit, et dabat discípulis suis, ut appónerent, et apposuérunt turbæ. Et habébant piscículos paucos: et ipsos benedíxit, et iussit appóni. Et manducavérunt, et saturáti sunt, et sustulérunt quod superáverat de fragméntis, septem sportas. Erant autem qui manducáverant, quasi quátuor míllia: et dimísit eos.

of sin. For a man who is dead has been freed from sin. If we have died with Christ, we believe that we shall live together with him. We know that Christ, raised from the dead, will never die again; death has no more power over him. His death was a death to sin, once for all; but his life is life for God. So you also must regard yourselves as dead to sin, but living for God in Christ Jesus our Lord.

*Gradual Ps. 89, 13 and 1* Return, O Lord! How long? Have pity on your servants! *Ps. 78, 1* O Lord, you have been our refuge through all generations.

Alleluia, alleluia. *Ps. 30, 2-3* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me and release me, incline your ear to me, make haste to deliver me! Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 8, 1-9*

At that time a large crowd was present with Jesus, and again they had nothing to eat. So he summoned the disciples and told them, "My heart is moved to pity for the crowd. For three days now they have been in my company, and have nothing left to eat. And if I send them home hungry, they will become weak on the way. Some of them, you know, have come a long distance." But his disciples replied, "How could anyone satisfy these people with bread here in this isolated spot?" Still he asked them, "How many loaves do you have?" "Seven," they replied. Then he directed the crowd to take their places on the ground. And taking the seven loaves, he gave thanks, broke them, and gave them to his disciples to distribute; and they distributed them to the crowd. They also had a few tiny fish; and blessing them, he told them to distribute them also. They ate until they were

## Seventh Sunday after Pentecost

full. Then they gathered up seven hampers of fragments. There were about four thousand in number, and he dismissed them.

Creed

Credo

### Offertory Antiphon

*Ps. 16, 5 and 6-7*

Make my steps steadfast in your paths, that my feet may not falter. Incline your ear to me; hear my word. Show your wondrous kindness, O Lord, O savior of those who trust in you.

Pérfice gressus meos in sémitis tuis, ut non móveántur vestígia mea: inclína aurem tuam, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine.

### Prayer over the Gifts

O Lord, be appeased by our prayers and graciously accept the offerings of all your servants.\* Grant us the requests we confidently make of you, so that it cannot be said that anyone hopes in you or calls upon you in vain. Through Jesus Christ.

Propitiáre, Dómine, supplicatióibus nostris, et has pópuli tui oblatiões benignus assúme: et ut nullíus sit írritum votum, nullíus vácuá postulátio, præsta; ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

*Preface of the Trinity*

*Præfatio de Ssma Trinitate.*

### Communion Antiphon

*Ps. 26, 6*

I will go round and offer in his tent sacrifices with shouts of gladness; I will sing and chant praise to the Lord.

Circuibo, et immolábo in tabernáculo eius hóstiam iubilatiónis: cantábo, et psalmum dicam Dómino.

### Prayer after Communion

O Lord, may we be cleansed and strengthened by the power and assistance of your gifts, with which we have been filled. Through Jesus Christ.

Repléti sumus, Dómine, munéribus tuis: tríbue quæsumus: ut eórum et mundémur efféctu, et muniámur auxilió. Per Dóminum.

## SEVENTH SUNDAY AFTER PENTECOST

*II classis*

### Entrance Antiphon

*Ps. 46, 2*

All you peoples, clap your hands, shout to God with cries of gladness. *Ps. ibid., 3* For the Lord, the Most High, the awesome, is the great king over all the earth. *℟.* Glory be to the Father. All you peoples.

Omnes gentes, pláudite mániibus: iubiláte Deo in voce exsultatiónis. *Ps. ibid., 3* Quóniam Dóminus excéllsus, terríbilis: Rex magnus super omnem terram. *℟.* Glória Patri. Omnes.

## Seventh Sunday after Pentecost

### Prayer

Deus, cuius providéntia in sui dispositiÓne non fállitur: te súplices exorámus; ut nóxia cuncta submóveas, et ómnia nobis profutúra concédas. Per Dóminum.

O God, whose ever-watchful providence rules all things,\* we humbly implore you to remove from us whatever is harmful, and and to bestow on us only that which will be helpful. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 6, 19–23*

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 6, 19–23*

Fratres: Humánum dico, propter infirmitátem carnis vestræ: sicut enim exhibuístis membra vestra servíre immundítiae, et iniquitati ad iniquitátem, ita nunc exhibéte membra vestra servíre iustítiae in sanctificatiÓnem. Cum enim servi essétis peccáti, líberi fuístis iustítiae. Quem ergo fructum habuístis tunc in illis, in quibus nunc erubescitis? Nam finis illórum mors est. Nunc vero liberáti a peccáto, servi autem facti Deo, habétis fructum vestrum in sanctificatiÓnem, finem vero vitam aetérnam. Stipéndia enim peccáti, mors. Grátia autem Dei, vita aetérna, in Christo Iesu Dómino nostro.

Brethren: Because of your weak human nature, I am using quite human language. Just as formerly you presented your bodily organs to uncleanness and lawlessness as slaves for the doing of lawless deeds, present them now as slaves to justice so that you may become holy. When you were slaves of sin, you were free from justice. But what fruit did you reap? Now you are ashamed of those things. And their goal is death. But now that you have been freed from sin and have become slaves of God, the fruit of this is that you be made holy and your goal is eternal life. For the wages of sin is death, but God's gift is eternal life in Christ Jesus our Lord.

*Graduale Ps. 33, 12 et 6* Veníte filii, audíte me: timórem Dómini docébo vos. *Ps. 33, 12* Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur.

*Gradual Ps. 33, 12 and 6* Come, children, hear me; I will teach you the fear of the Lord. *Ps. 33, 12* Look to him that you may be radiant with joy, and your faces may not blush with shame.

Allelúia, allelúia. *Ps. 46, 2* Omnes gentes, pláudite mánibus: iubiláte Deo in voce exultatiÓnis. Allelúia.

Alleluia, alleluia. *Ps. 46, 2* All you peoples, clap your hands, shout to God with cries of gladness. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 7, 15–21*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 7, 15–21*

In illo témpore: Dixit Iesus discipulis suis: Atténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces: a frúctibus eórum

At that time Jesus said to his disciples: "Be on your guard against false prophets, who come to you in sheep's clothing but actually are prowling wolves. You will

## Seventh Sunday after Pentecost

recognize them by their fruit. Do you ever pick grapes off thorn-bushes, or figs off thistles? No! The fact is, any healthy tree produces good fruit, but a rotten tree produces bad fruit. A healthy tree cannot bear bad fruit, any more than a rotten tree can bear good fruit. (Every tree that does not bear good fruit is chopped down and thrown into the fire.) That is why you will recognize them by their fruit. It is not the man who says to me, 'Lord, Lord,' who will enter into the kingdom of heaven, but he who does my heavenly Father's will."

Creed

### Offertory Antiphon *Dan. 3, 40*

As though it were holocausts of rams and bullocks, or thousands of fat lambs, so let our sacrifice be in your presence today, that it may please you; for those who trust in you cannot be put to shame, O Lord.

### Prayer over the Gifts

O God, this perfect sacrifice has replaced the many offerings of the Old Law.\* Accept it now from your devout servants and bless it, as you once blessed the offering of Abel, that the gift of each individual, which is presented in honor of your name, may bring all of us closer to salvation. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon *Ps. 30, 3*

Incline your ear to me, make haste to deliver me.

### Prayer after Communion

O Lord, let the gentle healing power of your sacrament rid us of our evil inclinations and lead us to do good. Through Jesus Christ.

cognoscétis eos. Numquid cólligunt de spinis uvas, aut de tríbulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit. Non potest arbor bona malos fructus fácere: neque arbor mala bonos fructus fácere. Omnis arbor, quæ non facit fructum bonum, excidétur, et in ignem mitétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis, qui dicit mihi, Dómine, Dómine, intrábit in regnum cælórum: sed qui facit voluntátem Patris mei, qui in cælis est, ipse intrábit in regnum cælórum.

Creedo

Sicut in holocáustis aríetum et taurórum, et sicut in míllibus agnórum pínguium: sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi: quia non est confúsió confidéntibus in te, Dómine.

Deus, qui legálium differéntiam hostiárum unius sacrificii perfectióne sanxísti: áccipe sacrificium nostrum tibi fámulis, et pari benedictióne, sicut múnera Abel, sanctífica; ut, quod sínguli obtulérunt ad maiestátis tuæ honórem, cunctis proficiat ad salútem. Per Dóminum.

*Prefatio de Ssma Trinitate.*

Inclína aurem tuam, accélera, ut erípias me.

Tua nos, Dómine, medicínalis operátio, et a nostris perversitatibus cleménter expédiat, et ad ea quæ sunt recta, perdúcat. Per Dóminum.

## Eighth Sunday after Pentecost

*II classis*

### EIGHTH SUNDAY AFTER PENTECOST

Entrance Antiphon

*Ps. 47, 10–11*

Suscépmus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ: iustítia plena est dèxtera tua. *Ps. ibid., 2* Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto eius. *Ÿ.* Glória Patri. Suscépmus, Deus.

O God, we ponder your kindness within your temple. As your name, O God, so also your praise reaches to the ends of the earth. Of justice your right hand is full. *Ps. ibid., 2* Great is the Lord and wholly to be praised in the city of our God, his holy mountain. *Ÿ.* Glory be to the Father. O God, we ponder.

Prayer

Largíre nobis, quæsumus, Dómine, semper spíritum cogitándi quæ recta sunt, propítius et agéndi: ut, qui sine te esse non póssumus, secúndum te vívere valeámus. Per Dóminum.

O Lord, we cannot exist without you.\* Inspire us to think and act rightly, that we may always live as you would have us live. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 8, 12–17*

A Reading from the Epistle  
of blessed Paul the Apostle  
to the Romans  
*Rom. 8, 12–17*

Fratres: Debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixéritis, moriémíni: si autem spíritu facta carnis mortificavéritis, vivéti. Quicúmque enim spíritu Dei agúntur, ii sunt filii Dei. Non enim accepístis spíritum servitútis íterum in timóre, sed accepístis spíritum adoptiónis filiórum, in quo clamámus: Abba (Pater). Ipse enim Spíritus testimónium reddit spíritui nostro, quod sumus filii Dei. Si autem filii, et herédes: herédes quidem Dei, coherédes autem Christi.

Brethren: We are debtors—but not to the flesh so that we must live according to the flesh. If you live according to the flesh, you will die. But if by the spirit you put the evil deeds of the body to death, you will live. Now, all who are led by the Spirit of God are sons of God. You did not receive a spirit of slavery, leading you back into fear, but a spirit of adoption through which we cry out “*Abba!*” (that is, “Father!”). And the Spirit itself gives witness together with our spirit that we are children of God. But if children, heirs too, heirs of God, heirs together with Christ.

*Graduale Ps. 30, 3* Esto mihi in Deum protectórem, et in locum refúgii, ut salvum me fácias. *Ÿ. Ps. 70, 1* Deus, in te sperávi: Dómine, non confúndar in ætérnum. Alleluía, alleluía. *Ÿ. Ps. 47, 2* Magnus Dóminus, et laudábilis valde,

*Gradual Ps. 30, 3* Be my rock of refuge, O God, a stronghold to give me safety. *Ÿ. Ps. 70, 1* In you, O God, I take refuge; O Lord, let me never be put to shame. Alleluia, alleluia. *Ÿ. Ps. 47, 2* Great is the

## Eighth Sunday after Pentecost

Lord and wholly to be praised in the city of our God, his holy mountain. Alleluia.

in civitate Dei nostri, in monte sancto eius. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 16, 1-9*

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 16, 1-9*

At that time Jesus spoke this parable to his disciples: "There was a rich man who had a steward, who was reported to him for dissipating his property. He called him and said to him: 'What is this I hear about you? Give an accounting of your stewardship, for you can't be steward any longer.' The steward thought to himself, 'What must I do, in view of the fact that my master is taking my job away from me? I am unable to dig and ashamed to beg. I know what I must do to ensure that, when I am dismissed, they will receive me with open doors.' So he called in each one of his master's debtors. He said to the first: 'How much do you owe my master?' He replied: 'A hundred jars of oil.' The steward said: 'Take your invoice, sit down quickly and make it fifty.' Then he said to a second: 'How much do you owe?' He answered: 'A hundred measures of wheat,' and the steward said, 'Take your invoice and make it eighty.'

"The master gave the unjust steward credit for being so enterprising. For the children of this age are more enterprising than the children of light toward their own kind. And I say to you, make friends for yourselves with the help of wicked money so that when it runs out they may receive you into an everlasting abode."

Creed

Offertory Antiphon  
*Ps. 17, 28 and 32*

Lowly people you save, O Lord, but haughty eyes you bring low; for who is God except you, O Lord?

In illo tempore: Dixit Iesus discipulis suis parabolam hanc: Homo quidam erat dives, qui habebat villicum: et hic diffamatus est apud illum, quasi dissipasset bona ipsius. Et vocavit illum, et ait illi: Quid hoc audio de te? redde rationem villicationis tuae: iam enim non poteris villicare. Ait autem villicus intra se: Quid faciam, quia dominus meus aufert a me villicationem? fodere non valeo, mendicare erubesco. Scio quid faciam, ut, cum amotus fuero a villicatione, recipiant me in domos suas. Convocatis itaque singulis debitoribus domini sui, dicebat primo: Quantum debes domino meo? At ille dixit: Centum cados olei. Dixitque illi: Accipe cautionem tuam: et sede cito, scribe quinquaginta. Deinde alii dixit: Tu vero quantum debes? Qui ait: Centum coros tritici. Ait illi: Accipe litteras tuas, et scribe octoginta. Et laudavit dominus villicum iniquitatis, quia prudenter fecisset: quia filii huius saeculi prudentiores filiis lucis in generatione sua sunt. Et ego vobis dico: facite vobis amicos de mammona iniquitatis: ut, cum defeceritis, recipiant vos in aeterna tabernacula.

Credo.

Populum humilem salvum facies, Domine, et oculos superborum humiliabis: quoniam quis Deus praeter te, Domine?

## Ninth Sunday after Pentecost

### Prayer

Súscipe, quæsumus, Dómine, mún-  
nera, quæ tibi de tua largitáte  
deférimus: ut hæc sacrosáncta  
mystéria, grátia tuæ operánte virtúte,  
et præsentis vitæ nos conversatióne  
sanctíficent, et ad gáudia sempitérna  
perdúcant. Per Dóminum.

*Præfatio de Sma Trinitate.*

Accept these gifts, which your bounty makes  
it possible for us to offer you, O Lord.\* May  
the grace of this sacred rite sanctify our lives  
on earth and bring to us eternal happiness.  
Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*Ps. 33, 9*

Gustáte et vidéte, quóniam suávis est  
Dóminus: beátus vir, qui sperat in eo.

Taste and see how good the Lord is; happy  
the man who takes refuge in him.

### Prayer after Communion

Sit nobis, Dómine, reparátio mentis  
et córporis cæléste mystérium: ut,  
cuius exséquimur cultum, sentiámus  
efféctum. Per Dóminum.

May this heavenly sacrament bring us health  
of soul and body, O Lord,\* and may we feel  
the power of the sacred rite we have cele-  
brated. Through Jesus Christ.

*II classis*

## NINTH SUNDAY AFTER PENTECOST

### Entrance Antiphon

*Ps. 53, 6-7*

Ecce Deus ádiuvat me, et Dóminus  
suscéptor est ánimæ meæ: avérte  
mala inimícis meis, et in veritáte tua  
dispérde illos, protéctor meus, Dó-  
mine. *Ps. ibid., 3* Deus, in nómine tuo  
salvum me fac: et in virtúte tua  
libera me. *℣. Glória Patri. Ecce Deus.*

Behold, God is my helper, the Lord sustains  
my life. Turn back the evil upon my foes;  
in your faithfulness destroy them, O Lord,  
my protector. *Ps. ibid., 3* O God, by your  
name save me, and by your might deliver  
me. *℣. Glory be to the Father. Behold.*

### Prayer

Páteant aures misericórdia tuæ,  
Dómine, précibus supplicántium: et,  
ut peténtibus desideráta concédas:  
fac eos, quæ tibi sunt plácita,  
postuláre. Per Dóminum.

O Lord, in your mercy hear the prayers of  
those who call upon you.\* May they ask  
only what is pleasing to you, so that their  
requests may always be heard. Through  
Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 10, 6-13*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*1 Cor. 10, 6-13*

Fratres: Non simus concupiscéntes  
malórum, sicut et illi concupiérunt.

Brethren: We should not desire evil things  
as our fathers did. Do not become idolators

## Ninth Sunday after Pentecost

as some of them did, as it is written: “the people sat down to eat and drink, and they got up to play.” Let us not give ourselves up to immorality, as some of them did, so that in one day twenty-three thousand perished. Let us not test the Lord as some of them put him to the test and were destroyed by the serpents. And do not grumble as some of them grumbled and were killed by the destroying angel. Now these things overtook them to serve as an example. And they have been written down as a warning to us, who are living in the end of the ages. So then, let him who thinks he is standing firm, watch out that he does not fall. No test has been sent you that doesn’t come to all men. Moreover, God keeps his promise. He will not let you be tested beyond your strength. He will give you with the test a way of emerging from it successfully, that you may be able to endure it.

*Gradual Ps. 8, 2* O Lord, our Lord, how glorious is your name over all the earth! *℟.* You have elevated your majesty above the heavens.

*Alleluia, alleluia. ℣. Ps. 58, 2* Rescue me from my enemies, O my God; from my adversaries defend me. *Alleluia.*

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 19, 41–47*

At that time when Jesus was near, within sight of the city, he wept over it, saying, “If only you too had known this day the way to peace. But, as it is, it is hidden from your eyes. For days will come upon you and your enemies will encircle you with a rampart; they will invest you, and press you in on every side; they will wipe you out, you and your children within your walls, and they will not leave in you a stone upon a stone, because you failed to recognize the moment of your visitation.” Then he entered the

Neque idolólatræ efficiámini, sicut quidam ex ipsis: quemámodum scriptum est: Sedit pópulus manducáre et bibere, et surrexérunt lúdere Neque fornicémur, sicut quidam ex ipsis fornicáti sunt, et cecidérunt una die viginti tria míllia. Neque tentémus Christum, sicut quidam eórum tentavérunt et a serpéntibus períerunt. Neque murmuravéritis, sicut quidam eórum murmuravérunt, et períerunt ab exterminatóre. Hæc autem ómnia in figúra contingébant illis: scripta sunt autem ad correptiónem nostram, in quos fines sæculórum devenérunt. Itaque qui se exístimat stare, vídeat ne cadat. Tentátio vos non apprehéndat, nisi humana: fidélis autem Deus est, qui non patiétur vos tentári supra id quod potéstis, sed fáciét étiam cum tentatióne provéntum, ut possítis sustinére.

*Graduale Ps. 8, 2* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsta terra! *℣.* Quóniam eleváta est magnificéntia tua super cælos.

*Alleluia, alleluia. ℣. Ps. 58, 2* Eripe me de inimícis meis, Deus meus: et ab insurgéntibus in me líbera me. *Alleluia.*

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 19, 41–47*

In illo témpore: Cum appropinquáret Iesus Ierúsalem, videns civitátem, flevit super illam, dicens: Quia si cognovísses et tu, et quidem in hac die tua, quæ ad pacem tibi, nunc autem abscondita sunt ab óculis tuis. Quia vénient dies in te: et circúmdabunt te inimíci tui vallo, et circúmdabunt te: et coangustábunt te úndique: et ad terram prostérnent te, et filios tuos, qui in te sunt, et non relínquent in te lápidem super lápidem: eo quod non cognóveris tempus visitatiónis tuæ. Et ingrèssus in templum, cœpit

## Tenth Sunday after Pentecost

eiicere vendentes in illo, et ementes, dicens illis: Scriptum est: Quia domus mea domus orationis est. Vos autem fecistis illam speluncam latronum. Et erat docens cotidie in templo.

Credo.

Iustitiæ Dómini rectæ, lætificantes corda, et iudicia eius dulciora super mel et favum: nam et servus tuus custodit ea.

Concede nobis, quæsumus, Dómine, hæc digne frequentare mysteria: quia, quoties huius hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur. Per Dóminum.

*Præfatio de Ssma Trinitate.*

Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo, dicit Dóminus.

Tui nobis, quæsumus, Dómine, commúnio sacraménti, et purificationem conferat, et tríbuat unitátem. Per Dominum.

*II classis*

Cum clamárem ad Dóminum, exaudivit vocem meam, ab his, qui appropínquant mihi: et humiliávit eos qui est ante sæcula et manet in ætérnum: iacta cogitátum tuum in Dómino, et ipse te enútriet. *Ps. ibid.*, 2-3 Exáudi, Deus, orationem meam,

Temple precincts and began ejecting the traders, saying to them: "It is written, 'My house shall be a house of prayer'; but you have made it 'a bandits' den'." He was teaching daily in the Temple.

Creed

Offertory Antiphon  
*Ps. 18, 9, 10, 11 and 12*

The precepts of the Lord are right, rejoicing the heart, and his ordinances sweeter than syrup or honey from the comb; therefore your servant is careful of them.

Prayer over the Gifts

May we celebrate these sacred rites worthily, O Lord,\* for each offering of this memorial sacrifice carries on the work of our redemption. Through Jesus Christ.

*Preface of the Trinity*

Communion Antiphon  
*John 6, 57*

"He who eats my flesh, and drinks my blood, abides in me, and I in him," says the Lord.

Prayer after Communion

O Lord, may the reception of your blessed sacrament cleanse us from sin and make us one. Through Jesus Christ.

## TENTH SUNDAY AFTER PENTECOST

Entrance Antiphon  
*Ps. 54, 17, 18, 20 and 23*

When I called upon the Lord, he heard my voice and freed me from those who war against me; and he humbled them, he who is before all ages, and remains forever: cast your care upon the Lord, and he will support you. *Ps. ibid.*, 2-3 Hearken, O God, to my

## Tenth Sunday after Pentecost

prayer; turn not away from my pleading; give heed to me, and answer me. *℣*. Glory be to the Father. When I called.

### Prayer

O God, your almighty power is made most evident in your mercy and pity.\* Be even more merciful toward us, that we may seek the rewards you have promised and come to share in them. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
*1 Cor. 12, 2-11*

Brethren: You know that when you were pagans you were led astray to mute idols, whenever the impulse drove you. That is why I am telling you that nobody who speaks under the impulse of God's Spirit ever says: "Cursed be Jesus." And nobody can say: "Jesus is Lord," unless he is inspired by the holy Spirit.

There are different gifts, but the one same Spirit; and there are different ministries, but the one same Lord; and there are different functions, but the one same God, who is the cause of all of them in everyone. To each individual the manifestation of the Spirit is given for the common good. To one the Spirit imparts the expression of wisdom; to another the same Spirit imparts the expression of knowledge. By the same Spirit one receives faith; by the same Spirit another is given the gift of healing, while still another gets miraculous powers. Prophecy is given to one, to another ability to distinguish one spirit from another. One gets the gift of tongues, another that of interpreting the tongues. But the one and the same Spirit produces all these gifts, distributing them to each one just as he wills.

*Gradual Ps. 16, 8 and 2* Keep me, O Lord, as the apple of your eye; hide me in the shadow of your wings. *℣*. From you let judgment

et ne despéxeris deprecationem meam: inténde mihi, et exáudi me. *℣*. Glória Patri. Cum clamárem.

Deus, qui omnipoténtiam tuam parcéndo máxime et miserándo manifestas: multiplica super nos misericórdiam tuam; ut ad tua promíssa currétes, cæléstium bonórum fácias esse consórtes. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 12, 2-11*

Fratres: Scitis quóniam cum gentes essétis, ad simulácula muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spírítu Dei loquens, dicit anáthema Iesu. Et nemo potest dícere, Dóminus Iesus, nisi in Spírítu Sancto. Divisiónes vero gratiárum sunt, idem autem Spírítus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuique autem datur manifestátio Spírítus ad utilitátem. Alii quidem per Spírítum datur sermo sapiéntiæ: álii autem sermo sciéntiæ secundum eúndem Spírítum: álii fides in eódem Spírítu: álii grátia sanitátum in uno Spírítu: álii operátio virtútum, álii prophetía, álii discrétio spirítuum, álii génera linguárum, álii interpretátio sermónum. Hæc autem ómnia operátur unus atque idem Spírítus, dívidens síngulis prout vult.

*Graduale Ps. 16, 8 et 2* Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. *℣*. De vultu tuo iudícium meum

## Tenth Sunday after Pentecost

pródeat: óculi tui vídeant æquitátem. Allelúia, allelúia. *Ps. 64, 2* Te decet hymnus, Deus, in Sion: et tibi reddétur votum in Ierúsalem. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 18, 9–14*

In illo témpore: Dixit Iesus ad quosdam, qui in se confidébant tamquam iusti, et aspernábantur céteros, parábolam istam: Duo hómines ascendérunt in templum ut orárent: unus pharisæus, et alter publicánus. Pharisæus stans, hæc apud se orábat: Deus, grátias ago tibi quia non sum sicut céteri hóminum: raptóres, iniústi, adúlteri: velut étiam hic publicánus. Ieiúno bis in sábbato: décimas do ómni-um, quæ possídeo. Et publicánus a longe stans nolébat nec óculos ad cælum leváre: sed percutiébat pectus suum, dicens: Deus, propítius esto mihi peccatóri. Dico vobis: descéndit hic iustificátus in domum suam ab illo: quia omnis qui se exáltat, humiliábitur: et qui se humiliat, exaltábitur.

Credo.

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrideant me inimíci mei: étenim univérsi, qui te expéctant, non confundéntur.

Tibi, Dómine, sacrificia dicáta red-dántur: quæ sic ad honórem nóminis tui deferénda tribuísti, ut éadem remédia fieri nostra præstáres. Per Dóminum.

*Præfatio de Ssma Trinitate.*

come; your eyes behold what is right. Alleluia, alleluia. *Ps. 64, 2* To you we owe our hymn of praise, O God, in Sion; to you must vows be fulfilled in Jerusalem. Alleluia.

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—The New Liturgical Movement Blog (6/10/2019)

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 18, 9–14*

At that time Jesus spoke this parable, addressed to those who believed in their own righteousness and held everyone else in contempt. "Two men went up to the Temple to pray; one was a Pharisee, the other a tax-gatherer. The Pharisee stood forward and prayed as follows: 'I give you thanks, God, that I am not like the rest of men, grasping, unjust, adulterous, or even like this tax-gatherer. I fast twice weekly; I tithe all that I possess.' The tax-gatherer, however, kept his distance and would not dare to raise his eyes to heaven, but beat his breast, saying, 'O God, be merciful to me, a sinner.' I tell you, this man went home from the Temple justified, but not the other. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Creed

Offertory Antiphon  
*Ps. 24, 1–3*

To you I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame, let not my enemies exult over me. No one who waits for you shall be put to shame.

Prayer over the Gifts

This sacrifice was instituted by you, O Lord, to give glory to your name.\* May we offer it in such a manner that we may find it healing for our weaknesses. Through Jesus Christ.

*Preface of the Trinity*

## Eleventh Sunday after Pentecost

### Communion Antiphon

*Ps. 50, 21*

You shall be pleased with due sacrifices, burnt offerings and holocausts on your altar, O Lord.

Acceptábis sacrificium iustítiae, oblatiões, et holocáusta, super altáre tuum, Dómine.

### Prayer after Communion

O Lord our God, do not withhold your gracious assistance from us,\* whom you never cease to renew by your heavenly sacrament. Through Jesus Christ.

Quásumus, Dómine Deus noster: ut, quos divínis reparáre non désinis sacraméntis, tuis non destítuas benígnus auxiliis. Per Dóminum.

## ELEVENTH SUNDAY AFTER PENTECOST

*II classis*

### Entrance Antiphon

*Ps. 67, 6–7 and 36*

God is in his holy dwelling, God who makes men of one mind to dwell in a house; he shall give power and strength to his people. *Ps. ibid., 2* God arises; his enemies are scattered, and those who hate him flee before him. *℟.* Glory be to the Father. God is in his holy dwelling.

Deus in loco sancto suo: Deus qui inhabitáre facit unánimes in domo: ipse dabit virtútem, et fortitúdinem plebi suæ. *Ps. ibid., 2* Exsúrgat Deus, et dissipéntur inimíci eius: et fúgiant qui odérunt eum, a fácie eius. *℟.* Glória Patri. Deus in loco.

### Prayer

Almighty and eternal God, your bounteous kindness exceeds the merits and fondest hopes of our prayers.\* Shower your mercy upon us, forgive us the sins that strike fear in our consciences, and grant us the blessings we dare not presume to ask for. Through Jesus Christ.

Omnípotens sempitérne Deus, qui abundántia pietátis tuæ, et mérita súpplicum excédis et vota: effúnde super nos misericórdiam tuam; ut dimíttas quæ consciéntia métuit, et adícias quod orátio non præsumit. Per Dóminum.

### A Reading from the Epistle of blessed Paul the Apostle to the Corinthians

*1 Cor. 15, 1–10*

Brethren: I want to remind you of the gospel that I preached to you, which you welcomed and in which you are standing firm. By it you are even now being saved, if you are holding on to it just as I preached it to you—unless you have believed in vain. I handed on to you first of all what I myself received, namely, that Christ died for our sins in

### Léctio Epístolæ beáti Pauli

Apóstoli ad Corinthios

*1 Cor. 15, 1–10*

Fratres: Notum vobis fácio Evangelíum, quod prædicávi vobis, quod et accepístis, in quo et státis, per quod et salvámini: qua ratióne prædicáverim vobis, si tenétis, nisi frustra credidístis. Trádidí enim vobis in primis, quod et accépi: quóniam Christus mórtuus est pro peccátis nostris secúndum Scriptúras: et quia sepúltus est, et quia resurréxit

## Eleventh Sunday after Pentecost

tértia die secúndum Scriptúras: et quia visus est Cephæ, et post hoc úndecim. Deínde visus est plus quam quingéntis frátribus simul, ex quibus multi manent usque adhuc, quidam autem dormiérunt. Deínde visus est Iacóbo, deínde Apóstolis ómnibus: novíssime autem ómnium tamquam abortívo, visus est et mihi. Ego enim sum mínimus Apostolórum, qui non sum dignus vocári Apóstolus, quóniam persecútus sum Ecclésiám Dei. Grátia autem Dei sum id quod sum, et grátia eius in me vácuá non fuit.

*Graduale Ps. 27, 7 et 1* In Deo sperávit cor meum, et adiútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. *℣.* Ad te, Dómine, clamávi: Deus meus, ne síleas, ne discédas a me.

Allelúia, allelúia. *℣. Ps. 80, 2-3* Exsultáte Deo adiutóri nostro, iubiláte Deo Iacob: súmite psalmum iucúndum cum cíthara. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Marcum  
*Marc. 7, 31-37*

In illo témpore: Exiens Iesus de fínibus Tyri, venit per Sidónem ad mare Galiléæ, inter médios fines Decapóleos. Et addúcunt ei surdum et mutum, et deprecabántur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, misit dígitos suos in aurículas eius: et éxspuens, tétigit linguam eius: et suspíciens in cælum, ingémuit, et ait illi: Ephphetha, quod est adaperire. Et statim apértæ sunt aures eius, et solútum est vínculum linguæ eius, et loquebátur recte. Et præcépit illis, ne cui dicerent. Quanto autem eis præcipiébat, tanto magis plus prædicábant: et eo ámplius admirabántur, dicéntes: Bene ómnia fecit: et surdos fecit audíre, et mutos loqui.

accordance with the Scriptures; that he was buried and, in accordance with the Scriptures, rose on the third day; that he was seen by Cephas, then by the twelve. After that he was seen by more than five hundred brethren at the same time, most of whom are still alive, although some have fallen asleep. Then he was seen by James, then by all the apostles. And last of all he showed himself to me, to one strangely born into the apostolic family. Indeed, I am the least of all the apostles. I do not deserve the name "apostle," because I persecuted the Church of God. But by God's favor I am what I am, and his favor to me has not proved fruitless.

*Gradual Ps. 27, 7 and 1* In God my heart trusts, and I find help; then my heart exults, and with my song I give him thanks. *℣.* To you, O Lord, I call; O my God, be not deaf to me; depart not from me.

Alleluia, alleluia. *℣. Ps. 80, 2-3* Sing joyfully to God our strength; acclaim the God of Jacob. Take up a pleasant psalm with the harp. Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 7, 31-37*

At that time, Jesus left Tyrian territory and returned via Sidon to the sea of Galilee, into the district of the Ten Cities. And some people brought him a deaf man with a speech impediment, and begged him to lay his hand upon him. So he took him off by himself, away from the crowd. He put his fingers into his ears and spitting, touched his tongue; then he looked up to heaven, and groaned, saying to him, "Ephphatha!" (that is, "Be opened"). At once his ears were opened, and the knot in his tongue was untied, and he began to speak plainly. Then he strictly enjoined them not to tell anyone. But the more he ordered them not to, all the more they proclaimed it; and their amazement knew no bounds: "All he has

## Twelfth Sunday after Pentecost

accomplished is wonderful! He even gives hearing to the deaf, speech to the mute.”

Creed

Credo.

### Offertory Antiphon

*Ps. 29, 2–3*

I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me; O Lord, I cried out to you and you healed me.

Exaltábo te, Dómine, quóniam suscepisti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

### Prayer over the Gifts

O Lord, look mercifully upon this service of ours\* so that our gift may be acceptable to you and worthy of winning your assistance for our weakness. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

Réspice, Dómine, quáesumus, nostram propítius servitútem: ut, quod offérimus, sit tibi munus accéptum, et sit nostræ fragilitátis subsídium. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sáecula sáeculórum.

*Preface of the Trinity*

*Præfatio de Ssma Trinitate.*

### Communion Antiphon

*Prov. 3, 9–10*

Honor the Lord with your wealth, with first fruits of all your produce. Then will your barns be filled with grain, with new wine your vats will overflow.

Honóra Dóminum de tua substántia, et de primítiis frugum tuárum: et implebúntur hórrea tua saturitáte, et vino torculária redundábunt.

### Prayer after Communion

O Lord, may we experience strength of mind and body from the sacrament we have received.\* Let it restore health to both that we may glory in your heavenly healing. Through Jesus Christ.

Sentiámus, quáesumus, Dómine, tui perceptióne sacraménti, subsídium mentis et córporis: ut in utróque salváti, cæléstis remédii plenitúdine gloriémur. Per Dóminum.

## TWELFTH SUNDAY AFTER PENTECOST

*II classis*

### Entrance Antiphon

*Ps. 69, 2–3*

Deign, O God, to rescue me; O Lord, make haste to help me. Let them be put to shame and confounded who seek my life. *Ps. ibid., 4* Let them be turned back in disgrace, who desire my ruin. *V.* Glory be to the Father. Deign, O God.

Deus, in adiutórium meum inténde: Dómine, ad adiuvándum me festína: confundántur et reveereántur inimíci mei, qui quærunt ánimam meam. *Ps. ibid., 4* Avertántur retrórsus, et erubéscant: qui cógitant mihi mala. *V.* Glória Patri. Deus.

## Twelfth Sunday after Pentecost

### Prayer

Omnípotens et miséricors Deus, de cuius múnere venit, ut tibi a fidélibus tuis digne et laudabíliter serviátur: tríbue, quæsumus, nobis; ut ad promissiónes tuas sine offensióne currámus. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
2 Cor. 3, 4-9

Fratres: Fidúciam talem habémus per Christum ad Deum: non quod sufficiétes simus cogitáre áliquid a nobis, quasi ex nobis: sed sufficiéntia nostra ex Deo est: qui et idóneos nos fecit minístros novi testaménti: non líttera, sed spírítu: líttera enim occídít, spírítus autem vivificat. Quod si ministrátio mortis, lítteris deformáta in lapídibus, fuit in glória; ita ut non possent inténdere filii Israëli in faciém Móysi, propter glóriam vultus eius, quæ evacuátur: quómodo non magis ministrátio Spírítus erit in glória? Nam si ministrátio damnatiónis glória est: multo magis abúndat ministérium iustítiæ in glória.

*Graduale Ps. 33, 2-3* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *Ps. 87, 2* Dómine laudábitur ánima mea: áudiant mansuétí, et læténtur.  
Allelúia, allelúia. *Ps. 87, 2* Dómine Deus salútis meæ, in die clamávi et nocte coram te. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Lucam  
*Luc. 10, 23-37*

In illo témpore: Dixit Iesus discíplis suis: Beáti óculi, qui vident quæ vos

Almighty and merciful God, it is through your grace that the faithful are able to serve you fittingly and laudably.\* Grant that we may hurry, without faltering, toward the rewards you have promised to us. Through Jesus Christ.

A Reading from the Epistle  
of blessed Paul the Apostle  
to the Corinthians  
2 Cor. 3, 4-9

Brethren: It is through Christ that we have such great confidence in our relations with God. Not that we are self sufficient and can take personal credit for anything. But our capability is from God, who has made us qualified ministers of the new covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life. Now if the ministry of death, carved in writing on stone, was inaugurated with such glory that the Israelites could not look steadily at Moses' face, because of the glory that shone on it, even though it was a fading glory; how much greater glory will not the ministry of the Spirit have? For if the ministry of condemnation had glory, much greater will be the glory of the ministry of justification.

*Gradual Ps. 33, 2-3* I will bless the Lord at all times; his praise shall be ever in my mouth. *Ps. 87, 2* Let my soul glory in the Lord; the lowly will hear and be glad.  
Alleluia, alleluia. *Ps. 87, 2* O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Alleluia.

✠ A Reading  
from the holy Gospel  
according to Luke  
*Luke 10, 23-37*

At that time Jesus said to his disciples: "Happy are the eyes which see what you are

## Twelfth Sunday after Pentecost

seeing. I tell you, many prophets and kings wished to see what you see and have not seen it, and to hear what you hear and have not heard it.”

Then a certain lawyer stood up to pose this problem to him: “Master, what must I do to inherit eternal life?” Jesus answered him: “What is written in the Law? How do you interpret it?” He replied:

“ ‘You shall love the Lord your God

with all your heart,

with all your soul,

with all your strength,

and with all your mind,

and your neighbor as yourself’ .”

Jesus said to him: “You have answered rightly. Do this and you will live.” But he, wishing to justify himself, said to Jesus: “And who is my neighbor?” Jesus replied: “A man was going down from Jerusalem to Jericho, and he fell in with robbers who stripped him, beat him, and went off leaving him half dead. A priest happened to be going down the same road; he saw him but passed on. Likewise a Levite also came the same way, saw him, and passed on. But a Samaritan who was on his way came upon him, and was moved to pity at the sight. He went to him and bound up his wounds, applying oil and wine as an ointment. Then he hoisted him on his own beast, brought him to an inn, and took care of him. Next day he took out two silver pieces, and gave them to the innkeeper, saying: ‘Take care of him, and if you spend anymore I will reimburse you on my return.’ Which of these three in your opinion, was neighbor to the man who fell into the hands of the robbers?” He answered him: “The one who treated him with compassion.” Jesus said to him: “Go and act like him.”

Creed

vidétis. Dico enim vobis, quod multi prophétæ et reges voluerunt videre quæ vos vidétis, et non vidérunt: et audire quæ audítis, et non audierunt. Et ecce quidam legisperitus surréxit, tentans illum, et dicens: Magíster, quid faciéndum vitam ætérnam possidébo? At ille dixit ad eum: In lege quid scriptum est? quómodo legis? Ille respóndens, dixit: Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua: et próximum tuum sicut teípsum, Dixítque illi: Recte respondísti: hoc fac, et vives. Ille autem volens iustificáre seípsum, dixit ad Iesum: Et quis est meus próximus? Suscípens autem Iesus dixit: Homo quidam descendébat ab Ierúsalem in Iéricho, et incidit in latrónes, qui étiam despoliaverunt eum: et plagis impóstitis abiérunt, semivivo relicto. Accidit autem ut sacérdos quidam descénderet eádem via: et viso illo præterívit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samarítanus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia motus est. Et apprópians alligávit vúlnera eius, infúndens óleum et vinum: et impónens illum in iumentum suum, duxit in stábulum, et curam eius egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait: Curam illius habe: et quodcúmque supererogáveris, ego cum rediero, reddam tibi. Quis horum trium vidétur tibi próximus fuisse illi, qui incidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Iesus: Vade, et tu fac simíliter.

Credo.

## Thirteenth Sunday after Pentecost

### Offertory Antiphon *Exodus 32, 11, 13 and 14*

Precátus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? Parce iræ ánimæ tuæ: meménto Abraham, Isaac, et Iacob, quibus iurásti dare terram fluéntem lac et mel. Et placátus factus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

Moses prayed in the sight of the Lord his God and said, "Why, O Lord, is your indignation enkindled against your people? Let the anger of your mind cease; remember Abraham, Isaac, and Jacob, to whom you swore to give a land flowing with milk and honey." And the Lord was appeased from doing the evil which he had spoken of doing against his people.

### Prayer over the Gifts

Hóstias, quæsumus, Dómine, propítius inténde, quas sacris altáribus exhibémus: ut nobis indulgéntiam largiéndo, tuo nómini dent honórem. Per Dóminum.

O Lord, look with mercy upon the offerings we are placing upon your altar. \* May they win pardon for our sins and give glory to your name. Through Jesus Christ.

*Præfatio de Ssma Trinitate.*

*Preface of the Trinity*

### Communion Antiphon *Ps. 103, 13 and 14-15*

De fructu óperum tuórum, Dómine, satiábitur terra: ut edúcas panem de terra, et vinum lætíficet cor hóminis: ut exhílalet fáciem in óleo, et panis cor hóminis confírmet.

The earth is replete with the fruit of your works, O Lord; you produce bread from the earth, and wine to gladden men's hearts, so that their faces gleam with oil, and bread fortifies the hearts of men.

### Prayer after Communion

Vivíficet nos, quæsumus, Dómine, huius participátio sancta mystérii: et páriter nobis expiatióem tríbuat, et munímen. Per Dóminum.

May the reception of this sacrament bring us life, O Lord, and win for us your pardon and your protection. Through Jesus Christ.

*II classis*

## THIRTEENTH SUNDAY AFTER PENTECOST

### Entrance Antiphon *Ps. 73, 20, 19 and 23*

Réspice, Dómine, in testaméntum tuum, et ánimas páuperum tuórum, ne derelínquas in finem: exsúrge, Dómine, et iúdica causam tuam, et ne obliviscáris voces quæréntium te. *Ps. ibid., 1* Ut quid, Deus, repulísti in

Look to your covenant, O Lord, forsake not forever the lives of your afflicted ones. Arise, O Lord; defend your cause; be not unmindful of the voices of those who ask you. *Ps. ibid., 1* Why, O God, have you cast

## Thirteenth Sunday after Pentecost

us off forever? Why does your anger smolder against the sheep of your pasture? *℣.* Glory be to the Father. Look.

finem: irátus est furor tuus super oves páscuæ tuæ? *℣.* Glória Patri. Réspice.

### Prayer

Almighty and eternal God, deepen our faith, our hope and our charity.\* Make us love what you have commanded so that we may attain what you have promised. Through Jesus Christ.

Omnípotens sempitérne Deus, da nobis fidei, spei, et caritátis augméntum: et, ut mereámur ásequi quod promíttis, fac nos amáre quod præcipis. Per Dóminum.

### A Reading from the Epistle of blessed Paul the Apostle to the Galatians *Gal. 3, 16–22*

### Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas *Gal. 3, 16–22*

Brethren: The promises were spoken to Abraham “and to his offspring.” It is not said: “and to his offsprings,” as applicable to many, but in a way applicable to one only: “and to your offspring,” that is, Christ. I make a further point: a covenant formally ratified by God is not set aside as no longer valid by the Law that came into being four hundred and thirty years later, so as to render the Promise null and void. Clearly if one’s inheritance comes by virtue of the Law it is no longer conferred by virtue of the promise. Yet it was by way of the Promise that God granted Abraham his privilege.

Fratres: Abrahæ dictæ sunt promissiónes, et sémini eius. Non dicit: Et semínibus, quasi in multis; sed quasi in uno: Et sémini tuo, qui est Christus. Hoc autem dico: testaméntum confirmátum a Deo, quæ post quadringéntos et trigínta annos facta est lex, non írritum facit ad evacuándam promissiónem. Nam si ex lege heréditas, iam non ex promissióne. Abrahæ autem per repromissiónem donávit Deus. Quid ígitur lex? Propter transgressiónes pósita est donec veníret semen, cui promiserat, ordináta per Angelos in manu mediátoris. Mediátor autem uníus non est: Deus autem unus est. Lex ergo advérsus promíssa Dei? Absit. Si enim data esset lex, quæ posset vivificáre, vere ex lege esset iustítia. Sed conclusit Scriptúra ómnia sub peccáto, ut promíssio ex fide Iesu Christi darétur credéntibus.

What, then, is the relevance of the Law? It was given as a supplement, in view of transgressions of it; it was promulgated by the help of angels and with the services of a mediator; but it was intended to be valid only until that Offspring came to whom the Promise had been given. Now there can be no mediator when only one person acts and God is only one. Then is the Law in opposition to God’s promises? Impossible! Obviously, if the Law which was given were such as could itself give life, justice would in reality be a consequence of the Law. But in fact Scripture has locked in all things under the restraining force of sin, so that the prom-

## Thirteenth Sunday after Pentecost

*Graduale Ps. 73, 20, 19 et 22* Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliuiscáris in finem. *℟.* Exsúrge, Dómine, et iúdica causam tuam: memor esto oppróbrii servórum tuórum. Allelúia, allelúia. *℟. Ps. 89, 1* Dómine, refúgium factus es nobis a generatióne, et progénie. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 17, 11-19*

In illo témpore: Dum iret Iesus in Ierúsalem, transíbat per médiam Samariám et Galiléam. Et cum ingrederétur quoddam castéllum, occurrerunt ei decem viri leprósi, qui stetérunt a longe; et levavérunt vocem dicétes: Iesu præcéptor, miserére nostri. Quos ut vidit, dixit: Ite, osténdite vos sacerdotíbus. Et factum est, dum irent, mundáti sunt. Unus autem ex illis, ut vidit quia mundátus est, regréssus est, cum magna voce magníficans Deum, et cécidit in fáciem ante pedes eius, grátias agens: et hic erat Samaritánus. Respóndens autem Iesus, dixit: Nonne decem mundáti sunt? et novem ubi sunt? Non est invéntus qui redíret, et daret glóriam Deo, nisi hic alienígena. Et ait illi: Surge, vade; quia fides tua te salvum fecit.

Credo.

In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea.

Propitiáre, Dómine, pópulo tuo, propitiáre munéribus: ut hac obla-

ise might be given to those who believe, as a fruit of faith in Jesus Christ.

*Gradual Ps. 73, 20, 19 and 22* Look to your covenant, O Lord, be not unmindful of the lives of your afflicted ones. *℟.* Arise, O Lord; defend your cause; remember the reproach of your servants. Alleluia, alleluia. *℟. Ps. 89, 1* O Lord, you have been our refuge through all generations. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 17, 11-19*

At that time on his journey to Jerusalem, Jesus passed along the border of Samaria and Galilee. As he entered a village ten lepers went to meet him. Keeping their distance they raised their voices and said: "Jesus, Master, have pity on us." When he saw them he said, "Go and show yourselves to the priests." And on their way they were made clean. One of them, realizing that he had been made clean, returned praising God in a loud voice. He threw himself face down at the feet of Jesus, thanking him. And this man was a Samaritan.

Jesus' comment was: "Were not ten of them made clean? Where are the other nine? Was no one found to return and give glory to God except this stranger?" And he said to the man, "Stand up, and go your way; your faith has saved you."

Creed

Offertory Antiphon  
*Ps. 30, 15-16*

My trust is in you, O Lord; I say, "You are my God." In your hands is my destiny.

Prayer over the Gifts

O Lord, look with favor upon your people and their gifts.\* Let this offering move you

## Fourteenth Sunday after Pentecost

to compassion, and grant us forgiveness for our sins and a speedy answer to our prayers. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*Wis. 16, 20*

You have given us, O Lord, bread from heaven, endowed with all delights and the sweetness of every taste.

### Prayer after Communion

O Lord, may the reception of your heavenly sacrament bring us ever nearer to our eternal redemption. Through Jesus Christ.

## FOURTEENTH SUNDAY AFTER PENTECOST

### Entrance Antiphon

*Ps. 83, 10–11*

Behold, O God, our protector, and look upon the face of your anointed. Better is one day in your courts than a thousand elsewhere. *Ps. ibid., 2–3* How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. *V.* Glory be to the Father. Behold.

### Prayer

Keep your Church, O Lord, in your everlasting mercy. \* Without your assistance our human nature is bound to fall, so help us to shun whatever is harmful and guide us toward those things that will aid our salvation. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Galatians  
*Gal. 5, 16–24*

Brethren: Act according to the spirit; then you will not carry out the desires of the flesh. The desires of the flesh are against the

tióne placátus, et indulgéntiam nobis tríbuas, et postuláta concédas. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat.

*Præfatio de Ssma Trinitate.*

Panem de cælo dedisti nobis, Dómine, habéntem omne delectaméntum, et omnem sapórem suavítatis.

Sumptis, Dómine, cæléstibus sacraméntis: ad redemptiónis æternæ, quæsumus, proficiámus augméntum. Per Dóminum.

*II classis*

Protéctor noster, áspice, Deus, et réspice in fáciem Christi tui: quia mélior est dies una in átriis tuis super millia. *Ps. ibid., 2–3* Quam dilécta tabernácula tua, Dómine virtútum! concupíscit, et déficit áni-ma mea in átria Dómini. *V.* Glória Patri. Protéctor.

Custódi, Dómine, quæsumus, Ecclé-siam tuam propitiatióne perpétua: et quia sine te lábitur humana mortá-litas; tuis semper auxiliis et abstra-hátur a nóxiis, et ad salutária diri-gátur. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Gálatas  
*Gal. 5, 16–24*

Fratres: Spíritu ambuláte, et desi-déria carnis non perficiétis. Caro enim concupíscit advérsus spíritum,

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spírítus autem advérsus carnem: hæc enim sibi ínvicem adversántur, ut non quæcúmque vultis, illa faciátis. Quod si spírítu ducímíni, non estis sub lege. Manífésta sunt autem ópera carnis, quæ sunt fornicátio, immundítia, impudicítia, luxúria, idolórum sérvitus, venefícia, inimicítia, contentiónes, æmulatiónes, iræ, rixæ, dissensiónes, sectæ, invídiæ, homicídiã, ebrietátes, comessatiónes, et his simília: quæ prædico vobis, sicut prædixi: quóniam, qui tália agunt, regnum Dei non consequéntur. Fructus autem Spírítus est: caritas, gáudium, pax, paciéntia, bénignitas, bónitas, longanímitas, mansuetúdo, fides, modéstia, continéntia, cástitas. Advérsus huiúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum víitiis et concupiscéntiis.

*Graduale Ps. 117, 8–9* Bonum est confídere in Dómino, quam confídere in hómíne. *℣.* Bonum est speráre in Dómino, quam speráre in princípibus.  
*Allelúia, allelúia. ℣. Ps. 94, 1* Veníte, exsultémus Dómino, iubilémus Deo salutári nostro. *Allelúia.*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 6, 24–33*

In illo témpore: Dixit Iesus discípulis suis: Nemo potest duóbus dóminis servíre: aut enim unum ódio habébit, et álterum díliget: aut unum sustinébit, et álterum contémnet. Non potéstis Deo servíre, et mammónæ. Ideo dico vobis, ne sollíciti sitis ánimæ vestræ quid manducétis, neque córpori vestro quid induámíni. Nonne ánima plus est quam esca: et corpus plus quam vestiméntum? Respícite volatília cæli, quóniam non serunt, neque metunt, neque cóngregant in hórrea: et Pater vester cæléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adíicere ad statúram suam

spirit, and those of the spirit are against the flesh; these two are directly opposed to one another. That is why you do not carry out what your will intends. But if you are led by the spirit, you are not under the Law. Now it is obvious what proceeds from the flesh: fornication, impurity, indecency, idolatry, sorcery, hatreds, contentiousness, jealousy, outbursts of rage, rivalries, dissensions, factions, envy, drunkenness, orgies of debauchery, and the like. I warn you, as I have warned you before: those who do such things will not inherit the kingdom of God! But the fruit of the spirit is love, joy, peace, patient endurance, kindness, goodness, faith, mildness, self-control. Against such there is no law! Now those who belong to Christ Jesus have crucified their flesh with its passions and desires.

*Gradual Ps. 117, 8–9* It is better to take refuge in the Lord than to trust in men. *℣.* It is better to take refuge in the Lord than to trust in princes.  
*Alleluia, alleluia. ℣. Ps. 94, 1* Come, let us sing joyfully to the Lord; let us acclaim the God of our salvatiōn. *Alleluia.*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 6, 24–33*

At that time Jesus said to his disciples: “No man can serve two masters. He will either hate one and love the other, or be attentive to one and despise the other. You cannot devote yourself to God and to money. So I warn you, do not worry about your livelihood, about what you are to eat, or what you are to drink, or how you are to clothe yourselves. Is not life more important than food? Is not the body more important than clothes? Take a look at the birds in the sky: they do not sow; they do not reap; they gather nothing into barns. Yet your heavenly Father feeds them. Aren’t you more

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important than they? Still, which of you by worrying can add a single moment to his allotted span of life? And as for clothes, what are you worrying about? Learn a lesson from the way the wild lilies grow. They do not toil; they do not spin thread. Yet I assure you, not even Solomon in his royal robes was arrayed like one of them. If God can so deck out the wild flowers which bloom today but tomorrow are thrown into the oven, is he not much more likely to provide for you? What weak faith you have! Stop worrying then over questions like ‘What are we to eat?’, ‘What are we to drink?’, ‘What are we to wear?’. That is what pagans are always looking for. Your heavenly Father realizes that you need all this sort of thing. Seek first his kingdom and his will, and everything else will be given to you.”

Creed

### Offertory Antiphon

*Ps. 33, 8–9*

The angel of the Lord encamps around those who fear him, and delivers them. Taste and see how good the Lord is.

### Prayer over the Gifts

O Lord, grant that this life-giving sacrifice may take away our sins and appease your majesty. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*Matth. 6, 33*

“Seek first the kingdom of God; and all things shall be given you besides,” says the Lord.

### Prayer after Communion

May your sacrament ever cleanse and strengthen us, O God, and lead us to eternal salvation. Through Jesus Christ.

cúbitum unum? Et de vestiménto quid solliciti estis? Consideráte lília agri quómodo crescunt: non labórant, neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem fænum agri, quod hódie est, et cras in cíbanum míttitur, Deus sic vestit: quanto magis vos módicæ fídei? Nolíte ergo solliciti esse, dicétes: Quid manducábimus, aut quid bibémus, aut quo operiémur? Hæc enim ómnia gentes inquírunť. Scit enim Pater vester, quia his ómnibús indigétis. Quærite ergo primum regnum Dei, et iustítiam eius, et hæc ómnia adiiciéntur vobis.

Creed

Immíttet Angelus Dómini in circúitu tíméntium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

Concéde nobis, Dómine, quæsumus, ut hæc hóstia salutáris, et nostrórum fiat purgátio delictórum, et tuæ propitiátio potestátis. Per Dóminum nostrum.

*Prefatio de Ssma Trinitate.*

Primum quærite regnum Dei, et ómnia adiiciéntur vobis, dicit Dóminus.

Puríficent semper et múniant tua sacraménta nos, Deus: et ad perpétuæ ducant salvatiónis effectum. Per Dóminum.

## Fifteenth Sunday after Pentecost

*II classis*

### FIFTEENTH SUNDAY AFTER PENTECOST

Entrance Antiphon

*Ps. 85, 1 and 2-3*

Inclína, Dómine, aurem tuam ad me, et exáudi me: saluum fac servum tuum, Deus meus, sperántem in te: miserére mihi, Dómine, quóniam ad te clamávi tota die. *Ps. ibid., 4* Lætífica ánimam servi tui: quía ad te, Dómine, ánimam meam levávi. *Ps.* Glória Patri. Inclína, Dómine.

Incline your ear, O Lord; answer me; save your servant, O my God, who trusts in you. Have pity on me, O Lord, for to you I call all the day. *Ps. ibid., 4* Gladden the soul of your servant, for to you, O Lord, I lift up my soul. *Ps.* Glory be to the Father. Incline your ear.

Prayer

Ecclesiám tuam, Dómine, miserátio continuáta mundet et múniat: et quía sine te non potest salva consistere; tuo semper múnere gubernétur. Per Dóminum.

O Lord, let your abiding mercy purify and defend the Church.\* Graciously govern her always, for without your assistance she cannot remain safe. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Gálatas  
*Galat. 5, 25-26; 6, 1-10*

A Reading from the Epistle of blessed Paul  
the Apostle to the Galatians  
*Galat. 5, 25-26; 6, 1-10*

Fratres: Si spírítu vívímus, spírítu et ambulémus. Non efficiámur inánis glóriæ cúpidi, ínvicem provocántes, ínvicem invidéntes. Fratres, et si præoccupátus fúerit homo in áliquo delícto, vos, qui spírítuáles estis, huiúsmodi instrúite in spírítu lenitátis, consíderans teípsum, ne et tu tentéris. Alter altérius ónera portáte, et sic adimplébitis legem Christi. Nam si quis exístimat se áliquíd esse, cum nihil sit, ipse se sedúcit. Opus autem suum probet unusquisque, et sic in semetípso tantum glóriam habébit, et non in áltero. Unusquisque enim onus suum portábit. Commúnice autem is, qui catechizátur verbo, ei, qui se catechizat, in ómnibus bonis. Nolíte erráre: Deus non irridétur. Quæ enim semináverit homo, hæc et metet. Quóniam qui séminat in carne sua, de carne et metet corruptiónem: qui autem séminat in spírítu, de spírítu metet vitam ætérnam. Bonum autem faciéntes, non deficiámus: témpore enim suo metémus, non deficiéntes. Ergo dum tempus habémus, operémur bonum

Brethren: Since we live by the spirit, let us in fact follow the spirit's lead. Let us never be boastful, a source of provocation to others, or jealous of one another. My brothers, if a person is overtaken by some sin, you who are spiritual should set him right in a spirit of mildness, looking to yourself to avoid also falling into temptation. Help carry one another's burdens, and in that way fulfill the law of Christ. If anyone thinks he is something, when he is really nothing, he is deceiving himself. Each one should examine his own conduct, and thus if he has reason to boast of anything, it will be on his own account, not on another's, and each one will bear his own responsibility. He who is instructed in the word should share with his instructor all his goods. Make no mistake about it: God is not made a fool of! A man will surely reap whatever he sows. If he sows in the field of flesh, he will reap from it a harvest of corruption. But if his seed-ground is the spirit, from the

## Fifteenth Sunday after Pentecost

spirit he will reap everlasting life. Let us not grow weary of doing good, for, if we do not relax our efforts, in due time we shall reap our harvest. So while we have the opportunity, let us do good to all men, but especially to those who belong to the household of the faith.

*Gradual Ps. 91, 2-3* It is good to give thanks to the Lord, to sing to your name, Most High. *℣.* To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *℣. Ps. 94, 3* For the Lord is a great God, and a great king over all the earth. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 7, 11-16*

At that time Jesus went to a town called Naim; his disciples and a large crowd accompanied him. As he approached the gate of the town a man who had died was being carried out, an only son of a widowed mother; and a good sized crowd of town-folk were with her. And the Lord, seeing her, was moved with pity for her and said to her: "Do not lament." Then he stepped forward and touched the stretcher, and the bearers halted. And he said: "Young man, I bid you rise up." The dead man sat up and began to speak. Then Jesus gave him back to his mother. Fear seized them all and they began to praise God. "A great prophet," they said, "has risen among us," and "God has visited his people."

Creed

Offertory Antiphon  
*Ps. 39, 2, 3 and 4*

I have waited, waited for the Lord, and he stooped toward me, and heard my cry. And he put a new song into my mouth, a hymn to our God.

ad omnes, máxime autem ad domésticos fidei.

*Graduale Ps. 91, 2-3* Bonum est confitèri Dómino: et psállere nómini tuo, Altíssime. *℣.* Ad annuntiándum mane misericórdiam tuam et veritátem tuam per noctem.

Allelúia, allelúia. *℣. Ps. 94, 3* Quóniam Deus magnus Dóminus, et Rex magnus super omnem terram. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 7, 11-16*

In illo témpore: Ibat Iesus in civitátem, quæ vocátur Naim: et ibant cum eo discípuli eius, et turba copiósa. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur filius únicus matris suæ: et hæc vídua erat: et turba civitátis multa cum illa. Quam cum vidisset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt.) Et ait: Adoléscentis, tibi dico, surge. Et resédit qui erat mórtuus, et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

Credo

Exspéctans exspectávi Dóminum, et respéxit me: et exaudivit deprecatióem meam: et immísit in os meum cánticum novum, hymnum Deo nostro.

## Sixteenth Sunday after Pentecost

### Prayer over the Gifts

Tua nos, Dómine, sacraménta custódi-  
diant: et contra diabólicos semper  
tueántur incúrsus. Per Dóminum.

*Praefatio de Ssma Trinitate.*

O Lord, may your sacrament safeguard and  
defend us always against the attacks of the  
devil. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*John 6, 52*

Panis, quem ego dédero, caro mea  
est pro saéculi vita.

The bread that I will give is my flesh for the  
life of the world.

### Prayer after Communion

Mentes nostras, et córpora possídeat,  
quáesumus, Dómine, doni caeléstis  
operátio: ut non noster sensus in  
nobis, sed iúgiter eius praevéniat  
efféctus. Per Dóminum.

Let the grace of your heavenly gift rule our  
minds and bodies, O Lord,\* that we may  
overcome the unruly impulses of our nature.  
Through Jesus Christ.

*II classis*

## SIXTEENTH SUNDAY AFTER PENTECOST

### Entrance Antiphon

*Ps. 85, 3 and 5*

Miserére mihi, Dómine, quóniam ad  
te clamávi tota die: quia tu, Dómine,  
suávis ac mitis es, et copiósus in  
misericórdia omnibus invocántibus  
te. *Ps. ibid., 1* Inclína, Dómine, aurem  
tuam mihi, et exáudi me: quóniam  
inops, et pauper sum ego. *V.* Glória  
Patri. Miserére.

Have pity on me, O Lord, for to you I call  
all the day; for you, O Lord, are good and  
forgiving, abounding in kindness to all who  
call upon you. *Ps. ibid., 1* Incline your ear, O  
Lord; answer me, for I am afflicted and poor.  
*V.* Glory be to the Father. Have pity.

### Prayer

Tua nos, quáesumus, Dómine, grátia  
semper et praevéniat et sequátur: ac  
bonis opéribus iúgiter praestet esse  
inténtos. Per Dóminum.

O Lord, may your grace always be with us\*  
to make us diligent in performing good  
deeds. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 3, 13-21*

A Reading from the Epistle of blessed Paul  
the Apostle to the Ephesians  
*Ephes. 3, 13-21*

Fratres: Obsecro vos, ne deficiátis in  
tribulatióibus meis pro vobis: quæ  
est glória vestra. Huius rei grátia  
flecto génuá mea ad Patrem Dómini  
nostri Iesu Christi, ex quo omnis  
patérnitas in caelis et in terra nominá-

Brethren: I beg you not to be disheartened  
by the trials I endure for you; they are your  
glory. For this reason I kneel before the  
Father from whom every family in heaven  
and on earth takes its name; and I pray that

## Sixteenth Sunday after Pentecost

he will bestow on you gifts corresponding to the richness of his glory. May he strengthen your inner selves with power through his Spirit. May Christ dwell in your hearts through faith; and may love be the root and foundation of your life. Thus you will be able to grasp fully with all the saints the breadth and length and height and depth, and to know that the love of Christ surpasses all knowledge, so that you will be filled with all the fullness of God. To him whose power now at work within us is able to do immeasurably more than all we ask or imagine, to him be glory in the Church and in Christ Jesus through all generations, ages without end. Amen.

*Gradual Ps. 101, 16–17* The nations shall revere your name, O Lord, and all the kings of the earth your glory. *Ps. 97, 1* For the Lord has rebuilt Sion, and he shall appear in his glory. Alleluia, alleluia. *Ps. 97, 1* Sing to the Lord a new song, for the Lord has done wondrous deeds. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 14, 1–11*

At that time when Jesus came on a Sabbath to eat a meal in the house of one of the leading Pharisees, they kept him under observation. There was a man right there in front of him suffering from dropsy. Jesus asked the lawyers and the Pharisees: “Is it lawful to cure on the Sabbath or not?” But they kept silent. And he took the man, healed him, and sent him away. Then he addressed himself to them, saying: “If one of you has a son or an ox and it falls into a well, will he not immediately retrieve it on the Sabbath day?” This they were incapable of answering. He then addressed a parable to the guests, noticing how they were trying to get the places of honor at table: “When you are invited by someone to a wedding do

tur, ut det vobis secundum divitias glóriæ suæ, virtute corroborari per Spiritum eius in interiorem hominem, Christum habitare per fidem in cordibus vestris: in caritate radicati, et fundati, ut possitis comprehendere cum omnibus sanctis, quæ sit latitudo, et longitudo, et sublimitas, et profundum: scire etiam supereminentem scientiæ caritatem Christi, ut impleamini in omnem plenitudinem Dei. Ei autem, qui potens est omnia facere superabundanter quam petimus, aut intelligimus, secundum virtutem, quæ operatur in nobis: ipsi gloria in Ecclesia, et in Christo Iesu, in omnes generationes sæculorum. Amen.

*Graduale Ps. 101, 16–17* Timebunt gentes nomen tuum, Domine, et omnes reges terræ glóriam tuam. *Ps. 97, 1* Quoniam edificavit Dominus Sion, et videbitur in maiestate sua. Alleluia, alleluia. *Ps. 97, 1* Cantate Domino canticum novum: quia mirabilia fecit Dominus. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 14, 1–11*

In illo tempore: Cum intraret Iesus in domum cuiusdam principis pharisæorum sabbato manducare panem, et ipsi observabant eum. Et ecce homo quidam hydrópicus erat ante illum. Et respondens Iesus dixit ad legisperitos et pharisæos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse vero apprehensum sanavit eum, ac dimisit. Et respondens ad illos, dixit: Cuius vestrum asinus, aut bos in puteum cadet, et non continuo extrahet illum die sabbati? Et non poterant ad hæc respondere illi. Dicebat autem et ad invitatos parabolam, intendens quomodo primos accubitus eligerent, dicens ad illos: Cum invitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratior te sit invitatus ab illo, et veniens is, qui te, et illum vocavit,

## Sixteenth Sunday after Pentecost

dicat tibi: Da huic locum: et tunc incipias cum rubóre novíssimum locum tenére. Sed cum vocátus fúeris, vade, recúmbe in novíssimo loco: ut, cum vénerit qui te invitávit, dicat tibi: Amíce, ascénde supérius. Tunc erit tibi glória coram simul discumbéntibus: quia omnis, qui se exáltat, humiliábitur: et qui se humiliat, exaltábitur.

Credo.

Dómine, in auxiliú meum réspice: confundántur et reveréantur, qui quærunt ánimam meam, ut áuferant eam: Dómine, in auxiliú meum réspice.

Munda nos, quæsumus, Dómine, sacrificii præsentis efféctu: et pèrfice miserátus in nobis; ut eius mereámur esse partícipes. Per Dóminum nostrum.

*Præfatio de Ssma Trinitate.*

Dómine, memorábor iustitiæ tuæ solíus: Deus, docuísti me a iuventúte mea: et usque in senéctam et sénium, Deus, ne derelínquas me.

Purífica, quæsumus, Dómine, mentes nostras benígnus, et rénova cæléstibus sacraméntis: ut consequénter et córporum præsens páriter, et futúrum capiámus auxiliú. Per. Dóminum.

not sit in the place of honor lest some greater dignitary has also been invited by the host, who will come to you and say: 'This place is for this man.' And then, shamefaced, you will proceed to take the lowest place. On the contrary, when you have been invited, go and sit in the lowest place so that when your host comes to you he will say: 'My friend, come up higher.' Then you will win the esteem of all those at table with you. For everyone who exalts himself shall be humbled, and he who humbles himself, shall be exalted."

Creed

### Offertory Antiphon

*Ps. 39, 14 and 15*

Deign, O Lord, to rescue me; let all be put to shame and confusion who seek to snatch away my life. Deign, O Lord, to rescue me.

### Prayer over the Gifts

Cleanse us by this sacrifice, O Lord,\* and in your mercy make us worthy to participate in it. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*Ps. 70, 16-17 and 18*

O Lord, I will tell of your singular justice; O God, you have taught me from my youth; and now that I am old and gray, O God, forsake me not.

### Prayer after Communion

Purify our souls, O Lord, and instill new life into them through this heavenly sacrament,\* so that even our bodies may find strength now and for the future. Through Jesus Christ.

Seventeenth Sunday after Pentecost

SEVENTEENTH SUNDAY AFTER  
PENTECOST

*II classis*

Entrance Antiphon  
*Ps. 118, 137 and 124*

You are just, O Lord, and your ordinance is right. Deal with your servant according to your kindness. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. You are just, O Lord.

Iustus es, Dómine, et rectum iudícium tuum: fac cum servo tuo secúndum misericórdiam tuam. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℟.* Glória Patri. Iustus.

Prayer

O Lord, keep your people from falling under the influence of the devil\* and let them sincerely seek the only God. Through Jesus Christ.

Da, quæsumus, Dómine, pópulo tuo diabólica vitáre contágia: et te solum Deum pura mente sectári. Per Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 4, 1-6*

Lectio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 4, 1-6*

Brethren: I plead with you, I, a prisoner for the Lord, to live a life worthy of the calling you have received, with perfect humility and meekness, and with patience, supporting one another lovingly. Make every effort to preserve the unity whose source is the Spirit and whose bond is peace. There is but one body and one Spirit, just as there is but one hope given you by your call. There is but one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all, and is in us all, who is blessed forever. Amen.

Fratres: Obsecro vos ego vinctus in Dómino, ut digne ambulétis vocatióne, qua vocáti estis, cum omni humilitáte, et mansuetúdone, cum paciéntia, supportántes ínvicem in caritáte, solliciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestræ. Unus Dóminus, una fides, unum baptísma. Unus Deus, et Pater ómnium, qui est super omnes, et per ómnia, et in ómnibus nobis. Qui est benedíctus in sácula sæculórum. Amen.

*Gradual Ps. 32, 12 and 6* Happy the nation whose God is the Lord, the people the Lord has chosen for his own inheritance. *℟.* By the word of the Lord the heavens were made; by the breath of his mouth all their host.

*Graduale Ps. 32, 12 et 6* Beáta gens, cuius est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. *℟.* Verbo Dómini cæli firmáti sunt: et spíritu oris eius omnis virtus eórum.

Alleluia, alleluia. *℟. Ps. 101, 2* O Lord, hear my prayer, and let my cry come to you. Alleluia.

Allelúia, allelúia. *℟. Ps. 101, 2* Dómine, exáudi oratióne meam, et clamor meus ad te pervéniat. Allelúia.

## Seventeenth Sunday after Pentecost

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 22, 34-46*

In illo témpore: Accessérunt ad Iesum pharisæi: et interrogávit eum unus ex eis legis doctor, tentans eum: Magister, quod est mandátum magnum in lege? Ait illi Iesus: Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Díliges próximum tuum sicut tépsum. In his duóbus mandátis univérsa lex pendet, et prophétæ. Congregátis autem pharisæis, interrogávit eos Iesus, dicens: Quid vobis vidétur de Christo? cuius fílius est? Dicunt ei: David. Ait illis: Quómodo ergo David in spíritu vocat eum Dóminum, dicens: Dixit Dóminus Dómino meo: Sede a dextris meis, donec ponam inimícos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius eius est? Et nemo póterat ei respondére verbum: neque ausus fuit quisquam ex illa die eum ámplius interrogáre.

Credo.

Orávi Deum meum ego Dániel, dicens: Exáudi, Dómine, preces servi tui: illúmina fáciem tuam super sanctuárium tuum: et propítius inténde pópulum istum, super quem invocátum est nomen tuum, Deus.

Maiestátem tuam, Dómine, suppliciter deprecámur: ut hæc sancta, quæ gérimus, et a præteritis nos delictis éxuant, et futúris. Per Dóminum.

*Prefatio de Ssma Trinitate.*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 22, 34-46*

At that time the Pharisees approached Jesus, and one of them, a lawyer, in an attempt to trip him up, asked him, "Master, which commandment in the Law is the greatest?" So he said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the greatest and the first commandment. And the second is similar to it. 'You shall love your neighbor as yourself.' On these two commandments, the whole Law is based, and the Prophets as well." In turn, Jesus put a question to the assembled Pharisees, "What is your opinion about the Messiah? Whose son is he?" "David's," they answered. He said to them, "Then how is it that David, under divine inspiration, calls him 'Lord,' as he does, 'The Lord said to my Lord, sit at my right hand until I humble your enemies beneath your feet'? If therefore David calls him 'Lord,' how can he be his son?" No one was able to give him an answer, and so no one dared, from that day on, to ask him any more questions.

Creed

Offertory Antiphon  
*Dan. 9, 17, 18 and 19*

I, Daniel, prayed to my God, saying, "Hear, O Lord, the prayers of your servant; show your face upon your sanctuary, and favorably look down upon this people, upon whom your name is invoked, O God."

Prayer over the Gifts

We humbly implore your majesty, O Lord,\* to grant us, through the sacred rite that we here celebrate, pardon for our sins of the past and preservation from sin in the future. Through Jesus Christ.

*Preface of the Trinity*

## Ember Wednesday of September

### Communion Antiphon

*Ps. 75, 12–13*

Make vows to the Lord, your God, and fulfill them; let all round about him bring gifts to the terrible Lord who checks the pride of princes, who is terrible to the kings of the earth.

### Prayer after Communion

O almighty God, may the grace of this sacrament cure our sinfulness\* and be an everlasting remedy for our weakness. Through Jesus Christ.

## EMBER WEDNESDAY OF SEPTEMBER

### Entrance Antiphon

*Ps. 80, 2, 3, 4 and 5*

Sing joyfully to God our strength; acclaim the God of Jacob. Take up a pleasant psalm with the harp; blow the trumpet in the beginning of the month; for it is a statute in Israel, an ordinance of the God of Jacob. *Ps. ibid., 6* He made it a decree for Joseph, when he came forth from the land of Egypt: he heard an unfamiliar speech. *℟.* Glory be to the Father. Sing.

*After the Kyrie:* Let us pray. Let us kneel. Let us stand.

### Prayer

O Lord, mercifully support our human weaknesses with your grace, so that your pity will constantly renew our strength as it wastes away. Through Jesus Christ.

*The preceding prayer, without Let us kneel, is used to commemorate the Ember Wednesday of September.*

### A Reading from the Prophet Amos

*Amos 9, 13–15*

Thus says the Lord God:  
Yes, days are coming,  
says the Lord,

Vovete, et reddite Dómino Deo vestro omnes, qui in circúitu eius affertis múnera: terríbili, et ei qui aufert spíritum príncipum: terríbili apud omnes reges terræ.

Sanctificatióibus tuis, omnipotens Deus, et vitiis nostra curéntur, et remédia nobis aeterna provéniant. Per Dóminum.

### *II classis*

Statio ad S. Mariam maiorem

Exsultáte Deo adiutori nostro: iubiláte Deo Iacob: sumite psalmum iucúndum cum cíthara: canite in inítio mensis tuba, quia præcéptum in Israél est, et iudicium Deo Iacob. *Ps. ibid., 6* Testimónium in Ioseph pósuit illud, cum exíret de terra Ægypti: linguam, quam non nóverat, audivit. *℟.* Glória Patri. Exsultáte.

*Post Kyrie, eléison, dicitur:* Orémus. Flectámus génua. Leváte.

Misericórdiæ tuæ remédiis, quæsumus, Dómine, fragilitas nostra subsístat: ut, quæ sua conditióne attéritur, tua cleméntia reparétur. Per Dóminum.

*Præcedens oratio sine Flectámus génua sumitur ad commemorandam feriam IV Quatuor Temporum.*

### Lectio Amos Prophéta

*Amos 9, 13–15*

Hæc dicit Dóminus Deus: Ecce dies véniunt: et comprehéndet arátor messórem, et calcátor uvæ mittentem

## Ember Wednesday of September

semen: et stillábunt montes dulcé-  
dinem, et omnes colles culti erunt. Et  
convértam captivitátem pópuli mei  
Israël: et ædificábunt civitátes desér-  
tas, et inhabitábunt: et plantábunt  
víneas, et bibent vinum eárum: et  
fáciunt hortos, et cómedent fructus  
eórum. Et plantábo eos super humum  
suam: et non evéllam eos ultra de  
terra sua, quam dedi eis: dicit Dó-  
minus Deus tuus.

*Graduale Ps. 112, 5-7* Quis sicut  
Dóminus Deus noster, qui in altis  
hábitat, et humília réspicit in cælo,  
et in terra? *Ÿ.* Súscitans a terra íno-  
pem, et de stércore érigens páupe-  
rem.

*Hic dicitur Ÿ.* Dóminus vobíscum, *sine*  
Flectámus génuá.

Præsta, quæsumus, Dómine, famíliæ  
tuæ supplicánti: ut, dum a cibis cor-  
porálibus se ábstinet, a vítiis quo-  
que mente íeiúnet. Per Dóminum  
nostrum.

*Et dicuntur aliæ orationes forte occur-  
rentes.*

Léctio libri Esdræ  
*Neh. vel 2 Esdr. 8, 1-10*

In diébus illis: Congregátus est  
omnis pópulus quasi vir unus ad  
platéam, quæ est ante portam aquá-  
rum: et dixerunt Esdræ scribæ, ut  
afférret librum legis Móysi, quam  
præcéperat Dóminus Israéli. Attulit  
ergo Esdras sacérdos legem coram  
multitúdine virórum et mulierum,  
cunctisque qui póterant intellégere,  
in die prima mensis séptimi. Et legit  
in eo apérte in platéa, quæ erat ante  
portam aquárum, de mane usque ad

When the plowman shall overtake the  
reaper,

and the vintager, him who sows the seed;  
The juice of grapes shall drip down the  
mountains,

and all the hills shall run with it.

I will bring about the restoration of my  
people Israel;  
they shall rebuild and inhabit their ruined  
cities,

Plant vineyards and drink the wine,  
set out gardens and eat the fruits.

I will plant them upon their own ground;  
never again shall they be plucked  
From the land I have given them,  
says the Lord, your God.

*Gradual Ps. 112, 5-7* Who is like the Lord,  
our God, who is enthroned on high and  
looks upon the heavens and the earth  
below? *Ÿ.* He raises up the lowly from the  
dust; from the dunghill he lifts up the poor.

*After the first reading and gradual,* The Lord be with you *is*  
*said, without* Let us kneel.

### Prayer

Hear the prayers of your family, O Lord,\*  
and grant that by chastising our bodies  
through fasting we may preserve our souls  
from sin. Through Jesus Christ.

*Other prayers which may occur are added.*

A Reading from the Book of Ezra  
*Neh. or 2 Ezra 8, 1-10*

In those days the whole people gathered as  
one man in the open space before the Water  
Gate, and they called upon Ezra the scribe  
to bring forth the book of the Law of Moses  
which the Lord prescribed for Israel. On the  
first day of the seventh month, therefore,  
Ezra the priest brought the Law before the  
assembly which consisted of men, women,  
and those children old enough to under-  
stand. Standing at one end of the open place

## Ember Wednesday of September

that was before the Water Gate, he read out of the book from daybreak till mid-day, in the presence of the men, women, and those children old enough to understand; and the entire people listened attentively to the Book of the Law. Ezra the scribe stood on a wooden platform that had been made for the occasion. Ezra opened the scroll so that all the people might see it (for he was standing higher up than any of the people); and, as he opened it, all the people rose. Ezra blessed the Lord, the great God, and all the people, their hands raised high, answered, "Amen, amen!" Then they bowed down and prostrated themselves before the Lord, their faces to the ground. Ezra read plainly from the Book of the Law of God, interpreting it so that all could understand what was read. Then Ezra the priest-scribe said to all the people, "Today is holy to the Lord, your God. Do not be sad, and do not weep"—for all the people were weeping as they heard the words of the Law. He said further, "Go, eat rich foods and drink sweet drinks, and allot portions to those who had nothing prepared; for today is holy to our Lord. Do not be saddened this day, for rejoicing in the Lord, that is your strength!"

*Gradual Ps. 32, 12 and 6* Happy the nation whose God is the Lord, the people the Lord has chosen for his own inheritance. *℣.* By the word of the Lord the heavens were made; by the breath of his mouth all their host.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 9, 16–28*

At that time a man in the crowd said to Jesus, "Master, I have brought my son to you because he is possessed by a mute spirit. Whenever it seizes him, it throws him down; and he foams at the mouth and grinds his teeth, and becomes rigid. Now I asked your

médiam diem, in conspéctu virórum, et mulierum, et sapiéntium: et aures omnis pópuli erant erectæ ad librum. Stetit autem Esdras scriba super gradum ligneum, quem fécerat ad loquéndum. Et aperuit librum coram omni pópulo: super univérsum quippe pópulum eminébat: et cum aperuísset eum, stetit omnis pópulus. Et benedíxit Esdras Dómino Deo magno: et respóndit omnis pópulus: Amen, Amen: élevans manus suas: et incurváti sunt, et adoravérunt Deum proni in terram. Porro levítæ siléntium faciébant in pópulo ad audiéndam legem: pópulus autem stabat in gradu suo. Et legérunt in libro legis Dei distíncte, et apérte ad intellegéndum: et intellexérunt cum legerétur. Dixit autem Nehemías, et Esdras sacérdos et scriba, et levítæ interpretántes univérso pópulo: Dies sanctificátus est Dómino Deo nostro, nolíte lugére, et nolíte flere. Et dixit eis: Ite, comédite pínguia, et bíbite mulsum, et míttite partes his, qui non præparavérunt sibi: quia sanctus dies Dómini est, et nolíte contristári: gáudium étenim Dómini est fortitúdo nostra.

*Graduale Ps. 32, 12 et 6* Beáta gens, cuius est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. *℣.* Verbo Dómini cæli firmáti sunt: et spírítu oris eius omnis virtus eórum.

✠ Sequéntia sancti Evangélli  
secúndum Marcum  
*Marc. 9, 16–28*

In illo témpore: Respóndens unus de turba, dixit ad Iesum: Magíster, áttuli filium meum ad te, habéntem spírítum mutum: qui ubicúmque eum apprehénderit, allídit illum, et spumat, et stridet déntibus, et aréscit: et dixi discíplis tuis, ut eícerent illum,

## Ember Wednesday of September

et non potuerunt. Qui respondens eis, dixit: O generatio incredula, quamdiu apud vos ero? quamdiu vos patiar? Afferte illum ad me. Et attulerunt eum. Et cum vidisset eum, statim spiritus conturbavit illum: et elisus in terram, volubatur spumans. Et interrogavit patrem eius. Quantum temporis est, ex quo ei hoc accidit? At ille ait: Ab infantia: et frequenter eum in ignem, et in aquas misit, ut eum perderet. Sed si quid potes, adiuva nos, miserus nostri. Iesus autem ait illi: Si potes credere, omnia possible sunt credenti. Et continuo exclamans pater pueri, cum lacrimis aiebat: Credo, Domine: adiuva incredulitatem meam. Et cum videt Iesus concurrentem turbam, comminatus est spiritui immundo, dicens illi: Surde et mute spiritus, ego precipio tibi, exi ab eo: et amplius ne introeas in eum. Et exclamans, et multum discerpens eum, exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent: Quia mortuus est. Iesus autem tenens manum eius, elevavit eum, et surrexit. Et cum introisset in domum, discipuli eius secreto interrogabant eum: Quare nos non potuimus eicere eum? Et dixit illis: Hoc genus in nullo potest exire, nisi in oratione et ieiunio.

disciples to expel him, but they were unable." In reply, Jesus said to them, "O this unbelieving age! How long am I to be with you? How long am I to put up with you? Bring him to me." So they brought him to him. On catching sight of him, the spirit immediately threw him into convulsions, and falling on the ground he started to roll around and foam at the mouth. Then Jesus questioned the father, "How long is it that this has been happening to him?" "From childhood," he replied, "and often it throws him into fire and into water, in order to kill him. But if you can do anything, help us out of the kindness of your heart!" "If you can?" said Jesus. "Everything is possible to a man who has faith." The boy's father immediately shouted, "I do have faith! Help my lack of faith!" Jesus, on seeing a crowd rapidly gathering, reprimanded the unclean spirit and told him, "Mute and deaf spirit, I command you! Get out of him and never enter him again!" Shouting and throwing him into convulsions, it came out of him; and he became like a corpse, so that many said, "He is dead." But Jesus took him by the hand and he helped him up, till he got to his feet. When Jesus arrived home, his disciples began to ask him privately, "Why is it that we could not expel it?" So he told them, "This kind can be expelled by nothing but prayer."

### Offertory Antiphon

*Ps. 118, 47 and 48*

Meditabor in mandatis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

I will delight in your commands, which I love exceedingly. And I will lift up my hands to your commands, which I love.

### Prayer over the Gifts

Hæc hóstia, Dómine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

May this offering cleanse us from our sins, O Lord,\* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ.

## Ember Friday of September

### Communion Antiphon

*2 Esdras 8, 10*

Eat fat meats, and drink sweet wine, and send portions to those who have not prepared for themselves: because it is the holy day of the Lord, be not sad, for the joy of the Lord is our strength.

Comédite pinguia, et bíbite mulsum, et míttite partes his, qui non præparavérunt sibi: sanctus enim dies Dómini est, nolíte contristári: gáudium étenim Dómini est fortitúdo nostra.

### Prayer after Communion

We have received your heavenly gift, O Lord,\* and humbly ask you to make us worthy of performing this act of worship, which by your grace we offer you. Through Jesus Christ.

Suméntes, Dómine, dona cæléstia, suppliciter deprecámur: ut, quæ sédula servitúte donánte te gérimus, dignis sénsibus tuo múnere capiámus. Per Dóminum.

## EMBER FRIDAY OF SEPTEMBER

### Entrance Antiphon

*Ps. 104, 3-4*

Rejoice, O hearts that seek the Lord! Look to the Lord, and be strengthened; seek his face evermore. *Ps. ibid., 1* Give thanks to the Lord, invoke his name; make known among the nations his deeds. *V.* Glory be to the Father. Rejoice.

*II classis*

Statio ad Ss. duodecim Apostolos

Lætétur cor quæréntium Dóminum: quærite Dóminum, et confirmámini quærite fáciem eius semper. *Ps. ibid., 1* Confitémini Dómino, et invocáte nomen eius: annuntiáte inter gentes ópera eius. *V.* Glória Patri. Lætétur.

### Prayer

Almighty God, may we please you with our bodies and our souls\* by keeping this yearly fast with devotion. Through Jesus Christ.

Præsta, quæsumus, omnípotens Deus: ut observatiónes sacras ánnua devotióne recoléntes, et córpore tibi placeámus, et mente. Per Dóminum.

### A Reading from the Prophet Osee

*Osee 14, 2-10*

Thus says the Lord God:  
Return, O Israel, to the Lord, your God;  
you have collapsed through your guilt.  
Take with you words,  
and return to the Lord;  
Say to him, "Forgive all iniquity,  
and receive what is good, that we may  
render  
as offerings the bullocks from our stalls.  
Assyria will not save us,  
nor shall we have horses to mount;

### Léctio Osée Prophétæ

*Osee 14, 2-10*

Hæc dicit Dóminus Deus: Convertere Israël, ad Dóminum Deum tuum: quóniam corruisti in iniquitate tua. Tóllite vobíscum verba, et convertímini ad Dóminum, et dícite ei: Omnem aufer iniquitátem, áccipe bonum: et reddémus vítulos labiórurum nostrórum. Assur non salvábit nos, super equum non ascendémus, nec dicémus ultra: Dii nostri ópera mánuum nostrárum: quia eius, qui in te est, miseréberis pupílli. Sanábo contritiónes eórum, díligam eos spon-

## Ember Friday of September

tánee: quia aversus est furor meus ab eis. Ero quasi ros, Israël germinábit sicut lílium, et erúmpet radix eius ut Líbani. Ibunt rami eius, et erit quasi olíva glória eius; et odor eius ut Líbani. Converténtur sedéntes in umbra eius: vivent trítico, et germínábunt quasi vínea: memoriále eius sicut vinum Líbani. Ephraim quid mihi ultra idóla? ego exáudiam, et dírigam eum ego ut abíetem viréntem: ex me fructus tuus invéntus est. Quis sápiens, et intélleget ista? intéllegens, et sciet hæc? Quia rectæ viæ Dómini, et iusti ambulábunt in eis: prævaricatóres vero córruent in eis.

We shall say no more, 'Our god,'  
to the work of our hands;  
for in you the orphan finds compassion."

I will heal their defection,  
I will love them freely;  
for my wrath is turned away from them.  
I will be like the dew for Israel:  
he shall blossom like the lily;  
He shall strike root like the Lebanon cedar,  
and put forth his shoots.  
His splendor shall be like the olive tree  
and his fragrance like the Lebanon cedar.  
Again they shall dwell in his shade  
and raise grain;  
They shall blossom like the vine,  
and his fame shall be like the wine of  
Lebanon.

Ephraim! What more has he to do with  
idols?

I have humbled him, but I will prosper  
him.

"I am like a verdant cypress tree"—  
Because of me you bear fruit!

Let him who is wise understand these things;  
let him who is prudent know them.

Straight are the paths of the Lord,  
in them the just walk, but sinners stumble  
in them.

*Graduale Ps. 89, 13 et 1* Convertere,  
Dómine, aliquántulum, et deprecáre  
super servos tuos. *℣.* Dómine, refú-  
gium factus es nobis, a generatióne  
et progénie.

*Gradual Ps. 89, 13 and 1* Return, O Lord!  
How long? Have pity on your servants. *℣.*  
O Lord, you have been our refuge through  
all generations.

✠ *Sequéntia sancti Evangétii*  
secúndum Lucam  
*Luc. 7, 36-50*

In illo témpore: Rogábat Iesum qui-  
dam de phariséis, ut manducáret  
cum illo. Et ingrèssus domum  
pharisæi, discúbuit. Et ecce múlier,  
quæ erat in civitáte peccátrix, ut

✠ *A Reading*  
from the holy Gospel  
according to Luke  
*Luke 7, 36-50*

At that time a Pharisee invited Jesus to dine  
with him. He went to the Pharisee's home  
and took his place at table. A woman, a  
well-known sinner in town, learned that he

## Ember Friday of September

was dining in the home of the Pharisee. She brought with her a vial of perfume, and placed herself behind him at his feet, weeping. With her tears she wet his feet, and wiped them with her hair, then kissed them and perfumed them with the ointment. His host, the Pharisee, when he saw this, said to himself: "If this man were a prophet, he would know who and what sort of woman this is that touches him, that she is a sinner." Jesus in answer said to him: "Simon, I have something to say to you." "Master," said he, "say it."

"Two men owed money to a certain moneylender; one owed five hundred days' wages, the other, fifty. Since neither was able to repay he canceled both debts. Now which of them will love him more?" Simon answered: "He, I presume, for whom he canceled more." Jesus said to him: "You are correct."

And turning to the woman, he said to Simon: "You see this woman? I came to your home; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss; but she has not ceased kissing my feet since I entered. You did not anoint my head with oil; but she has anointed my feet with perfume. Therefore, I tell you, her many sins are forgiven because of her great love. But he to whom little is forgiven, loves little."

He said to her: "Your sins are forgiven." His fellow-guests began to say among themselves: "Who is this who even forgives sins?" But he said to the woman: "Your faith has saved you: go in peace."

### Offertory Antiphon

*Ps. 102, 2 and 5*

Bless the Lord, O my soul, and forget not all his benefits; and your youth shall be renewed like the eagle's.

ccgnóvit, quod accubuisset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes eius, lácrimis cœpit rigáre pedes eius, et capíllis cápitis sui tergébat, et osculábatur pedes eius, et unguénto unguébat. Videns autem pharisæus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quæ et qualis est mûlier, quæ tangit eum: quia peccátrix est. Et respóndens Iesus, dixit ad illum: Simón, hábeo tibi áliquíd dícere. At ille ait: Magíster, dic. Duo debitóres erant cuídám fæneratóri: unus debébat denários quingéntos, et álius quinquaginta. Non habéntibus illis unde rédderent, donávit utrisque. Quis ergo eum plus díligit? Respóndens Simón, dixit: Æstimo quia is, cui plus donávit. At ille dixit ei: Recte iudicásti. Et convérsus ad mulierem, dixit Simóni: Vides hanc mulierem? Intrávi in domum tuam, aquam pédibus meis non dedísti: hæc autem lácrimis rigávit pedes meos, et capíllis suis tersit. Osculum mihi non dedísti: hæc autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: hæc autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus díligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunr, qui simul accumbébant, dícere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

Bénedic, ánima mea, Dómino, et noli oblivísci omnes retributiónes eius: et renovábitur, sicut áquilæ, iuventus tua.

## Ember Saturday of September

### Prayer over the Gifts

Accépta tibi sint, Dómine, quæsumus, nostri dona ieiúonii: quæ et expiándo nos tua grátia dignos efficiant, et ad sempitérna promíssa perdúcant. Per Dóminum.

May our fasting be acceptable to you, O Lord. \* Let it atone for our sins and make us worthy of your grace, so that we may attain the fulfillment of your everlasting promises. Through Jesus Christ.

### Communion Antiphon

*Ps. 118, 22 and 24*

Aufer a me oppróbrium et contéptum, quia mandáta tua exquisívi, Dómine: nam et testimónia tua meditátio mea est.

Take away from me reproach and contempt, for I observe your decrees, O Lord. Your decrees are my delight.

### Prayer after Communion

Quæsumus, omnipotens Deus: ut de percéptis munéribus grátias exhibéntes, benefícia potióra sumámus. Per Dóminum.

Almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits. Through Jesus Christ.

### *II classis*

Statio ad S. Petrum

## EMBER SATURDAY OF SEPTEMBER

### LONG FORM OF MASS

*Hæc forma adhibenda est in Missa conventuali et in Missa in qua Ordines conferuntur; in ceteris Missis adhiberi potest forma brevior, ut infra.*

*This form is to be used in the conventual Mass and in the Mass during which orders are conferred. In other Masses the shorter form given below may be used.*

*In sabbato Quatuor Temporum Missa in qua Ordines conferuntur dicenda est de sabbato, etiam festo I vel II classis occurrente, et in ea additur, oratio ritualis "In collatione Ordinum" sub unica conclusione cum oratione quæ sequitur Dóminus vobiscum, et omittuntur omnes commemorationes, nisi sint privilegiatæ.*

*On Ember Saturday, the Mass during which orders are conferred is to be the Mass of the Saturday, even if a feast of class I or II occurs. In this Mass, the ritual prayer of the conferral of orders is added under one conclusion with the prayer which follows The Lord be with you; all commemorations are omitted, except privileged commemorations.*

### Entrance Antiphon

*Ps. 94, 6-7*

Veníte, adorémus Deum, et procidámus ante Dóminum, plorémus ante eum, qui fecit nos: quia ipse est Dóminus Deus noster. *Ps. ibid., 1* Veníte, exsultémus Dómino: iubilémus Deo salutári nostro. *Ps. Glória Patri. Veníte.*

Come let us bow down in worship to God; let us kneel before the Lord. Let us weep before him who made us; for he is the Lord our God. *Ps. ibid., 1* Come, let us sing joyfully to the Lord; let us acclaim God our Savior. *Ps. Glory be to the Father. Come.*

*Post Kýrie, eléison, dicitur: Orémus, Flectámus génua. Leváte.*

*After the Kyrie: Let us pray. Let us kneel. Let us stand.*

### Prayer

Omnípotens sempitérne Deus, qui per continéntiam salutárem corpóri-

Almighty and eternal God, you reward our fasting with the gift of health for our souls

## Ember Saturday of September

and bodies. Let the prayers of those who fast turn away your anger and bring us your help now and in time to come. Through Jesus Christ.

*The preceding prayer, without Let us kneel, is used to commemorate the Ember Saturday of September.*

### A Reading from the Book of Leviticus *Levit. 23, 26–32*

In those days the Lord said to Moses, “The tenth of this seventh month is the Day of Atonement, when you shall hold a sacred assembly and mortify yourselves and offer an oblation to the Lord. On this day you shall not do any work, because it is the Day of Atonement, when atonement is made for you before the Lord, your God. Anyone who does not mortify himself on this day shall be cut off from his people; and if anyone does any work on this day, I will remove him from the midst of his people. This is a perpetual statute for you and your descendants wherever you dwell: you shall do no work, but shall keep a sabbath of complete rest and mortify yourselves. Beginning on the evening of the ninth of the month, you shall keep this sabbath of yours from evening to evening, says the Lord Almighty.”

*Gradual Ps. 78, 9 and 10* Pardon our sins, O Lord; why should the nations say, “Where is their God?” *℣.* Help us, O God our savior; because of the glory of your name, O Lord, deliver us.

*After the first reading and gradual:* Let us pray. Let us kneel. Let us stand.

### Prayer

O Lord, grant us through our fast the fullness of your grace, and let our abstinence make us stronger than our enemies. Through Jesus Christ.

bus medéris et méntibus: maiestatém tuam súpplices exorámus; ut pia ieiunántium deprecatióne placátus, et præsentia nobis subsidia tríbuas, et futúra. Per Dóminum.

*Præcedens oratio sine* Flectámus génuá sumitur ad commemorandum sabbatum *Quatuor Temporum.*

### Léctio libri Levitici *Levit. 23, 26–32*

In diébus illis: Locútus est Dóminus ad Móysen, dicens: Décimo die mensis huius séptimi, dies expiatiónum erit celebérrimus, et vocábitur sanctus: affligetisque ánimas vestras in eo, et offerétis holocáustum Dómino. Omne opus servíle non faciétis in témpore diéi huius: quia dies propitiatiónis est, ut propitiétur vobis Dóminus Deus vester. Omnis ánima, quæ afflícta non fúerit die hac, períbit de pópulis suis: et quæ óperis quídpiam fécerit, delébo eam de pópulo suo. Nihil ergo óperis faciétis in eo: legítimum sempitérnum erit vobis in cunctis generatióibus, et habitatióibus vestris. Sábbatum requietiónis est, et affligétis ánimas vestras die nono mensis: a véspera usque ad vésperam celebrábitis sábbata vestra: dicit Dóminus omnípotens.

*Graduale Ps. 78, 9 et 10* Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *℣.* Aduva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos.

Orémus. Flectámus génuá. Leváte.

Da nobis, quæsumus, omnípotens Deus: ut ieiunádo, tua grátia satiémur; et abstinédo, cunctis efficiámur hóstibus fortióres. Per Dóminum.

## Ember Saturday of September

Lectio libri Levitici  
*Levit. 23, 39-43*

In diébus illis: Locútus est Dóminus ad Móysen, dicens: A quintodécimo die mensis séptimi, quando congregáveritis omnes fructus terræ vestræ, celebrábitis férias Dómini septem diébus: die primo et die octávo erit sábbatum, id est réquies. Sumetisque vobis die primo fructus árboris pulchérrimæ, spatulásque palmárum, et ramos ligni densárum fróndium, et sálices de torrénite, et lætabímíni coram Dómino Deo vestro. Celebrábitisque solemnitétem eius septem diébus per annum: legítimum sempitérnum erit in generatióibus vestris. Mense séptimo festa celebrábitis, et habitábitis in umbráculis septem diébus. Omnis, qui de género est Israël, manébit in tabernáculis: ut discant pósteri vestri, quod in tabernáculis habitáre fécerim filios Israël, cum edúcerem eos de terra Ægýpti. Ego Dóminus Deus vester.

*Graduale Ps. 83, 10 et 9* Protéctor noster, áspice, Deus, et réspice super servos tuos. *Ÿ.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Orémus. Flectámus génuá.  
Leváte.

Tuére, quæsumus, Dómine, familiam tuam: ut salútis ætérnæ remédia, quæ te inspiránte requírimus, te largiénte consequámur. Per Dóminum.

Lectio Michææ Prophætæ  
*Mich. 7, 14, 16 et 18-20*

Dómine Deus noster, pasce pópulum tuum in virga tua, gregem hereditátis tuæ, habitántes solos in saltu, iuxta dies antiquos. Vidébunt gentes, et confundéntur super omni fortitúdine sua. Quis Deus símilis tui, qui aufers

A Reading from the Book of Leviticus  
*Levit. 23, 39-43*

In those days the Lord said to Moses: "On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate a pilgrim feast of the Lord for a whole week. The first and the eighth day shall be days of complete rest. On the first day you shall gather foliage from majestic trees, branches of palms and boughs of myrtles and of valley poplars, and then for a week you shall make merry before the Lord, your God. By perpetual statute for you and your descendants you shall keep this pilgrim feast of the Lord for one whole week in the seventh month of the year. During this week every native Israelite among you shall dwell in booths, that your descendants may realize that, when I led the Israelites out of the land of Egypt, I made them dwell in booths, I, the Lord, am your God."

*Gradual Ps. 83, 10 and 9* Behold, O God our protector, and look upon your servants. *Ÿ.* O Lord God of hosts, hear the prayers of your servants.

*After the second reading and gradual:*  
Let us pray. Let us kneel.  
Let us stand.

### Prayer

Watch over your family, O Lord. Grant us those eternal life-giving aids which we seek through your inspiration. Through Jesus Christ.

A Reading from the Prophet Michea  
*Mich. 7, 14, 16 and 18-20*

O Lord our God  
Shepherd your people with your staff,  
the flock of your inheritance,  
That dwells apart in a woodland,  
as in the days of old;

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The nations shall behold and be put to  
shame,  
in spite of all their strength;  
Who is there like you, the God who removes  
guilt  
and pardons sin for the remnant of his  
inheritance;  
Who does not persist in anger forever,  
but delights rather in clemency,  
And will again have compassion on us,  
treading underfoot our guilt?  
You will cast into the depths of the sea  
all our sins;  
You will show faithfulness to Jacob,  
and grace to Abraham,  
As you have sworn to our fathers  
from days of old,  
O Lord our God.

*Gradual Ps. 89, 13 and 1* Return, O Lord!  
How long? Have pity on your servants. *Ps.*  
O Lord, you have been our refuge through  
all generations.

*After the third reading and gradual:* Let us  
pray. Let us kneel. Let us stand.

### Prayer

O almighty God, grant that by abstaining  
from food we may also abstain from sin  
that surrounds us. Through Jesus Christ.

### A Reading from the Prophet Zacharia *Zach. 8, 14-19*

In those days the word of the Lord came to  
me, saying: Thus says the Lord of hosts:  
As I determined to harm you when your  
fathers provoked me to wrath, says the  
Lord of hosts, and I did not relent, so again  
in these days I have determined to favor  
Jerusalem and the house of Juda; do not  
fear! These then are the things you should  
do: Speak the truth to one another; let there  
be honesty and peace in the judgments at  
your gates, and let none of you plot evil

iniquitatem, et transis peccatum  
reliquiarum hereditatis tuae? Non  
immittet ultra furorem suum, quoniam  
volens misericordiam est. Revertetur,  
et miserabitur nostri: deponeat  
iniquitates nostras, et proiciet in  
profundum maris omnia peccata  
nostra. Dabis veritatem Iacob, misericordiam  
Abraham: quae iurasti patribus  
nostris a diebus antiquis: Domine  
Deus noster.

*Graduale Ps. 89, 13 et 1* Convertere,  
Domine, aliquantulum, et deprecare  
super servos tuos. *Ps.* Domine,  
refugium factus es nobis, a generatione  
et progénie.

Orémus. Flectámus genua.  
Leváte.

Præsta, quæsumus, Domine, sic nos  
ab épulis abstinere carnalibus: ut a  
vitiis irruéntibus páriter ieiunemus.  
Per Dóminum.

### Léctio Zachariæ Prophætæ *Zach. 8, 14-19*

In diébus illis: Factum est verbum  
Dómini ad me, dicens: Hæc dicit  
Dóminus exercítuum: Sicut cogitávi,  
ut afflígerem vos, cum ad iracúndiam  
provocássent patres vestri me, dicit  
Dóminus, et non sum misértus: sic  
convérsus cogitávi in diébus istis, ut  
benefáciám dómni Iuda et Ierúsalem:  
nolíte timére. Hæc sunt ergo verba,  
quæ faciétis: Loquimini veritátem,  
unusquisque cum próximo suo: veritátem,  
et iudícium pacis iudicáte in  
portis vestris. Et unusquisque malum

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contra amicum suum ne cogitétis in córdibus vestris: et iuraméntum mendax ne diligátis: ómnia enim hæc sunt, quæ odi, dicit Dóminus. Et factum est verbum Dómini exercítuum ad me, dicens: Hæc dicit Dóminus exercítuum: Ieiúnium quarti, et ieiúnium quinti, et ieiúnium séptimi, et ieiúnium décimi erit dómui Iuda in gáudium, et lætítiam, et in solemnitétes præcláras: veritátem tantum, et pacem dilígite: dicit Dóminus exercítuum.

*Graduale Ps. 140, 2* Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. *℣.* Elevátio mánuum meárum sacrificium vespertínium.

Orémus. Flectámus génua. Leváte.

Ut nobis, Dómine, tríbuis solémne tibi deférre ieiúnium: sic nobis, quæsumus, indulgéntiæ præsta subsidium. Per Dóminum.

### Lectio Daniélis Prophétæ *Dan. 3, 47-51*

In diébus illis: Angelus Dómini descendit cum Azaría, et sóciis eius in fornácem: et excússit flammam ignis de fornáce, et fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbitis quadragínta novem: et erúpit, et incéndit quos réperit iuxta fornácem de Chaldæis ministros regis, qui eam incendébant. Et non tétigit eos omníno ignis, neque contristávit, nec quidquam moléstiaé íntulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornáce, dicéntes:

*Hic non respondetur Deo grátias.*

### *Hymnus* *Dan. ibid., 52-56*

Benedíctus es, Dómine Deus patrum nostrórum. Et laudábilis, et gloriósus in sæcula.

against another in his heart, nor love a false oath. For all these things I hate, says the Lord.

This word of the Lord of hosts came to me: Thus says the Lord of hosts: The fast days of the fourth, the fifth, the seventh, and the tenth months shall become occasions of joy and gladness, cheerful festivals for the house of Juda; only love faithfulness and peace: says the Lord of hosts.

*Gradual Ps. 140, 2* Let my prayer come like incense before you, O Lord. *℣.* The lifting up of my hands, like the evening sacrifice.

*After the fourth reading and gradual:* Let us pray. Let us kneel. Let us stand.

### Prayer

With your aid we offer this solemn fast to you, O Lord, and ask that you help us further by granting us your forgiveness. Through Jesus Christ.

### A Reading from the Prophet Daniel *Dan. 3, 47-51*

In those days the angel of the Lord went down into the furnace with Azaria and his companions, drove the fiery flames out of the furnace, and made the inside of the furnace as though a dew-laden breeze were blowing through it. The flames rose forty-nine cubits above the furnace, and spread out, burning the Chaldeans nearby, the king's men who stoked it. The fire in no way touched the young men or caused them pain or harm. Then these three in the furnace with one voice sang, glorifying and blessing God:

Thanks be to God *is not said.*

### *Hymn* *Dan. ibid. 52-56*

“Blessed are you, O Lord, the God of our fathers,  
praiseworthy and glorious forever;

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And blessed is your holy and glorious name,  
praiseworthy and glorious forever.  
Blessed are you in the holy temple of your glory,  
praiseworthy and glorious forever.  
Blessed are you on the holy throne of your kingdom,  
praiseworthy and glorious forever.  
Blessed are you for your sceptre of divinity,  
praiseworthy and glorious forever.  
Blessed are you who look into the depths from your throne upon the cherubim,  
praiseworthy and glorious forever.  
Blessed are you who walk on the wings of the wind  
and on the waves of the sea,  
praiseworthy and glorious forever.  
Let all your angels and saints bless you and praise you and glorify you forever.  
Let the heavens, the earth, the sea and all the things  
that are in them bless you  
and praise you and glorify you forever.  
Glory be to the Father, and to the Son and to the Holy Spirit  
praiseworthy and glorious forever.  
As it was in the beginning, is now and ever shall be:  
world without end. Amen.  
praiseworthy and glorious forever.  
Blessed are you, O Lord, the God of our fathers  
praiseworthy and glorious forever.”

*After the fifth reading and hymn, The Lord be with you is said without Let us kneel.*

### Prayer

O God, who protected the three young men from the flames of fire,\* grant that the flames of sin may not consume us, your servants. Through Jesus Christ.

*Others prayers which may occur are added.*

Et benedictum nomen glóriæ tuæ, quod est sanctum. Et laudabile, et gloriósum in sæcula.

Benedictus es in templo sancto glóriæ tuæ. Et laudábilis, et gloriósus in sæcula.

Benedictus es super thronum sanctum regni tui. Et laudábilis, et gloriósus in sæcula.

Benedictus es super sceptrum divinitátis tuæ. Et laudábilis, et gloriósus in sæcula.

Benedictus es qui sedes super Chérubim, íntuens abyssos. Et laudábilis, et gloriósus in sæcula.

Benedictus es qui ámbulas super pennas ventórum, et super undas maris. Et laudábilis, et gloriósus in sæcula.

Benedicant te omnes Angeli, et Sancti tui. Et laudent te, et gloríficent in sæcula.

Benedicant te cæli, terra, mare, et ómnia quæ in eis sunt. Et laudent te, et gloríficent in sæcula.

Glória Patri, et Fílio, et Spirítui Sancto. Et laudábili, et glorióso in sæcula.

Sicut erat in princípio, et nunc, et semper: et in sæcula sæculórum. Amen. Et laudábili, et glorióso in sæcula.

Benedictus es, Dómine Deus patrum nostrórum. Et laudábilis, et gloriósus in sæcula.

*Hic dicitur ̄. Dóminus vobiscum sine Flectámus génua.*

Deus, qui tribus púeris mitigásti flammam ignium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

*Et dicuntur aliæ orationes forte occurrentes.*

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Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 9, 2-12*

Fratres: Tabernáculum factum est primum, in quo erant candelábra, et mensa, et propositio panum, quæ dicitur Sancta. Post velaméntum autem secúndum, tabernáculum, quod dicitur Sancta sanctorum: áureum habens thuríbulum, et arcam testaménti circumtáctam ex omni parte auro, in qua urna áurea habens manna, et virga Aaron, quæ frondúerat, et tábulæ testaménti, supérque eam erant Chérubim glóriæ obumbrántia propitiatórium: de quibus non est modo dicéndum per síngula. His vero ita compósitis; in prióri quidem tabernáculo semper introíbant sacerdótes, sacrificiórum officia consummántes: in secúndo autem semel in anno solus pöntifex, non sine ságuine, quem offert pro sua et pópuli ignorántia: hoc significánte Spíritu Sancto, nondum propalátam esse sanctorum viam, adhuc prióre tabernáculo habénte statum. Quæ parábola est témporis instántis: iuxta quam múnera, et hóstiæ offerúntur, quæ non possunt iuxta consciéntiam perféctum fácere serviéntem, solúmmodo in cibis, et in pótibus, et váriis baptismátibus, et iustítiis carnis usque ad tempus correctiόνis impósitis. Christus autem assístens pöntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufactum, id est, non huius creatiόνis; neque per ságuinem hircórum aut vitulórum, sed per próprium ságuinem introívit semel in Sancta, æténa redemptióne invénta.

*Tractus Ps. 116, 1-2* Laudáte Dóminum, omnes gentes: et collaudáte

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 9, 2-12*

Brethren: The outer tent was set up and in it were the lampstand and the table and the showbread; it was called the Holy Place. Behind the second veil there was the tent called the Holy of Holies, with the golden altar of incense and the ark of the covenant completely covered with gold. In the ark were the manna, contained in a golden jar, the staff of Aaron which had blossomed, and the tablets of the Covenant. And over the Ark there were the glorious cherubim overshadowing the propitiatory. We cannot speak now about each of these.

That was the way in which they were arranged. The priests constantly went into the outer tent to fulfill their priestly duties, but the high priest alone went into the inner tent and that but once a year, and never without the blood which he offered for himself and for the sins of the people. By this the Holy Spirit was showing that as long as the outer tent was standing the way into the sanctuary had not yet been revealed. This was a symbol pointing to the present time. In accordance with that symbol, gifts and sacrifices were offered which could not bring the worshipper to perfection of conscience; they were simply ordinances which concerned the flesh imposed until the time of the new order, and having to do with food, drink and a variety of washings. But when Christ came as high priest of the good things which have come to be, he entered once for all into the sanctuary, passing through the greater and more perfect tent not made by hands, that is, not belonging to this creation. He entered not with the blood of goats and calves but with his own blood, and achieved eternal redemption.

*Tract Ps. 116, 1-2* Praise the Lord, all you nations; glorify him, all you peoples! *℣.* For

## Ember Saturday of September

steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 13, 6–17*

At that time Jesus spoke this parable to the crowds: “A man had a fig tree growing in his vineyard and he came looking for fruit on it, but did not find any. He said to the vine-dresser: ‘See here! For three years I have come in search of fruit on this fig tree and found none. Cut it down. Why should it take up space?’ In answer the man said: ‘Sir, leave it another year until I hoe around it and put manure to it. Then perhaps, it will bear fruit, but if not, you shall then have it cut down.’ ”

On a Sabbath day he was teaching in one of their synagogues. And there was a woman who for eighteen years was possessed by a spirit that weakened her. She was very stooped and quite incapable of standing up straight. When Jesus saw her he called her to him and said: “Woman, you are free of your infirmity.” He laid his hands on her and immediately she stood up straight and began thanking God. The chief of the synagogue, indignant that Jesus healed on the Sabbath, said to the congregation: “There are six days for working. Come on these days to be cured, but not on the Sabbath.” The Lord said in reply: “You hypocrites! Which of you does not let out his ox or his donkey from the manger on the Sabbath and take it for a drink? And this daughter of Abraham here, who has been in the bondage of Satan for eighteen years, ought she not to have been released from these shackles of hers on the Sabbath day?” When he said this, all his opponents were completely confounded, and the crowd rejoiced at all the marvels he was accomplishing.

eum, omnes pópuli. V. Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in aetérnum.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 13, 6–17*

In illo témpore: Dicébat Iesus turbis hanc similitúdinem: Arborem fici habébat quidam plantátam in vénea sua, et venit quærens fructum in illa, et non invénit. Dixit autem ad cultórem véneæ: Ecce anni tres sunt ex quo vénio quærens fructum in ficúlnea hac, et non invénio: succide ergo illam: ut quid étiam terram óccupat? At ille respóndens, dicit illi: Dómine, dimítte illam et hoc anno, usque dum fódiam circa illam, et mittam stercora: et si quidem fécerit fructum: sin autem, in futúrum succides eam. Erat autem docens in synagóga eórum sábbatis. Et ecce múlier, quæ habébat spíritum infirmitátis annis decem et octo: et erat inclináta, nec omníno póterat sursum respícere. Quam cum vidéret Iesus, vocávit eam ad se, et ait illi: Múlier, dimíssa es ab infirmitáte tua. Et impósuit illi manus, et conféstim erécta est, et glorificábat Deum. Respóndens autem archisynagógus, indignans quia sábbato curásset Iesus, dicébat turbæ: Sex dies sunt, in quibus opórtet operári: in his ergo veníte, et curámini, et non in die sábbati. Respóndens autem ad illum Dóminus, dixit: Hypócritæ, unusquisque vestrum sábbato non solvit bovem suum, aut ásinum a præsepío, et ducit adaquáre? Hanc autem fíliam Abrahæ, quam alligávit sátnas, ecce decem et octo annis, non opórtuit solvi a vínculo isto die sábbati? Et cum hæc díceret, erubescébant omnes adversárii eius: et omnis pópulus gaudébat in univérsis, quæ glorióse fiébant ab eo.

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### Offertory Antiphon

*Ps. 87, 2-3*

Dómine Deus salutis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord.

### Prayer over the Gifts

Concéde, quæsumus, omnipotens Deus; ut óculis tuæ maiestátis munus oblátum, et grátiam nobis devotiõnis obtíneat, et efféctum beátæ perennitátis acquirat. Per Dóminum.

Grant that the gifts we offer to your majesty, almighty God, \* may obtain for us the grace of sincere devotion and the reward of a blessed eternity. Through Jesus Christ.

### Communion Antiphon

*Levit. 23, 41 and 43*

Mense séptimo festa celebrábitis, cum in tabernáculis habitáre fécerim filios Israël, cum edúcerem eos de terra Ægýpti, ego Dóminus Deus vester.

In the seventh month you shall keep this feast, as I made the Israelites dwell in booths, when I led them out of the land of Egypt. I, the Lord, am your God.

### Prayer after Communion

Perficiant in nobis, Dómine, quæsumus, tua sacraménta quod cõninent: ut, quæ nunc spécie gérimus, rerum veritáte capiámus. Per Dóminum.

O Lord, let this sacrament accomplish in us all its purpose,\* so that we may truly obtain that which its outward sign implies. Through Jesus Christ.

### SHORT FORM OF MASS

*Hæc forma adhiberi potest, extra Missam conventualem et Missam in qua Ordines conferuntur.*

*This form may be used apart from the conventual Mass and the Mass during which orders are conferred.*

### Entrance Antiphon

*Ps. 94, 6-7*

Veníte, adorémus Deum, et proci-dámus ante Dóminum, plorémus ante eum, qui fecit nos: quia ipse est Dóminus Deus noster. *Ps. ibid., 1* Veníte, exsultémus Dómino: iubilémus Deo salutári nostro. *Ψ. Glória Patri. Veníte.*

Come, let us bow down in worship to God; let us kneel before the Lord. Let us weep before him who made us; for he is the Lord our God. *Ps. ibid., 1* Come, let us sing joyfully to the Lord; let us acclaim God our savior. *Ψ. Glory be to the Father. Come.*

*Post Kýrie, eléison, dicitur: Orémus. Flectámus génua. Leváte.*

*After the Kyrie: Let us pray. Let us kneel. Let us stand.*

### Prayer

Omnípotens sempitérne Deus, qui per continéntiam salutárem corpóri-

Almighty and eternal God, you reward our fasting with the gift of health for our souls

## Ember Saturday of September

and bodies. Let the prayers of those who fast turn away your anger and bring us your help now and in time to come. Through Jesus Christ.

*The preceding prayer, without Let us kneel, is used to commemorate the Ember Saturday of September.*

### A Reading from the Book of Leviticus *Levit. 23, 26–32*

In those days the Lord said to Moses, “The tenth of this seventh month is the Day of Atonement, when you shall hold a sacred assembly and mortify yourselves and offer an oblation to the Lord. On this day you shall not do any work, because it is the Day of Atonement, when atonement is made for you before the Lord, your God. Anyone who does not mortify himself on this day shall be cut off from his people; and if anyone does any work on this day, I will remove him from the midst of his people. This is a perpetual statute for you and your descendants wherever you dwell: you shall do no work, but shall keep a sabbath of complete rest and mortify yourselves. Beginning on the evening of the ninth of the month, you shall keep this sabbath of yours from evening to evening, says the Lord Almighty.”

*Gradual Ps. 78, 9 and 10* Pardon our sins, O Lord; why should the nations say, “Where is their God?” *℣.* Help us, O God our savior; because of the glory of your name, O Lord, deliver us.

*After the first reading and gradual, The Lord be with you is said, without Let us kneel.*

### Prayer

O Lord, grant us through our fast the fullness of your grace,\* and let our abstinence make us stronger than our enemies. Through Jesus Christ.

*Other prayers which may occur are added.*

bus medéris et méntibus: maiestátem tuam súpplices exorámus; ut pia ieiunántium deprecatióne placátus, et præsentia nobis subsídia tríbuas, et futúra. Per Dóminum.

*Præcedens oratio sine* Flectámus génuá sumitur ad commemorandum sabbatum *Quatuor Temporum.*

### Léctio libri Levítici *Levit. 23, 26–32*

In diébus illis: Locútus est Dóminus ad Móysen, dicens: Décimo die mensis huius séptimi, dies expiatiónum erit celebérrimus, et vocábitur sanctus: affligetisque ánimas vestras in eo, et offeretis holocáustum Dómino. Omne opus servíle non facietis in témpore diéi huius: quia dies propitiatiónis est, ut propitiétur vobis Dóminus Deus vester. Omnis ánima, quæ afflícta non fúerit die hac, peribit de pópulis suis: et quæ óperis quídpiam fécerit, delébo eam de pópulo suo. Nihil ergo óperis facietis in eo: legítimum sempitérnum erit vobis in cunctis generatióibus, et habitatióibus vestris. Sábbatum requietiós est, et affligetis ánimas vestras die nono mensis: a véspera usque ad vésperam celebrábitis sábbata vestra: dicit Dóminus omnípotens.

*Graduale Ps. 78, 9 et 10* Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *℣.* Aduva nos, Deus salutaris noster: et propter honórem nóminis tui, Dómine, libera nos.

*Hic dicitur Dóminus vobíscum sine* Flectámus génuá.

Da nobis, quæsumus, omnípotens Deus: ut ieiunádo, tua grátia satiémur; et abstinédo, cunctis efficiámur hóstibus fortióres. Per Dóminum.

*Et dicuntur aliæ orationes forte occurrentes.*

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Lectio Epistolæ beati Pauli  
Apóstoli ad Hebræos  
*Hebr. 9, 2-12*

Fratres: Tabernaculum factum est primum, in quo erant candelabra, et mensa, et propositio panum, quæ dicitur Sancta. Post velamentum autem secundum, tabernaculum, quod dicitur Sancta sanctorum: aureum habens thuribulum, et arcam testamenti circumtectam ex omni parte auro, in qua urna aurea habens manna, et virga Aaron, quæ fronduerat, et tabulæ testamenti, superque eam erant Chérubim gloriæ obumbrantia propitiatorium: de quibus non est modo dicendum per singula. His vero ita compositis; in priori quidem tabernaculo semper introibant sacerdotes, sacrificiorum officia consummantes: in secundo autem semel in anno solus pontifex, non sine sanguine, quem offert pro sua et populi ignorantia: hoc significante Spiritu Sancto, nondum propalatum esse sanctorum viam, adhuc, priore tabernaculo habente statum. Quæ parabola est temporis instantis: iuxta quam munera, et hostiæ offeruntur, quæ non possunt iuxta conscientiam perfectum facere servientem, solummodo in cibis, et in potibus, et variis baptismatibus, et iustitiis carnis usque ad tempus correctionis impositis. Christus autem assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non huius creationis; neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, æterna redemptione inventa.

*Tractus Ps. 116, 1-2* Laudate Dominum, omnes gentes: et collaudate

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 9, 2-12*

Brethren: The outer tent was set up and in it were the lampstand and the table and the showbread; it was called the Holy Place. Behind the second veil there was the tent called the Holy of Holies, with the golden altar of incense and the ark of the covenant completely covered with gold. In the ark were the manna, contained in a golden jar, the staff of Aaron which had blossomed, and the tablets of the Covenant. And over the Ark there were the glorious cherubim overshadowing the propitiatory. We cannot speak now about each of these.

That was the way in which they were arranged. The priests constantly went into the outer tent to fulfill their priestly duties, but the high priest alone went into the inner tent and that but once a year, and never without the blood which he offered for himself and for the sins of the people. By this the Holy Spirit was showing that as long as the outer tent was standing the way into the sanctuary had not yet been revealed. This was a symbol pointing to the present time. In accordance with that symbol, gifts and sacrifices were offered which could not bring the worshipper to perfection of conscience; they were simply ordinances which concerned the flesh imposed until the time of the new order, and having to do with food, drink and a variety of washings. But when Christ came as high priest of the good things which have come to be, he entered once for all into the sanctuary, passing through the greater and more perfect tent not made by hands, that is, not belonging to this creation. He entered not with the blood of goats and calves but with his own blood, and achieved eternal redemption.

*Tract Ps. 116, 1-2* Praise the Lord, all you nations; glorify him, all you peoples! ✠.

## Ember Saturday of September

For steadfast is his kindness toward us,  
and the fidelity of the Lord endures forever.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 13, 6–17*

At that time Jesus spoke this parable to the crowds: “A man had a fig tree growing in his vineyard and he came looking for fruit on it, but did not find any. He said to the vine-dresser: ‘See here! For three years I have come in search of fruit on this fig tree and found none. Cut it down. Why should it take up space?’ In answer the man said: ‘Sir, leave it another year until I hoe around it and put manure to it. Then perhaps it will bear fruit, but if not, you shall then have it cut down.’”

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eum, omnes pópuli. V. Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 13, 6–17*

In illo témpore: Dicébat Iesus turbis hanc similitúdinem: Arborem fici habébat quidam plantátam in vénea sua, et venit quærens fructum in illa, et non invénit. Dixit autem ad cultórem véneæ: Ecce anni tres sunt ex quo vénio quærens fructum in ficúlnea hac, et non invénio: succíde ergo illam: ut quid étiam terram óccupat? At ille respóndens, dicit illi: Dómine, dimítte illam et hoc anno, usque dum fódiam circa illam, et mittam stércora: et si quidem fécerit fructum: sin autem, in futúrum succídes eam. Erat autem docens in synagóga eórum sábbatis. Et ecce múlier, quæ habébat spíritum infirmitátis annis decem et octo: et erat inclináta, nec omníno póterat sursum respícere. Quam cum vidéret Iesus, vocávit eam ad se, et ait illi: Múlier, dimíssa es ab infirmitáte tua. Et impósuit illi manus, et conféstim erécta est, et glorificábat Deum. Respóndens autem archisynagógus, indignans quia sábbato curásset Iesus, dicébat turbæ: Sex dies sunt, in quibus opórtet operári: in his ergo veníte et curámini, et non in die sábbati. Respóndens autem ad illum Dóminus, dixit: Hypócritæ, unusquisque vestrum sábbato non solvit bovem suum, aut ásinum a præsépio, et ducit adaquáre? Hanc autem filiam Abrahæ, quam alligávit sátanas, ecce decem et octo annis, non opórtuit solvi a vínculo isto die sábbati? Et cum hæc díceret, erubescébant omnes adversárii eius: et omnis pópulus gaudébat in univérsis, quæ glorióse fiébant ab eo.

## Eighteenth Sunday after Pentecost

### Offertory Antiphon

*Ps. 87, 2-3*

Dómine Deus salútis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord.

### Prayer over the Gifts

Concéde, quæsumus, omnipotens Deus: ut óculis tuæ maiestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efféctum beatæ perennitátis acquírat. Per Dóminum nostrum.

Grant that the gifts we offer to your majesty, almighty God,\* may obtain for us the grace of devotion and the reward of a blessed eternity. Through Jesus Christ.

### Communion Antiphon

*Levit. 23, 41 and 43*

Mense séptimo festa celebrábitis, cum in tabernáculis habitáre fécerim filios Israël, cum edúcerem eos de terra Ægýpti, ego Dóminus Deus vester.

In the seventh month you shall keep this feast, as I made the Israelites dwell in booths, when I led them out of the land of Egypt. I, the Lord, am your God.

### Prayer after Communion

Perficiant in nobis, Dómine, quæsumus, tua sacraménta quod cóntinent: ut, quæ nunc spécie gérimus, rerum veritáte capiámus. Per Dóminum.

O Lord, let this sacrament accomplish in us all its purpose,\* so that we may truly obtain that which its outward sign implies. Through Jesus Christ.

### *II classis*

## EIGHTEENTH SUNDAY AFTER PENTECOST

### Entrance Antiphon

*Eccli. 36, 18*

Da pacem, Dómine, sustinéntibus te, ut prophétæ tui fidéles inveniántur: exáudi preces servi tui, et plebis tuæ Israël. *Ps. 121, 1* Lætátus sum in his, quæ dicta sunt mihi: in dómum Dómini íbimus. *Ÿ. Glória Patri. Da pacem.*

Give peace, O Lord, to those who have hoped in you, and let your prophets be proved true. Hear the prayers of your servant, and of your people Israel. *Ps. 121, 1* I rejoiced because they said to me, "We will go up to the house of the Lord." *Ÿ. Glory be to the Father. Give peace.*

### Prayer

Dirigat corda nostra, quæsumus, Dómine, tuæ miseratiónis operátio: quia tibi sine te placére non póssumus. Per Dóminum.

O Lord, let your mercy direct our hearts,\* for without you we can do nothing to please you. Through Jesus Christ.

Eighteenth Sunday after Pentecost

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*1 Cor. 1, 4–8*

Brethren: I keep thanking my God always for you because of the favor which he gave you in Christ Jesus, in whom you have been enriched in every way, with every gift of speech and of knowledge. Thus the witness I bore to Christ has been confirmed among you, and you lack no spiritual gift as you wait for the revelation of our Lord Jesus Christ. He will strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ.

*Gradual Ps. 121, 1 and 7* I rejoiced because they said to me, “We will go up to the house of the Lord.” *℣.* May peace be within your walls, prosperity in your buildings. Alleluia, alleluia. *℣. Ps. 101, 16* The nations shall revere your name, O Lord, and all the kings of the earth your glory. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 9, 1–8*

At that time Jesus got into a boat, made the crossing, and came back to his own town. Just then people came bringing to him a paralyzed man lying on a mat. When Jesus saw their faith, he said to the paralyzed man, “Courage, my son, your sins are forgiven.” With that, some of the scribes said to themselves, “This fellow is blaspheming!” Aware of what they were thinking, Jesus said, “What makes you harbor evil thoughts in your minds? Which is less trouble—to say, ‘Your sins are forgiven,’ or to say, ‘Stand up and walk’?—Now, in order that you people may realize that the Son of Man possesses authority on earth to forgive sins . . .” Then he said to the paralyzed man: “Stand up, pick up your mat and go

Lectio Epistolæ beati Pauli  
Apóstoli ad Corínthios  
*1 Cor. 1, 4–8*

Fratres: Grátias ago Deo meo semper pro vobis in grátia Dei, quæ data est vobis in Christo Iesu: quod in ómnibus dívites facti estis in illo, in omni verbo, et in omni sciéntia: sicut testimónium Christi confirmátum est in vobis: ita ut nihil vobis desit in ulla grátia, exspectántibus revelatiónem Dómini nostri Iesu Christi, qui et confirmábit vos usque in finem sine crímine, in die advéntus Dómini nostri Iesu Christi.

*Graduale Ps. 121, 1 et 7* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *℣.* Fiat pax in virtúte tua: et abundántia in túrribus tuis. Allelúia, allelúia. *℣. Ps. 101, 16* Timébunt gentes nomen tuum, Dómine: et omnes reges terræ glóriam tuam. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 9, 1–8*

In illo témpore: Ascéndens Iesus in navículam, transfretávit, et venit in civitátem suam. Et ecce offerébant ei paralytícum iacéntem in lecto. Et videns Iesus fidem illórum, dixit paralytico: Confíde, fili, remittúntur tibi peccáta tua. Et ecce quidam de scribis dixérunt intra se: Hic blasphemát. Et cum vidísset Iesus cogitatiónes eórum, dixit: Ut quid cogitátis mala in córdibus vestris? Quid est facilius dicere: Dimittúntur tibi peccáta tua; an dicere: Surge, et ámbula? Ut autem sciátis, quia Fílius hóminis habet potestátem in terra dimitténdi peccáta, tunc ait paralytico: Surge, tolle lectum tuum, et vade in domum tuam. Et surréxit, et ábiit in domum suam. Vidéntes autem turbæ timué-runt, et glorificavérunt Deum, qui dedit potestátem talem homínibus.

## Nineteenth Sunday after Pentecost

Credo

Sanctificávit Móyses altáre Dómino, ófferens super illud holocáusta, et ímmolans víctimas: fecit sacrificium vespertinum in odórem suavitátis Dómino Deo, in conspéctu filiórum Israël.

Deus, qui nos per huius sacrificii veneránda commércia, unius summæ divinitátis partícipes éfficis: præsta, quæsumus; ut, sicut tuam cognóscimus veritátem, sic eam dignis móribus assequámur. Per Dóminum.

*Præfatio de Ssma Trinitate.*

Tóllite hóstias, et introíte in átria eius: adoráte Dóminum in aula sancta eius.

Grátias tibi reférimus, Dómine, sacro múnere vegetáti: tuam misericórdiam deprecántes; ut dignos nos eius participatióne perficias. Per Dóminum.

*II classis*

Salus pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps. 77, 1* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *℣.* Glória Patri. Salus pópuli.

home.” He stood up and went home. At the sight, a feeling of awe came over the crowd, and they praised God for having bestowed such authority upon men.

Creed

### Offertory Antiphon *Exodus 24, 4 and 5*

Moses consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odor of sweetness, in the sight of the Israelites.

### Prayer over the Gifts

O God, you allow us to share in your own divine nature by partaking of this sacrifice;\* grant that our conduct may be guided by your revealed truth. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon *Ps. 95, 8–9*

Bring gifts and enter his courts; worship the Lord in his holy court.

### Prayer after Communion

We thank you, O Lord, for nourishing us with your sacred gift.\* In your mercy, make us worthy of the sacrament we have received. Through Jesus Christ.

## NINETEENTH SUNDAY AFTER PENTECOST

### Entrance Antiphon

“I am the salvation of the people,” says the Lord; “in whatever tribulation they shall cry to me, I will hear them; and I will be their Lord forever.” *Ps. 77, 1* Hearken, my people, to my teaching; incline your ears to the words of my mouth. *℣.* Glory be to the Father. “I am the salvation.”

Nineteenth Sunday after Pentecost

Prayer

Almighty and merciful God, graciously shield us from all that is harmful,\* so that both in body and soul we may be free to do your will. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Ephesians  
*Ephes. 4, 23–28*

Brethren: Acquire a new, a spiritual way of thinking, and put on that new man who has been created in the image of God with the justice and holiness that come from truth. And so, renouncing falsehood, let everyone speak the truth to his neighbor, for we are members of one another. If you are angry, let it be without sin. The sun must not go down on your anger; and do not give the devil an opening. The man who has been stealing must steal no longer; rather let him work with his hands at honest toil, so as to have something to share with those who are in need.

*Gradual Ps. 140, 2* Let my prayer come like incense before you, O Lord. *℟.* The lifting up of my hands, like the evening sacrifice. Alleluia, alleluia. *℟.* *Ps. 104, 1* Give thanks to the Lord, invoke his name; make known among the nations his deeds. Alleluia.

✠ A Reading from the holy Gospel according to Matthew  
*Matth. 22, 1–14*

At that time Jesus began to address the chief priests and the Pharisees, using parables. “The kingdom of heaven may be compared to the situation of a king who gave a wedding banquet for his son. He despatched his slaves to summon the invited guests to the wedding but they refused to come. A second time he despatched other slaves saying, ‘Tell those who were invited, “Look, I have my dinner prepared; my bullocks and cornfed cattle have been

Omnípotens et miséricors Deus, universa nobis adversántia propitiátus excludé: ut mente et córpore páriter expedíti, quæ tua sunt, líberis méntibus exsequámur. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios  
*Ephes. 4, 23–28*

Fratres: Renovámini spírítu mentis vestræ, et indúite novum hómínem, qui secúndum Deum creátus est in iustítia, et sanctitáte veritátis. Propter quod deponétes mendácium, loquímini veritátem unusquisque cum próximo suo: quóniam sumus ínvicem membra. Irascímíni, et nolíte peccáre: sol non óccidat super iracúndiam vestram. Nolíte locum dare diábolo: qui furabátur, iam non furétur: magis autem labóret, operándo mánibus suis, quod bonum est, ut hábeat unde tríbuat necessitátem patiénti.

*Graduale Ps. 140, 2* Dirigátur orátio mea, sicut incénsum in conspéctu tuo, Dómine. *℟.* Elevátio mánuum meárum sacrificíum vespertínium. Allelúia, allelúia. *℟.* *Ps. 104, 1* Confitémíni Dómino, et invocáte nomen eius: annuntiáte inter gentes ópera eius. Allelúia.

✠ Sequéntia sancti Evangélii secúndum Mattháeum  
*Matth. 22, 1–14*

In illo témpore: Loquebátur Iesus princípibus sacerdotum et pharisæis in parábolis, dicens: Símile factum est regnum cælórum hómíni regi, qui fecit núptias filio suo. Et misit servos suos vocáre invitátos ad núptias, et nolébant veníre. Iterum misit álios servos, dicens: Dícite invitátis: Ecce prándium meum parávi, tauri mei et altília occisa sunt, et ómnia paráta: veníte ad núptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad

## Nineteenth Sunday after Pentecost

negotiatióne suam: réliqui vero tenuerunt servos eius, et contuméliis afféctos occiderunt. Rex autem cum audísset, irátus est: et missis exercítibus suis, pérdidit homicidas illos, et civitátem illórum succéndit. Tunc ait servis suis: Núptiæ quidem parátæ sunt, sed qui invitáti erant, non fuérunt digni. Ité ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad núptias. Et egréssi servi eius in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et implétæ sunt núptiæ discumbéntium. Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait illi: Amíce, quómodo huc intrásti non habens vestem nuptiálem? At ille obmútit. Tunc dixit rex ministris: Ligátis mánibus et pédibus eius, míttite eum in ténebras exterióres: ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

Credo

Si ambulávero in médio tribulati-  
ónis, vivificábis me, Dómine: et  
super iram inimicórum meórum ex-  
téndes manum tuam, et salvum me  
faciet délixtera tua.

Hæc múnera, quæsumus, Dómine,  
quæ óculis tuæ maiestátis offérimus,  
salutária nobis esse concéde. Per  
Dóminum.

*Præfatio de Ssma Trinitate.*

Tu mandásti mandáta tua custodíri  
nimis: útinam dirigántur viæ meæ,  
ad custodiéndas iustificatiónes tuas.

butchered, and everything is ready. Come to the wedding.” Some of them ignored the invitation and went their way, one to his farm, another to his business. The rest seized his slaves, insulted them, and killed them. Now the king became angry, and sent his army which destroyed those murderers and burnt their city. Then he said to his slaves, ‘The banquet is ready, but those who were invited proved unworthy. Therefore, go out to the country roads, and invite to the wedding anyone you find.’ So those slaves went out on the roads and collected all the people they found, bad as well as good, till the wedding hall was filled with guests. But when the king came in to meet the guests, he caught sight of a man there who was not properly dressed for a wedding. ‘My friend,’ he said to him, ‘how is it you came in here not properly dressed?’ But he had nothing to say. Then the king told the attendants, ‘Tie him up, hand and foot, and throw him into the darkness outside where he will wail and gnash his teeth.’—For while many are called, few are chosen.”

Creed

### Offertory Antiphon

*Ps. 137, 7*

Though I walk amid distress, you preserve me, O Lord; against the anger of my enemies you raise your hand; your right hand saves me.

### Prayer over the Gifts

O Lord, may these gifts, which we offer to your majesty, be an aid to our salvation. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*Ps. 118, 4–5*

You have commanded that your precepts be diligently kept. Oh, that I might be firm in the ways of keeping your statutes!

## Twentieth Sunday after Pentecost

### Prayer after Communion

O Lord, let the gentle healing power of your sacrament rid us of our evil inclinations and make us hold to your commandments. Through Jesus Christ.

Tua, nos, Dómine, medicínalis operátio, et a nostris perversitatibus cleménter expédíat, et tuis semper fáciat inhærere mandátis. Per Dóminum.

### TWENTIETH SUNDAY AFTER PENTECOST

*II classis*

#### Entrance Antiphon *Dan. 3, 31, 29 and 35*

All that you have done to us, O Lord, you have done in true judgment, because we have sinned against you, and we have not obeyed your commandments; but give glory to your name, and deal with us according to the multitude of your mercy. *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the Lord. *Ÿ.* Glory be to the Father. All that you have done.

Omnia, quæ fecísti nobis, Dómine, in vero iudício fecísti, quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitudínem misericórdiæ tuæ. *Ps. 118, 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *Ÿ.* Glória Patri. Omnia.

### Prayer

O Lord, grant your faithful pardon and peace,\* that they may be cleansed from their sins and serve you without fear. Through Jesus Christ.

Largíre, quæsumus, Dómine, fidélibus tuis indulgéntiam placátus et pacem: ut páriter ab ómnibus mundéntur offénsis, et secúra tibi mente desérviant. Per Dóminum.

#### A Reading from the Epistle of blessed Paul the Apostle to the Ephesians *Ephes. 5, 15–21*

#### Lectio Epístolæ beáti Pauli Apóstoli ad Ephésios *Ephes. 5, 15–21*

Brethren: Keep careful watch over your conduct. Do not act like fools, but like wise men make the most of every opportunity, for these are evil days. Therefore do not be thoughtless; but know how to discern the will of the Lord. Do not get drunk on wine, for that leads to debauchery. But be filled with the Spirit, expressing yourselves in psalms, hymns and inspired songs, singing and praising the Lord with all your heart. Give thanks to God the Father always and for everything in the name of our Lord Jesus Christ. Defer to one another, out of reverence for Christ.

Fratres: Vidéte quómodo caute ambulétis: non quasi insipiéntes, sed ut sapiéntes, rediméntes tempus, quóniam dies mali sunt. Proptérea nolíte fferi imprudéntes, sed intellegéntes, quæ sit volúntas Dei. Et nolíte inebriári vino, in quo est luxúria: sed implémini Spiritu Sancto, loquéntes vobismetípsis in psalmis, et hymnis, et cánticis spirituálibus, cantántes, et psalléntes in córdibus vestris Dómino: grátias ágéntes semper pro ómnibus, in nómine Dómini nostri Iesu Christi, Deo et Patri. Subiécti invicem in timóre Christi.

## Twentieth Sunday after Pentecost

*Graduale Ps. 144, 15–16* Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. *℣.* Aperis tu manum tuam: et imples omne ánimál benedictióne.

Allelúia, allelúia. *℣. Ps. 107, 2* Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam tibi, glória mea. Allelúia.

✠ *Sequéntia sancti Evangéllii  
secúndum Ioánnem  
Ioann. 4, 46–53*

In illo témpore: Erat quidam régulus, cuius fílius infirmabátur Caphárnaum. Hic cum audísset, quia Iesus adveníret a Iudæa in Galilæam, ábiit ad eum, et rogábat eum ut descénderet, et sanáret filium eius: incipiébat enim mori. Dixit ergo Iesus ad eum: Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus: Dómine, descénde priúquam moriátur fílius meus. Dicit ei Iesus: Vade, fílius tuus vivit. Crédidit homo sermóni, quem dixit ei Iesus, et ibat. Iam autem eo descendénte, servi occurrérunt ei, et nuntiavérunt dicétes, quia fílius eius víveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et dixerunt ei: Quia heri hora séptima reliquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Iesus: Fílius tuus vivit: et crédidit ipse, et domus eius tota.

Credo

Super flúmina Babylónis illic sédimus, et flévimus: dum recordáremur tui, Sion.

*Gradual Ps. 144, 15–16* The eyes of all look hopefully to you, O Lord, and you give them their food in due season. *℣.* You open your hand and satisfy the desire of every living thing.

Alleluia, alleluia. *℣. Ps. 107, 2* My heart is steadfast, O God; my heart is steadfast; I will sing and chant praise to you, my glory. Alleluia.

✠ *A Reading from the holy Gospel  
according to John  
John 4, 46–53*

At that time there was at Capharnaum a royal official whose son was ill. When he heard that Jesus had come back from Judea to Galilee, he went to him and begged him to come down and restore the health of his son who was near death. Jesus replied, "Unless you people can see signs and wonders, you will not believe." "Sir," the royal official pleaded with him, "Come down before my little boy dies." Jesus told him, "Return home; your son is going to live." The man put his trust in the word Jesus had spoken to him and started for home. And when he was already on his way back, his servants met him with the message that his boy was going to live. When he asked them at what time he had shown improvement, they told him, "The fever left him yesterday afternoon about one." Now it was at that very hour, the father realized, that Jesus had told him, "Your son is going to live." And he believed and his whole household along with him.

Creed

Offertory Antiphon  
*Ps. 136, 1*

By the streams of Babylon we sat and wept when we remembered you, O Sion.

## Twenty-first Sunday after Pentecost

### Prayer over the Gifts

O Lord, let this sacred rite bring us healing from heaven\* and cleanse our hearts of all sinfulness. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*Ps. 118, 49–50*

Remember your word to your servant, O Lord, since you have given me hope. This is my comfort in my affliction.

### Prayer after Communion

O Lord, make us ever obedient to your commandments,\* that we may be deserving of these holy gifts. Through Jesus Christ.

## TWENTY-FIRST SUNDAY AFTER PENTECOST

### Entrance Antiphon

*Esth. 13, 9, 10–11*

In your will are all things, O Lord, and there is none that can resist your will; for you have made all things, heaven and earth, and all things that are under the cope of heaven. You are Lord of all. *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. In your will.

### Prayer

Keep your family under your continual care, O Lord.\* Shelter it with your protection from all adversity, that it may be zealous in doing good for the honor of your name. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 6, 10–17*

Brethren: Draw your strength from the Lord and from his mighty power. Put on the armor of God, that you may be able to

Caeléstem nobis, præbeant hæc mystéria, quæsumus, Dómine, medicínam: et vítia nostri cordis expúrgent. Per Dóminum.

*Præfatio de Ssma Trinitate.*

Meménto verbi tui servo tuo, Dómine, in quo mihi spem dedísti: hæc me consoláta est in humilitáte mea.

Ut sacris, Dómine, reddámur digni munéribus: fac nos, quæsumus, tuis semper obedíre mandátis. Per Dóminum.

*II classis*

In voluntáte tua, Dómine, univérsa sunt pósito, et non est qui possit resistere voluntáti tuæ: tu enim fecísti ómnia, cælum et terram, et univérsa quæ cæli ámbitu continéntur: Dóminus univérsorum tu es. *Ps. 118, 1* Beáti immaculáti in vía: qui ámbulant in lege Dómini. *℟.* Glória Patri. In voluntáte.

Famíliam tuam, quæsumus, Dómine, contínuá pietáte custódi: ut a cunctis adversitátibus, te protegénte, sit líbera; et in bonis áctibus tuo nómini sit devóta. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 6, 10–17*

Fratres: Confortámini in Dómino, et in poténtia virtútis eius. Indúite vos armatúram Dei, ut possítis stare

## Twenty-first Sunday after Pentecost

advērsus insīdīas diabōli. Quōniam non est nobis colluctatio advērsus carnem et sāguinem: sed advērsus príncipes, et potestātes, advērsus mundi rectōres tenebrārum harum, contra spirituālia nequitiāe, in caelēstibus. Proptērea accípīte armatūram Deī, ut possītis resistere in die malo, et in omnibus perfēcti stare. State ergo succínti lumbos vestros in veritatē, et indúti lorícā iustitiāe, et calceāti pedes in prāparatiōne Evangēlii pacis: in omnibus sumēntes scutum fidei, in quo possītis omnia tela nequissimi ígnea exstinguere: et gāleam salutis assúmite: et gládium spírītus, quod est verbum Deī.

*Graduale Ps. 89, 1–2* Dómine, refúgium factus es nobis, a generatiōne et progēnie. *℣.* Priúsqvam montes fíerent, aut formarētur terra et orbis: a sáculo et usque in sáculum tu es Deus.

Allelúia, allelúia. *℣. Ps. 113, 1* In éxītu Israēl de Ægýpto, domus Iacob de pópulo bárbaro. Allelúia.

✠ *Sequēntia sancti Evangēlii*  
secúndum Mattháeum  
*Matth. 18, 23–35*

In illo témpore: Dixit Iesus discípulis suis parábolam hanc: Assimilátum est regnum caelórum hómīni regi, qui vóluit ratióne pónere cum servis suis. Et cum cœpisset ratióne pónere, oblátus est ei unus, qui debébat ei decem míllia talénta. Cum autem non habéret unde rédderet, iussit eum dómīnus eius venúndari, et uxórem eius, et filios, et omnia, quæ habébat, et reddi. Prócīdens autem servus ille, orábat eum, dicens: Patiéntiam habe in me, et omnia reddam tibi. Misértus autem dómīnus servi illius, dimísit eum, et débitum dimísit ei. Egréssus autem servus ille, invénit unum de consérvīs suis, qui debébat ei centum denários: et tenens suffocábat eum, dicens: Redde quod debes. Et prócīdens consérvus eius,

stand firm against the wiles of the devil. For our battle is not against flesh and blood, but against the Principalities and the Powers, against the rulers of this world of darkness, against the evil spirits in regions above. You must take up the armor of God, if you are to resist on the evil day, to do your whole duty, and to hold your ground. So stand fast with the truth as the belt that girds you, and with justice as your breastplate, and with zeal for the gospel of peace on your feet. In all circumstances take up faith as your shield; it will enable you to extinguish all the fiery darts of the evil one. Take also the helmet of salvation and the sword of the Spirit, which is the word of God.

*Gradual Ps. 89, 1–2* O Lord, you have been our refuge through all generations. *℣.* Before the mountains were begotten and the earth and the world were brought forth, from everlasting to everlasting you are God. Alleluia, alleluia. *℣. Ps. 113, 1* When Israel came forth from Egypt, the house of Jacob from a people of alien tongue. Alleluia.

✠ *A Reading from the holy Gospel*  
according to Matthew  
*Matth. 18, 23–35*

At that time Jesus told his disciples this parable: “The kingdom of heaven may be compared to the situation of a king who decided to settle accounts with his ministers. When he began the auditing, one was brought in who owed him several million dollars. As he had no means of repaying it, his lord ordered him to be sold together with his wife and children and all his property, in payment of the debt. At that the minister prostrated himself in homage before him and said, ‘My lord, be patient with me, and I will pay you back in full.’ So his lord, being moved with pity, let the minister go and wrote off the debt. But when that same minister went out, he met one of

## Twenty-first Sunday after Pentecost

his fellow officials who owed him about a hundred dollars. He seized him and throttled him. 'Pay back what you owe,' he demanded. His fellow official, dropping to his knees, began to plead with him, 'Be patient with me, and I will pay you back.' But he refused. Instead, he went off and had him put in jail until he could pay back what he owed. When his other fellow officials saw what had happened, they were very upset, and went to their lord and reported the whole incident. So his lord sent for him and said to him, 'You wicked servant! I wrote off the whole of your debt when you pleaded with me. Shouldn't you, in turn, have dealt mercifully with your fellow-servant, as I dealt with you?' Then in anger, his lord handed him over to the torturers, until he could pay back all that he owed him. So will my heavenly Father treat you unless each of you forgives his brother with all his heart."

Creed

### Offertory Antiphon *Job 1*

There was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God, whom Satan besought that he might tempt: and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children, and wounded his flesh also with a grievous ulcer.

### Prayer over the Gifts

O Lord, graciously accept this offering which you in your boundless mercy instituted to atone for our sins and to restore salvation to us. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon *Ps. 118, 81, 84 and 86*

My soul pines for your salvation; I hope in your word. When will you do judgment on my persecutors? The wicked persecuted me wrongfully; help me, O Lord my God!

rogabat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Ille autem nóluit: sed ábiit, et misit eum in cárcerem donec rédderet débitum. Vidéntes autem consérvi eius quæ fiébant, contristáti sunt valde: et venérunt, et narravérunt dómíno suo ómnia, quæ facta fúerant. Tunc vocávit illum dómínus suus: et ait illi: Serve nequam, omne débitum dimísi tibi, quóniam rogásti me: nonne ergo opórtuit et te miseréri consérvi tui, sicut et ego tui misértus sum? Et irátus dómínus eius, trádidit eum tortóribus, quoadúsque rédderet univérsum débitum. Sic et Pater meus cæléstis fáciat vobis, si non remiséritis unusquísque fratri suo de córdibus vestris.

Creed

Vir erat in terra Hus, nómine Iob: simplex et rectus, ac timens Deum: quem Satan pétiit, ut tentáret: et data est ei potéstas a Dómíno in facultátes, et in carnem eius: perdidítque omnem substántiam ipsíus, et fílios: carnem quoque eius gravi úlcere vulnerávit.

Súscipe, Dómíne, propítius hóstias: quibus et te placári voluísti, et nobis salútem poténti pietáte restítui. Per Dómínum.

*Præfatio de Ssma Trinitate.*

In salutári tuo ánima mea, et in verbum tuum sperávi: quando fácies de persecúentibus me iudícium? iníqui persecúti sunt me, ádiuva me, Dómíne Deus meus.

## Twenty-second Sunday after Pentecost

### Prayer after Communion

Immortalitátis alimóniam consecúti, quæsumus, Dómine: ut, quod ore percépimus, pura mente sectémur. Per Dóminum.

We have eaten at the banquet of immortality, O Lord.\* May we cherish with a pure heart this food which we have received through our lips. Through Jesus Christ.

### *II classis*

## TWENTY-SECOND SUNDAY AFTER PENTECOST

### Entrance Antiphon

*Ps. 129, 3-4*

Si iniquitátes observáveris, Dómine, Dómine, quis sustinébit? quia apud te propitiátio est, Deus Israél. *Ps. ibid., 1-2* De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. *℟.* Glória Patri. Si iniquitátes.

If you, O Lord, mark iniquities, Lord, who can stand? But with you is forgiveness, O God of Israel. *Ps. ibid., 1-2* Out of the depths I cry to you, O Lord; Lord, hear my voice! *℟.* Glory be to the Father. If you, O Lord.

### Prayer

Deus, refúgium nostrum, et virtus: adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis, et præsta; ut, quod fidéliter pétimus, effiçaciter consequámur. Per Dóminum.

O God, our refuge and strength, source of all good,\* hear the earnest prayers of your Church, and grant us the requests we confidently make of you. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Philippénses  
*Philipp. 1, 6-11*

A Reading from the Epistle of blessed  
Paul the Apostle to the Philippians  
*Philipp. 1, 6-11*

Fratres: Confidimus in Dómino Iesu, quia qui cæpit in vobis opus bonum, perficiet usque in diem Christi Iesu. Sicut est mihi iustum hoc sentíre pro ómnibus vobis: eo quod hábeam vos in corde, et in vínculis meis, et in defensióne, et confirmatióne Evangélii, sócios gáudii mei omnes vos esse. Testis enim mihi est Deus, quómodo cúpiam omnes vos in viscéribus Iesu Christi. Et hoc oro ut caritas vestra magis ac magis abúndet in sciéntia, et in omni sensu: ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi, repléti fructu iustitiæ per Iesum Christum, in glóriam et laudem Dei.

Brethren: I am sure of precisely this in the Lord Jesus, that he who has begun in you a noble work will by the same token, carry it through to completion right up to the day of Christ Jesus. It is only natural that I should entertain such expectations in regard to all of you, since I hold all of you in my heart—you who are one and all sharers with me in this favor of imprisonment and of defense of the gospel and its firm establishment. God himself can testify how much I long for each of you with the affection of Christ Jesus! This is what I pray for: that your love may abound ever more and more in knowledge and depth of experience, so that you may learn to value those things that are really

Twenty-second Sunday after Pentecost

important, in purity of conscience and in blameless conduct right up to the day of Christ. I want you to be found rich in the harvest of that justice which Jesus Christ has ripened in you, to the glory and praise of God.

*Gradual Ps. 132, 1–2* Behold how good it is, and how pleasant where brethren dwell at one! *℣.* It is as when the precious ointment upon the head runs down over the beard, the beard of Aaron.

Alleluia, alleluia. *℣. Ps. 113, 11* Those who fear the Lord trust in the Lord; he is their help and their shield. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 22, 15–21*

At that time the Pharisees went off and began to plot how they might trap Jesus in speech. So they sent their disciples to him, accompanied by the Herodians, to say, “Master, we know you are a sincere man, and sincerely teach God’s way of life. You are unconcerned about anybody’s opinion, since you don’t act out of human respect. Then tell us your opinion about this case. Is it lawful to pay the poll-tax to the Emperor, or not?” But Jesus, realizing their bad faith, said to them, “Why are you trying to trip me up, you hypocrites? Show me the coin used for the poll-tax.” When they handed him a Roman coin, he asked them, “Whose head is this, and whose inscription?” “The Emperor’s,” they replied. At that he said to them, “Then give to the Emperor what is the Emperor’s, but to God what is God’s.”

Creed

Offertory Antiphon  
*Esth. 14, 12 and 13*

Remember me, O Lord, you who rule above all power: and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

*Graduale Ps. 132, 1–2* Ecce quam bonum, et quam iucundum, habitare fratres in unum! *℣.* Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Alleluia, alleluia. *℣. Ps. 113, 11* Qui timent Dominum sperent in eo: adiutor et protector eorum est. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 22, 15–21*

In illo tempore: Abeuntes pharisaei consilium iniierunt ut caperent Iesum in sermone. Et mittunt ei discipulos suos cum Herodiannis, dicentes: Magister, scimus quia verax es, et viam Dei in veritate doces, et non est tibi cura de aliquo: non enim respicis personam hominum: dic ergo nobis quid tibi videtur, licet census dare Caesari, an non? Cognita autem Iesus nequitia eorum, ait: Quid me tentatis, hypocritae? Ostendite mihi numisma census. At illi obtulerunt ei denarium. Et ait illis Iesus: Cuius est imago haec, et superscriptio? Dicunt ei: Caesaris. Tunc ait illis: Reddite ergo quae sunt Caesaris, Caesari; et quae sunt Dei, Deo.

Crede

Recordare mei, Domine, omni potentatui dominans: et da sermonem rectum in os meum, ut placeant verba mea in conspectu principis.

## Twenty-third Sunday after Pentecost

### Prayer over the Gifts

Da, miséricors Deus: ut hæc salutáris oblátio et a própriis nos reátibus indesinéter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

*Præfatio de Ssma Trinitate.*

O merciful God, let this offering of salvation always cleanse us of the guilt of sin and shield us from all harm. Through Jesus Christ.

*Preface of the Trinity*

### Communion Antiphon

*Ps. 16, 6*

Ego clamávi quóniam exaudísti me, Deus: inclína aurem tuam, et exáudi verba mea.

I call upon you, for you will answer me, O God; incline your ear to me; hear my word.

### Prayer after Communion

Súmptimus, Dómine, sacri dona mystérii, humíliter deprecátes: ut quæ in tui commemoratióem nos fácere præcepísti, in nostræ proficiant infirmitátis auxiliium: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

O Lord, we have received the gift of your blessed sacrament.\* We now humbly ask that this sacrifice, which you bid us offer in your memory, may give us strength against our weakness: You who live and reign with God the Father in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

### *II classis*

*Si hæc dominica a superveniente dominica ultima post Pentecosten impediatur, omittitur.*

## TWENTY-THIRD SUNDAY AFTER PENTECOST

*If this Sunday is impeded by the occurrence of the last Sunday after Pentecost, the Mass is omitted.*

### Entrance Antiphon

*Jerem. 29, 11, 12 and 14*

Dicit Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et reducám captivitátem vestram de cunctis locis. *Ps. 84, 2* Benedixísti, Dómine, terram tuam: avertísti captivitátem Iacob. *Ψ.* Glória Patri. Dicit.

The Lord says: "I think thoughts of peace, and not of affliction. You shall call upon me, and I will hear you; and I will bring back your captivity from all places." *Ps. 84, 2* You have favored, O Lord, your land; you have restored the well being of Jacob. *Ψ.* Glory be to the Father. The Lord says.

### Prayer

Absólve, quæsumus, Dómine, tuórum delícta populórum: ut a peccatórum néxibus, quæ pro nostra

Forgive the offenses of your people, O Lord,\* so that through your merciful goodness we may be freed from the bondage

## Twenty-third Sunday after Pentecost

of sin into which we were led by our own weakness. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Philippians  
*Philipp. 3, 17–21; 4, 1–3*

Brethren: Join the others who follow my example, and observe the behavior of those who conduct themselves according to the pattern you have in us. For alas, many go about in a manner which shows them to be enemies of the cross of Christ, as I have often said to you and now say again tearfully. These people will end up in disaster! Their only god is their stomach; their “glory” is their very shamefulness. I mean those people whose sole concern is things of this world. For, as you know, we are citizens of heaven. And it is from there that we hopefully await expectantly the coming of our Savior, the Lord Jesus Christ. He will give a new form to this lowly body of ours, making it into an image of his own glorified body. This he will do by the power he has to bring all things into submission to his will. For these reasons, my brothers whom I so love and long for, you who are my joy and my crown, stand firm in the Lord, worthy of love. I plead with Evodia and Synteché: come to a mutual understanding in the Lord. Yes, and I ask you also, my true fellow-worker, go to their aid, for they have struggled at my side in promoting the gospel, along with Clement and my other co-workers, all of whose names are in the Book of Life.

*Gradual Ps. 43, 8–9* You saved us, O Lord, from our foes, and those who hated us you put to shame. *℟.* In God we gloried day by day; your name we praised always. Alleluia, alleluia. *℟. Ps. 129, 1–2* Out of the depths I cry to you, O Lord; Lord, hear my prayer! Alleluia.

fragilitate contráximus, tua benignitate liberémur. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Philippenses  
*Philipp. 3, 17–21; 4, 1–3*

Fratres: Imitátóres mei estóte, et observáte eos qui ita ámbulant, sicut habétis formam nostram. Multi enim ámbulant, quos sæpe dicébam vobis (nunc autem et flens dico) inimicos crucis Christi: quorum finis intéritus: quorum Deus venter est: et glória in confusióne ipsórum, qui terréna sapiunt. Nostra autem conversatio in cælis est: unde étiam Salvatórem exspectámus Dóminum nostrum Iesum Christum, qui reformábit corpus humilitátis nostræ, configurátum córpori claritátis suæ, secúndum operatiónem, qua étiam possit subiícere sibi ómnia. Itaque, fratres mei caríssimi, et desideratíssimi, gáudium meum, et coróna mea: sic state in Dómino, caríssimi. Evódiam rogo, et Sýntychen déprecor idípsum sápere in Dómino. Etiam rogo et te, germáne compar, ádiuva illas, quæ mecum laboravérunt in Evangélio cum Cleménte, et céteris adiutóribus meis, quorum nómina sunt in libro vitæ.

*Graduale Ps. 43, 8–9* Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudisti. *℟.* In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula. Allelúia, allelúia. *℟. Ps. 129, 1–2* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Allelúia.

## Twenty-third Sunday after Pentecost

✠ Sequéntia sancti Evangéllii  
secúndum Matthæum  
*Matth. 9, 18-26*

In illo témpore: Loquente Iesu ad turbas, ecce princeps unus accessit, et adorabat eum, dicens: Dómine, filia mea modo defúncta est: sed veni, impóne manum tuam super eam, et vivet. Et surgens Iesus sequebátur eum, et discipuli eius, Et ecce múlier, quæ sánguini fluxum patiebátur duódecim annis, accessit retro, et tétigit fímbriam vestiménti eius. Dicébat enim intra se: Si tetígero tantum vestiméntum eius, salva ero. At Iesus convérsus, et videns eam, dixit: Confíde, filia, fides tua te salvam fecit. Et salva facta est múlier ex illa hora. Et cum venisset Iesus in domum príncipis, et vidisset tibícines, et turbam tumultuántem, dicébat: Recédite: non est enim mórtua puélla, sed dormit. Et deridébant eum. Et cum eiécta esset turba, intrávit, et ténuit manum eius. Et surréxit puélla. Et éxiit fama hæc in univérsam terram illam.

Credo

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam: de profúndis clamávi ad te, Dómine.

Pro nostræ servitútis augménto sacrificium tibi, Dómine, laudis offérimus: ut, quod imméritis contulísti, propítius exsequáris. Per Dóminum.

*Præfatio de Ssma Trinitate.*

✠ A Reading  
from the holy Gospel  
according to Matthew  
*Matth. 9, 18-26*

At that time Jesus had not finished speaking to the crowds when, suddenly, a magistrate came along, did him reverence, and said, "My daughter has just died. But please come and lay your hand on her and she will come back to life." Jesus stood up and followed him, and his disciples did likewise. Now a woman who had suffered from hemorrhages for twelve years came along behind him, and touched the tassel on his cloak. "If only I can touch his cloak," she thought to herself, "I shall get well." Jesus turned around, saw her, and said, "Courage, my daughter! Your faith has made you well." That very moment the woman got well. When Jesus arrived at the magistrate's house and saw the flute-players and the crowd making a dreadful din, he said, "Get out of here. The little girl is not dead. She is asleep." At this, they laughed at him. But when the crowd had been put out, he entered, took her by the hand, and the little girl got up. News of this circulated around that entire district.

Creed

Offertory Antiphon  
*Ps. 129, 1-2*

Out of the depths I cry to you, O Lord; Lord, hear my prayer! Out of the depths I cry to you, O Lord.

Prayer over the Gifts

We offer this sacrifice of praise, O Lord, to fulfill our debt of service to you.\* May your blessings which we cannot merit, continue to reach us through your boundless mercy. Through Jesus Christ.

*Preface of the Trinity*

## Third Sunday remaining after Epiphany

### Communion Antiphon

*Mark 11, 24*

Amen I say to you, all things whatever you ask for in prayer, believe that you shall receive, and it shall be done to you.

Amen dico vobis, quicquid orantes petitis, credite quia accipietis, et fiet vobis.

### Prayer after Communion

You have given us the happiness of participating in this heavenly banquet, almighty God.\* Let us not now fall victim to any human danger. Through Jesus Christ.

Quæsumus, omnipotens Deus: ut, quos divina tribuis participatiōne gaudere, humanis non sinas subiacere periculis. Per Dōminum.

*If the Sundays after Pentecost are more than twenty-four, then after the twenty-third Sunday the Masses of the Sundays which remain after Epiphany are resumed, as given below, in accordance with the order found in the rubrics. The Mass of the twenty-fourth Sunday after Pentecost, as given below, page 588, is always in last place.*

*Si dominicæ post Pentecosten fuerint plures quam XXIV, tunc post XXIII resumuntur Missæ dominicarum, quæ superfuerunt post Epiphaniam, ut infra habentur, iuxta ordinem qui in rubricis invenitur. Et ultimo loco semper ponitur Missa dominicæ XXIV, ut infra p. 588.*

## THIRD SUNDAY REMAINING AFTER EPIPHANY

### Entrance Antiphon

*Jerem. 29, 11, 12 and 14*

The Lord says: "I think thoughts of peace, and not of affliction. You shall call upon me, and I will hear you; and I will bring back your captivity from all places." *Ps. 84, 2* You have favored, O Lord, your land; you have restored the well-being of Jacob. *℣.* Glory be to the Father. The Lord says.

Dicit Dōminus: Ego cōgito cogitatiōnes pacis, et non afflictionis: invocābitis me, et ego exāudiam vos: et reducā captivitatem vestram de cunctis locis. *Ps. 84, 2* Benedixisti, Dōmine, terram tuam: avertisti captivitatem Iacob. *℣.* Glōria Patri. Dicit.

### Prayer

Almighty and eternal God, look mercifully upon our weakness,\* and stretch forth the right hand of your power to protect us. Through Jesus Christ.

Omnipotens sempiternæ Deus, infirmitatem nostram propitius respice: atque ad protegendum nos, dexteram tuæ maiestatis extēde. Per Dōminum.

### A Reading from the Epistle of blessed Paul the Apostle to the Romans

*Rom. 12, 16-21*

Brethren: Do not be wise in your own estimation. Never repay injury with injury. See that your conduct is honorable in the eyes of

Lectio Epistolæ beāti Pauli  
Apóstoli ad Romānos  
*Rom. 12, 16-21*

Fratres: Nolite esse prudētes apud vosmetipsos: nulli malum pro malo reddētes: providētes bona

### Third Sunday remaining after Epiphany

non tantum coram Deo, sed étiam coram ómnibus homínibus. Si fieri potest, quod ex vobis est, cum ómnibus homínibus pacem habéntes: Non vosmetípsos defendéntes, caríssimi, sed date locum iræ. Scriptum est enim: Mihi vindícta: ego retribuam, dicit Dóminus. Sed si esurierit inimícus tuus, ciba illum: si sitit, potum da illi: hoc enim fáciens, carbónes ignis cóngeres super caput eius. Noli vinci a malo, sed vince in bono malum.

*Graduale Ps. 43, 8–9* Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *Ps. 129, 1–2* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióne meam. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 8, 1–13*

In illo témpore: Cum descendísset Iesus de monte, secútæ sunt eum turbæ multæ: et ecce leprósus véniens, adorábat eum, dicens: Dómine, si vis, potes me mundáre. Et exténdens Iesus manum, tétigit eum, dicens: Volo. Mundáre. Et conféstim mundáta est lepra eius. Et ait illi Iesus: Vide, némini díxeris: sed vade, osténde te sacerdoti, et offer munus, quod præcépit Móyses, in testimoniúm illis. Cum autem introísset Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus iacet in domo paralytícus, et male torquétur. Et ait illi Iesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit: et álii: Veni, et venit: et servo meo: Fac hoc, et facit. Audiens autem Iesus, mirátus est, et

all. If possible, so far as it lies with you, live peaceably with everyone. Do not avenge yourselves, beloved, but leave that to God's wrath, for it is written: "Vengeance belongs to me; I will repay," says the Lord. But, "If your enemy be hungry, give him food to eat; if he be thirsty, give him drink; for by doing this you will heap live coals on his head." Do not be conquered by evil, but conquer evil with good.

*Gradual Ps. 43, 8–9* You saved us, O Lord, from our foes, and those who hated us you put to shame. *Ps. 129, 1–2* Out of the depths I cry to you, O Lord; Lord, hear my prayer! Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 8, 1–13*

At that time, when Jesus came down from the mountain, great crowds followed him. And suddenly a leper advanced, did him homage, and said to him, "Lord, if you will to do so, you can make me clean." He stretched out his hand, touched him and said, "I will to do so. Be clean." Immediately he was clean of leprosy. Then Jesus said to him, "See that you tell no one. Simply go and show yourself to the priest, and offer the gift Moses prescribed. That will be a proof for them." After he had entered Capharnaum, a centurion approached him with the urgent request, "Lord, my boy is at home in bed paralyzed, suffering terribly." He said to him, "I will come and cure him." "Lord," replied the centurion, "I am not worthy to have you enter my house. Just give an order, and my boy will get better. I myself know how authority works. I have soldiers under me, and if I give one man the

### Third Sunday remaining after Epiphany

order, 'On your way,' off he goes; or another the order, 'Come here,' he comes. If I tell my slave, 'Do this,' he does it." Jesus was surprised to hear this and he remarked to his followers, "I assure you, I have never found an Israelite with faith as great as this. Mark my words! Many from east and west will come and find a place at the banquet in the kingdom of heaven with Abraham, Isaac, and Jacob, while the natural heirs of the kingdom will be driven outside into the darkness, where they will wail and gnash their teeth." To the centurion Jesus said, "Go home. It shall be done in answer to your faith." The boy got better that very moment.

Creed

#### Offertory Antiphon

*Ps. 129, 1-2*

Out of the depths I cry to you, O Lord; Lord, hear my prayer! Out of the depths I cry to you, O Lord.

#### Prayer over the Gifts

May this offering cleanse us from our sins, O Lord,\* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ.

*Preface of the Trinity*

#### Communion Antiphon

*Mark 11, 24*

Amen I say to you, all things whatever you ask for in prayer, believe that you shall receive, and it shall be done to you.

#### Prayer after Communion

Make us worthy, O Lord, to reap the fruits of these great mysteries \* which you have graciously given us to celebrate. Through Jesus Christ.

sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israël. Dico autem vobis, quod multi ab Oriénte, et Occidénte vénient, et recúmbent cum Abraham, et Isaac, et Iacob in regno cælórum: filii autem regni eiiciéntur in ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Iesus centurióni: Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

Credo

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam: de profúndis clamávi ad te, Dómine.

Hæc hóstia, Dómine, quæsumus, emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

*Prefatio de Ssma Trinitate.*

Amen dico vobis, quicquid orátes pétitis, créдите quia accipiétis, et fiet vobis.

Quos tantis, Dómine, largíris uti mystériis: quæsumus; ut efféctibus nos eórum veráciter aptáre dignéris. Per Dóminum.

Fourth Sunday remaining after Epiphany

*II classis*

FOURTH SUNDAY REMAINING  
AFTER EPIPHANY

Entrance Antiphon

*Jerem. 29, 11, 12 and 14*

Dicit Dóminus: Ego cógito cogita-  
tiónes pacis, et non afflictiónis:  
invocábitis me, et ego exáudiam vos:  
et redúcam captivitátem vestram de  
cunctis locis. *Ps. 84, 2* Benedixísti,  
Dómine, terram tuam: avertísti cap-  
tivitátem Iacob. *℟. Glória Patri.*  
Dicit.

The Lord says: "I think thoughts of peace,  
and not of affliction. You shall call upon me,  
and I will hear you; and I will bring back  
your captivity from all places." *Ps. 84, 2*  
You have favored, O Lord, your land; you  
have restored the well-being of Jacob. *℟.*  
Glory be to the Father. The Lord says.

Prayer

Deus, qui nos in tantis periculis  
constitutos, pro humana scis fragili-  
tate non posse subsistere: da nobis  
salutem mentis et corporis; ut ea,  
quae pro peccatis nostris patimur, te  
adiuvante vincamus. Per Dóminum  
nostrum.

O God, you know that our weakened nature  
cannot withstand the dangers that surround  
us.\* Make us strong in mind and body, so  
that with your help we may be able to  
overcome the afflictions that our own sins  
have brought upon us. Through Jesus  
Christ.

Lectio Epistolae beati Pauli  
Apóstoli ad Romános  
*Rom. 13, 8-10*

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 13, 8-10*

Fratres: Némimi quidquam debeátis,  
nisi ut invicem diligátis: qui enim  
diligít próximum, legem implévit.  
Nam: Non adulterábis: Non occídes:  
Non furáberis: Non falsum testi-  
mónium dices: Non concupíscas: et  
si quod est áliud mandátum, in hoc  
verbo instaurátur: Diliges próximum  
tuum sicut tépsum. Diléctio próximi  
malum non operátur. Plenitúdo ergo  
legis est diléctio.

Brethren: Owe no debt to anyone except  
the debt that binds us to love one another;  
for whoever loves his neighbor has fulfilled  
the Law. For the commandments, "You  
shall not commit adultery; you shall not  
kill; you shall not steal; you shall not covet,"  
and any other commandment there is, are  
all summed up in this one sentence: "You  
shall love your neighbor as yourself." Love  
never does any wrong to one's neighbor; and  
so love is the fulfillment of the Law.

*Graduale Ps. 43, 8-9* Liberásti nos,  
Dómine, ex affligéntibus nos: et eos,  
qui nos odérunt, confudísti. *℟. In*  
*Deo laudábimur tota die, et in nó-*  
*mine tuo confitébimur in saécula.*  
*Allelúia, allelúia. ℟. Ps. 129, 1-2* De  
profúndis clamávi ad te, Dómine:  
Dómine, exáudi oratióem meam.  
*Allelúia.*

*Gradual Ps. 43, 8-9* You saved us, O Lord,  
from our foes, and those who hated us you  
put to shame. *℟. In God we gloried day by*  
*day; your name we praised always.*  
*Alleluia, alleluia. ℟. Ps. 129, 1-2* Out of the  
depths I cry to you, O Lord; Lord, hear  
my prayer! Alleluia.

## Fourth Sunday remaining after Epiphany

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 8, 23–27*

At that time Jesus got into the boat, and his disciples followed him. Without warning, a violent storm came up on the sea, so that the boat was being swamped by the waves. But he was sleeping soundly, so they came near and woke him, with the plea, “Lord, save us! We are going to drown!” But he said to them, “Why such cowardice? What weak faith you have!” Then he stood up, reprimanded the winds and the sea, and everything became very calm. The men expressed their surprise, “What sort of man is this, that the winds and the sea obey him?”

Creed

Offertory Antiphon  
*Ps. 129, 1–2*

Out of the depths I cry to you, O Lord;  
Lord, hear my prayer! Out of the depths I  
cry to you, O Lord.

Prayer over the Gifts

Almighty God, grant that our sacrificial  
offering\* may cleanse and protect our frail  
nature from all evil. Through Jesus Christ.

*Preface of the Trinity*

Communion Antiphon  
*Mark 11, 24*

Amen I say to you, all things whatever you  
ask for in prayer, believe that you shall  
receive, and it shall be done to you.

Prayer after Communion

May this gift draw us away from earthly  
pleasures, O God,\* and may the nourish-  
ment we receive from this bread of heaven  
fill us always with new strength. Through  
Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 8, 23–27*

In illo témpore: Ascendénte Iesu in  
navículam, secúti sunt eum discípuli  
eius: et ecce motus magnus factus est  
in mari, ita ut navícula operirétur  
flúctibus, ipse vero dormiébat. Et  
accessérunt ad eum discípuli eius, et  
suscitavérunt eum, dicéntes: Dómine,  
salva nos, perímus. Et dicit eis Iesus:  
Quid tímidi estis, módicæ fídei? Tunc  
surgens, imperávit ventis et mari, et  
facta est tranquíllitas magna. Porro  
hómínes miráti sunt, dicéntes: Qualis  
est hic, quia venti et mare obédiunt  
ei?

Credo

De profúndis clamávi ad te, Dómine:  
Dómine, exáudi oratióne[m] meam: de  
profúndis clamávi ad te, Dómine.

Concéde, quæsumus, omnípotens  
Deus: ut huius sacrificii munus  
oblátum, fragilitátem nostram ab  
omni malo purget semper, et múniat.  
Per Dóminum.

*Præfatio de Ssma Trinitate.*

Amen dico vobis, quidquid orántes  
pétitis, créдите quia accipiétis, et  
fiet vobis.

Múnera tua nos, Deus, a delecta-  
tiónibus terrénis expédiant: et cælésti-  
bus semper instáurent aliméntis. Per  
Dóminum nostrum.

Fifth Sunday remaining after Epiphany

*II classis*

FIFTH SUNDAY REMAINING  
AFTER EPIPHANY

Entrance Antiphon

*Jerem. 29, 11, 12 and 14*

Dicit Dóminus: Ego cógito cogitationes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps. 84, 2* Benedixísti, Dómine, terram tuam: avertísti captivitátem Iacob. *¶. Glória Patri. Dicit.*

The Lord says: "I think thoughts of peace, and not of affliction. You shall call upon me, and I will hear you; and I will bring back your captivity from all places." *Ps. 84, 2* You favored, O Lord, your land; you have restored the well-being of Jacob. *¶. Glory be to the Father. The Lord says.*

Prayer

Famíliam tuam, quásumus, Dómine, continúa pietáte custódi: ut quæ in sola spe grátiae cæléstis innítitur, tua semper protectióne muniátur. Per Dóminum.

O Lord, watch over your household with constant loving care.\* Let your protection forever shield those who rely solely on the hope of your heavenly grace. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Colossénses  
*Coloss. 3, 12-17*

A Reading from the Epistle of blessed  
Paul the Apostle to the Colossians  
*Col. 3, 12-17*

Fratres: Indúite vos sicut elécti Dei, sancti, et dilécti, víscera misericórdiæ, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes invicem, et donántes vobismetípsis si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vínculum perfectiónis: et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docéntes, et commonéntes vosmetípsos psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúmque fáctis in verbo aut in ópere, ómnia in nómine Dómini Iesu Christi, grátias ágéntes Deo et Patri per Iesum Christum Dóminum nostrum.

Brethren: As God's chosen ones, holy and beloved, you must put on heartfelt mercy, kindness, humility, meekness, patience. Bear with one another and forgive whatever grievances you may have against each other; forgive just as the Lord has forgiven you. And over all these put on love, which binds them together and makes them perfect. Let the peace of Christ rule over your hearts; for, as members of the one body, you have been called to that peace. Be thankful. Let the word of Christ dwell in you with all its richness; instruct and admonish one another with perfect wisdom. With heartfelt gratitude sing to God psalms, hymns, and inspired songs. And whatever you do in word or in work, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

*Graduale Ps. 43, 8-9* Liberásti nos, Dómine, ex affligéntibus nos: et eos,

*Gradual Ps. 43, 8-9* You saved us, O Lord, from our foes, and those who hated us you

## Fifth Sunday remaining after Epiphany

put to shame. *℟.* In God we gloried day by day; your name we praised always. Alleluia, alleluia. *℟. Ps. 129, 1-2* Out of the depths I cry to you, O Lord; Lord, hear my prayer! Alleluia.

### ✠ A Reading from the holy Gospel according to Matthew *Matth. 13, 24-30*

At that time Jesus proposed another parable to the crowds: "The kingdom of heaven may be compared to the situation of a farmer who sowed good seed in his field. But when everyone was asleep, his enemy came along and sowed weeds all through his wheat and got away. Then when the crop came up and began to ripen, the weeds also made their appearance. So the owner's slaves came and said to him, 'Sir, didn't you sow good seed in your field? Then where do the weeds come from?' 'This is the work of an enemy,' he answered. His slaves said to him, 'Do you want us to go out and pull them up?' 'No,' he replied, 'Pull up the weeds, and you might pull up the wheat along with them. Let them both grow together until the harvest; then at harvest time, I will order the harvesters, "Collect the weeds first, and bundle them up to burn. But gather the wheat into my barn."'"

Creed

### Offertory Antiphon *Ps. 129, 1-2*

Out of the depths I cry to you, O Lord; Lord, hear my prayer! Out of the depths I cry to you, O Lord.

### Prayer over the Gifts

We offer this sacrifice to you, O Lord, to atone for our sins.\* Mercifully absolve us from our wrongdoing and exert your powers over the inconstancy of our hearts. Through Jesus Christ.

*Preface of the Trinity*

qui nos odérunt, confundisti. *℟.* In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula. Allelúia, allelúia. *℟. Ps. 129, 1-2* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióne meam. Allelúia.

### ✠ Sequéntia sancti Evangélii secúndum Mattháeum *Matth. 13, 24-30*

In illo témpore: Dixit Iesus turbis parábolam hanc: Símile factum est regnum cælórum hómīni, qui seminávit bonum semen in agro suo. Cum autem dormírent hómīnes, venit inimícus eius, et superseminávit zizánia in médio trítici, et ábit. Cum autem crevísset herba, et fructum fecísset, tunc apparuérunt et zizánia. Accedéntes autem servi patrisfamílias, dixerunt ei: Dómine, nonne bonum semen seminásti in agro tuo? Unde ergo habet zizánia? Et ait illis: Inimícus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et collígimus ea? Et ait: Non: ne forte colligéntes zizánia, eradicétis simul cum eis et tríticum. Sínite útraque créscere usque ad messem, et in témpore messis dicam messóribus: Collígite primum zizánia, et alligáte ea in fascículos ad comburéndum, tríticum autem congregáte in hórreum meum.

Creed

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióne meam: de profúndis clamávi ad te, Dómine.

Hóstias tibi, Dómine, placatiónis offérimus: ut et delicta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

*Præfatio de Ssma Trinitate.*

## Sixth Sunday remaining after Epiphany

### Communion Antiphon

*Mark 11, 24*

Amen dico vobis, quicquid orantes petitis, credite quia accipietis, et fiet vobis.

Amen I say to you, all things whatever you ask for in prayer, believe that you shall receive, and it shall be done to you.

### Prayer after Communion

Quæsumus, omnipotens Deus: ut illius salutaris capiamus effectum, cuius per hæc mysteria pignus accepimus. Per Dñm.

O almighty God, grant that we may attain the salvation promised us through this sacrament. Through Jesus Christ.

### *II classis*

## SIXTH SUNDAY REMAINING AFTER EPIPHANY

### Entrance Antiphon

*Jerem. 29, 11, 12 and 14*

Dicit Dñs: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis. *Ps. 84, 2* Benedixisti, Dñe, terram tuam: avertisti captivitatem Iacob. *Ps. Glória Patri. Dicit.*

The Lord says: "I think thoughts of peace, and not of affliction. You shall call upon me, and I will hear you; and I will bring back your captivity from all places." *Ps. 84, 2* You have favored, O Lord, your land; you have restored the well-being of Jacob. *Ps. Glory be to the Father. The Lord says.*

### Prayer

Præsta, quæsumus, omnipotens Deus: ut semper rationabilia meditantes, quæ tibi sunt placita, et dictis exsequamur, et factis. Per Dñm.

Almighty God, let our minds always be fixed on your truths, \* so that, in every word and deed, we may do what is pleasing to you. Through Jesus Christ.

Lectio Epistolæ beati Pauli  
Apóstoli ad Thessalonicenses  
*1 Thess. 1, 2-10*

A Reading from the Epistle of blessed  
Paul the Apostle to the Thessalonians  
*1 Thess. 1, 2-10*

Fratres: Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in orationibus nostris sine intermissione, memores óperis fidei vestræ, et labóris, et caritátis, et sustinéntiæ spei Dñi nostri Iesu Christi, ante Deum et Patrem nostrum: sciéntes fratres, dilécti a Deo, electiónem vestram: quia Evangélium nostrum non fuit ad vos in sermóne tantum, sed et in virtúte, et in Spíritu

Brethren: We keep thanking God always for all of you, constantly remembering you in our prayers, mindful as we are before our God and Father of the work of your faith, the labor of your love, and the constancy of your hope fixed on our Lord Jesus Christ. We know too, brothers, beloved of God, how you have been chosen: our preaching of the gospel proved to be for you not a matter

## Sixth Sunday remaining after Epiphany

of words only but also of power and the Holy Spirit and complete conviction. You know as well as we do what manner of men we proved to be for your sakes while we were in your midst. For your own part, you became imitators of us and, indeed, of the Lord, receiving the word in the face of great trial with the joy that comes from the Holy Spirit. Thus you became a model for all the believers of both Macedonia and Achaia. For the word of the Lord has resounded from your midst; not only in Macedonia and Achaia but throughout every region has come report of your faith towards God. Hence it is needless for us to say a thing. Rather, it is they who tell all about us: what kind of admittance we gained with you, and how you turned to God from idols, to serve the living and true God and to await the coming down from heaven of his Son whom he raised from the dead, Jesus, who delivers us from the wrath to come.

*Gradual Ps. 43, 8–9* You saved us, O Lord, from our foes, and those who hated us you put to shame. *℟.* In God we gloried day by day; your name we praised always. *Alleluia, alleluia. ℟. Ps. 129, 1–2* Out of the depths I cry to you, O Lord; Lord, hear my prayer! *Alleluia.*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 31–35*

At that time Jesus proposed another parable to the crowds: “The kingdom of heaven is like a mustard seed which someone took and sowed in his field. It is the smallest of all seeds, yet, when fully grown, it is the largest of plants. It grows into a tree so that the birds of the sky come and build their nests in its branches.” He told them another parable: “The kingdom of heaven is like yeast which a woman took and kneaded into three measures of flour. Eventually the

Sancto, et in plenitudine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatióne multa, cum gáudio Spíritus Sancti: ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Acháia. A vobis enim diffamátus est sermo Dómini, non solum in Macedónia, et in Acháia, sed et in omni loco fides vestra, quæ est ad Deum, profécta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annúntiant qualem intróitum habuérimus ad vos: et quómodo convérsi estis ad Deum a simulácris, servíre Deo vivo, et vero, et exspectáre Fílium eius de cælis (quem suscitávit ex mórtuis) Iesum, qui erípuit nos ab ira ventúra.

*Graduale Ps. 43, 8–9* Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *℟.* In Deo laudábimur tota die, et in nómine tuo confitébimur in sécula. *Alleluia, alleluia. ℟. Ps. 129, 1–2* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióne meam. *Alleluia.*

✠ Sequéntia sancti Evangéllii  
secúndum Mattháeum  
*Matth. 13, 31–35*

In illo témpore: Dixit Iesus turbis parábolam hanc: Símile est regnum cælórum grano sinápis, quod accípiens homo seminávit in agro suo: quod mínimum quidem est ómnibus semínibus: cum autem créverit, maius est ómnibus oléribus, et fit arbor, ita ut vólucres cæli véniant, et hábitent in ramis eius. Aliam parábolam locútus est eis: Símile est regnum cælórum fermento, quod accéptum múlter abscondit in farínæ satis tribus donec fermentátum est totum. Hæc ómnia locútus est Iesus in

## Twenty-fourth and last Sunday after Pentecost

parábolis ad turbas: et sine parábolis non loquebátur eis: ut implerétur quod dictum erat per Prophétam dicentem: Apériam in parábolis os meum, eructábo abscondita a constitutióne mundi.

Credo

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam: de profúndis clamávi ad te, Dómine.

Hæc nos oblátio, Deus, mundet, quæsumus, et rénovet, gubérnet, et prótegat. Per Dóminum.

*Præfatio de Ssma Trinitate.*

Amen dico vobis, quidquid orántes pétitis, crédite quia accipiétis, et fiet vobis.

Cæléstibus, Dómine, pasti delíciis: quæsumus; ut semper éadem, per quæ veráciter vívimus, appetámus. Per Dóminum.

*II classis*

Dicit Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et reducam captivitátem vestram de cunctis locis. *Ps. 84, 2* Benedixísti, Dómine, terram tuam: avertísti captivitátem Iacob. *Ps. Glória Patri. Dicit.*

whole mass of dough began to rise.” All these lessons Jesus taught the crowds in the form of parables. It was only by way of the parable that he spoke to them, to fulfill what had been said through the prophet, “I will open my mouth in parables, I will announce what has lain hidden since creation.”

Creed

Offertory Antiphon

*Ps. 129, 1-2*

Out of the depths I cry to you, O Lord; Lord, hear my prayer! Out of the depths I cry to you, O Lord.

Prayer over the Gifts

O God, may this offering cleanse us from sin and bring us life,\* and be our guide and safeguard. Through Jesus Christ.

*Preface of the Trinity*

Communion Antiphon

*Mark 11, 24*

Amen I say to you, all things whatever you ask for in prayer, believe that you shall receive, and it shall be done to you.

Prayer after Communion

O Lord, grant that we who have been nourished with the food of heaven\* may always hunger after this bread which truly makes us live. Through Jesus Christ.

## TWENTY-FOURTH AND LAST SUNDAY AFTER PENTECOST

Entrance Antiphon

*Jerem. 29, 11, 12 and 14*

The Lord says: “I think thoughts of peace, and not of affliction. You shall call upon me, and I will hear you; and I will bring back your captivity from all places.” *Ps. 84, 2* You have favored, O Lord, your land; you have restored the well-being of Jacob. *Ps. Glória Patri. Dicit.*

## Twenty-fourth and last Sunday after Pentecost

### Prayer

O Lord, stir up the wills of the faithful\* that they may be more eager to seek the fruits of divine grace, and to discover in your mercy greater healing for their sinfulness. Through Jesus Christ.

Excita, quæsumus, Dómine, tuórum fidélium voluntátes: ut divíni óperis fructum propénsius exsequéntes; pietátis tuæ remédia maióra percípiant. Per Dóminum.

### A Reading from the Epistle of blessed Paul the Apostle to the Colossians *Col. 1, 9–14*

### Lectio Epístolæ beáti Pauli Apóstoli ad Colossénses *Coloss. 1, 9–14*

Brethren: We have been praying for you unceasingly, asking that you may attain full knowledge of God's will through perfect wisdom and spiritual understanding. Thus you will lead a life worthy of the Lord and pleasing to him in every way; you will be fruitful in every kind of good deed and you will grow in the knowledge of God; by the might of his glory you will be endowed with great power to stand fast and endure joyfully whatever may come; and you will give thanks to the Father for making you worthy to share the lot of the saints in light. For he rescued us from the power of darkness and brought us into the kingdom of his beloved Son, through whom we have redemption and the forgiveness of our sins.

Fratres: Non cessámus pro vobis orántes, et postulántes ut impleámini agnitíone voluntátis Dei, in omni sapiéntia et intelléctu spiritali: ut ambulétis digne Deo per ómnia placéntes: in omni ópere bono fructificántes, et crescéntes in sciéntia Dei: in omni virtúte confortáti secúndum poténtiam claritátis eius in omni paciéntia, et longanimitáte cum gáudio, grátias ágéntes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine: qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Filii dilectiónis suæ, in quo habémus redemptionem per sánguinem eius, remissionem peccatórum.

*Gradual Ps. 43, 8–9* You saved us, O Lord, from our foes, and those who hated us you put to shame. *℣.* In God we gloried day by day; your name we praised always.

*Alleluia, alleluia. ℣. Ps. 129, 1–2* Out of the depths I cry to you, O Lord; Lord, hear my prayer! *Alleluia.*

*Graduale Ps. 43, 8–9* Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *℣.* In Deo laudábimur tota die, et in nómine tuo confitébimur in sácula. *Alleluia, alleluia. ℣. Ps. 129, 1–2* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiómem meam. *Alleluia.*

### ✠ A Reading from the holy Gospel according to Matthew *Matth. 24, 15–35*

### ✠ Sequéntia sancti Evangélii secúndum Matthæum *Matth. 24, 15–35*

At that time Jesus said to his disciples: "When you see the abominable and destructive thing, which the prophet Daniel foretold, standing upon holy ground (the reader will take note!), then those in Judea

In illo témpore: Dixit Iesus discíplulis suis: Cum vidéritis abominatiómem desolatiónis, quæ dicta est a Daniéle prophéta, stantem in loco sancto: qui legit, intéllegat: tunc qui in Iudæa sunt, fúgiant ad montes: et qui in

## Twenty-fourth and last Sunday after Pentecost

tecto, non descéndat tóllere áliquíd de domo sua: et qui in agro, non revertátur tóllere tunicam suam. Væ autem prægnántibus, et nutriéntibus in illis diébus. Oráte autem, ut non fiat fuga vestra in híeme, vel sábbato. Erit enim tunc tribulátio magna, qualis non fuit ab inítio mundi usque modo, neque fiet. Et nisi breviáti fuissent dies illi, non fieret salva omnis caro: sed propter eléctos breviabúntur dies illi. Tunc si quis vobis díxerit: Ecce hic est Christus, aut illic: nolíte crédere. Surgent enim pseudochrísti, et pseudoprophétæ: et dabunt signa magna, et prodígia, ita ut in errórem inducántur (si fieri potest) étiam elécti. Ecce prædíxi vobis. Si ergo díxerint vobis: Ecce in desérto est, nolíte exíre: ecce in penetrálibus, nolíte crédere. Sicut enim fulgur exit ab Oriénte, et paret usque in Occidéntem: ita erit et advéntus Filii hóminis. Ubicúmque fúerit corpus, illic congregabúntur et áquilæ. Statim autem post tribulatiónem diérum illórum sol obscurábitur, et luna non dabit lumen suum, et stellæ cadent de cælo, et virtútes cælórum commovebúntur: et tunc parébit signum Filii hóminis in cælo: et tunc plangent omnes tribus terræ: et vidébunt Fílium hóminis veniéntem in núbibus cæli cum virtúte multa, et maiestáte. Et mittet Angelos suos cum tuba, et voce magna: et congregábunt eléctos eius a quátuor ventis, a summis cælórum usque ad términos eórum. Ab árbore autem fici díscite parábolam: cum iam ramus eius tener fúerit, et fólia nata, scitis quia prope est æstas: ita et vos cum vidéritis hæc ómnia, scitóte quia prope est in iánuis. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia hæc fiant. Cælum et terra transibunt, verba autem mea non præteríbunt.

must flee to the mountains. If a man is on the roof terrace, he must not go down to get anything out of his house. If a man is in the field, he must not turn back to pick up his cloak. Unhappy the women who are pregnant or nursing their children at that period! Keep praying that you will not have to flee in the winter or on a sabbath. For then, there will be great distress surpassing any since the beginning of the world until now, or any that is to come. Indeed if that period had not been shortened, not a human being would have been saved. However, for the sake of the chosen that period will be shortened. Then, if anyone tells you, 'Look, here is the Messiah!' or 'There he is!' don't believe it. False messiahs and false prophets will appear displaying such great signs and wonders as to mislead (were that possible) even the chosen. Remember, I have foretold this to you. So if they tell you, 'Look, he is in the desert!' don't go out there, or, 'Look, he is hidden in the house!' don't believe it. Just as lightning from the east flashes clear to the west, so will be the coming of the Son of Man. It is where the dead body lies that the eagles will gather. Immediately after the distress of that period, 'the sun will be darkened, the moon will not shed her light, the stars will fall out of the sky, the hosts of heaven will be shaken loose.' And then the sign of the Son of Man will appear in the sky, 'while all the clans of earth' will strike their breasts when they see 'the Son of Man coming on the clouds of heaven' with power and great glory. He will dispatch his angels 'with a mighty trumpet-blast and they will assemble his chosen from the four winds, from one horizon to the other.' Learn a lesson from the example of the fig-tree. Once its branch becomes tender and sprouts leaves, you realize that summer is near. Likewise, when you see all these things, you will realize that he is near, standing at your door. I assure you, the men

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of today will not pass away before all these things happen. Heaven and earth will pass away; my words will never pass away.”

Creed

Credo

Offertory Antiphon

*Ps. 129, 1-2*

Out of the depths I cry to you, O Lord; Lord, hear my prayer! Out of the depths I cry to you, O Lord.

De profundis clamávi ad te, Dómine: Dómine, exáudi oratióem meam: de profundis clamávi ad te, Dómine.

Prayer over the Gifts

O Lord, lend a responsive ear to our petitions.\* Receive the offerings and prayers of your people, and turn the hearts of us all toward yourself, so that we may be drawn from earthly desires to the joys of heaven. Through Jesus Christ.

Propítius esto, Dómine, supplicatióibus nostris: et pópuli tui oblatiÓibus, precibúsq̄e susceptis, ómnium nostrum ad te corda convérte: ut a terrénis cupiditatibus liberáti, ad cælestia desidéria transeámus. Per Dóminum.

*Preface of the Trinity*

*Prefatio de Ssma Trinitate.*

Communion Antiphon

*Mark 11, 24*

Amen I say to you, all things whatever you ask for in prayer, believe that you shall receive, and it shall be done to you.

Amen dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Prayer after Communion

O Lord, cure the evil in our hearts by the healing power of the sacrament we have received. Through Jesus Christ.

Concéde nobis, quásumus, Dómine: ut per hæc sacraménta quæ sumpsimus, quidquid in nostra mente vitiósum est, ipsórum medicatiÓnis dono curétur. Per Dóminum.

# ORDO MISSÆ

## THE ORDINARY OF THE MASS

1. *After the celebrant has made the required reverence to the altar, he signs himself with the sign of the cross, saying in an appropriate tone of voice:*

In the name of the Father, and of the Son,  
and of the Holy Spirit. Amen.

*Then, with his hands joined, he adds:*

☩. I will go to the altar of God.

℟. To God who gives joy to my youth.

2. *And he continues immediately:*

☩. Our help is in the name of the Lord.

℟. Who made heaven and earth.

*Next, bowing deeply, he makes the following confession:*

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word and deed; (*he strikes his breast three times, saying:*) through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

*The ministers or those present respond:*

May almighty God have mercy on you,  
forgive you your sins, and bring you to life  
everlasting.

*The celebrant says: Amen, and stands erect. Next the ministers or those present make the confession. Where the celebrant has said to you, brethren; and you, brethren, they say to you, father and you, father.*

1. *Celebrans, facta altari debita reverentia, signans se signo crucis, congrua voce dicit:*

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

*Deinde, iunctis manibus, subiungit:*

☩. Introíbo ad altáre Dei.

℟. Ad Deum qui lætíficat iuventútem meam.

2. *Et statim addit:*

☩. Adiutórium nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

*Deinde, profunde inclinatus, facit confessionem:*

Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et vobis, fratres: quia peccávi nimis cogitatióne, verbo et ópere: (*percutit sibi pectus ter, dicens:*) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Ioánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

*Ministri vel circumstantes respondent:*

Misereátur tui omnípotens Deus, et, dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.

*Sacerdos dicit: Amen et erigit se. Deinde ministri vel circumstantes faciunt confessionem: et ubi a celebrante dicebatur vobis, fratres, et vos fratres, ab eis dicitur tibi, pater, et te, pater.*

## Ordinary of the Mass

*Postea celebrans dicit:*

Misereatur vestri omnipotens Deus,  
et, dimissis peccatis vestris, perducat  
vos ad vitam æternam.

℟. Amen.

*Signat se, dicens:*

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

3. *Et inclinatus prosequitur:*

℣. Deus, tu conversus vivificabis nos.  
℟. Et plebs tua lætabitur in te.  
℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

4. *Et, extendens ac iungens manus, congrua voce dicit: Orémus, et, ascendens ad altare, dicit secreto:*

*Deinde, manibus iunctis super altare, inclinatus dicit:*

5. *Omnes supradictæ preces, non autem osculum altaris, omittuntur, quoties alia actio liturgica immediate præcessit.*

6. *In Missa solemnī, et in Missa cantata in qua adhibetur incensum, dummodo non sint defunctorum, celebrans benedicit*

*Afterwards the celebrant says:*

May almighty God have mercy on you,  
forgive you your sins, and bring you to life everlasting.

℟. Amen.

*Making the sign of the cross upon himself, he says:*

May the almighty and merciful Lord grant us pardon, absolution and remission of our sins.

℟. Amen.

3. *Bowing, he continues:*

℣. O God, you will give us life again.

℟. And your people will rejoice in you.

℣. Show us, O Lord, your kindness.

℟. And grant us your salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come to you.

℣. The Lord be with you.

℟. And with your spirit.

4. *Extending and joining his hands, the celebrant says: Let us pray, in an appropriate tone, and, going up to the altar, he says in a low voice:*

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

*Then, placing his joined hands upon the altar and bowing, he says:*

Oramus te, Domine, per mérita Sanctorum tuorum, (*he kisses the altar*) quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

5. *All the preceding prayers, but not the kissing of the altar, are omitted whenever another liturgical action immediately precedes the Mass.*

6. *In solemn Mass and in high Mass in which incense is used, provided they are not Masses for the dead, the celebrant blesses the incense, saying:*

## Ordinary of the Mass

Ab illo bene ✠ dicáris, in cuius honóre cremáberis. Amen.

*Receiving the thurible from the deacon or server, he incenses the altar, saying nothing. Afterwards the deacon or the server incenses the celebrant.*

7. *In sung Masses and in low Masses celebrated with the people, after the kissing of the altar or the incensation of the altar, the celebrant goes to his seat, unless, according to the arrangement of the individual church, it seems to be more suitable for him to remain at the altar up to the collect, inclusively.*

8. *If the antiphon to the introit is chanted or recited by the schola or by the people, it is not said privately by the celebrant; otherwise the celebrant reads it.*

9. *The Kyrie follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola.*

Lord, have mercy. Lord, have mercy.  
Lord, have mercy.  
Christ, have mercy. Christ, have mercy.  
Christ, have mercy.  
Lord, have mercy. Lord, have mercy.  
Lord, have mercy.

10. *Then the celebrant begins Glory to God in the highest, if it is to be said. If the Gloria is chanted or recited by the people or by the schola, he does not say it privately, but he may chant or recite it together with the people or schola.*

*incensum, dicens:*

Ab illo bene ✠ dicáris, in cuius honóre cremáberis. Amen.

*Et, accepto thuribulo a diacono vel ministrante, incensat altare nihil dicens. Postea diaconus vel ministrans incensat celebrantem.*

7. *In Missis in cantu et in Missis lectis cum populo celebratis, post osculum altaris aut ipsius incensationem, celebrans ad sedem accedit, nisi, iuxta cuiusque ecclesiae dispositionem, aptius videatur ut ad altare maneat usque ad orationem inclusive.*

8. *Antiphona ad introitum, si a schola vel a populo cantatur vel recitatur, a celebrante privatim non dicitur; secus celebrans eam legit.*

9. *Sequitur Kýrie, quod, si a populo vel a schola cantatur aut recitatur, celebrans privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.*

Kýrie, eléison. Kýrie, eléison.  
Kýrie, eléison.  
Christe, eléison. Christe, eléison.  
Christe, eléison.  
Kýrie, eléison. Kýrie, eléison.  
Kýrie, eléison.

10. *Postea inchoat, si dicendum est, Glória in excélsis Deo, quod, si a populo vel a schola cantatur aut recitatur, privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.*



Glo - ry to God in the high - est.



Glo - ry to God in the high - est.

## Ordinary of the Mass

Glória in excélsis Deo et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnipotens. Dómine Fili unigénite, Iesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram, Qui sedes ad dexteram Patris, miserére nobis. Quoniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Iesu Christe, cum Sancto Spíritu: in glória Dei Patris. Amen.

Glory to God in the highest.

And on earth peace to men of good will.\*

We praise you. We bless you. We worship you. We glorify you.\*

We give you thanks for your great glory.\*

Lord God, heavenly King, God the Father almighty.\*

Lord Jesus Christ, the only-begotten Son.\*

Lord God, Lamb of God, Son of the Father.\*

You, who take away the sins of the world, have mercy on us.\*

You, who take away the sins of the world, receive our prayer.\*

You, who sit at the right hand of the Father,\*

have mercy on us.\*

For you alone are holy.\*

You alone are Lord.\*

You alone, O Jesus Christ, are most high.\*

With the Holy Spirit, in the glory of God the Father.

Amen.

11. *Deinde, versus ad populum, dicit:*

℣. Dóminus vobíscum.

Omnes ℞. Et cum spíritu tuo.

*Postea dicit: Orémus, et orationes, iuxta rubricas. Si celebrans est ad altare, illud osculatur antequam dicit Dóminus vobíscum.*

12. *Sequentur Lectiones, Epistola, graduale, tractus, vel Allelúia cum versu, aut sequentia, iuxta rubricas.*

13. *In Missa solemní, oratione expleta, subdiaconus librum sumit, ambonem ascendit vel accedit ad cancellos et, versus ad populum, Epistolam cantat vel legit; qua finita, nisi Missa sit defunctorum, vadit ad celebrantem, et, inclinatus, benedictionem recipit.*

11. *Next, turning to the people, he says:*

℣. The Lord be with you.

All ℞. And with your spirit.

*Afterwards he says: Let us pray, and the collects, in accordance with the rubrics. If the celebrant is at the altar, he kisses it before he says The Lord be with you.*

12. *The Lessons, Epistle, gradual, tract, Alleluia with its verse, or the sequence follow, in accordance with the rubrics.*

13. *In solemn Mass, after the collect has been completed, the subdeacon takes the book and goes up to the ambo or to the edge of the sanctuary area. There, turned to the people, he chants or recites the Epistle. Afterwards, unless it is a Mass for the dead, he goes to the celebrant and, bowing, receives the blessing.*

## Ordinary of the Mass

*After the chanting of the gradual, unless it is a Mass for the dead, the celebrant, seated, places incense in the thurible and blesses it. After this the deacon brings the book of Gospels to the altar and places it in the center; then he kneels before the altar and says, with his hands joined:*

Munda cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ prophétæ cálculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

*Then the deacon rises, takes the book from the altar, and goes to the celebrant. He bows and asks for the blessing, saying:*

Iube, domne, benedícere.

*Standing, the celebrant replies:*

Dóminus sit in corde tuo et in lábii tuis: ut digne et competénter annúnties Evangélium suum: In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

*After receiving the blessing, the deacon goes with the other ministers, with incense and lights, to the place where the Gospel is to be sung. Standing there, he says, with his hands joined:*

℣. The Lord be with you.

All ℟. And with your spirit.

*As he says: A reading from the holy Gospel according to N., the deacon makes the sign of the cross with the thumb of his right hand upon the book at the beginning of the Gospels which is to be chanted or read, and then makes the sign of the cross upon his forehead, mouth, and breast. While all respond: Glory to you, O Lord, he incenses the book three times; he then continues the Gospel, with his hands joined. At the end of the Gospel, the subdeacon brings the book to the celebrant, who kisses the Gospel, saying: Per evangélica dicta deleántur nostra delícta.*

*At the end of the Gospel the celebrant is not incensed.*

14. *In high Mass or in low Mass with the participation of the people, the Lessons and the Epistle are proclaimed by a qualified lector or server, and the chants which occur between the Lessons are said by the schola or by the people or by the lector. The Gospel, however, may be proclaimed by a deacon*

*Post cantum gradualis, si Missa non est defunctorum, celebrans, sedens, imponit et benedicit incensum. Postea diaconus librum Evangeliorum ad altare defert et in medio deponit; deinde genuflexus ante altare, manibus iunctis, dicit:*

*Postea surgit, accipit librum de altari, accedit ad celebrantem et, inclinatus, petit benedictionem, dicens:*

Iube, domne, benedícere.

*Celebrans stans respondet:*

*Accepta benedictione, diaconus cum aliis ministris, incenso et luminaribus, accedit ad locum ubi Evangelium decantatur, ibique stans, iunctis manibus, dicit:*

℣. Dóminus vobíscum.

Omnes ℟. Et cum spíritu tuo.

*Et pronuntians: Inítium sive Sequéntia sancti Evangélii secúndum N., pollice dexteræ manus signat librum in principio Evangelii, quod est cantaturus vel lecturus, deinde seipsum in fronte, ore et pectore: et dum omnes respondent: Glória tibi, Dómine, incensat ter librum, postea prosequitur Evangelium iunctis manibus, Quo finito, subdiaconus defert librum celebranti, qui osculatur Evangelium, dicens: Per evangélica dicta deleántur nostra delícta.*

*In fine celebrans non incensatur.*

14. *In Missa cantata aut lecta cum populi participatione, Lectiones et Epistola a competente lectore vel ministrante proferuntur, cantus inter ipsas occurrentes a schola vel a populo vel a*

## Ordinary of the Mass

*lectore dicuntur; Evangelium autem a diacono vel ab alio sacerdote proferri potest. Quibus in casibus, omnia fiunt ut supra dictum est. Post Epistolam tamen lector vel ministrans a celebrante non benedicitur.*

*Si vero Evangelium a celebrante cantatur vel legitur, circa finem cantuum post Epistolam occurrentium, celebrans accedit ad infimum gradum altaris, ibique, profunde inclinatus, dicit:*

*Deinde pergit ad ambonem vel ad cancellos vel etiam ad altare, ibique Evangelium cantat vel legit, ut dictum est. Quo finito, librum osculatur, dicens: Per evangélica dicta, ut supra.*

*Deficiente vero lectore, seu ministrante idoneo, ipse celebrans in ambone vel ad cancellos Epistolam cantat vel legit, et, si necesse est, etiam cantus post ipsam occurrentes; stans deinde in eodem loco, ad altare conversus et profunde inclinatus, dicit Munda cor meum, et ad populum iterum conversus, Evangelium cantat vel legit. Potest tamen, si magis opportunum fuerit, omnes lectiones etiam ex altari proferre, sed versus ad populum.*

*In Missa cantata quæ non sit defunctorum, si adhibetur incensum, celebrans illud imponit et benedicit, antequam dicat Munda cor meum; initio Evangelii liber ter incensatur, in fine vero incensatio celebrantis omittitur.*

15. *In Missa quam sacerdos privatim celebrat, Epistolam et cantus post ipsam occurrentes ad latus dextrum altaris legit, deinde, delato a ministro libro ad aliud latus altaris, profunde inclinatus in medio, iunctis manibus dicit Munda cor meum et Iube Dómine, benedícere ac Dóminus sit in corde meo, etc., ut supra. Deinde, conversus ad librum, legit Evangelium, et in fine librum osculatur, dicens: Per evangélica dicta; ministrans autem respondet: Laus tibi, Christe.*

*or by a second priest. In these cases, everything is done as described above, but after the Epistle the lector or server is not blessed by the celebrant.*

*If the Gospel is chanted or recited by the celebrant, toward the end of the chants which occur after the Epistle, he goes to the lowest step of the altar and there, bowing deeply, says: Munda cor meum, as above, and Iube, Dómine, benedícere. Dóminus sit in corde meo et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.*

*Next the celebrant goes to the ambo or to the edge of the sanctuary area or even to the altar, and there chants or recites the Gospel, as described above. At the end of the Gospel he kisses the book, saying: Per evangélica dicta, as above.*

*In the absence of a lector or qualified server, however, the celebrant himself chants or recites the Epistle at the ambo or at the edge of the sanctuary area and, if necessary, the chants which occur after the Epistle as well. Then, standing in the same place but turned toward the altar, he bows deeply and says Munda cor meum. Turning again to the people, he chants or recites the Gospel. He may, however, if it is more convenient, proclaim all the lessons from the altar, but turned toward the people.*

*In high Mass, unless it is a Mass for the dead, if incense is used the celebrant places it in the thurible and blesses it before he says Munda cor meum; at the beginning of the Gospel he incenses the book three times. At the end, the incensation of the celebrant is omitted.*

15. *In a Mass which a priest celebrates privately, he reads the Epistle and the chants occurring after it at the right-hand side of the altar. Then, while the book is carried by the minister to the other side of the altar, he bows deeply in the center and says, with his hands joined, Munda cor meum, Iube, Dómine, benedícere, and Dóminus sit in corde meo, etc., as above. Then, turned toward the book, he reads the Gospel and at the end kisses the book, saying: Per evangélica dicta; the server replies: Praise to you, O Christ.*

## Ordinary of the Mass

16. *In Masses for the dead* Munda cor meum is said, but the blessing is not sought, nor are lights and incense carried; the celebrant does not kiss the book and does not say Per evangélica dicta.

17. *After the Gospel the celebrant gives the homily, if there is to be one, at the seat or altar, or at the ambo or the edge of the sanctuary area. After the homily the celebrant, at his seat or at the altar, begins* I believe in one God, *if it is to be said. If the creed is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola.*

16. *In Missis defunctorum dicitur* Munda cor meum, *sed non petitur benedictio, non deferuntur luminaria neque incensum; celebrans non osculatur librum, nec dicit* Per evangélica dicta.

17. *Post Evangelium, celebrans, ad sedem aut ad altare, vel in ambone aut ad cancellos, homiliam, si facienda est, habet, eaque finita, ad sedem vel ad altare, inchoat, si dicendum est, Credo in unum Deum, quod si a populo vel a schola cantatur vel recitatur, privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.*



I believe in one God.

The Father almighty, maker of heaven and earth,\*

and of all things visible and invisible\*

And I believe in one Lord, Jesus Christ,\*  
the only-begotten Son of God.\*

Born of the Father before all ages.\*

God of God, Light of Light, true God of true God.\*

Begotten, not made,\*

of one substance with the Father.\*

By whom all things were made.\*

Who for us men and for our salvation came down from heaven.\*

And he became flesh by the Holy Spirit of the Virgin Mary:\*

and was made man.\*

Credo in unum Deum

Patrem omnipotentem, factorem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Iesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salútem descendit de cælis. Et incarnátus est de Spíritu Sancto ex María Vírgine: et homo factus est. Crucifíxus etiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurrexit tértia die, secúndum Scriptúras. Et ascendit in cælum: sedet ad déxteram Patris. Et íterum ventúrus est cum glória iudicáre

## Ordinary of the Mass

vivos et mórtuos: cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum, et vivificántem: qui ex Patre Filióque procedít. Qui cum Patre et Fílio simul adorátur et conglorificátur: qui locúsus est per Prophétas. Et unam sanctam cathólicam et apostólicam Ecclesiám. Confíteor unum baptísma in remissionem peccatórum. Et exspécto resurrectionem mortuórum. Et vitam ventúri sáeculi. Amen.

18. *Deinde, iuxta cuiusque loci consuetudinem, fit oratio communis seu fidelium, quam celebrans aut ad sedem aut ex altari aut in ambone vel ad cancellos moderatur. Symbolo itaque expleto, celebrans versus ad populum dicit:*

☩. Dóminus vobíscum,

✠. Et cum spírítu tuo.

*Deinde subiungit: Orémus, et fit oratio fidelium. Si celebrans est ad altare, illud osculatur antequam dicat: Dóminus vobíscum; secus cum ad altare accedit, oratione fidelium completa.*

*Si vero oratio fidelium non est facienda, celebrans altare osculatur; deinde, versus ad populum, dicit:*

☩. Dóminus vobíscum.

✠. Et cum spírítu tuo.

*Postea subiungit: Orémus.*

He was also crucified for us,\*  
suffered under Pontius Pilate, and was  
buried.\*

And on the third day he rose again, according to the Scriptures.\*

He ascended into heaven and sits at the right hand of the Father.\*

He will come again in glory to judge the living and the dead.\*

And of his kingdom there will be no end.\*  
And I believe in the Holy Spirit, the Lord and Giver of life,\*

who proceeds from the Father and the Son.\*

Who together with the Father and the Son is adored and glorified,\*

and who spoke through the prophets.\*

And one holy, Catholic, and Apostolic Church.\*

I confess one baptism for the forgiveness of sins.\*

And I await the resurrection of the dead.\*

And the life of the world to come. Amen.

18. *Next, according to the local custom, the common prayer or prayer of the faithful takes place. The celebrant directs this prayer at his seat, the altar, the ambo, or the edge of the sanctuary area. At the end of the creed, the celebrant turns toward the people and says:*

☩. The Lord be with you.

✠. And with your spirit.

*Then he adds: Let us pray, and the prayer of the faithful begins. If the celebrant is at the altar, he kisses it before he says: The Lord be with you; otherwise he kisses it when he goes to the altar at the completion of the prayer of the faithful.*

*But if the prayer of the faithful is not to be said, the celebrant kisses the altar; then, turning to the people, he says:*

☩. The Lord be with you.

✠. And with your spirit.

*After the response he adds: Let us pray.*

## Ordinary of the Mass

19. *The antiphon to the offertory follows. If this is chanted or recited by the schola or by the people, the celebrant does not read it privately.*

20. *In solemn Mass, the deacon hands the paten with the host to the celebrant; in other Masses the priest himself takes the paten with the host, which he offers, saying:*

Súscipe, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiám, quam ego indígnus fámulus tuus óffero tibi Deo meo, vivo et vero, pro innumerabílibus peccátis, et offensió nibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúntis: ut mihi et illis proficiat ad salútem in vitam ætérnam. Amen.

*Then, making a cross with the paten, the celebrant places the host upon the corporal.*

21. *The deacon ministers the wine, the subdeacon the water, for the chalice. If Mass is celebrated without sacred ministers, the celebrant pours both wine and water. Making the sign of the cross, he blesses the water to be mixed in the chalice, saying:*

Deus, qui humánæ substántiæ dignitátem mirabíliter condidísti, et mirabílius reformásti: da nobis, per huius aquæ et vini mystérium, eius divinitátis esse consórtes, qui humanitátis nostræ fíeri dignátus est párticeps, Iesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

*In Masses for the dead, the preceding prayer is said, but the water is not blessed.*

22. *Next the celebrant takes the chalice and offers it, saying: Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ maiestátis tuæ, pro nostra et totíus mundi salúte, cum odóre suavitátis ascéndat. Amen.*

*Then he makes the sign of the cross with the chalice, and places it upon the corporal, covering it with the pall.*

19. *Sequitur antiphona ad offertorium, quam celebrans privatim non legit, si a schola vel a populo cantatur vel recitatur.*

20. *Si Missa est solemnis, diaconus porrigit celebranti patenam cum hostia: secus sacerdos ipse accipit patenam cum hostia, quam offerens, dicit:*

*Deinde, faciens crucem cum eadem patena, deponit hostiam super corporale.*

21. *Diaconus ministrat vinum, subdiaconus aquam in calice; vel, si Missa sine sacris ministris celebratur, utrumque infundit celebrans, et aquam miscendam in calice benedicit signo crucis, dicens:*

*In Missis defunctorum dicitur prædicta oratio: sed aqua non benedicitur.*

22. *Postea accipit calicem, et offert, dicens:*

*Deinde facit signum crucis cum calice, et illum ponit super corporale, et palla cooperit.*

## Ordinary of the Mass

23. *Tum iunctis manibus super altare, aliquantulum inclinatus, dicit:*

23. *With his hands joined upon the altar and bowing somewhat, the celebrant then says:*

In spírítu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

24. *Erectus expandit manus, easque in altum porrectas iungens, elevatis oculis, et statim demissis, dicit:*

24. *Standing erect, he extends, raises, and joins his hands, lifts up his eyes and immediately lowers them, saying:*

Veni, sanctificátor omnípotens ætérne Deus: *he blesses the offerings, continuing:* et béne ✠ dic hoc sacrificium, tuo sancto nómini præparátum.

25. *Postea, in Missa solemní et in Missa cantata in qua adhibetur incensum, celebrans benedicit incensum, dicens:*

25. *Afterwards, in solemn Mass and in high Mass in which incense is used, the celebrant blesses the incense, saying:*

Per intercessiónem beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incensum istud dignétur Dóminus bene ✠ dícere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

26. *Et accepto thuribulo a diacono vel ministrante, incensat oblata, modo in rubricis præscripto, dicens:*

26. *Taking the thurible from the deacon or the server, the celebrant incenses the offerings in the manner prescribed in the rubrics, saying:*

Incensum istud a te benedíctum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

*Deinde incensat altare, dicens:*

*Then he incenses the altar, saying:*

*Ps. 140, 2-4*

Dirigátur, Dómine, orátio mea, sicut incensum, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínium. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

## Ordinary of the Mass

*When he returns the thurible to the deacon or the server, he says:*

Accéndat in nobis Dóminus ignem sui amóris et flammam ætérnæ caritátis. Amen.

*Then the celebrant is incensed by the deacon or the server, and afterwards the others are incensed in order.*

27. *Meanwhile the priest washes his hands, saying:*

*Ps. 25, 6–12*

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine:

Ut áudiam vocem laudis, et enárrem univérsa mirabília tua.

Dómine, diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sánguinum vitam meam:

In quorum mánibus iniquitátes sunt: délixtera eórum repléta est munéribus.

Ego autem in innocéntia mea ingrèssus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper: et in sæcula sæculórum. Amen.

*In Masses for the dead, and during Passion time in Masses of the season, Glória Patri is omitted.*

28. *Then, bowing at the center of the altar and placing his joined hands upon the altar, the celebrant says:*

Súscipe, sancta Trínitas, hanc oblatiόνem, quam tibi offérimus ob memóriam passiónis, resurrectiόνis et ascensiónis Iesu Christi Dómini nostri: et in honórem beátæ Maríæ semper Vírginis, et beáti Ioánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis profíciat ad honórem,

*Dum reddit thuribulum diacono vel ministranti, dicit:*

*Postea incensatur celebrans a diacono vel ministrante, deinde alii per ordinem.*

27. *Interim sacerdos lavat manus, dicens:*

*In Missis defunctorum, et tempore Passionis in Missis de Tempore omittitur Glória Patri.*

28. *Deinde, inclinatus in medio altaris, iunctis manibus super eo, dicit:*

## Ordinary of the Mass

nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

*29. Postea osculatur altare et, versus ad populum, extendens et iungens manus, congrua voce, dicit:*

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

*Minister seu circumstantes respondent:*  
Suscipiat Dominus sacrificium de manibus tuis ad laudem, et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

*30. Deinde, manibus extensis, absolute sine Orémus cantat vel clara voce dicit orationes super oblata, usque ad Per omnia saecula saeculorum inclusive.*

*31. Postea, manibus super altare positis, dicit: Dominus vobiscum; eas autem aliquantulum elevat, cum dicit: Sursum corda, et iungit cum dicit: Grátias agámus Dómino Deo nostro.*

*Deinde disiungit manus, et disiunctas tenet usque ad finem praefationis: qua finita, iterum iungit eas, et una cum ministris, clero et populo cantat vel dicit Sanctus-Benedictus:*

*29. Afterwards he kisses the altar and turns to the people. Extending and joining his hands, he says in an appropriate tone of voice:*

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

*The minister or those present reply:*

May the Lord receive the sacrifice from your hands to the praise and glory of his name, for our welfare and that of all his holy Church.

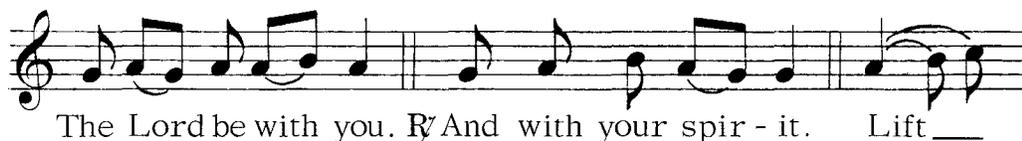
*30. Extending his hands, the celebrant chants or recites in a clear voice, without Let us pray, the prayers over the gifts, as far as forever and ever, inclusively.*

*31. After this, placing his hands upon the altar, the celebrant says: The Lord be with you. Then he lifts his hands somewhat while he says: Lift up your hearts, and joins his hands while he says: Let us give thanks to the Lord our God.*

*Then he extends his hands and holds them extended up to the end of the preface. At the end of the preface he joins his hands again and chants or recites the Sanctus-Benedictus together with the ministers, the clergy, and the people.*

## PREFACES

PREFACE OF CHRISTMAS I



The Lord be with you. R̄ And with your spir - it. Lift \_\_\_



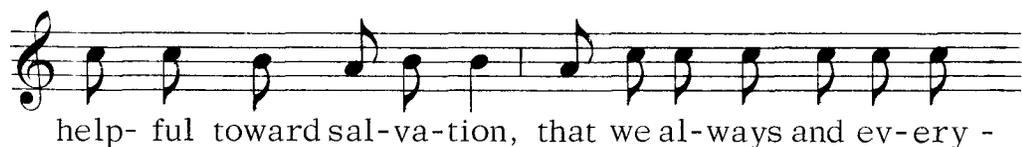
up your hearts. R̄ We have lift - ed them up to the Lord.



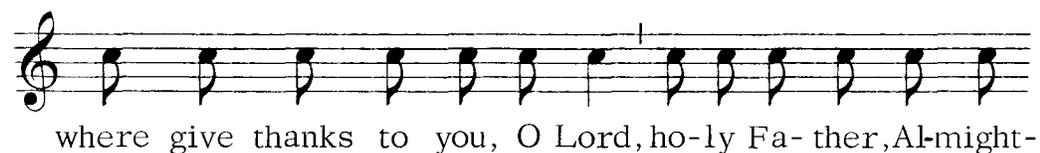
Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we al-ways and ev-ery -



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-



y and e-ter-nal God; for the bright-ness of your



glo-ry has made it - self man-i - fest to the eyes

Preface of Christmas I



of our mind by the mys-ter-y of the Word made flesh,



and we are drawn to the love of things un-seen through him



whom we ac-knowl-edge as God, now seen by men. There -



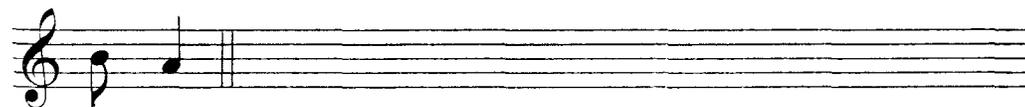
fore with the An-gels and Arch-an-gels the Thrones



and Dom-i-na-tions, and all the mil-i-tant hosts of



heav-en, we con-tin-u-ous-ly praise your glo-ry in song,



and say:

PREFACE OF CHRISTMAS II



The Lord be with you. R̄ And with your spir - it. Lift up



your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal God;



for the bright-ness of your glo-ry has made it-self man-



i - fest to the eyes of our mind by the mys-ter-y

Preface of Christmas II



of the Word made flesh, and we are drawn to the love of



things un-seen through him whom we ac-knowl-edge as God,



now seen by men. — There-fore with the An-gels and Arch-



an-gels, the Thrones and Dom-i-na-tions, and all the



mil-i-tant hosts of heav-en, we con-tin-u-ous-ly praise



your glo-ry in song and say:

PREFACE OF THE EPIPHANY OF THE LORD I



The Lord be with you. R. And with your spir - it. Lift \_\_\_\_



up your hearts. R. We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R. It is right



and just. It is tru - ly right and just, prop - er and help - ful



toward sal - va - tion, that we al - ways and every - where give thanks



to you, O Lord, ho - ly Fa - ther, Al - might - y and e - ter - nal God;



for your on - ly - be - got - ten Son re - stored our hu - man na -



ture by the new light of his im - mor - tal - i - ty when he



PREFACE OF THE EPIPHANY OF THE LORD II



The Lord be with you. R̄ And with your spir-it. Lift up



your hearts. R̄ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal God;



for your on-ly-be-got-ten Son re-stored our hu-man na-



ture by the new light of his im-mor-tal-i-ty when he ap-



PREFACE OF LENT I



The Lord be with you. R̄ And with your spir - it. Lift \_\_\_



up your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru - ly right and just, prop - er and



help - ful toward sal - va - tion, that we al - ways and ev -



ery - where give thanks to you, O Lord, ho - ly Fa - ther,



Al - might - y and e - ter - nal God, for us - ing our bod - i - ly



fast - ing to curb our vic - es, to el - e - vate our minds, and

Preface of Lent I



to be-stow up-on us vir-tue and its re-ward,through



Christ our Lord. Through the same Christ the An-gels



ac-claim your maj-es-ty, the Dom-i-na-tions a-dore you,



and the Pow-ers wor-ship in awe. Through him al-so the



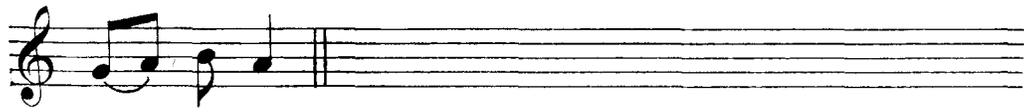
heav-ens and the Vir-tues of heav-en join the bless-ed



Ser-a-phim in one grand cho-rus of joy-ous praise. We beg



you, let our voic-es blend with theirs, as in hum-ble



praise we say:

PREFACE OF LENT II



The Lord be with you. R̄ And with your spir- it. Lift up



your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va- tion, that we al- ways and ev-erywhere give



thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal



God, for us-ing our bod-i- ly fast- ing to curb our



vic - es, to el - e - vate our minds, and to be - stow up-on

Preface of Lent II



us vir-tue and its re-ward, through Christ our Lord.



Through the same Christ the An-gels ac-claim your maj-es-



ty, the Dom-i-na-tions a-dore you, and the Pow-ers worship



in awe.\_ Through him al- so the heav-ens and the Vir-tues



of heav-en join the bless-ed Ser-a-phim in one grand cho-rus



of joy-ous praise. We beg you, let our voic-es blend with



theirs, as in hum-ble praise we say:

PREFACE OF THE HOLY CROSS I



The Lord be with you. R̄ And with your spir-it. Lift —



up your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-



ful toward sal-va-tion, that we al-ways and ev-ery-where



give thanks to you, O Lord, ho-ly Fa-ther, Al-might- y and

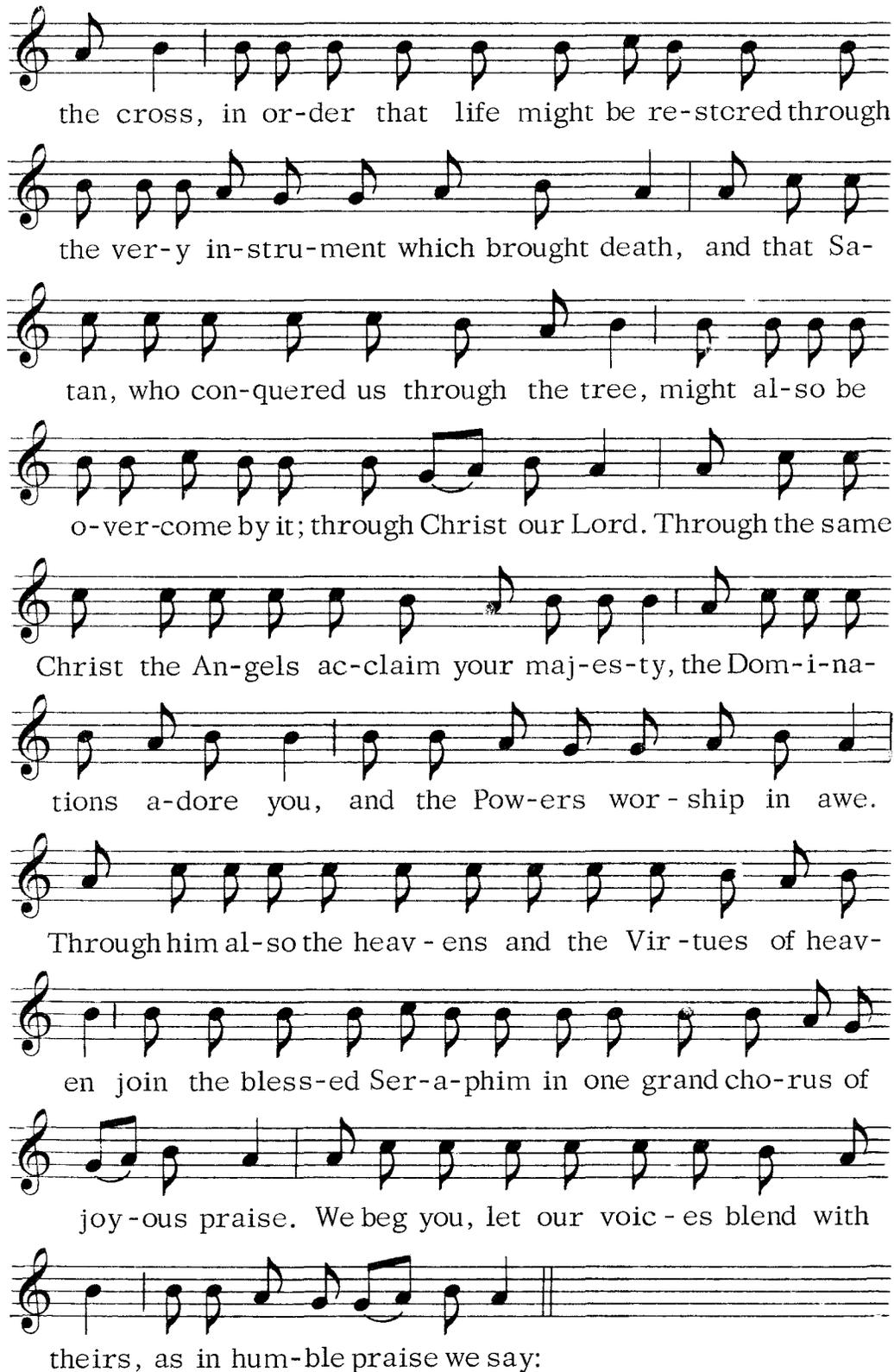


e-ter-nal God; for you or-dained that the sal-va-tion



of man-kind should be ac-com-plished up-on the tree of

Preface of the Holy Cross I



the cross, in or-der that life might be re-stored through  
the ver-y in-stru-ment which brought death, and that Sa-  
tan, who con-quered us through the tree, might al-so be  
o-ver-come by it; through Christ our Lord. Through the same  
Christ the An-gels ac-claim your maj-es-ty, the Dom-i-na-  
tions a-dore you, and the Pow-ers wor-ship in awe.  
Through him al-so the heav - ens and the Vir - tues of heav-  
en join the bless-ed Ser-a-phim in one grand cho-rus of  
joy - ous praise. We beg you, let our voic - es blend with  
theirs, as in hum-ble praise we say:

PREFACE OF THE HOLY CROSS II



The Lord be with you. *R* And with your spir - it. Lift up



your hearts. *R* We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. *R* It is right



and just. It is tru - ly right and just, prop - er and



help - ful toward sal - va - tion, that we al - ways and ev - ery -



where give thanks to you, O Lord, ho - ly Fa - ther, Al - might - y

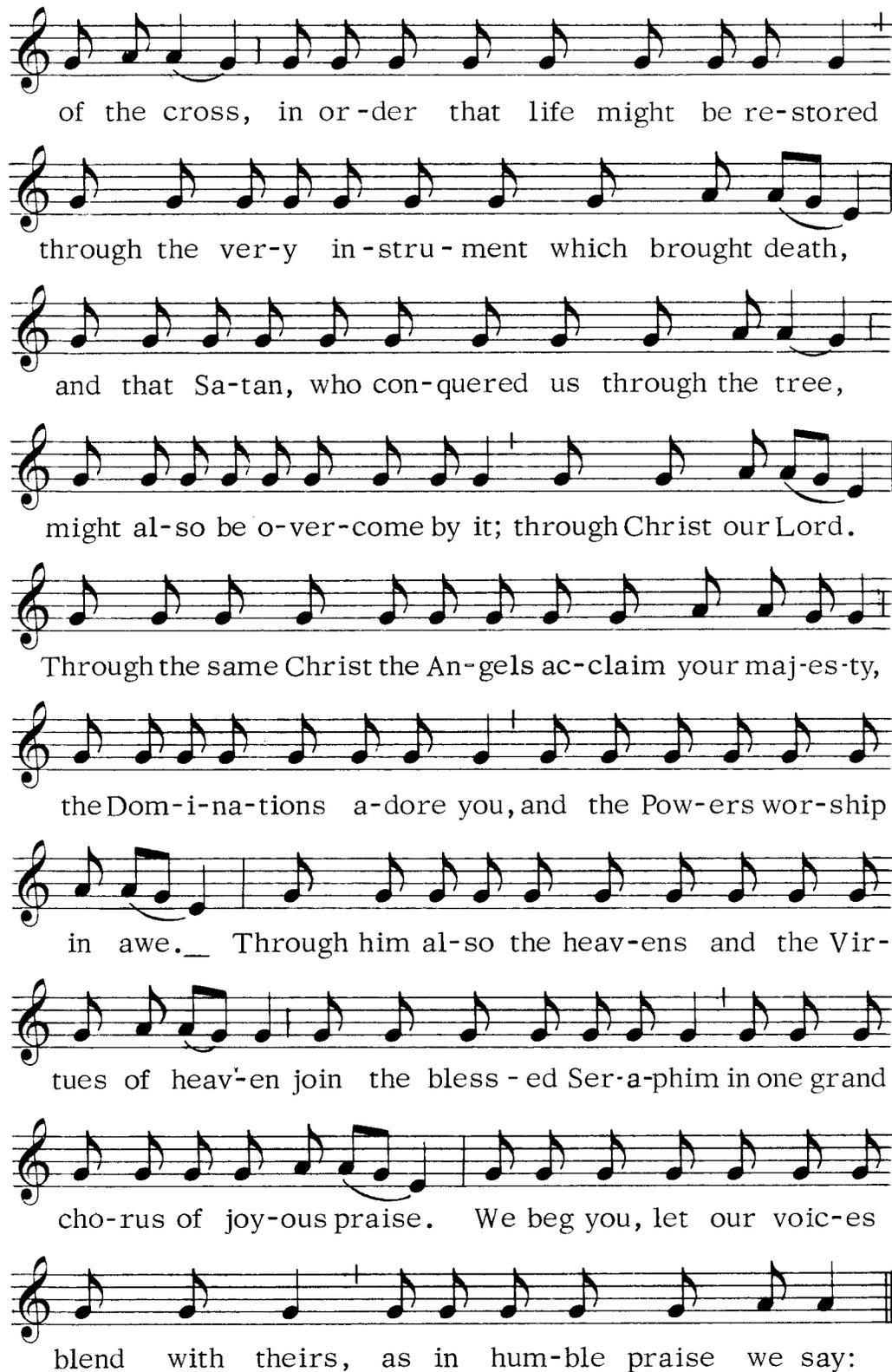


and e - ter - nal God; for you or - dained that the sal - va -



tion of man - kind should be ac - com - plished up - on the tree

Preface of the Holy Cross II



of the cross, in or-der that life might be re-stored  
through the ver-y in-stru-ment which brought death,  
and that Sa-tan, who con-quer-ed us through the tree,  
might al-so be o-ver-come by it; through Christ our Lord.  
Through the same Christ the An-gels ac-claim your maj-es-ty,  
the Dom-i-na-tions a-dore you, and the Pow-ers wor-ship  
in awe. Through him al-so the heav-ens and the Vir-  
tues of heav-en join the bless-ed Ser-a-phem in one grand  
cho-rus of joy-ous praise. We beg you, let our voic-es  
blend with theirs, as in hum-ble praise we say:

PREFACE FOR THE MASS OF THE CHRISM I



The Lord be with you. R/ And with your spir-it. Lift



up your hearts. R/ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right and



just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we hum-bly im-plore your mer-cy



to strength-en this chris-m and so make it a sac-ra-ment



of life and per-fect sal-va-tion for those who are to



be re-made in the spir-it-u-al bath of bap-tism..



Af-ter the cor-rup-tion of their first birth has been



sub-merged, may each one of them, when this sa-cred oil

Preface for the Mass of the Chrism I

is poured on him, be a ho-ly tem-ple red-o-lent with the  
sweet fra-grance of in-no-cent life pleas-ing to you. By this  
mys-ter- y which you have in-sti-tut-ed rich-ly be-stow  
up-on them roy-al, priest-ly and pro-phet-i-cal hon-or  
and clothe them with the robe of im-mor-tal-i-ty, through  
Christ our Lord. Through the same Christ the An-gels ac-claim  
your maj-es-ty, the Dom-i-na-tions a-dore you, and the  
Pow-ers wor-ship in awe. Through him al-so the heav-ens  
and the Vir-tues of heav-en join the bless-ed Ser-a-phim  
in one grand cho-rus of joy-ous praise. We beg you, let our  
voic-es blend with theirs, as in hum-ble praise we say:

## EASTER PREFACE I



The Lord be with you. *R* And with your spir - it. Lift \_\_\_\_\_



up your hearts. *R* We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. *R* It is right



and just. It is tru - ly right and just, prop - er and



help - ful toward sal - va - tion, that we al - ways praise you,



O Lord, but more es - pe - cial - ly so on this day when Christ  
on this night  
at this season



our Pasch was sac - ri - ficed. For he is the true Lamb who



has tak - en a - way the sins of the world, who o - ver - came

Easter Preface I



death for us by dy - ing him - self and who re - stored us



to life by his own res - ur - rec - tion. There - fore with



the An - gels and Arch - an - gels, the Thrones and Dom - i -



na - tions, and all the mil - i - tant hosts of heav - en,



we con - tin - u - ous - ly praise your glo - ry in song and say:

EASTER PREFACE II



The Lord be with you. R̄ And with your spir-it. Lift up



your hearts. R̄ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and helpful



toward sal-va-tion, that we al-ways praise you, O Lord,



but more es-pe-cial-ly so on this day when Christ our  
on this night  
at this season



Pasch was sac-ri-ficed. For he is the true Lamb who has



tak-en a-way the sins of the world, who o-ver-came death

Easter Preface II



for us by dy-ing him-self and who re-stored us to life by



his own res-ur-rec-tion. There-fore with the An-gels and



Arch-an-gels, the Thrones and Dom-i-na-tions, and all



the mil-i-tant hosts of heav-en, we con-tin-



u-ous-ly praise your glo-ry in song, and say:

PREFACE OF THE ASCENSION OF THE LORD I



The Lord be with you. R̄ And with your spir - it. Lift —



up your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru - ly right and just, prop-er



and help-ful toward sal-va-tion, that we al-ways and



ev - ery-where give thanks to you, O Lord, ho-ly Fa-ther,



Al-might- y and e-ter - nal God, through Christ our Lord;



who ap-peared o-pen-ly to all his dis - ci - ples af - ter



PREFACE OF THE ASCENSION OF THE LORD II



The Lord be with you. R̄ And with your spir-it. Lift up



your hearts. R̄ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we al-ways and ev-ery-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y



and e-ter-nal God, through Christ our Lord;\_ who ap-



peared o-pen-ly to all his dis-ci-ples aft-er his res-ur-

Preface of the Ascension of the Lord II



rec - tion, and was tak - en up to heav - en be - fore their



eyes, so that he might make us shar - ers in his own di -



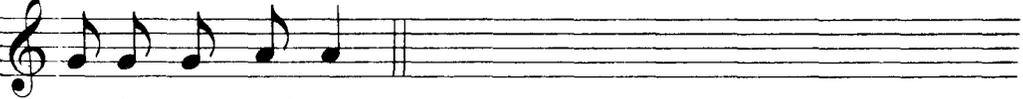
vin - i - ty. There - fore with the An - gels and Arch - an - gels,



the Thrones and Dom - i - na - tions, and all the mil - i - tant



hosts of heav - en, we con - tin - u - ous - ly praise your glo -



ry in song and say:

PREFACE OF THE SACRED HEART OF JESUS I



The Lord be with you. R̄ And with your spir - it. Lift —



up your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-



ful toward sal-va - tion, that we al-ways and every-where



give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and

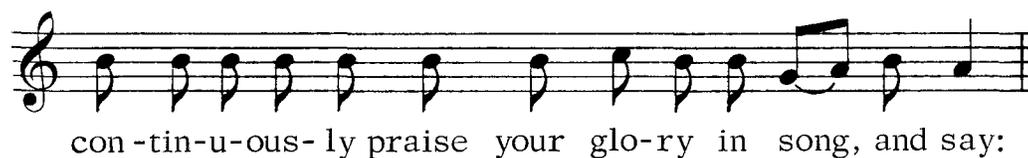
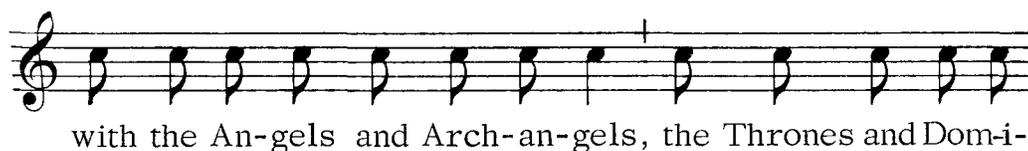
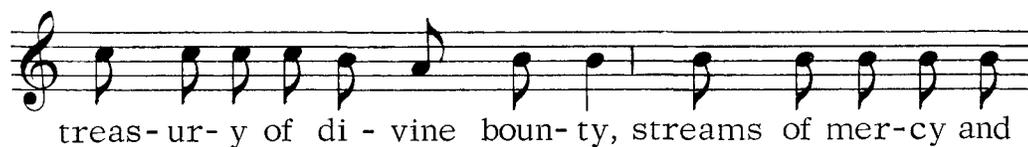
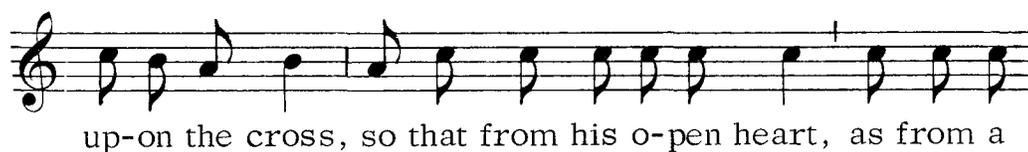


e-ter-nal God, who de-creed that your on-ly-be-got-ten

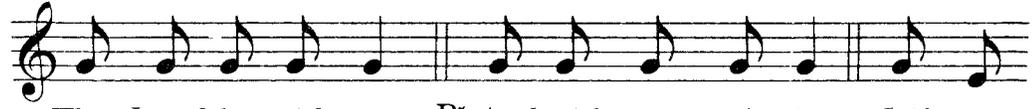


Son should be pierced by a sol - dier's lance as he hung

Preface of the Sacred Heart of Jesus I



PREFACE OF THE SACRED HEART OF JESUS II



The Lord be with you. R/ And with your spir-it. Lift up



your hearts. R/ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we al-ways and ev-ery-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y



and e-ter-nal God, who de-creed that your on-ly-be-got-



ten Son should be pierced by a sol-dier's lance as he hung

Preface of the Sacred Heart of Jesus II



up-on the cross, so that from his o-pen heart, as from



a treas-ur-y of di-vine boun-ty, streams of mer-cy and



grace might pour forth up-on us, and ev-er burn-ing



with love for us, it might be a ha-ven of peace for the



de-vout and a safe ref-uge for the pen-i-tent. There-fore



with the An-gels and Arch-an-gels, the Thro-nés and Dom-



i-na-tions, and all the mil-i-tant hosts of heav-en,



we con-tin-u-ous-ly praise your glo-ry in song, and say:

PREFACE OF OUR LORD JESUS CHRIST  
THE KING I



The Lord be with you. R̄ And with your spir - it. Lift \_\_\_\_\_



up your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-mighty and e-ter-nal



God, who a-noint-ed your on-ly-be-got-ten Son, Je-sus Christ

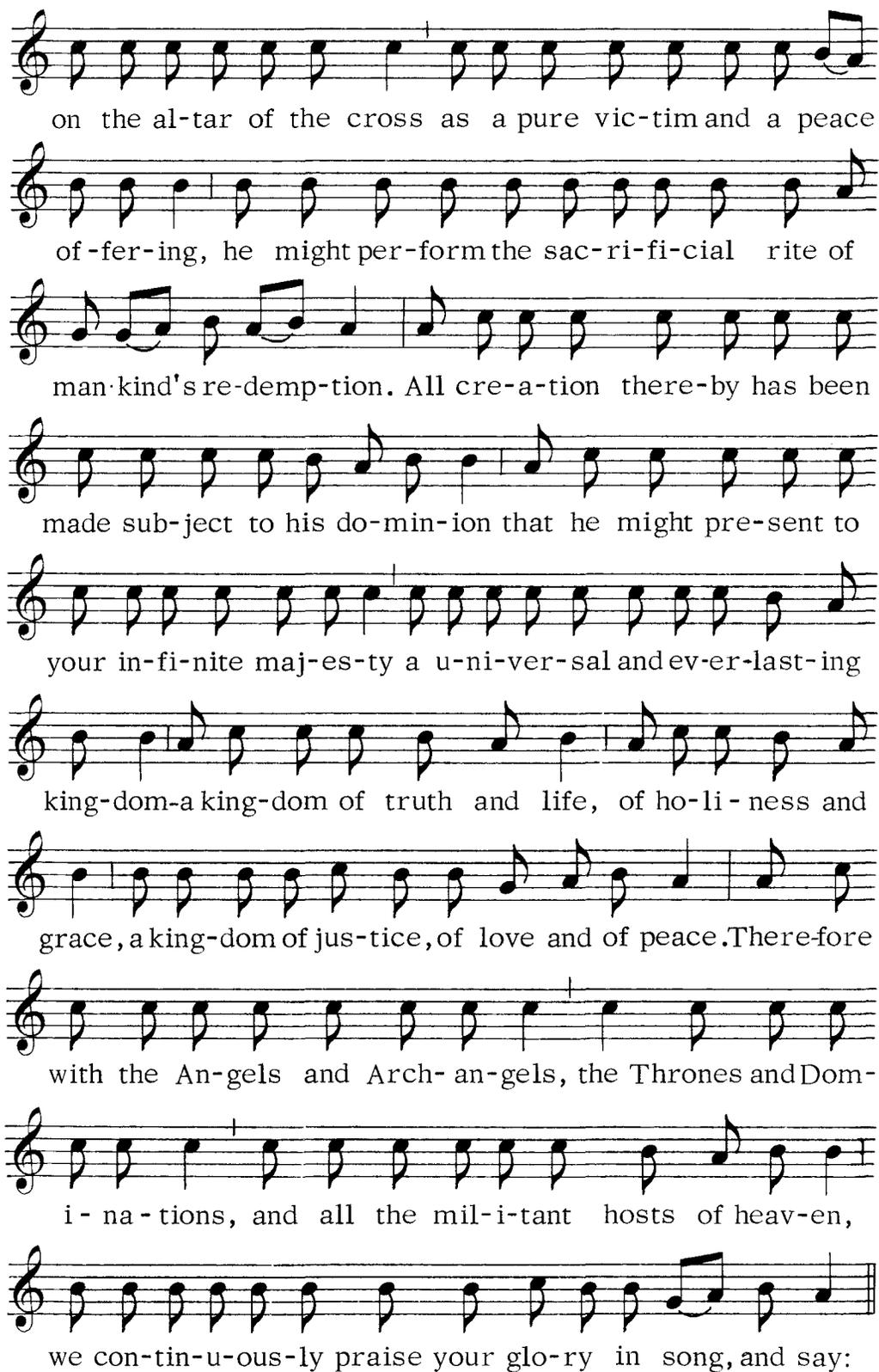


our Lord, with the oil of glad-ness to be a priest for-ev-er



and king of the whole world, so that by of-fer-ing him-self

Preface of Our Lord Jesus Christ the King I

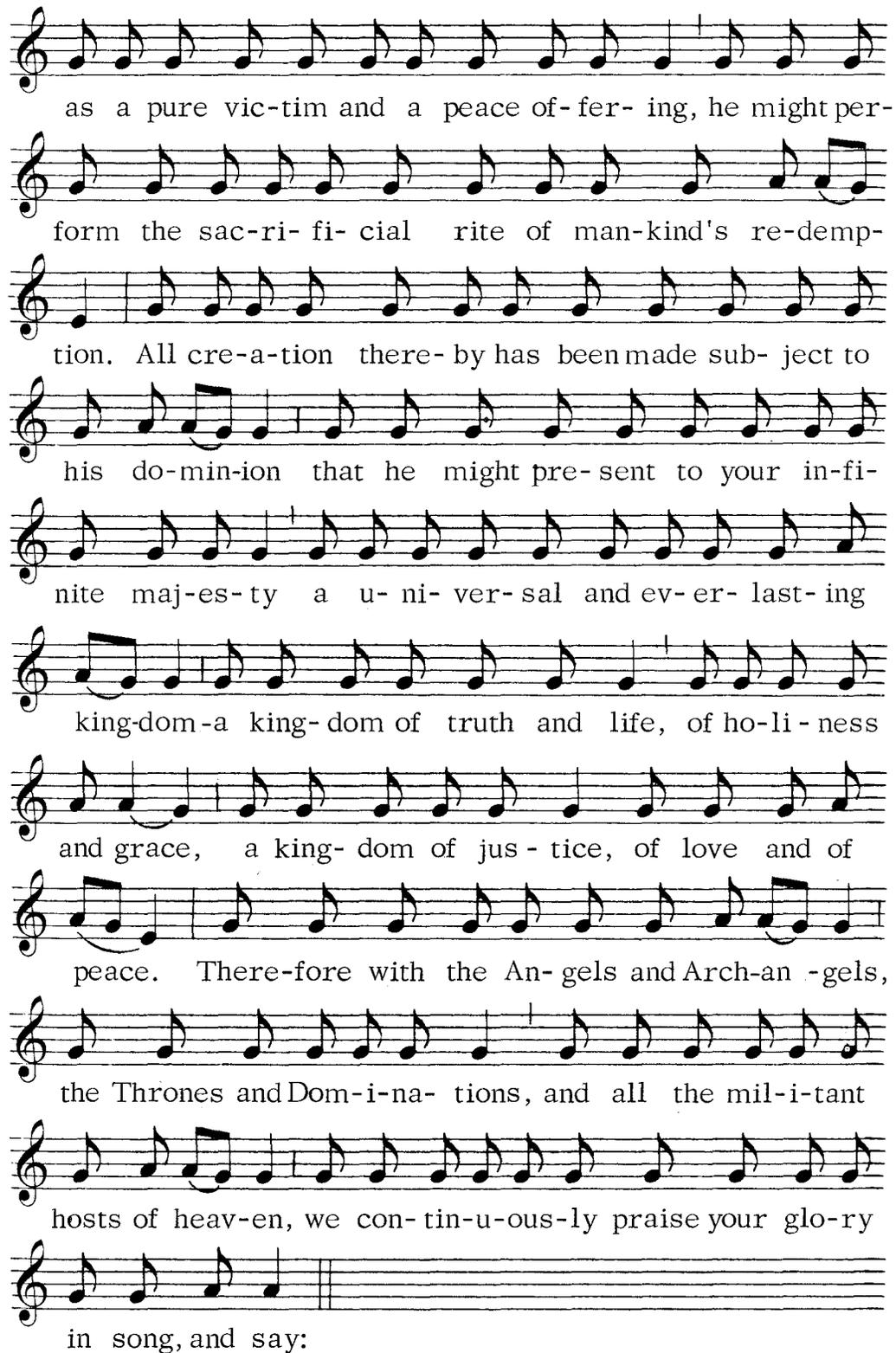


on the al-tar of the cross as a pure vic-tim and a peace  
of-fer-ing, he might per-form the sac-ri-fi-cial rite of  
man-kind's re-demp-tion. All cre-a-tion there-by has been  
made sub-ject to his do-min-ion that he might pre-sent to  
your in-fi-nite maj-es-ty a u-ni-ver-sal and ever-last-ing  
king-dom-a king-dom of truth and life, of ho-li-ness and  
grace, a king-dom of jus-tice, of love and of peace. There-fore  
with the An-gels and Arch-an-gels, the Thrones and Dom-  
i-na-tions, and all the mil-i-tant hosts of heav-en,  
we con-tin-u-ous-ly praise your glo-ry in song, and say:

PREFACE OF OUR LORD JESUS CHRIST  
THE KING II

The Lord be with you. R/ And with your spir- it. Lift up  
your hearts. R/ We have lift - ed them up to the Lord.  
Let us give thanks to the Lord our God. R/ It is right  
and just. It is tru- ly right and just, prop- er and  
help- ful toward sal- va- tion, that we al- ways and ev-ery-  
where give thanks to you, O Lord, ho- ly Father, Al- might- y  
and e- ter- nal God, who a- noin- ted your on- ly- be- got- ten  
Son, Je- sus Christ our Lord, with the oil of gladness  
to be a priest for- ev- er and king of the whole world,  
so that by of- fer- ing him- self on the al- tar of the cross

Preface of Our Lord Jesus Christ the King II



as a pure vic-tim and a peace of-fer- ing, he might per-  
form the sac-ri- fi- cial rite of man-kind's re-demp-  
tion. All cre-a-tion there-by has been made sub- ject to  
his do-min-ion that he might pre-sent to your in-fi-  
nite maj-es-ty a u- ni- ver- sal and ev-er- last- ing  
king-dom-a king- dom of truth and life, of ho-li- ness  
and grace, a king- dom of jus- tice, of love and of  
peace. There-fore with the An- gels and Arch-an -gels,  
the Thrones and Dom-i-na- tions, and all the mil-i- tant  
hosts of heav-en, we con- tin- u- ous- ly praise your glo- ry  
in song, and say:

PREFACE OF THE HOLY SPIRIT I



The Lord be with you. R̄ And with your spir - it. Lift\_\_



up your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-ful



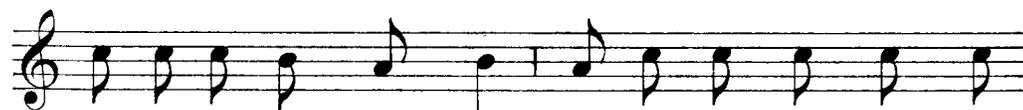
toward sal-va-tion, that we al-ways and ev-ery-where give thanks



to you, O Lord, ho-ly Fa-ther, Al-mighty and e-ter-nal God,

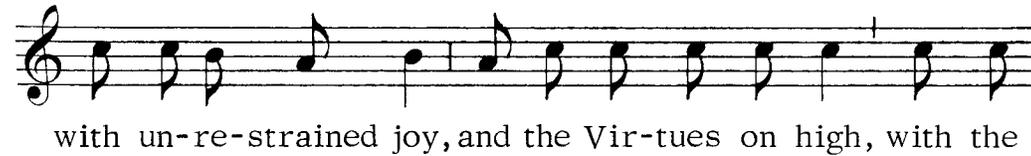


through Christ our Lord; who as-cend-ed a-bove the heav-ens



to sit at your right hand, and (on this day) sent forth

Preface of the Holy Spirit I



PREFACE OF THE HOLY SPIRIT II



The Lord be with you. *R* And with your spir-it. Lift up



your hearts. *R* We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. *R* It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va - tion, that we al-ways and ev-ery-



where give thanks to you O Lord, ho-ly Fa-ther, Al-might-y



and e-ter-nal God, through Christ our Lord; who as-cend-



ed a-bove the heav-ens to sit at your right hand,

Preface of the Holy Spirit II



and (on this day) sent forth the Ho-ly Spir - it up-on



the chil - dren of a-dop-tion, as he had prom-ised.



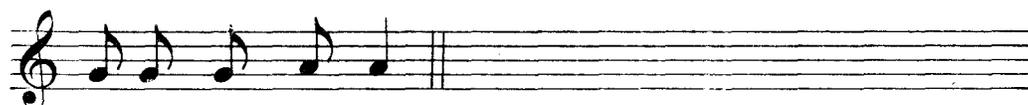
There - fore the whole world is ju-bi - lant with un-re-



strained joy, and the Vir-tues on high, with the Pow-ers



of the an-gel-ic choir, con-tin-u-ous-ly praise your glo-



ry in song, and say:

PREFACE OF THE HOLY TRINITY I



The Lord be with you. R̄ And with your spir- it. Lift \_\_\_\_\_



up your hearts. R̄ We have lift- ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and helpful



toward sal-va-tion, that we al-ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal



God; for with your on-ly-be-got-ten Son and the Ho-ly



Spir- it you are one God, one Lord, not in the u- ni-ty



of a sin- gle per-son but in the Trin-i-ty of one sub-

Preface of the Holy Trinity I



stance. For what we be- lieve of your glo- ry, through your  
rev-e- la- tion, that we al- so be- lieve of your Son, and  
of the Ho- ly Spir- it, with- out dif- fer- ence or dis- tinc-  
tion. So that in con- fess- ing the true and e- ter- nal  
God- head, we a- dore the dis- tinc- tion of per- sons,  
one- ness in be- ing, and e- qual- i- ty in maj- es- ty.  
This the An- gels and Arch- an- gels, the Cher- u- bim and  
Ser- a- phim praise, and un- ceas- ing- ly chant each day,  
say- ing with one voice:

PREFACE OF THE HOLY TRINITY II



The Lord be with you. R̄ And with your spir-it. Lift up



your hearts. R̄ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we al-ways and ev-ery-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y

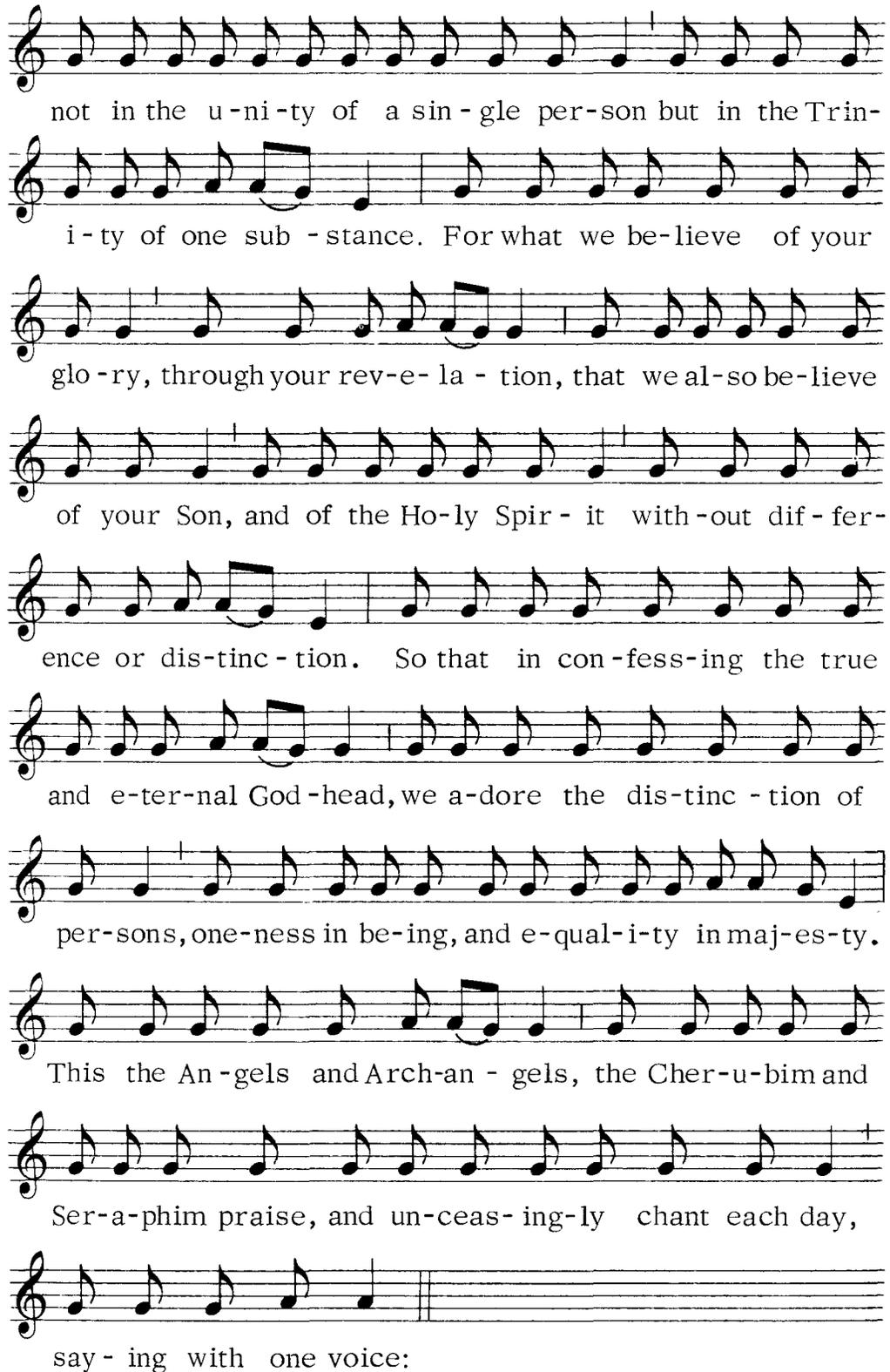


and e-ter-nal God; for with your on-ly-be-got-ten Son



and the Ho-ly Spir-it you are one God, one Lord, \_

Preface of the Holy Trinity II



not in the u-ni-ty of a sin-gle per-son but in the Trin-  
i-ty of one sub-stance. For what we be-lieve of your  
glo-ry, through your rev-e-la-tion, that we al-so be-lieve  
of your Son, and of the Ho-ly Spir-it with-out dif-fer-  
ence or dis-tinc-tion. So that in con-fess-ing the true  
and e-ter-nal God-head, we a-dore the dis-tinc-tion of  
per-sons, one-ness in be-ing, and e-qual-i-ty in maj-es-ty.  
This the An-gels and Arch-an-gels, the Cher-u-bim and  
Ser-a-phim praise, and un-ceas-ing-ly chant each day,  
say-ing with one voice:

PREFACE OF THE BLESSED VIRGIN MARY I

The Lord be with you. R/ And with your spir - it. Lift \_\_\_

up your hearts. R/ We have lift - ed them up to the Lord.

Let us give thanks to the Lord our God. R/ It is right

and just. It is tru-ly right and just, prop-er and help-

ful toward sal-va - tion, that we al-ways and ev-ery-where

give thanks to you, O Lord, ho-ly Fa - ther, Al-mighty and

e-ter - nal God, and praise, hon-or, and ex-tol you on this  
(as we  
(as we

feast of the An-nun - ci - a - tion of the  
ven-er-ate) the Vis - it - a - tion of  
com-mem-o-rate) the As-ump-tion of  
the Birth of  
the Pres-en - ta - tion of  
the Im-mac-u-late Con - cep-tion of  
the Sev - en Sor-rows of

Preface of the Blessed Virgin Mary I



bless-ed ev-er- vir - gin Mar - y. For with - out los - ing  
the glo-ry of her vir-gin- i-ty she con-ceived your on-ly-  
be-got-ten Son by the o-ver-shad-ow-ing of the Ho-ly  
Spir - it, and she brought forth to the world Je-sus Christ  
our Lord, the e - ter - nal light. Through the same Christ  
the An-gels ac-claim your maj-es-ty, the Dom-i-na-tions  
a-dore you, and the Pow-ers wor-ship in awe. Through him  
al- so the heav-ens and the Vir-tues of heav-en join the  
bless - ed Ser-a-phim in one grand cho-rus of joy-ous praise.  
We beg you, let our voic - es blend with theirs, as in  
hum-ble praise we say:

PREFACE OF THE BLESSED VIRGIN MARY II



The Lord be with you. R̄ And with your spir-it. Lift up



your hearts. R̄ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we al-ways and every-



where give thanks to you, O Lord, ho-ly Father, Al-might-y

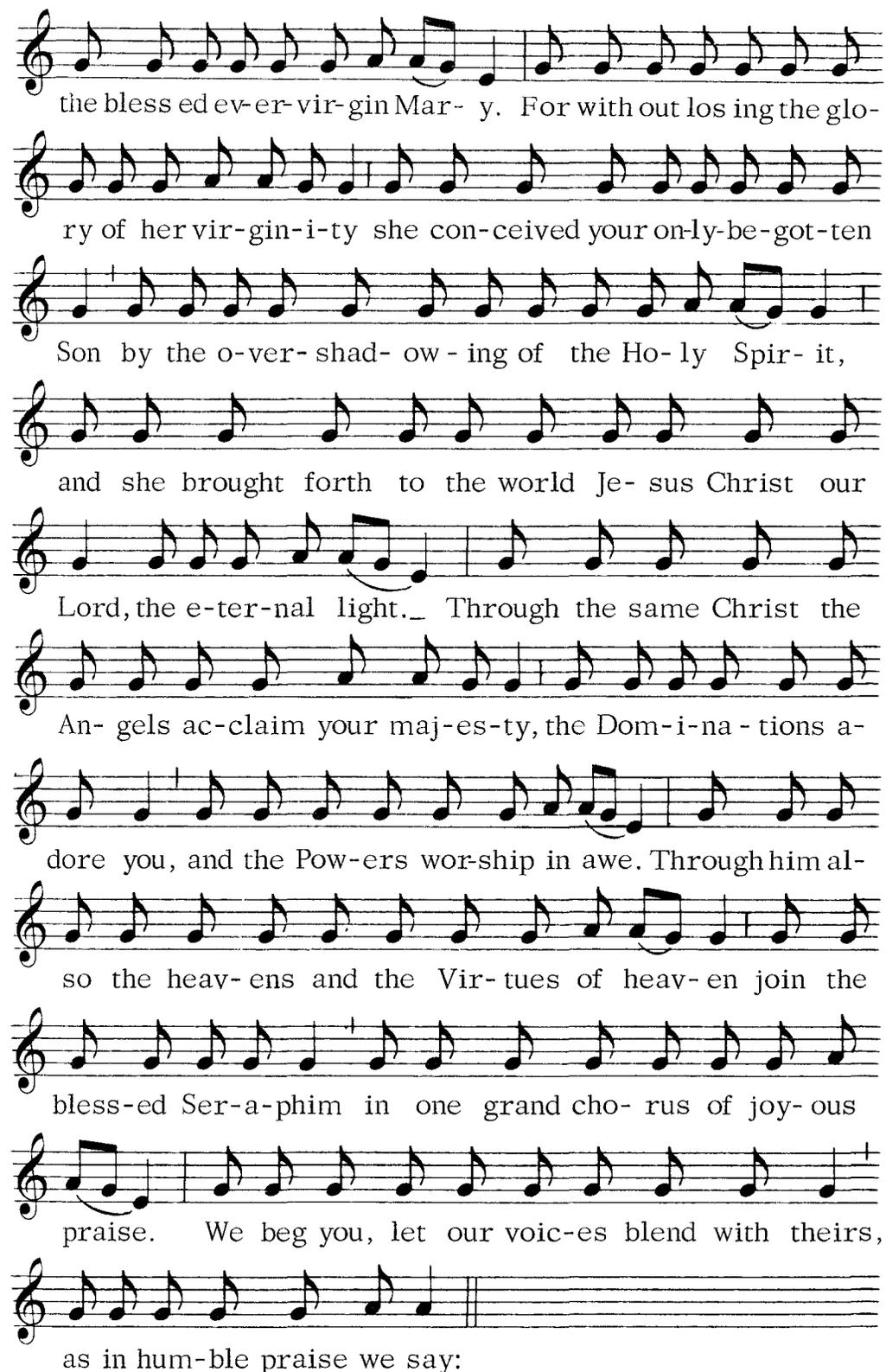


and e-ter-nal God, and praise, hon-or, and ex-tol you



on this feast of	the An - nun - ci - a - tion of
(as we ven-er-ate)	the Vis - it - a - tion of
(as we com-mem-o-ate)	the As - sump-tion of
	the Birth of
	the Pres-en - ta - tion of
	the Im-mac-u-late Con-cep-tion of
	the Sev-en Sor-rows of

Preface of the Blessed Virgin Mary II



the bless ed ev-er-vir-gin Mar- y. For with out los ing the glo-  
ry of her vir-gin-i-ty she con-ceived your on-ly-be-got-ten  
Son by the o-ver-shad-ow-ing of the Ho-ly Spir-it,  
and she brought forth to the world Je-sus Christ our  
Lord, the e-ter-nal light. Through the same Christ the  
An-gels ac-claim your maj-es-ty, the Dom-i-na-tions a-  
dore you, and the Pow-ers wor-ship in awe. Through him al-  
so the heav-ens and the Vir-tues of heav-en join the  
bless-ed Ser-a-phim in one grand cho-rus of joy-ous  
praise. We beg you, let our voic-es blend with theirs,  
as in hum-ble praise we say:

PREFACE OF ST. JOSEPH, HUSBAND OF  
THE BLESSED VIRGIN MARY I



The Lord be with you. R̄ And with your spir - it. Lift \_\_\_\_\_



up your hearts. We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and every-where give thanks



to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal God;



and glo-ri-fy, hon-or, and ex-tol you with fit - ting praise



on this feast of                      bless ed Jo-seph. For he is the just  
(on this so-lem-ni-ty of)  
(as we ven-er-ate)



man whom you gave as hus-band to the vir-gin Moth-er of God;

Preface of Saint Joseph, Husband of the Blessed Virgin Mary I

the faith - ful and pru - dent serv - ant whom you set o - ver  
your fam - i - ly as fos - ter - fa - ther to pro - tect your on - ly -  
be - got - ten Son, con - ceived by the o - ver - shad - ow - ing of  
the Ho - ly Spir - it, Je - sus Christ our Lord. Through the  
same Christ the An - gels ac - claim your maj - es - ty, the  
Dom - i - na - tions a - dore you, and the Pow - ers wor - ship in awe.  
Through him al - so the heav - ens and the Vir - tues of heav - en  
join the bless - ed Ser - a - phim in one grand cho - rus of  
joy - ous praise. We beg you, let our voic - es blend with  
theirs, as in hum - ble praise we say:



Preface of Saint Joseph, Husband of the Blessed Virgin Mary II

band to the vir-gin Moth-er of God;\_ the faith-ful and  
pru-dent serv-ant whom you set o-ver your fam-i-ly as  
fos-ter-fa-ther to pro-TECT your on-ly-be-got-ten Son,  
con-ceived by the o-ver-shad-ow-ing of the Ho-ly Spir-it,  
Je-sus Christ our Lord. Through the same Christ the An-  
gels ac-claim your maj-es-ty, the Dom-i-na-tions a-dore  
you, and the Pow-ers wor-ship in awe.\_ Through him  
al-so the heav-ens and the Vir-tues of heav-en  
join the bless-ed Ser-a-phem in one grand cho-rus of  
joy-ous praise. We beg you, let our voic-es blend with  
theirs, as in hum-ble praise we say:

PREFACE OF THE APOSTLES I



The Lord be with you. R/ And with your spir - it. Lift —



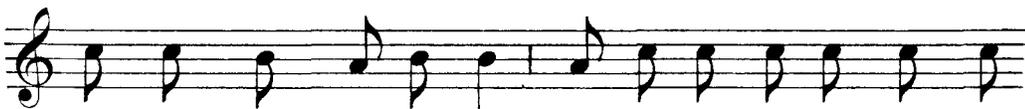
up your hearts. R/ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we hum-bly im-plore you,



O Lord, our e-ter-nal shep-herd, nev-er to de-sert your

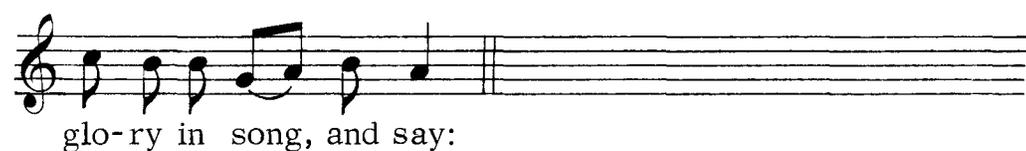


flock, but to guard and pro-tect it al-ways through your



bles-sed A-pos-tles, so that it may be gov-erned by the

Preface of the Apostles I



PREFACE OF THE APOSTLES II



The Lord be with you. R̄ And with your spir-it. Lift up



your hearts. R̄ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we hum-bly im-plore you,



O Lord, our e-ter-nal shep-herd, nev-er to de-sert your



flock, but to guard and pro-tect it al-ways through your



bless-ed A-pos-tles, so that it may be gov-erned by the

Preface of the Apostles II



THE COMMON PREFACE I



The Lord be with you. R̄ And with your spir - it. Lift \_\_\_\_



up your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give thanks



to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal God,



through Christ our Lord. Through the same Christ the An-gels



ac-claim your maj-es-ty, the Dom-i-na-tions a-dore you,

The Common Preface I



and the Pow-ers wor-ship in awe. Through him al-so the



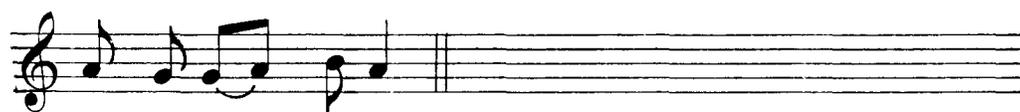
heav-ens and the Vir-tues of heav-en join the bless-ed



Ser-a-phem in one grand cho-rus of joy-ous praise.



We beg you, let our voic-es blend with theirs, as in



hum-ble praise we say:

THE COMMON PREFACE II



The Lord be with you. R̄ And with your spir- it. Lift up



your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru- ly right and just, prop-er and



help- ful toward sal-va - tion, that we al- ways and every-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y



and e - ter - nal God, through Christ our Lord; \_\_\_



Through the same Christ the An-gels ac-claim your maj-es-

The Common Preface II

ty, the Dom-i -na- tions a-dore you, and the Pow-ers wor-  
ship in awe. Through him al-so the heav-ens and the  
Vir-tues of heav-en join the bless-ed Ser-a -phim in one  
grand cho-rus of joy-ous praise. We beg you, let our voic-  
es blend with theirs, as in hum-ble praise we say:

The image shows five staves of musical notation in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The music is written in a simple, rhythmic style, primarily using quarter and eighth notes. The lyrics are printed below each staff, with hyphens indicating syllables that span across multiple notes. The first staff ends with a double bar line, and the second staff begins with a repeat sign. The final staff concludes with a double bar line.

PREFACE OF THE DEAD I



The Lord be with you. R̄ And with your spir - it. Lift —



up your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give thanks



to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal God,



through Christ our Lord. In the same Christ the hope of



a bless-ed res-ur-rec-tion has dawned for us, bring - ing

Preface of the Dead I



all who are un-der the cer-tain, sad sen-tence of death



the con-sol-ing prom-ise of fu-ture im-mor-tal-i-ty.



For those who have been faith-ful, O Lord, life is not end-



ed but mere-ly changed; and when this earth-ly a-bode



dis-solves, an e-ter-nal dwell-ing place a-waits them



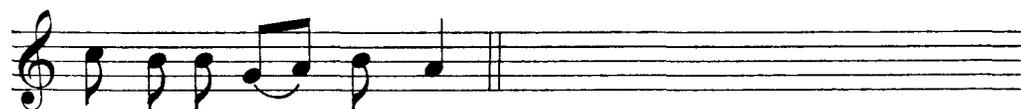
in heav-en. There-fore with the An-gels and Arch-an-gels,



the Thrones and Dom-i-na-tions, and all the mil-i-tant



hosts of heav-en, we con-tin-u-ous-ly praise your



glo-ry in song, and say:

PREFACE OF THE DEAD II



The Lord be with you. R̄ And with your spir-it. Lift up



your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va - tion, that we al-ways and ev-ery-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y



and e - ter - nal God, through Christ our Lord. \_

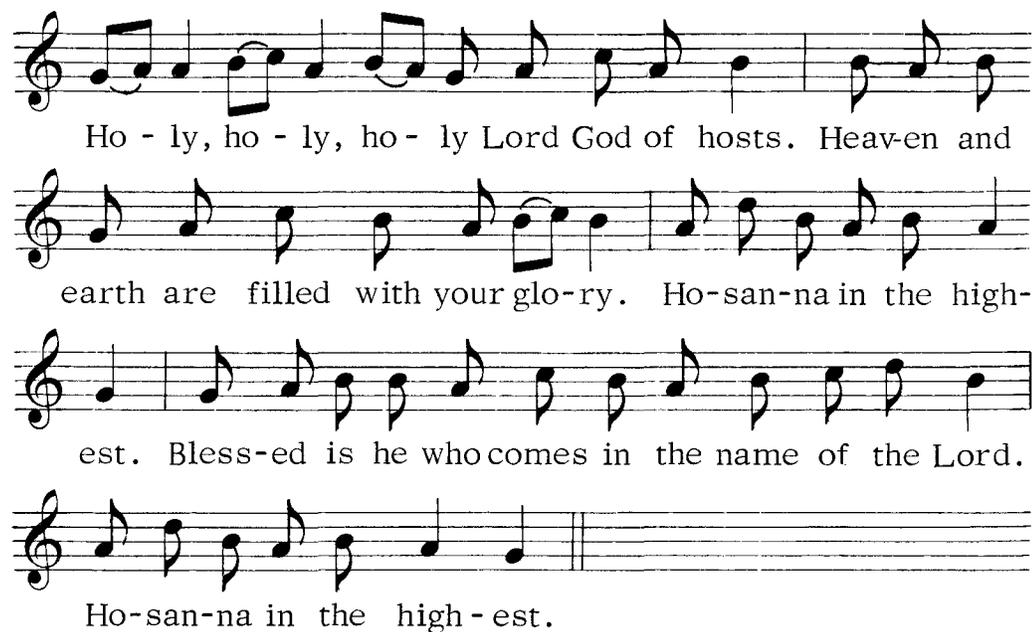


In the same Christ the hope of a bless - ed res-ur-rec-

Preface of the Dead II

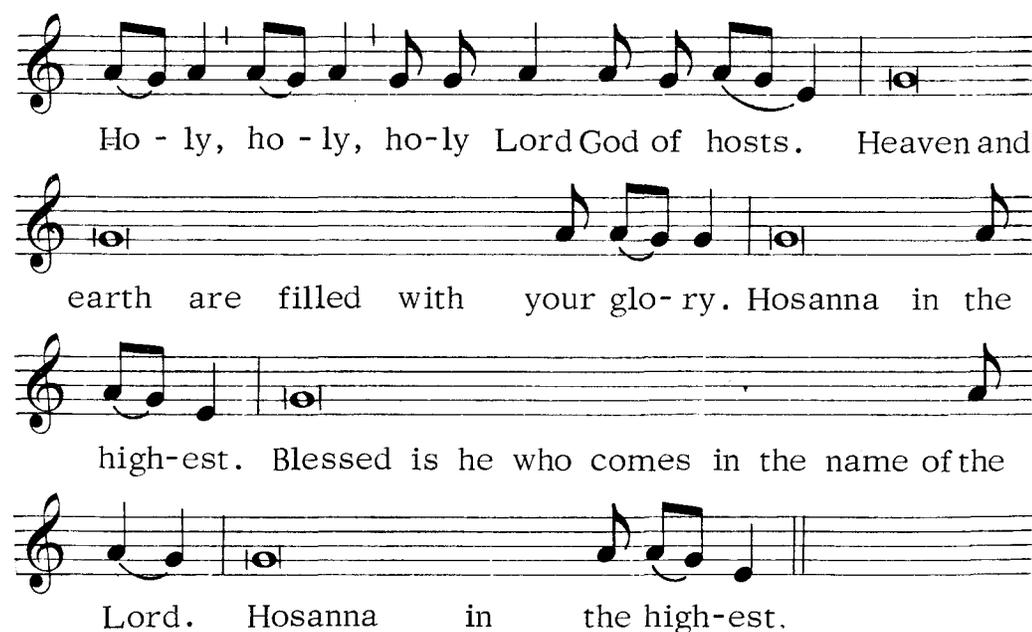
tion has dawned for us, bring-ing all who are under the  
cer-tain, sad sen-tence of death the con-sol-ing prom-  
ise of fu-ture im-mor-tal-i-ty. For those who have been  
faith-ful, O Lord, life is not end-ed but mere-ly changed;  
and when this earth-ly a-bode dis-solves, an e-ter-nal  
dwell-ing place a-waits them in heav-en. There-fore with  
the An-gels and Arch-an-gels, the Thrones and Dom-i-na-  
tions, and all the mil-i-tant hosts of heav-en, we con-  
tin-u-ous-ly praise your glo-ry in song, and say:

## SANCTUS I



Ho - ly, ho - ly, ho - ly Lord God of hosts. Heav-en and  
earth are filled with your glo-ry. Ho-san-na in the high-  
est. Bless-ed is he who comes in the name of the Lord.  
Ho-san-na in the high-est.

## SANCTUS II



Ho - ly, ho - ly, ho-ly Lord God of hosts. Heaven and  
earth are filled with your glo-ry. Hosanna in the  
high-est. Blessed is he who comes in the name of the  
Lord. Hosanna in the high-est.

## Preface of Christmas

### PREFACE OF CHRISTMAS

*Sequens præfatio dicitur: a) tamquam propria in Missis de Nativitate Domini et de eiusdem octava, necnon in festo Purificationis B. Mariæ Virg.; b) tamquam de Tempore, infra octavam Nativitatis Domini, etiam in Missis quæ secus præfationem propriam habent, exceptis iis Missis quæ præfationem propriam de divinis mysteriis vel Personis habent; et a die 2 ad 5 ianuarii.*

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Quia per incarnáti Verbi mystérium, nova mentis nostræ óculis lux tuæ claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapiámur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

*Infra Actionem Communicántes propr., ut in Canone. In prima vero Missa Nativitatis Domini dicitur: Et noctem sacratíssimam celebrántes, qua etc.; deinde semper dicitur: diem sacratíssimum celebrántes, quo etc., usque ad octavam Nativitatis Domini inclusive.*

*The following preface is said: (a) as a proper preface in the Masses of Christmas and its octave, as well as on the feast of the Purification of the Blessed Virgin Mary; (b) as a seasonal preface, during the octave of Christmas even in Masses which otherwise have a proper preface, with the exception of those Masses which have a preface proper to the divine mysteries or divine Persons; and from January 2 to January 5.*

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for the brightness of your glory has made itself manifest to the eyes of our mind by the mystery of the Word made flesh, and we are drawn to the love of things unseen through him whom we acknowledge as God, now seen by men. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*

Heaven and earth are filled with your glory.\*

Hosanna in the highest.\*

Blessed is he who comes in the name of the Lord.\*

Hosanna in the highest.

*During the Canon, the proper Communicántes, as given below. In the first Mass of Christmas: Et noctem sacratíssimam celebrántes, qua etc.; thereafter: Diem sacratíssimum celebrántes, quo etc., up to the Octave of Christmas inclusively.*

## Preface of the Epiphany

### PREFACE OF THE EPIPHANY OF THE LORD

*Sequens præfatio dicitur: a) tamquam propria in Missis de festo Epiphaniæ et de Commemoratione Baptismatis D. N. Iesu Christi; b) tamquam de Tempore diebus a 7 ad 13 ianuarii.*

℣. Dóminus vobiscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus: Quia, cum Unigénitus tuus in substántia nostræ mortalitátis apparuit, nova nos immortalitátis suæ luce reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militiá cælestis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

*Infra Actionem Communicántes propr., ut in Canone. Et dicitur in festo tantum.*

*The following preface is said: (a) as a proper preface in the Masses of the feast of the Epiphany and of the Commemoration of the Baptism of our Lord Jesus Christ; (b) as a seasonal preface, from January 7 to January 13.*

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for your only-begotten Son restored our human nature by the new light of his immortality when he appeared in the substance of man's mortal nature. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*

Heaven and earth are filled with your glory.\*

Hosanna in the highest.\*

Blessed is he who comes in the name of the Lord.\*

Hosanna in the highest.

*During the Canon, the proper Communicántes, as given below. It is said on the feast only.*

## Preface of Lent

### PREFACE OF LENT

*The following preface is said: (a) as a proper preface in seasonal Masses from Ash Wednesday to the Saturday before the first Sunday of Passion time; (b) as a seasonal preface in the other Masses which are celebrated during that period and which lack a proper preface.*

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, for using our bodily fasting to curb our vices, to elevate our minds, and to bestow upon us virtue and its reward, through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the  
Lord.\*

Hosanna in the highest.

*Sequens præfatio dicitur: a) tamquam propria in Missis de Tempore a feria IV cinerum usque ad sabbatum ante dominicam I Passionis; b) tamquam de Tempore in ceteris Missis quæ celebrantur eodem tempore, et præfatione propria carent.*

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus: Qui corporáli ieiúnio vítia cómprimis, mentem élevas, virtútem largírís, et præmia: per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítteri iúbeas, deprecámur, súpplici confessióne dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

## Preface of the Holy Cross

### PREFACE OF THE HOLY CROSS

*Sequens præfatio dicitur: a) tamquam propria in Missis de Tempore a dominica I Passionis usque ad feriam V in Cena Domini; in Missis tam festivis quam votivis de sancta Cruce, de Passione Domini et instrumentis Passionis Domini, de pretiosissimo Sanguine D.N. Iesu Christi, de Ssmo Redemptore; b) tamquam de Tempore in omnibus Missis a dominica I Passionis usque ad feriam IV Hebdomadæ sanctæ, quæ præfatione propria carent.*

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℞ Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus: Qui salútem húmáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret; et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte iúbeas, deprecámur, súpplíci confessióne dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

*The following preface is said: (a) as a proper preface in seasonal Masses from the first Sunday of Passion time to Holy Thursday; in festive and votive Masses of the Holy Cross, the Passion of the Lord, the Instruments of the Passion of the Lord, the Precious Blood of our Lord Jesus Christ, and the Holy Redeemer; (b) as a seasonal preface in all Masses which lack a proper preface from the first Sunday of Passion time to Wednesday of Holy Week.*

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for you ordained that the salvation of mankind should be accomplished upon the tree of the cross, in order that life might be restored through the very instrument which brought death, and that Satan, who conquered us through the tree, might also be overcome by it; through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say: Holy, holy, holy Lord God of hosts.\*

Heaven and earth are filled with your glory.\*

Hosanna in the highest.\*

Blessed is he who comes in the name of the Lord.\* Hosanna in the highest.

Preface for the Mass of the Chrism

PREFACE FOR THE MASS  
OF THE CHRISM

*The following preface for the Mass of the Chrism is said on Holy Thursday in that Mass.*

℣. The Lord be with you.  
℟. And with your spirit.  
℣. Lift up your hearts.  
℟. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we humbly implore your mercy to strengthen this chrism and so make it a sacrament of life and perfect salvation for those who are to be remade in the spiritual bath of baptism. After the corruption of their first birth has been submerged, may each one of them, when this sacred oil is poured on him, be a holy temple redolent with the sweet fragrance of innocent life pleasing to you. By this mystery which you have instituted, richly bestow upon them royal, priestly and prophetic honor and clothe them with the robe of immortality; through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the Lord.\* Hosanna in the highest.

*Sequens præfatio de Missa Chrismatis dicitur feria V in Cena Domini in sua Missa.*

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.  
℣. Sursúm corda.  
℟. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo nostro.  
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, cleméntiam tuam suppliciter obsecráre, ut spirituális lavácri baptísimo renovándis creatúram chrismatis in sacraméntum perfectæ salutis vitæque confirmes; ut sanctificatióne unctiónis infúsa, corruptiÓne primæ nativitátis absorpta, sanctum uniuscuiúsque templum acceptábilis vitæ innocéntiæ odóre redoléscat; ut secúndum constitutiÓnis tuæ sacraméntum, régio et sacerdotáli propheticóque honóre perfúsi, vestiménto incorrupti múnere induántur per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant DominatiÓnes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatiÓne concélebrant. Cum quibus et nostras voces, ut admítte iúbeas, deprecámur, súpplici confessiÓne dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

EASTER PREFACE

*Sequens præfatio dicitur: a) tamquam propria in Missis de Tempore in Missa Vigiliæ paschalis usque ad vigiliam Ascensionis Domini; b) tamquam de Tempore in ceteris Missis quæ celebrantur eodem tempore, et præfatione propria carent.*

*In Missa Vigiliæ paschalis dicitur: in hac potissimum nocte; a die Paschæ usque ad sabbatum in albis inclusive: in hac potissimum die; alias: in hoc potissimum.*

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre: Te quidem, Dómine, omni témpore, sed in hac potissimum die (*vel* in hac potissimum nocte *vel* in hoc potissimum) gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndo destrúxit, et vitam resurgéndo reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

*Infra Actionem Communicántes et Hanc ígitur propr., ut infra in Canone.*

*Sic dicitur a Missa Vigiliæ paschalis usque ad sabbatum in albis inclusive. In Missa autem Vigiliæ paschalis dicitur: et noctem sacratíssimam celebrántes.*

*The following preface is said: (a) as a proper preface in seasonal Masses from the Mass of the Easter Vigil to the Vigil of the Ascension of the Lord; (b) as a seasonal preface in other Masses which are celebrated during the same period and which lack a proper preface.*

*In the Mass of the Easter Vigil, on this night is said; from the day of Easter to the following Saturday inclusively, on this day is said: at other times, at this season is said.*

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always praise you, O Lord, but more especially so on this day (*or* on this night *or* at this season) when Christ our Pasch was sacrificed. For he is the true Lamb who has taken away the sins of the world, who overcame death for us by dying himself and who restored us to life by his own resurrection. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*

Heaven and earth are filled with your glory.\*

Hosanna in the highest.\*

Blessed is he who comes in the name of the Lord.\* Hosanna in the highest.

*During the Canon, the proper Communicántes and Hanc ígitur, as given below. This is said from the Mass of the Easter Vigil to the following Saturday inclusively. In the Mass of the Easter Vigil: et noctem sacratíssimam celebrántes.*

## Preface of the Ascension

### PREFACE OF THE ASCENSION OF THE LORD

*The following preface is said: (a) as a proper preface on the feast of the Ascension of our Lord; (b) as a seasonal preface in all Masses which lack a proper preface from the Friday after the Ascension to the Friday before the Vigil of Pentecost.*

℣. The Lord be with you.  
℟. And with your spirit.  
℣. Lift up your hearts.  
℟. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; who appeared openly to all his disciples after his resurrection, and was taken up to heaven before their eyes, so that he might make us sharers in his own divinity. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*  
Blessed is he who comes in the name of the Lord.\*  
Hosanna in the highest.

*During the Canon, the proper Communicantes, as given below. It is said on the feast only.*

*Sequens præfatio dicitur: a) tamquam propria in festo Ascensionis Domini; b) tamquam de Tempore in omnibus Missis a feria VI post Ascensionem usque ad feriam VI ante vigiliam Pentecostes, quæ præfatione propria carent.*

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.  
℣. Sursum corda.  
℟. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo nostro.  
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Qui post resurrectionem suam ómnibus discipulis suis maniféstus apparuit, et ipsis cernéntibus est elevátus in cælum, ut nos divinitátis suæ tribúeret esse partícipes. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militiã cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

*Infra Actionem Communicantes propr., ut in Canone. Et dicitur die festo tantum.*

## Preface of the Sacred Heart

### PREFACE OF THE SACRED HEART OF JESUS

*Sequens prelatio dicitur in Missis festiuis  
et uotiu de Ssmo Corde Iesu.*

℣. Dóminus uobíscum.  
℟. Et cum spírítu tuo.  
℣. Sursum corda.  
℟. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo  
nostro.

℟. Dignum et iustum est.  
Vere dignum et iustum est, æquum  
et salutáre, nos tibi æmpet et ubique  
grátias ágere: Dómine, sancte Pater,  
omnípotens ætérne Deus: Qui Uni-  
génítum tuum in cruce pendéntem  
láncea mílitis transfígi uolúisti, ut  
apértum Cor, diuínæ largitátis sacrá-  
rium, torréntes nobis fúnderet mise-  
ratiónis et grátiae, et quod amóre  
nostri flagráre numquam déstitit, piis  
esset réquies et pœniténtibus patéret  
salútis refúgium. Et ídeo cum Angelis  
et Archángelis, cum Thronis et Do-  
minatióibus, cumque omni mílítia  
cæléstis exércitus, hymnum glóriæ  
tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus  
Deus Sábaoth. Pleni sunt cæli et terra  
glória tua. Hosánna in excélsis. Bene-  
díc-tus qui uenit in nómine Dómini.  
Hosánna in excélsis.

*The following preface is said in festive and uotive Masses of  
the Sacred Heart of Jesus.*

℣. The Lord be with you.  
℟. And with your spirit.  
℣. Lift up your hearts.  
℟. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℟. It is right and just.

It is truly right and just, proper and helpful  
toward salvation, that we always and every-  
where give thanks to you, O Lord, holy  
Father, almighty and eternal God, who de-  
creed that your only-begotten Son should be  
pierced by a soldier's lance as he hung upon  
the cross, so that from his open heart, as  
from a treasury of divine bounty, streams of  
mercy and grace might pour forth upon us  
and, ever burning with love for us, it might  
be a haven of peace for the devout and a  
safe refuge for the penitent. Therefore with  
the Angels and Archangels, the Thrones and  
Dominations, and all the militant hosts of  
heaven, we continuously praise your glory  
in song, and say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*  
Blessed is he who comes in the name of the  
Lord.\*  
Hosanna in the highest.

## Preface of our Lord Jesus Christ the King

### PREFACE OF OUR LORD JESUS CHRIST THE KING

*The following preface is said in festive and votive Masses of our Lord Jesus Christ the King.*

℣. The Lord be with you.  
℟. And with your spirit.  
℣. Lift up your hearts.  
℟. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, who anointed your only-begotten Son, Jesus Christ our Lord, with the oil of gladness to be a priest forever and king of the whole world, so that by offering himself on the altar of the cross as a pure victim and a peace offering, he might perform the sacrificial rite of mankind's redemption. All creation thereby has been made subject to his dominion that he might present to your infinite majesty a universal and everlasting kingdom—a kingdom of truth and life, of holiness and grace, a kingdom of justice, of love and of peace. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the Lord.\* Hosanna in the highest.

*Sequens præfatio dicitur in Missis festivis et votivis de D.N. Iesu Christo Rege.*

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.  
℣. Sursum corda.  
℟. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo nostro.  
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui unigénitum Fílium tuum Dóminum nostrum Iesum Christum, Sacerdótem ætérnum et universórum Regem, óleo exsultatiónis unxísti: ut seípsum in ara crucis, hóstiam immaculátam et pacíficam ófferens, redemptiónis humánæ sacraméta perágeret: et suo subiéctis império ómnibus creatúris, ætérnum et universále regnum imménsæ tuæ tráderet Maiestáti: regnum veritátis et vitæ regnum sanctitátis et grátiae; regnum iustitiæ, amóris et pacis. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

## Preface of the Holy Spirit

### PREFACE OF THE HOLY SPIRIT

*Sequens præfatio dicitur: a) tamquam propria in Missis de Tempore a vigilia Pentecostes usque ad subsequens sabbatum; et in Missis festivis et votivis de Spiritu Sancto; b) tamquam de Tempore in ceteris Missis quæ celebrantur eodem tempore, et præfatione propria carent. Extra vigiliam et octavam Pentecostes omittuntur verba: hodierna die.*

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.  
℣. Sursum corda.  
℟. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo nostro.  
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus: per Christum Dóminum nostrum. Qui ascéndens super omnes cælos, sedénsque ad dexteram tuam, promíssum Spírítum Sanctum (hodierna die) in filios adoptiónis effúdit. Quaprópter profúsis gáudiis, totus in orbe terrárum mundus exsúltat. Sed et supérnæ Virtútes, atque angélicæ Potestátes, hymnum glóriæ tuæ cóncinunt, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

*Infra Actionem Communicántes et Hanc ígitur propr., ut infra in Canone. Et dicitur tantum a vigilia Pentecostes usque ad sequens sabbatum inclusive, in omnibus Missis.*

*The following preface is said: (a) as a proper preface in seasonal Masses from the Vigil of Pentecost to the following Saturday, and in festive and votive Masses of the Holy Spirit; (b) as a seasonal preface in other Masses which are celebrated during this period and which lack a proper preface.*

*Outside the vigil and octave of Pentecost, the words: On this day are omitted.*

℣. The Lord be with you.  
℟. And with your spirit.  
℣. Lift up your hearts.  
℟. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; who ascended above the heavens to sit at your right hand, and (on this day) sent forth the Holy Spirit upon the children of adoption, as he had promised. Therefore the whole world is jubilant with unrestrained joy; and the Virtues on high, with the Powers of the angelic choir, continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the Lord.\*

Hosanna in the highest.

*During the Canon, the proper Communicantes and Hanc ígitur, as given below. It is said only from the Vigil of Pentecost to the following Saturday inclusively, in all Masses.*

## Preface of the Holy Trinity

### PREFACE OF THE HOLY TRINITY

*The following preface is said: (a) as a proper preface in Masses of the feast of the Trinity and in votive Masses of the Trinity; (b) as a seasonal preface on the Sundays of Advent, and all Sundays of Class II, outside the Christmas and Easter seasons.*

℣. The Lord be with you.  
℟. And with your spirit.  
℣. Lift up your hearts.  
℟. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for with your only-begotten Son and the Holy Spirit you are one God, one Lord, not in the unity of a single person, but in the Trinity of one substance. For what we believe of your glory, through your revelation, that we also believe of your Son, and of the Holy Spirit, without difference or distinction. So that in confessing the true and eternal Godhead, we adore the distinction of persons, oneness in being, and equality in majesty. This the Angels and Archangels, the Cherubim and Seraphim praise, and unceasingly chant each day, saying with one voice:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*  
Blessed is he who comes in the name of the  
Lord.\*  
Hosanna in the highest.

*Sequens præfatio dicitur: a) tamquam propria, in Missis de festo et votivis Ss̄mæ Trinitatis; b) tamquam de Tempore in dominicis Adventus, et in omnibus dominicis II classis, extra tempus natalicium et paschale.*

℣. Dóminus vobiscum.  
℟. Et cum spíritu tuo.  
℣. Sursum corda.  
℟. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo nostro.  
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentímus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitás, et in maiestáte adorétur æquálitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre cotídie, una voce dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

## Preface of the Blessed Virgin Mary

### PREFACE OF THE BLESSED VIRGIN MARY

*Sequens præfatio dicitur in Missis festivis et votivis Beatæ Mariæ Virginis, præterquam in festo Purificationis B. Mariæ Virg.*

*Dicitur autem vel Et te in Annuntiatióne, vel Visitatióne, vel AssumptiÓne, vel Nativitaté, vel PresentatiÓne, secundum denominationem festi.*

*In Missis vero de Conceptione immaculata dicitur: Et te in Conceptione immaculáta.*

*In Missis de Septem Doloribus dicitur: Et te in TransfisiÓne.*

*In Commemoratione de Monte Carmelo dicitur: Et te in CommemoriatiÓne. In omnibus aliis festis B. Mariæ Virginis dicitur: Et te in Festivitaté.*

*In Missa sanctæ Mariæ in sabbato et in Missis votivis in quibus speciale Mystrium non sit exprimendum, dicitur: Et te in VeneratiÓne.*

☩. Dóminus vobiscum.  
☩. Et cum spíritu tuo.  
☩. Sursum corda.  
☩. Habémus ad Dóminum.  
☩. Grátias agámus Dómino Deo nostro.  
☩. Dignum et iustum est.

*The following preface is said in festive and votive Masses of the Blessed Virgin Mary, except on the feast of the Purification of the Blessed Virgin Mary.*

*On this feast of the Annunciation of the blessed ever-virgin Mary, or Visitation, Assumption, Birth, or Presentation is said according to the title of the feast.*

*In Masses of the Immaculate Conception, on this feast of the Immaculate Conception of the blessed ever-virgin Mary, or as we venerate the Immaculate Conception of the blessed ever-virgin Mary is said.*

*In Masses of the Seven Sorrows, on this feast of the Seven Sorrows of the blessed ever-virgin Mary, or as we venerate the Seven Sorrows of the blessed ever-virgin Mary is said.*

*On the Commemoration of Mount Carmel as we commemorate the blessed ever-virgin Mary is said. On all other feasts of the Blessed Virgin Mary, on this feast of the blessed ever-virgin Mary is said.*

*In the Mass of the Blessed Virgin Mary on Saturday and in votive Masses in which a special mystery is not to be expressed, as we venerate the blessed ever-virgin Mary is said.*

☩. The Lord be with you.  
☩. And with your spirit.  
☩. Lift up your hearts.  
☩. We have lifted them up to the Lord.  
☩. Let us give thanks to the Lord our God.  
☩. It is right and just.

## Preface of the Blessed Virgin Mary

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; and praise, honor, and extol you on this feast of the . . . of (*or* as we commemorate *or* as we venerate) the blessed ever-virgin Mary. For without losing the glory of her virginity she conceived your only-begotten Son by the overshadowing of the Holy Spirit, and she brought forth to the world Jesus Christ our Lord, the eternal light. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the  
Lord.\*  
Hosanna in the highest.

Vere dignum et iustum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dömine, sancte Pater, omnöpöten äterne Deus: Et te in . . . beätæ Mariæ semper Virginis colaudäre, benedícere et prædicäre. Quæ et Unigénitum tuum Sancti Spíritus obumbratióne concépit: et virginitätis glória permanénte, lumen ætérnum mundo effúdit, Iesum Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séräphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte iúbeas, deprecámur, súpplici confessióne dicéntes:

Sanctus, Sanctus, Sanctus Dóminus  
Deus Sábaoth. Pleni sunt cæli et terra  
glória tua. Hosánna in excélsis. Bene-  
dícetus qui venit in nómine Dómini.  
Hosánna in excélsis.

Preface of St. Joseph, Husband of the B. V. M.

PREFACE OF SAINT JOSEPH,  
HUSBAND OF THE BLESSED  
VIRGIN MARY

*Sequens præfatio dicitur in Missis festivis et votivis S. Ioseph.*

*In festo S. Ioseph, die 19 martii, dicitur: Et te in Festivitate.*

*In festo S. Ioseph Opificis, die 1 maii, dicitur: Et te in Solemnitate.*

*In Missis votivis dicitur: Et te in Veneratione.*

℣. Dóminus vobiscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus: Et te in Festivitate (*vel* Et te in Solemnitate *vel* Et te in Veneratione) beáti Ioseph débitis magnificáre præconiis, benedícere et prædicáre. Qui et vir iustus, a te Déparæ Vírgini Sponsus est datus: et fidélis servus ac prudens, super Famíliam tuam est constitútus: ut Unigénitum tuum, Sancti Spíritus obumbratióne concéptum, patérna vice custodíret, Iesum Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne con-

*The following preface is said in festive and votive Masses of Saint Joseph.*

*On the feast of Saint Joseph, on March 19, On this feast of blessed Joseph is said.*

*On the feast of Saint Joseph the Worker, May 1, On the solemnity of blessed Joseph is said.*

*In votive Masses, As we venerate blessed Joseph is said.*

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; and glorify, honor, and extol you with fitting praise on this feast of (*or* on this solemnity of *or* as we venerate) blessed Joseph. For he is the just man whom you gave as husband to the virgin Mother of God; the faithful and prudent servant whom you set over your family as foster-father to protect your only-begotten Son, conceived by the overshadowing of the Holy Spirit, Jesus Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the

Preface of St. Joseph, Husband of the B. V. M.

Virtues of heaven join the blessed Seraphim  
in one grand chorus of joyous praise. We  
beg you, let our voices blend with theirs,  
as in humble praise we say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the  
Lord.\*  
Hosanna in the highest.

célébrant. Cum quibus et nostras  
voces ut admitti iubeas, deprecámur,  
súpplíci confessióne dicétes:

Sanctus, Sanctus, Sanctus Dóminus  
Deus Sábaoth. Pleni sunt cæli et terra  
glória tua. Hosánna in excélsis. Bene-  
díctus qui venit in nómine Dómini.  
Hosánna in excélsis.

## Preface of the Apostles

### PREFACE OF THE APOSTLES

*Sequens præfatio dicitur in Missis festivis et votivis Apostolorum et Evangelistarum.*

℣. Dóminus vobíscum.  
℞. Et cum spírítu tuo.  
℣. Sursum corda.  
℞. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo nostro.  
℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre: Te, Dómine, suppliciter exoráre, ut gregem tuum, Pastor ætérne, non déseras: sed per beátos Apóstolos tuos, contínua protectióne custódias: Ut íisdem rectóribus gubernétur, quos óperis tui vicários eídem contulísti præesse pastóres. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

*The following preface is said in festive and votive Masses of the apostles and evangelists.*

℣. The Lord be with you.  
℞. And with your spirit.  
℣. Lift up your hearts.  
℞. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we humbly implore you, O Lord, our eternal shepherd, never to desert your flock, but to guard and protect it always through your blessed Apostles, so that it may be governed by the same rulers whom you have set over it to carry on your work as its shepherds. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the Lord.\*  
Hosanna in the highest.

## Common Preface

### THE COMMON PREFACE

*The following preface is said in Masses which lack a proper preface and in which no seasonal preface is required.*

℣. The Lord be with you.  
℟. And with your spirit.  
℣. Lift up your hearts.  
℟. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the  
Lord.\*  
Hosanna in the highest.

*Sequens præfatio dicitur in Missis quæ præfatione propria carent, nec sumere debent præfationem de Tempore.*

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.  
℣. Sursum corda.  
℟. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo nostro.  
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórumque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte iúbeas, deprecámur, súplici confessióne dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

## Preface of the Dead

### PREFACE OF THE DEAD

*Sequens præfatio dicitur in omnibus  
Missis defunctorum.*

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.  
℣. Sursum corda.  
℟. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo  
nostro.  
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. In quo nobis spes beátæ resurrectiónis effúlsit, ut quos contrístat certa moriéndi condítio, eósdem consolétur futúrá immortalitátis promíssio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur, et, dissolúta terréstris huius incolátus domo, ætérna in cælis habitátio comparátur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus  
Deus Sábaoth. Pleni sunt cæli et terra  
glória tua. Hosánna in excélsis. Benedíctus  
quí venit in nómine Dómini.  
Hosánna in excélsis.

*The following preface is said in Masses for the dead.*

℣. The Lord be with you.  
℟. And with your spirit.  
℣. Lift up your hearts.  
℟. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord. In the same Christ the hope of a blessed resurrection has dawned for us, bringing all who are under the certain, sad sentence of death the consoling promise of future immortality. For those who have been faithful, O Lord, life is not ended, but merely changed; and when this earthly abode dissolves, an eternal dwelling place awaits them in heaven. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the  
Lord.\*

Hosanna in the highest.

**P**AGES 657—662 are missing from this 1965 (1966) *Missale Romanum*. They were ripped out in 1967 (when permission was given to say the Canon in the vernacular) and replaced with the *Roman Canon* in English & Latin ... but this, too, was ripped out in 1970 when four (4) new Eucharistic Prayers were added. Therefore, it was necessary to supply the missing 1965 (1966) pages from another book. We chose the 1966 *Sacramentary*.

You might be wondering why those pages were not removed from the *Sacramentary* in 1967. Perhaps they would have been, but somebody employed a metal contraption to add the new pages on top of the old ones. Therefore, we removed the metal contraption and found the desired pages from 1965 (1966).

## CANON MISSÆ

32. Celebrans, extendens, elevans et iungens manus, elevansque oculos, et statim demittens, profunde inclinatus ante altare, manibus super eo positis, dicit secreto:

**T**e igitur, clementissime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplíces rogámus ac pétimus, **osculatur altare et, iunctis manibus ante pectus, dicit:** uti accépta hábeas et benedícas **signat ter super hostiam et calicem simul, dicens:** hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, **extensis manibus prosequitur:** in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro **N.** et Antístite nostro **N.** et ómnibus orthodoxis atque cathólicæ et apostólicæ fídei cultóribus.

33.

### COMMÉMORATIO PRO VIVIS

**M**eménto, Dómine, famulórum famularúmque tuárum **N.** et **N.** **iungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur:** et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se suisque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.

34.

**INFRA ACTIONEM**

**C**ommunicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis Dei et Dómini nostri Iesu Christi: \* sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ,

**IN NATIVITATE DOMINI****et per octavam**

**C**ommunicántes, et diem sacratíssimum (noctem sacratíssimam) celebrántes, quo (qua) beátæ Mariæ intemeráta virgínitas huic mundo édedit Salvatórem: sed et memóriam venerántes, in primis eiúsdem gloriósæ semper Vírginis Mariæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: \*

**IN EPIPHANIA DOMINI**

**C**ommunicántes, et diem sacratíssimum celebrántes, quo Unigénitus tuus, in tua tecum glória coætérnus, in veritáte carnis nostræ visibíliter corporális appáruit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: \*

**A MISSA VIGILIAE PASCHATIS****usque ad sabbatum in albis**

**C**ommunicántes, et diem sacratíssimum (noctem sacratíssimam) celebrántes Resurrectiónis Dómini nostri Iesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: \*

**IN ASCENSIONE DOMINI**

**C**ommunicántes, et diem sacratíssimum celebrántes, quo Dóminus noster, unigénitus Fílius tuus, unítam sibi fragilitátis nostræ substántiam in glóriæ tuæ délixtera collocávit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: \*

Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thad-  
dæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni,  
Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni:  
et ómnium Sanctórum tuórum; quorum méritis precibúsque  
concédas, ut in ómnibus protectiόνis tuæ muniámur auxílio.

**Iungit manus.** Per eúndem Christum Dóminum nostrum.  
Amen.

### A VIGILIA PENTECOSTES

usque ad sequens sabbatum inclusive

**C**ommunicántes, et diem sacratíssimum Pentecóstes celebrántes, quo  
Spíritus Sanctus Apóstolis innúmeris linguis appáruit: sed et memóriam  
venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis Dei et  
Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Virginitatis Sponsi, et  
beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi,  
Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thad-  
dæi; Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni,  
Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum  
méritis precibúsque concédas, ut in ómnibus protectiόνis tuæ muniámur  
auxílio. **Iungit manus.** Per eúndem Christum Dóminum nostrum. Amen.

### PER OCTAVAM PASCHATIS ET PENTECOSTES

A Missa Vigiliæ Paschalis usque ad sabbatum in albis et a Vigilia Pentecóstes  
usque ad sequens sabbatum.

**Tenens manus expansas super oblata, dicit:**

**H**anc ígitur oblatiόνem servitútis nostræ, sed et cunctæ familiæ tuæ,  
quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex  
aqua et Spíritu Sancto, tríbuens eis remissiόνem ómnium peccatórum: quæ-  
sumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas,  
atque ab ætérrna damnatióne nos éripi, et in electórum tuórum iúbeas grege  
numerári. **Iungit manus.** Per Christum Dóminum nostrum. Amen.

Quam oblatiόνem, **ut infra 280.**

35. *Tenens manus expansas super oblata, dicit:*

**H**anc ígitur oblatiónem servitútis nostræ, sed et cunctæ  
familiæ tuæ, quæsumus, Dómine, ut placátus accí-  
pias: diésque nostros in tua pace dispónas, atque ab æténa  
damnatióne nos éripi, et in electórum tuórum iúbeas grege  
numerári. **Iungit manus.** Per Christum Dóminum nostrum.  
Amen.

36.

**Q**uam oblatiónem tu, Deus, in ómnibus, quæsumus, **signat**  
**ter super oblata,** bene ✠ dictam, adscrip ✠ tam, ra ✠  
tam, rationábilem, acceptabilémque fácere dignéris: **signat**  
**semel super hostiam,** ut nobis Cor ✠ pus, **et semel super**  
**calicem,** et San ✠ guis fiat dilectíssimi Fílii tui, **iungit ma-**  
**nus,** Dómini nostri Iesu Christi.

37.

**Q**ui pridie quam paterétur, **accipit hostiam,** accépit pa-  
nem in sanctas ac venerábiles manus suas, **elevat ocu-**  
**los,** et elevátis óculis in cælum ad te Deum Patrem suum  
omnipoténtem, **caput inclinat,** tibi grátias agens, **signat su-**  
**per hostiam,** bene ✠ díxit, fregit, dedítque discípulis suis,  
dicens: Accípite, et manducáte ex hoc omnes.

Tenens ambabus manibus hostiam inter indices et pollices, profert verba consecrationis distincte et attente super hostiam, et simul super omnes, si plures sint consecrandae.

## Hoc est enim Corpus meum.

Quibus verbis prolatis, statim hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, et genuflexus iterum adorat: nec amplius pollices et indices disiungit, nisi quando hostia tractanda est, usque ad ablutionem digitorum.

38. Tunc, detecto calice, dicit:

**S**ímili modo postquam cenátum est, **ambabus manibus accipit calicem**, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas: item **caput inclinat**, tibi grátias agens, **sinistra tenens calicem, dextera signat super eum**, bene ✠ díxit, dedítque discíplis suis, dicens: **Accípíte, et bíbite ex eo omnes.**

Profert verba consecrationis super calicem attente et continue, tenens illum parum elevatum.

**Hic est enim Calix Sánguinis mei,  
novi et ætérni testamenti:  
mystérium fídei:  
quí pro vobis et pro multis effundétur  
in remissiónem peccatórum.**

Quibus verbis prolatis, deponit calicem super corporale, et dicens:

**Hæc quotiescúmque fecéritis, in mei memóriam faciétis.**

Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.

39. *Deinde, disiunctis manibus, dicit:*

**U**nde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, eiúsdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab íferis resurrectiόνis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis **iungit manus, et signat ter super hostiam et calicem simul, dicens:** hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, **signat semel super hostiam, dicens:** Panem ✠ sanctum vitæ ætérnæ, **et semel super calicem, dicens:** et Cálicem ✠ salútis perpétuæ.

40. *Extensis manibus prosequitur:*

**S**upra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sicuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

41. *Profunde inclinatus, iunctis manibus et super altare positus, dicit:*

**S**úpplíces te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ: ut, quotquot **osculatur altare**, ex hac altáris participatióne sacrosánctum Fílii tui **iungit manus, et signat semel super hostiam, et semel super calicem**, Cor ✠ pus et Sán ✠ guinem sumpsérimus, **seipsum signat, dicens:** omni benedictiόne cælésti et grátia repleámur. **Iungit manus.** Per eúndem Christum Dóminum nostrum. Amen.

42.

**COMMEMORATIO PRO DEFUNCTIS**

**M**eménto étiam, Dómine, famulórum famularúmque tuárum **N.** et **N.**, qui nos præcessérunt cum signo fidei, et dórmiunt in somno pacis.

*Et orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur:*

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur. **Iungit manus, dicens:** Per eúndem Christum Dóminum nostrum. Amen.

43. *Manu dextera percutit sibi pectus, elata aliquantulum voce dicens:*

**N**obis quoque peccatóribus **extensis manibus ut prius, secrete prosequitur:** fámulis tuis, de multitúdine miserationum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Ioánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniaë, quæsumus, largítor admítte. **Iungit manus.** Per Christum Dóminum nostrum.

44.

**P**er quem hæc ómnia, Dómine, semper bona creas, **signat** **P**ter super hostiam et calicem simul, **dicens:** sanctí ✠ **ficas, viví ✠ ficas, bene ✠ dícis et præstas nobis.**

45. *Discooperit calicem, genuflectit, accipit hostiam inter pollicem et indicem manus dexterae, sinistra autem calicem, et elevans eum parum cum hostia, quam tenet super calicem, clara voce cantat vel dicit:*

**Per ipsum, et cum ipso, et in ipso,  
est tibi Deo Patri omnipotenti,  
in unitate Spiritus Sancti,  
omnis honor, et gloria,  
per omnia saecula saeculorum.**

**Omnes respondent: Amen.**

46. *Calice et hostia depositis, calicem palla cooperit, genuflectit, surgit et, iunctis manibus, clara voce cantat vel dicit:*

**Orémus. Præceptis salutáribus  
móniti, et divína institutióne  
formáti, audémus dicere:**

*Extendit manus.*

**Pater noster, qui es in caelis:  
Sanctificétur nomen tuum: Ad-  
véniat regnum tuum: Fiat vo-  
lúntas tua, sicut in caelo, et in  
terra. Panem nostrum cotidiá-  
num da nobis hódie: Et dimítte  
nobis débita nostra, sicut et  
nos dimíttimus debitóribus no-  
stris. Et ne nos indúcas in  
tentatióne; sed líbera nos a  
malo.**

*Non dicitur Amen.*

46. *Having replaced the chalice and the host upon the corporal, he covers the chalice with the pall. He genuflects, rises, and, with his hands joined, chants or recites in a clear voice:*

**Let us pray.**

**Taught by our Savior's command, and  
formed by the word of God, we dare to say:**

*He extends his hands.*

**O**ur Father, who art in heaven, \*  
hallowed be thy name; \*  
thy kingdom come; \*  
thy will be done on earth as it is in heaven. \*  
Give us this day our daily bread; \*  
and forgive us our trespasses \*  
as we forgive those who trespass against  
us; \*  
and lead us not into temptation, \*  
but deliver us from evil.

*Amen is not said.*

47. *Deinde, manibus extensis, celebrans cantat vel clara voce dicit:*

*Líbera nos, quæsumus, Dómine, ab ómnibus malis, præteritis, præsentibus et futuris: et intercedente beáta et gloriosa semper Vírgine Dei Genetrice María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.*

*Discooperit calicem, genuflectit, surgit, súbmittit patenam hostiæ, accipit hostiam, et eam super calicem tenens utraque manu, frangit per medium, dicens:*

**Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum.**

*Et mediam partem, quam in dextera manu tenet, ponit super patenam. Deinde ex parte, quæ in sinistra remanserat, frangit particulam, dicens:*

**Qui tecum vivit et regnat in unitate Spíritus Sancti, Deus.**

*Aliam mediam partem, quam in sinistra manu habet, adiungit mediæ super patenam positæ, et particulam parvam dextera retinens super calicem, quem sinistra per nodum infra cuppam tenet, dicit:*

**Per ómnia sæcula sæculórum.  
R. Amen.**

*Cum ipsa particula signat ter super calicem, dicens:*

**Pax ✠ Dómini sit ✠ semper vobis ✠ cum.**

**R. Et cum spíritu tuo.**

47. *Then, with his hands extended, the celebrant, chants or recites in a clear voice:*

**Deliver us, we beg you, O Lord, from every evil, past, present, and to come; and by the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, of the blessed apostles Peter and Paul, of Andrew, and all the saints, in your mercy grant peace in our days, that by your compassionate aid we may be ever free from sin and sheltered from all turmoil.**

*He uncovers the chalice, genuflects, and rises. He places the paten under the host, then takes the host and, holding it above the chalice with both hands, breaks it down the middle, saying:*

**Through Jesus Christ, your Son, our Lord.**

*The celebrant places the half of the host which he holds in his right hand upon the paten. Then he breaks a particle from the part which remains in his left hand, saying:*

**Who lives and reigns with you in the unity of the Holy Spirit, God.**

*Then he joins the part which he holds in his left hand to the half of the host which he has placed upon the paten. Holding the small particle in his right hand above the chalice and holding the chalice itself in his left hand by the node below the cup, he says:*

**Forever and ever. R. Amen.**

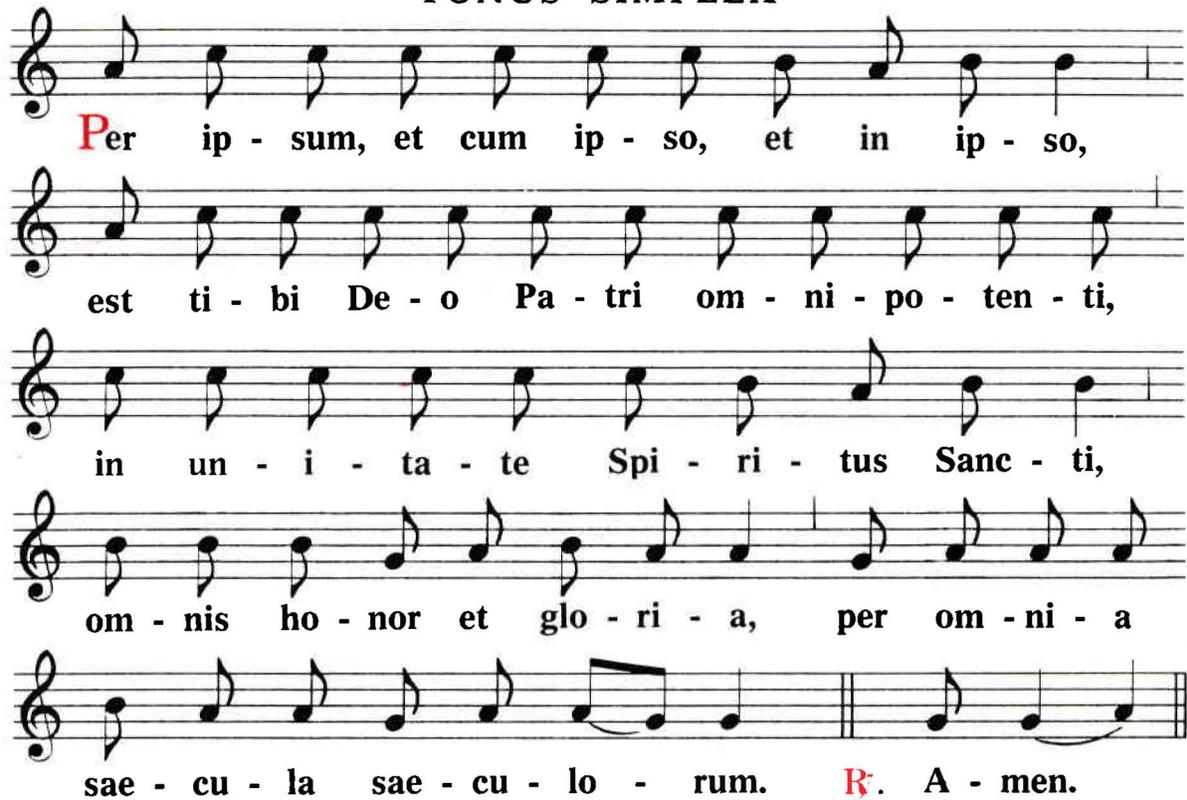
*He makes the sign of the cross three times over the chalice with the particle, saying:*

**May the peace ✠ of the Lord ✠ be always with ✠ you.**

**R. And with your spirit.**

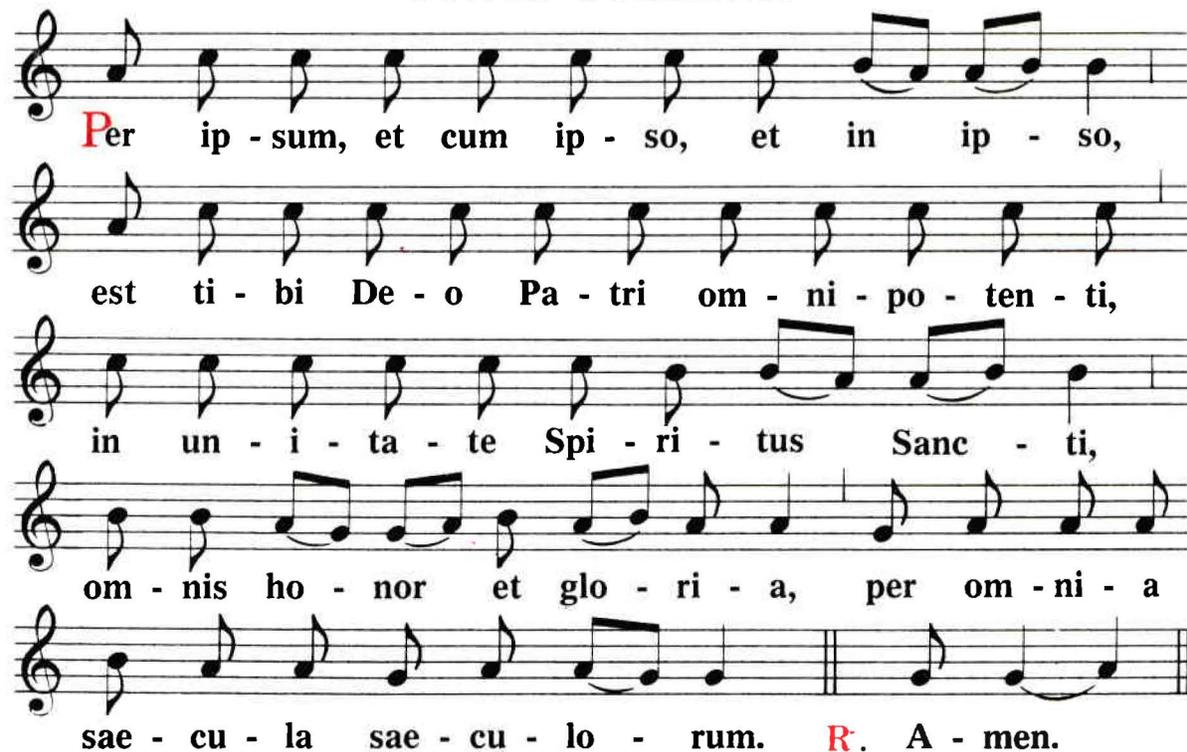
## TONI DOXOLOGIÆ CANONIS

## TONUS SIMPLEX



Per ip - sum, et cum ip - so, et in ip - so,  
 est ti - bi De - o Pa - tri om - ni - po - ten - ti,  
 in un - i - ta - te Spi - ri - tus Sanc - ti,  
 om - nis ho - nor et glo - ri - a, per om - ni - a  
 sae - cu - la sae - cu - lo - rum. **R.** A - men.

## TONUS SOLEMNIS



Per ip - sum, et cum ip - so, et in ip - so,  
 est ti - bi De - o Pa - tri om - ni - po - ten - ti,  
 in un - i - ta - te Spi - ri - tus Sanc - ti,  
 om - nis ho - nor et glo - ri - a, per om - ni - a  
 sae - cu - la sae - cu - lo - rum. **R.** A - men.

Ordinary of the Mass

LORD'S PRAYER I



Let us pray: Taught by our Sav - ior's com-mand and formed



by the word of God, we dare to say: Our Fa-ther, who



art in heav-en, hal-lowed be thy name; thy king-dom come;



thy will be done on earth as it is in heav-en. Give us



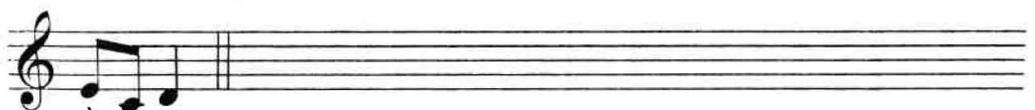
this day our dai-ly bread; and for - give us our tres-pass-



es as we for - give those who tres-pass a-against us;



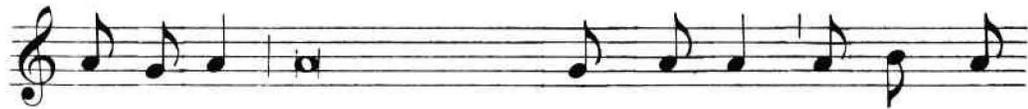
and lead us not in-to temp-ta - tion, but de-liv-er us from



e - vil.

Ordinary of the Mass

LORD'S PRAYER II



Let us pray: Taught by our Sav-ior's com-mand and formed by



the word of God, we dare to say: Our Fa-ther who art in



heav-en, hal-lowed be thy name; thy king-dom come; thy



will be done on earth as it is in heav-en. Give us this



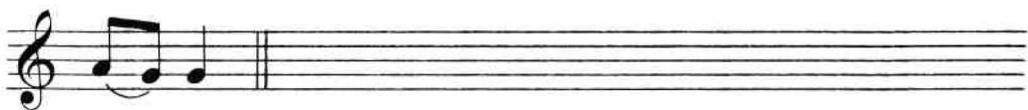
day our dai-ly bread; and for-give us our tres-pass-es



as we forgive those who tres-pass a-gainst us; and lead



us not in-to temp-ta-tion, but de-liv-er us from



e - vil.

Ordinary of the Mass

LORD'S PRAYER III



Let us pray: Taught by our Sav-ior's com-mand



and formed by the word of God, we dare to say:



Our Fa-ther, who art in heav-en, hal-losed be thy



name; thy king-dom come; thy will be done on earth



as it is in heav-en. Give us this day our dai-ly



bread; and for-give us our tres-pass-es as we for-give



those who tres-pass a- gainst us; and lead us



not in-to temp-ta-tion, but de-liv-er us from e-vil.



## Ordinary of the Mass

46 *Having replaced the chalice and the host upon the corporal, he covers the chalice with the pall. He genuflects, rises, and, with his hands joined, chants or recites in a clear voice:*

Let us pray.

Taught by our Savior's command, and formed by the word of God, we dare to say:

*He extends his hands.*

Our Father, who art in heaven,\*  
hallowed be thy name;\*  
thy Kingdom come;\*  
thy will be done on earth as it is in heaven.\*  
Give us this day our daily bread;\*  
and forgive us our trespasses\*  
as we forgive those who trespass against us;\*  
and lead us not into temptation,\*  
but deliver us from evil.\*

*Amen is not said.*

47 *Then, with his hands extended, the celebrant chants or recites in a clear voice:*

Deliver us, we beg you, O Lord, from every evil, past, present, and to come; and by the intercession of the blessed and glorious ever-virgin Mary, mother of God, of the blessed apostles Peter and Paul, of Andrew, and all the saints, in your mercy grant peace in our days, that by your compassionate aid we may be ever free from sin and sheltered from all turmoil.

*He uncovers the chalice, genuflects, and rises. He places the paten under the host, then takes the host and, holding it above the chalice with both hands, breaks it down the middle, saying:*

Through Jesus Christ, your Son, our Lord.

46. *Calice et hostia depositis, calicem palla cooperit, genuflectit, surgit et, iunctis manibus, clara voce cantat vel dicit:*

Orémus.

Præceptis salutáribus móniti, et divína institutióne formáti, audémus dicere:

*Extendit manus.*

Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum cotidiánum da nobis hódie: Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem; sed líbera nos a malo.

*Non dicitur Amen.*

47. *Deinde, manibus extensis, celebrans cantat vel clara voce dicit:*

Líbera nos, quásumus, Dómine, ab ómnibus malis, prætéritis, præséntibus et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.

*Discooperit calicem, genuflectit, surgit, submittit patenam hostiæ, accipit hostiam, et eam super calicem tenens utraque manu, frangit per medium, dicens:*

Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum.

## Ordinary of the Mass

*Et mediam partem, quam in dextera manu tenet, ponit super patenam. Deinde ex parte, quæ in sinistra remanserat, frangit particulam, dicens:*

*The celebrant places the half of the host which he holds in his right hand upon the paten. Then he breaks a particle from the part which remains in his left hand, saying:*

Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus.

Who lives and reigns with you in the unity of the Holy Spirit, God.

*Aliam mediam partem, quam in sinistra manu habet, adiungit mediæ super patenam positæ, et particulam parvam dextera retinens super calicem, quem sinistra per nodum infra cuppam tenet, dicit:*

*Then he joins the part which he holds in his left hand to the half of the host which he has placed upon the paten. Holding the small particle in his right hand above the chalice and holding the chalice itself in his left hand by the node below the cup, he says:*

Per omnia sæcula sæculorum. R. Amen.

Forever and ever. R. Amen.

*Cum ipsa particula signat ter super calicem, dicens:*

*He makes the sign of the cross three times over the chalice with the particle, saying:*

Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

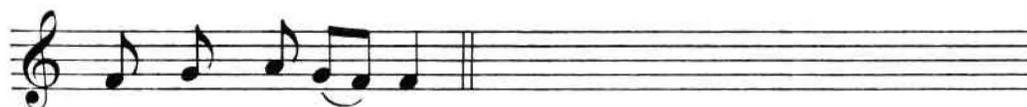
May the peace ✠ of the Lord ✠ be always with ✠ you.

R. Et cum spiritu tuo.

R. And with your spirit.



May the peace of the Lord be al - ways with you.



R. And with your spir - it.

48. *Particulam ipsam immittit in calicem, dicens secreto:*

48 *He places the particle in the chalice, saying in a low voice:*

Hæc commixtio, et consecratio Corporis et Sanguinis Dómini nostri Iesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

49. *Cooperit calicem, genuflectit et surgit. Sequitur Agnus Dei, quod, si a populo vel a schola cantatur vel recitatur, celebrans privatim non dicit; potest tamen illud una cum populo*

49 *The celebrant covers the chalice, genuflects, and rises. The Agnus Dei follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or*

## Ordinary of the Mass

*schola, with his hands joined, and striking his breast three times. But if the Agnus Dei is not chanted by the people or the schola, the celebrant says it in a clear tone of voice, bowing toward the Sacrament, with his hands joined, and striking his breast three times.*

Lamb of God, who take away the sins of the world,\*  
have mercy on us.\*

Lamb of God, who take away the sins of the world,\*  
have mercy on us.\*

Lamb of God, who take away the sins of the world,\*  
grant us peace.

*In Masses for the dead have mercy on us is not said, but grant them rest is said in its place, and the third time grant them eternal rest is said.*

*50 Next, placing his joined hands upon the altar and bowing, the celebrant says the following prayers in a low voice:*

Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas, Deus, per ómnia sæcula sæculórum. Amen.

*If the pax is to be given, he kisses the altar and, giving the pax, says:*

Peace be with you.  
℟. And with your spirit.

*In Masses for the dead the pax is not given nor is the preceding prayer said.*

*vel schola cantare vel recitare, iunctis manibus, et ter pectus percutiens. Si vero a populo vel a schola non cantatur, celebrans illud clara voce dicit inclinatus Sacramento, iunctis manibus, et ter pectus percutiens.*

Agnus Dei, qui tollis peccáta mundi: miserére nobis.  
Agnus Dei, qui tollis peccáta mundi: miserére nobis.  
Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

*In Missis defunctorum non dicitur miserére nobis, sed eius loco dona eis réquiem, et in tertio additur sempitérnam.*

*50. Deinde, iunctis manibus super altare, inclinatus dicit secreto sequentes orationes:*

*Si danda est pax, osculatur altare et, dans pacem, dicit:*

Pax tecum.  
℟. Et cum spírítu tuo.

*In Missis defunctorum non datur pax, neque dicitur præcedens oratio.*

## Ordinary of the Mass

Dómine Iesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosánctum Corpus et Sáanguinem tuum ab ómnibus iniquitátibus meis et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas, Deus, in sæcula sæculórum. Amen.

Percéptio Córporis tui, Dómine Iesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in iudícium et condemnatiónem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

51. *Genuflectit, surgit, et dicit:*

*Deinde, parum inclinatus, accipit ambas partes hostiæ inter pollicem et indicem sinistræ manus, et patenam inter eundem indicem et medium supponit, et dextera tribus vicibus percutiens pectus, elata aliquantulum voce, ter dicit devote et humiliter:*

*Postea, dextera se signans cum hostia super patenam, dicit:*

51 *The celebrant genuflects, rises, and says:*

Pamen cæléstem accípiam, et nomen Dómini invocábo.

*Then, bowing a little, he takes both parts of the host between the thumb and index finger of his left hand, and holds the paten under the host between the same index finger and the middle finger of his left hand. Striking his breast three times with his right hand and raising his voice somewhat, he says three times devoutly and humbly:*

Dómine, non sum dignus, *and he continues in a low voice:* ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

*After this, making the sign of the cross with the host above the paten, he says:*

Corpus Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

## Ordinary of the Mass

*Bowing, the celebrant reverently receives both parts of the host. Then he places the paten upon the corporal and, standing erect, joins his hands and spends a little while in meditation upon the most holy Sacrament.*

*52 Then the celebrant uncovers the chalice and genuflects. He gathers the fragments, if there are any, and purifies the paten over the chalice, saying meanwhile:*

Quid retríbuiam Dómino pro ómnibus quæ retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

*He takes the chalice in his right hand and, making the sign of the cross with it, he says:*

Sanguis Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

*Holding the paten in his left hand under the chalice, he reverently receives all the Blood together with the particle.*

*53 After this, he gives communion to the faithful. Taking the paten or ciborium in his left hand, he holds a host between the thumb and index finger of his right hand raised a little above the paten or ciborium and, turned toward the communicants, he says in a clear voice:*

Behold the Lamb of God,\*  
behold him who takes away the sins of the  
world.

*Then the communicants add three times, striking their breasts;*

Lord, I am not worthy that you should come  
under my roof.\*  
Speak but the word and my soul will be  
healed.

*Et, se inclinans, reverenter sumit ambas partes hostiæ: quibus sumptis, deponit patenam super corporale, et erigens se iungit manus, et quiescit aliquantulum in meditatione sanctissimi Sacramenti.*

*52. Deinde discooperit calicem, genuflectit, colligit fragmenta, si quæ sint, extergit patenam super calicem, interim dicens:*

*Accipit calicem manu dextera et, eo se signans, dicit:*

*Et, sinistra supponens patenam calici, reverenter sumit totum Sanguinem cum particula.*

*53. Quo sumpto, fideles communicat. Accipit itaque patenam vel pyxidem manu sinistra, dextera vero hostiam quam inter pollicem et indicem tenet aliquantulum elevatam super patenam vel pyxidem, et versus ad fideles communicandos clara voce dicit:*

*Ecce Agnus Dei, ecce qui tollit peccáta mundi.*

*Mox communicandi subdunt ter, pectus percutientes:*

*Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.*

## Ordinary of the Mass

*Celebrans deinde accedit ad communicandos, et hostiam parum elevatam super patenam vel pyxidem unicuique communicando ostendit, dicens:*

Corpus Christi.

*Communicandus autem respondet: Amen, et communicatur.*

54. *Distributione Communionis inchoata, vel, si non sunt communicandi, dum celebrans sumit Sacramentum, cantatur vel recitatur antiphona ad Communionem cum suo psalmo, quam celebrans privatim non legit; secus eam dicit immediate ante post-communionem.*

55. *Distributione Communionis expleta, celebrans purificat patenam vel pyxidem super calicem. Postea dicit:*

*Interim porrigit calicem ministro, qui infundit in eo parum vini, quo se purificat: deinde prosequitur:*

*Abluit et extergit digitos, ac sumit ablutionem: extergit os et calicem, quem, plicato corporali, operit et collocat in altari ut prius: deinde prosequitur Missam.*

56. *Dicto, post ultimam orationem,*

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo,

*dicit* *Ite, missa est, vel, si qua liturgica processio sequatur, Benedicámus Dómino.*

℣. Deo grátias.

*The celebrant then goes to the communicants and, holding the host a little raised above the paten or ciborium, shows it to each communicant, saying:*

The Body of Christ.

*The communicant replies: Amen, and receives communion.*

54 *When the distribution of communion has begun or, if there are no communicants, while the celebrant receives the Sacrament, the antiphon to the communion is chanted or recited together with its psalm; and the celebrant does not read the antiphon privately. Otherwise he says it immediately before the prayer after communion.*

55 *When the distribution of communion has been completed, the celebrant purifies the paten or ciborium over the chalice. Afterwards he says:*

Quod ore sumpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

*Meanwhile he holds the chalice out to the minister, who pours into it a small quantity of wine, which the celebrant drinks. Then he continues;*

Corpus tuum, Dómine; quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sácula sæculórum. Amen.

*The celebrant washes and dries his fingers and receives the ablution; he wipes his mouth and the chalice and, having folded the corporal, he covers the chalice and places it on the altar as before. Then he continues the Mass.*

56 *After the last prayer, when he has said,*

℣. The Lord be with you.

℟. And with your spirit,

*he says, The Mass is ended. Go in peace, or, if a liturgical procession is to follow, Let us bless the Lord.*

℟. Thanks be to God.

## Ordinary of the Mass

*In Masses for the dead he says:*

☩. May they rest in peace.

℟. Amen.

*In Missis defunctorum dicit:*

☩. Requiéscant in pace.

℟. Amen.



The Mass is end-ed. Go in peace. ℟ Thanks be to God.



Let us bless the Lord. ℟ Thanks be to God.



May they rest in peace. ℟ A-men.

57 *Then the celebrant bows before the center of the altar and, placing his joined hands upon it, says in a low voice:*

Pláceat tibi, sancta Trínitas, obséquium servitútis meæ; et præsta; ut sacrificium, quod oculis tuæ maiestátis indígnus óbtuli, tibi sit acceptábile, mihíque et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

58 *Then he kisses the altar and, having lifted up his eyes, extending, raising, and joining his hands, he says:*

May almighty God bless you,

*and, turning toward the people and blessing them, he continues:*

the Father, and the Son, ✠ and the Holy Spirit.

℟. Amen.

*Then he goes down and, having made the required reverence, he departs.*

57. *Tunc celebrans inclinat se ante medium altaris, et, manibus iunctis super illud, dicit secreto:*

58. *Deinde osculatur altare: et elevatis oculis, extendens, elevans et iungens manus, dicit:*

Benedícat vos omnípotens Deus, et versus ad populum, benedicens, prosequitur:

Pater, et Fílius, ✠ et Spíritus Sanctus. ℟. Amen.

*Deinde descendit et, facta debita reverentia, recedit.*

## Ordinary of the Mass

59. *In Missa pontificali ter benedicatur, ut in Pontificali habetur.*

60. *In Missis quibus dictum est Benedicámus Dómino vel Requiésant in pace, non datur benedictio. Dicto autem Pláceat, celebrans osculatur altare, descendit et, facta debita reverentia, recedit.*

59 *In pontifical Mass the threefold blessing is given, as in the Pontifical.*

60 *In Masses in which Let us bless the Lord or May they rest in peace is said, the blessing is not given. Having said Pláceat, the celebrant kisses the altar, goes down, and, having made the required reverence, departs.*

## PROPER OF THE SAINTS

*The Masses which are given in this proper for individual feasts are celebrated also as votive Masses, with the exception of Masses of particular mysteries of the Lord or of the feasts of the Blessed Virgin Mary for which no special indication is given, and the Masses of Saint Joseph and of Saints Peter and Paul, apostles. In the Masses from the proper, unless it is noted otherwise, after the Epistle the gradual with the following verse or with the tract, or, in the Easter season, the Alleluia with its verse, which may be lacking, are taken from the respective Common. For the votive Masses of martyrs in the Easter season, the Mass Protexisti or the Mass Sancti tui, as the case requires, is celebrated and the proper parts, if any, are said in the Mass.*

*In the individual prayers the words referring to this day, annual celebration, and the like are omitted where they occur; the words referring to the day of birth or the feast are changed to commemoration or memorial.*

*Missæ, quæ de singulis festis in hoc Proprio habentur, exceptis tamen Missis de peculiaribus mysteriis Domini aut de festis beatæ Mariæ Virginis pro quibus specialis non habeatur indicatio, necnon Missis de S. Ioseph ac de Ss. Petro et Paulo App., dicuntur etiam ut votivæ; sed in eis, nisi aliter suis locis habeatur, post Epistolam sumitur graduale cum versu sequenti aut cum suo tractu, vel, tempore paschali, Allelúia cum suis versibus, quæ desint, de respectivo Communi. Pro Martyribus autem, tempore paschali, dicitur Missa Protexisti vel Sancti tui, prout casus ferat, et in ea dicuntur partes propriæ, si habeantur. In singulis tamen orationibus omittuntur verba hodiérna die, ánnua et similia, ubicumque habentur, et immutantur voces natális, natalítium, festívitatis in commemorátio, memória. Itemque loco antiphonæ ad Introítum Gaudeámus, dicitur antiphona e respectivo Communi. Extra tempus paschale omittuntur Allelúia, quæ in antiphona ad Introítum forte inveniuntur. Allelúia autem, quod aliquando exstat in antiphonis ad Offertorium et ad Communionem, omittitur tantum a Septuagesima ad Pascha.*

### SAINT SATURNINUS

#### *Martyr*

November 29

*Mass Lætabitur (Common of one martyr IV), page (13), with the following prayers:*

#### Prayer

O God, you fill us with joy at the celebration of your martyr Saturnínus' birthday.\* Grant that the merits of this saint may help us. Through Jesus Christ.

#### Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord.\* May the prayers of your blessed martyr Saturninus help these offerings to win your mercy for us. Through Jesus Christ.

#### Prayer after Communion

O Lord, may the reception of your sacrament sanctify us \* and make us acceptable to you through the intercession of your saints. Through Jesus Christ.

#### Commemoratio

*Missæ Lætabitur, de Communi unius Martyris 4° loco (13), cum orationibus ut infra.*

Deus, qui nos beáti Saturníni Mártiris tui concédís natalítio pérfrui: eius nos tríbue méritis adiuvári. Per Dóminum.

Múnera, Dómini, tibi dicáta sanctífica: et intercedénte beáto Saturníno Mártire tuo, per hæc éadem nos placátus inténde. Per Dóminum.

Sanctíficet nos, quæsumus, Dómine, tui percéptio sacraménti: et intercessióne Sanctórum tuórum tibi reddat accéptos. Per Dóminum.

*II classis*

SAINT ANDREW  
*Apostle*

November 30

Entrance Antiphon  
*Ps. 138, 17*

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps. ibid., 1–2* Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *℣. Glória Patri. Mihi.*

Maiestatem tuam, Dómine, suppliciter exoramus: ut, sicut Ecclésiæ tuæ beátus Andréas Apóstolus exstitit prædicator et rector; ita apud te sit pro nobis perpetuus intercessor. Per Dóminum.

*Et, in Adventu, fit commemoratio ferie.*

Lectio Epistolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 10, 10–18*

Fratres: Corde enim creditur ad iustitiam: ore autem confessio fit ad salutem. Dicit enim Scriptúra: Omnis, qui credit in illum, non confundetur. Non enim est distinctio Iudæi, et Græci: nam idem Dóminus omnium, dives in omnes, qui invocant illum. Omnis enim, quicumque invocaverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non crediderunt? Aut quómodo credent ei, quem non audierunt? Quómodo autem audient sine prædicante? Quómodo vero prædicábunt, nisi mittántur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem, evangelizantium bona! Sed non omnes obédiunt Evangélio. Isaías enim dicit: Dómine, quis credidit auditui nostro? Ergo fides ex auditu auditus autem per verbum Christi. Sed dico: Numquid non audierunt? Et quidem in omnem terram exívit sonus eorum, et in fines orbis terræ verba eorum.

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1–2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *℣. Glory be to the Father. To me.*

Prayer

O Lord, we humbly implore your divine majesty to give us for our perpetual intercessor in heaven the blessed apostle Andrew,\* who was so outstanding a preacher and ruler in your Church. Through Jesus Christ.

*In Advent, commemoration of the weekday*

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 10, 10–18*

Brethren: The faith that is in one's heart brings justice; the profession of faith on his lips leads to salvation. For Scripture says: "No one who believes in him will be disappointed." There is no distinction between Jew and Greek; all have the same Lord, and he gives generously to all who call on him. For "everyone shall be saved who calls on the name of the Lord." But how are they to call upon him if they have not believed in him? And how are they to believe if they have never heard of him? And how are they to hear without someone to preach? And how can men preach unless they be sent to do so? As it is written: "How beautiful upon the mountains are the feet of those who bear the good news." But not all believe the gospel. Isaia says: "Lord, who has believed what we have heard?" Faith, then, comes from hearing, and hearing comes from the preaching about Christ. But, I ask,

have they not heard? Certainly they have; for “through all the earth their voice resounds, and to the ends of the world, their message.”

*Gradual Ps. 44, 17–18* You shall make them princes through all the land; they shall remember your name, O Lord. *℣.* The place of your fathers your sons shall have; therefore shall nations praise you.

Alleluia, alleluia. *℣.* The Lord loved Andrew in an odor of sweetness. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 4, 18–22*

At that time, as Jesus was walking along the sea of Galilee, he watched two brothers, Simon, now known as Peter, and his brother Andrew, casting a net into the sea. They were fishermen. He said to them, “Come and follow me: I will make you go fishing for men.” They immediately abandoned their nets and followed him. He walked along further and caught sight of two other brothers, James, Zebedee’s son, and his brother John. They were in their boat with their father Zebedee, getting their nets ready. He called them, and immediately they abandoned boat and father to follow him.

Creed

Offertory Antiphon  
*Ps. 138, 17*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Prayer over the Gifts

May the prayers of the blessed apostle Andrew accompany our sacrifice, O Lord,\* so that his merits, which we commemorate by these offerings, may make it acceptable to you. Through Jesus Christ.

*In Advent, commemoration of the weekday  
Preface of the Apostles*

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 4, 18–22*

In illo témpore: Ambulans Iesus iuxta mare Galilææ, vidit duos fratres, Simónem, qui vocátur Petrus, et Andréam fratrem eius, mitténtes rete in mare (erant enim piscatóres), et ait illis: Veníte post me, et fáciam vos fieri piscatóres hóminum. At illi contínuo, relíctis rétibus, secúti sunt eum. Et procedens inde, vidit álios duos fratres, Iacóbum Zebedæi, et Ioánnem fratrem eius in navi cum Zebedæo patre eórum, reficiéntes rétia sua: et vocávit eos. Illi autem statim relíctis rétibus et patre, secúti sunt eum.

Creed

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Sacrificium nostrum tibi, Dómine, quæsumus, beáti Andréæ Apóstoli precátio sancta concíliet: ut, in cuius honóre solémniter exhibétur, eius méritis efficiátur accéptum. Per Dóminum.

*Et, in Adventu, fit commemoratio ferie.  
Præfatio de Apostolis.*

Communion Antiphon

*Matth. 4, 19–20*

Veníte post me: fáciam vos fieri piscatóres hóminum: at illi contínuo, relictis rétibus, secúti sunt Dóminum.

“Come, follow me, and I will make you fishers of men.” And at once they left the nets, and followed the Lord.

Prayer after Communion

Súmptimus, Dómine, divína mystéria, beáti Andréæ Apóstoli festivitáte lætántes: quæ, sicut tuis Sanctis ad glóriam, ita nobis, quæsumus, ad véniam prodésse perfécias. Per Dóminum.

We have received your divine mysteries with joy, O Lord, on the feast of your blessed apostle Andrew.\* May they give glory to your saints and bring us your forgiveness. Through Jesus Christ.

*Et, in Adventu, fit commemoratio feriæ.*

*In Advent, commemoration of the weekday*

*In Missis votivis post Septuagesimam omnia dicuntur ut supra, sed post graduale, omissis Allelúia et versu sequenti, dicitur*

*In votive Masses after Septuagesima all as above, but after the gradual, the Alleluia with its following verse is omitted, and there is said:*

*Tractus Ps. 20, 3–4* Desidérium ánimæ eius tribuísti ei: et voluntáte labiórum eius non fraudásti eum. *℣.* Quóniam prævenísti eum in benedictiónibus dulcédinis. *℣.* Posuísti in cápite eius corónam de lápide pretiósó.

*Tract Ps. 20, 3–4* You have granted him his heart’s desire: you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed upon his head a crown of precious stones.

*Tempore autem paschali, antiphonæ ad Introitum et ad Offertorium sumuntur ex Missa Protexísti, de Communi Martyrum 1º loco (27), reliqua dicuntur ut supra; sed post Epistolam omittitur graduale, et eius loco dicitur:*

*In paschal time, the antiphons at the introit and offertory are taken from the Mass Protexísti, Common of several Martyrs I, page (27); the rest is as above, but after the Epistle the gradual is omitted, and in its place is said:*

Allelúia, allelúia. *℣.* Diléxit Andréam Dóminus in odórem suavitátis. Allelúia. *℣.* *Ps. 20, 4* Posuísti, Dómine, super caput eius corónam de lápide pretiósó. Allelúia.

Alleluia, alleluia. *℣.* The Lord loved Andrew in an odor of sweetness. Alleluia. *℣.* *Ps. 20, 4* You placed on his head, O Lord, a crown of precious stones. Alleluia.

FEASTS OF DECEMBER

SAINT BIBIANA

*Virgin and Martyr*

December 2

*III classis*

*Missa Me expectavérunt, de Communi Virginum 2º loco (56), præter orationem sequentem:*

*Mass Me expectavérunt (Common of virgins II), page (56), except the following prayer:*

P

Deus, ómnium largítor bonórum, qui in fámula tua Bibiána cum virginitátis flore martýrii palmam coniunxísti: mentes nostras eius inter-

Prayer

O God, the giver of all good gifts, you united the grace of virginity and the palm of martyrdom in the blessings conferred upon your servant Bibiana.\* Unite our souls to you by

## Dec. 3. St. Francis Xavier

love through the intercession of this saint, so that we may be shielded from all danger and obtain eternal rewards. Through Jesus Christ.

*In Advent, commemoration of the weekday*

### Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed virgin martyr Bibiana \* and grant us your unending assistance through these offerings. Through Jesus Christ.

*In Advent, commemoration of the weekday*

### Prayer after Communion

We have been nourished by your divine gift, O Lord our God.\* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed virgin martyr Bibiana. Through Jesus Christ.

*In Advent, commemoration of the weekday*

## SAINT FRANCIS XAVIER Confessor

December 3

### Entrance Antiphon Ps. 118, 46-47

I will speak of your decrees before kings without being ashamed. And I will delight in your commands, which I love exceedingly. *Ps. 116, 1-2* Praise the Lord, all you nations; glorify him, all you peoples! For steadfast is his kindness toward us, and the fidelity of the Lord endures forever. *℟.* Glory be to the Father. I will speak.

### Prayer

O God, you brought the peoples of the Indies into your Church through the preaching and miracles of blessed Francis.\* Grant that we who venerate his glorious merits may also imitate his virtues. Through Jesus Christ.

*Commemoration of the weekday*

cessiōne tibi caritate coniūge; ut, amōtis periculis, prǎemia consequāmur æterna. Per Dōminum.

*Et, in Adventu, fit commemoratio ferie.*

C

Hóstias tibi, Dómine, beátæ Bibiána Virgínis et Mártiris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre sub sídium. Per Dōminum.

*Et, in Adventu, fit commemoratio ferie.*

C

Divíni múnemis largitáte satiáti, quésumus, Dómine Deus noster: ut, intercedénte beáta Bibiána Virgíne et Mártire tua, in eius semper participatiōne vivámus. Per Dōminum.

*Et, in Adventu, fit commemoratio ferie.*

*III classis*

Loquébar de testimoniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. *Ps. 116, 1-2* Laudáte Dōminum, omnes gentes, laudáte eum, omnes pópuli: quóniam confirmáta est super nos misericórdia eius, et véritas Dómini manet in ætérnum. *℟.* Glória Patri. Loquébar.

Deus, qui Indiárum gentes beáti Francisci prædicatiōne et miraculis Ecclesiæ tuæ aggregáre voluísti: concede propítius; ut, cuius gloriósa mérita venerámur, virtútum quoque imitémur exéempla. Per Dōminum.

*Et fit commemoratio ferie.*

Dec. 3. St. Francis Xavier

Lectio Epistolæ beāti Pauli  
Apóstoli ad Romános  
*Rom. 10, 10-18*

Fratres: Corde enim créditur ad iustítiam: ore autem conféssio fit ad salútem. Dicit enim Scriptúra: Omnis, qui credit in illum, non confundétur. Non enim est distíctio Iudæi, et Græci: nam idem Dóminus ómnium, dives in omnes, qui invocant illum. Omnis enim, quicúmque invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non credidérunt? Aut quómodo credent ei, quem non audierunt? Quómodo autem áudient sine prædicánte? Quómodo vero prædicábunt, nisi mittántur? sicut scriptum est: Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Sed non omnes obédiunt Evangélio. Isaías enim dicit: Dómine, quis crédidit audítui nostro? Ergo fides ex audítu, audítus autem per verbum Christi. Sed dico: Numquid non audierunt? Et quidem in omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *Ps. Ibid. 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. Allelúia, allelúia. *Ps. Iac. 1, 12* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Marcum  
*Marc. 16, 15-18*

In illo témpore: Dixit Iesus discíplis suis: Eúntes in mundum univérsum,

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 10, 10-18*

Brethren: The faith that is in one's heart brings justice; the profession of faith on his lips leads to salvation. For Scripture says: "No one who believes in him will be disappointed." There is no distinction between Jew and Greek; all have the same Lord, and he gives generously to all who call on him. For "everyone shall be saved who calls on the name of the Lord." But how are they to call upon him if they have not believed in him? And how are they to believe if they have never heard of him? And how are they to hear without someone to preach? And how can men preach unless they be sent to do so? As it is written: "How beautiful upon the mountains are the feet of those who bear the good news." But not all believe the gospel. Isaiah says: "Lord, who has believed what we have heard?" Faith, then, comes from hearing, and hearing comes from the preaching about Christ. But, I ask, have they not heard? Certainly they have; for "through all the earth their voice resounds, and to the ends of the world, their message."

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *Ps. Ibid., 3* To proclaim your kindness at dawn, and your faithfulness throughout the night.

Alleluia, alleluia. *Ps. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

A Reading from the holy Gospel  
according to Mark  
*Mark 16, 15-18*

At that time Jesus said to his disciples: "Go into the whole world, and proclaim

Dec. 3. St. Francis Xavier

the good news to the whole of creation. The man who believes in it and accepts baptism will be saved; the man who refuses to believe in it will be condemned. And signs like these will accompany those who have professed their faith: they will use my name to expel demons; they will speak entirely new languages; they will be able to handle serpents; they will even be able to drink deadly poison without harm; and the sick upon whom they lay their hands will recover.”

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

Accept this offering which we humbly present in honor of your saints, almighty God,\* and through it purify our bodies and our souls. Through Jesus Christ.

*Commemoration of the weekday*

Communion Antiphon  
*Matth. 24, 46–47*

Blessed is that servant, whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods.

Prayer after Communion

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity \* through the intercession of your blessed confessor Francis. Through Jesus Christ.

*Commemoration of the weekday*

prædicáte Evangélium omni creatúræ. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui crediderint, hæc sequéntur: in nómine meo dæmónia eiicient: linguis loquéntur novis: serpentes tollent: et si mortíferum quid bíberint, non eis nocébit: super ægros manus impónent, et bene habébunt.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Præsta nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

*Et fit commemoratio ferie.*

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constítuet eum.

Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Francíscó Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

*Et fit commemoratio ferie.*

Dec. 4. St. Peter Chrysologus

*III classis*

SAINT PETER CHRYSOLOGUS

*Bishop, Confessor, and  
Doctor of the Church*

December 4

Entrance Antiphon

*Eccli. 15, 5*

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spírítu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum et confitéri Dómino: et psállere nómini tuo, Altíssime. *℣.* Glória Patri. In médio.

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣.* Glory be to the Father. In the midst.

Prayer

Deus, qui beátum Petrum Chrysologum Doctórem egrégium, divinitus præmonstrátum, ad regéndam et instruéndam Ecclésiám tuam éligi voluísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

O God, you miraculously chose the blessed and illustrious doctor Peter Chrysologus to rule and instruct your Church.\* Grant that he who on earth was our guide along the way of supernatural life may be our intercessor in heaven. Through Jesus Christ.

*Et fit commemoratio ferie.*

*Commemoration of the weekday*

*Deinde commemoratio S. Barbaræ Virginis et Martyris:*

*Commemoration of Saint Barbara, virgin and martyr:*

Prayer

Deus, qui inter cétera poténtiæ tuæ mirácula, étiam in sexu frágili victóriam martýrii contulísti: concéde propítius; ut, qui beátæ Bárbaræ Vírginis et Mártýris tuæ natalítia cólimus, per eius ad te exéempla gradiámur. Per Dóminum.

O God, one of the marvelous examples of your power was granting the victory of martyrdom to women.\* May the example of the blessed virgin martyr Barbara, whose birthday we celebrate today, draw us closer to you. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*2 Tim. 4, 1-8*

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*2 Tim. 4, 1-8*

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta opportúne, importúne: árgue, óbseca, íncrepa in omni patiéntia, et doctrína. Erit enim

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with

## Dec. 4. St. Peter Chrysologus

every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the good fight, I have run the race, I have kept faith. As for the future, a merited crown is reserved for me, and on that day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

*Gradual Eccli. 44, 16*, Behold a great priest, who in his days pleased God. *℟. Ibid., 20* There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. *℟. Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of

tempus, cum sanam doctrinam non sustinébunt, sed ad sua desidéria coacervábunt sibi magistros, pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evange-lístæ, ministérium tuum imple. Só-brius esto. Ego enim iam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna iustítiæ, quam reddet mihi Dóminus in illa die, iustus iudex: non solum autem mihi, sed et iis, qui díligunt advéntum eius.

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diébus suis plácuít Deo. *℟. Ibid., 20* Non est invéntus símilis illi, qui conserváret legem Excélsi. Allelúia, allelúia. *℟. Ps. 109, 4* Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 5, 13–19*

In illo témpore: Dixit Iesus discíplulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo salíétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondí supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut líceat ómnibus qui in domo sunt. Sic líceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvete legem, aut prophétas: non veni sólvete, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, ióta unum, aut unus apex non præteríbit a lege,

#### Dec. 4. St. Peter Chrysologus

donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven.”

#### Offertory Antiphon

*Ps. 91, 13*

Iustus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow.

#### Prayer over the Gifts

Sancti Petri Chrysólogi Pontíficis tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnere nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

O Lord, let the blessed bishop and doctor Chrysologus always help us.\* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

*Et fit commemoratio ferie.*

*Commemoration of the weekday*

*Pro S. Barbara*

*For Saint Barbara*

#### Prayer over the Gifts

Súscipe, Dómine, múnere, quæ in beátæ Bárbaræ Vírginis et Mártiris tuæ solemnitate deférimus: cuius nos confídimus patrocínio liberári. Per Dóminum.

O Lord, accept the gifts we bring you on the feast of your blessed virgin Barbara,\* through whose intercession we hope to be set free. Through Jesus Christ.

#### Communion Antiphon

*Matth. 25, 20 and 21*

Dómine, quinque talénta tradidísti mihi: ecce ália quinque superlucrátus sum. Euge, serve bone, et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam, intra in gáudium Dómini tui.

“Master, you delivered to me five talents: behold I have gained other five over and above.” “Well done, good and faithful servant, because you have been faithful over a few things, I will set you over many; enter into the joy of your master.”

#### Prayer after Communion

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Petrus Chrysólogus

O Lord, may this sacrifice bring us closer to our salvation \* through the intercession of

Dec. 5. St. Sabba

your blessed bishop and illustrious doctor Chrysologus. Through Jesus Christ.

*Commemoration of the weekday*

*For Saint Barbara*

Prayer after Communion

O Lord, through the intercession of your blessed virgin martyr Barbara,\* may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

SAINT BARBARA  
*Virgin and Martyr*

December 4

*Mass Loquébar (Common of virgins I), page (53).*

SAINT SABBA  
*Abbot*

December 5

*Mass Os iusti (Common of abbots), page (50), with the following prayers:*

Prayer

Let the blessed abbot Sabba intercede for us, O Lord.\* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

Prayer over the Gifts

May the offerings we lay upon your sacred altar, O Lord,\* bring us closer to our salvation through the intercession of the blessed abbot Sabba. Through Jesus Christ.

Prayer after Communion

May the sacrament we have received and the prayers of the blessed abbot Sabba protect us, O Lord.\* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

Póntifex tuus et Doctor egrégius, quæsumus, precátor accédât. Per Dóminum.

*Et fit commemoratio feriae.*

*Pro S. Barbara*

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Bárbara Vírgine et Mártire tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

Commemoratio

*Missa Loquébar, de Communi Virginum 1º loco (53).*

Commemoratio

*Missa Os iusti, de Communi Abbatum (50), cum orationibus ut infra:*

C

Intercéssio nos, quæsumus, Dómine, beáti Sabbæ Abbátis comméndet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

P

Sacris altáribus, Dómine, hóstias superpósitas sanctus Sabbas, quæsumus, in salútem nobis proveníre depóscat. Per Dóminum.

P

Prótegat nos, Dómine, cum tui perceptióne sacraménti beátus Sabbas, pro nobis intercedéndo: ut et conversatiónis eius experiámur insígnia, et intercessiόνis percipiámus suffrágia. Per Dóminum.

Dec. 6. St. Nicholas

*III classis*

SAINT NICHOLAS  
*Bishop and Confessor*

December 6

Entrance Antiphon  
*Eccli. 45, 30*

Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdotíi dígnitas in aetérnum. *Ps. 131, 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *℣.* Glória Patri. Státuit.

The Lord made a covenant of friendship with him, and made him a prince, that he should possess the dignity of priesthood forever. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *℣.* Glory be to the Father. The Lord made.

Prayer

Deus, qui beátum Nicoláum Pontíficem innúmeris decorásti miráculis: tríbue, quáesumus; ut eius méritis et préciibus a gehénnæ incéndiis liberémur. Per Dóminum.

O God, you glorified the blessed bishop Nicholas by working countless miracles through him. \* Grant that we may be spared from the flames of hell by his merits and prayers. Through Jesus Christ.

*Et fit commemoratio feriae.*

*Commemoration of the weekday*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebráos  
*Hebr. 13, 7-17*

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 13, 7-17*

Fratres: Mementóte præpositórum vestrórum, qui vobis locúti sunt verbum Dei: quorum intuéntes éxítum conversatiónis, imitámini fidem. Iesus Christus heri, et hódie: ipse et in sécula. Doctrínis váriis et peregrínis nolíte abdúci. Optimum est enim grátia stabilíre cor, non escis, quæ non profuérunt ambulántibus in eis. Habémus altáre, de quo édere non habent potestátem, qui tabernáculo desérviunt. Quorum enim animálium infértur sanguis pro peccáto in Sancta per pontíficem, horum córpora cremántur extra castra. Propter quod et Iesus, ut sanctificáret per suum sánguinem pópulum, extra portam passus est. Exeámus ígitur ad eum extra castra, improperíum eius portántes. Non enim habémus hic manéntem civitátem, sed futúram inquirimus. Per ipsum ergo offerámus hóstiám laudis semper Deo, id est, fructum labiórum confiténtium nó-

Brethren: Remember your rulers who proposed to you the word of God. Consider the end of their lives and imitate their faith. Jesus Christ, the same yesterday, today and forever. Do not be carried away by all kinds of strange teachings. It is good to have the heart strengthened by God's favor, not by foods which are useless to those who take them as a norm for living. We have an altar from which those who serve the tent have no authority to eat. The bodies of those animals whose blood is brought into the sanctuary by the high priest to make atonement for sin are burned outside the camp. Therefore Jesus died outside the gate in order to sanctify the people by his own blood. Let us go to him outside the camp bearing the insult which he bore. We do not have a lasting city here;

we are seeking the one which is to come. Through him therefore let us constantly offer to God a sacrifice of praise, that is, the fruit of lips which acknowledge his name. Do not neglect good deeds and generosity; God is pleased by sacrifices of that sort. Have confidence in your rulers and obey them; for they keep watch over you as men who must render an account.

*Gradual Ps. 88, 21–23* I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong. *℣.* No enemy shall have an advantage over him, nor shall the son of iniquity have power to hurt him.

Alleluia, alleluia. *℣. Ps. 91, 13* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 14–23*

At that time Jesus told his disciples this parable: “A man was going on a journey. He called in his own slaves and handed his property over to them, according to each man’s abilities, giving one five thousand dollars, a second, two thousand, a third, a thousand. Then he went away. Immediately, the man who received the five thousand went and invested it, and made another five thousand. Similarly, the man who received the two thousand, also made another two thousand. But the man who received the thousand, went off, dug a hole in the ground and buried his master’s money. A long time afterwards, the master of those slaves came home and settled accounts with them. Now the man who had received the five thousand stepped forward bringing the additional five thousand. ‘My lord,’ he said, ‘you handed me five thousand dollars. See, I have made five thousand more.’ His

mini eius. Beneficentiae autem, et communionis nolite oblivisci: talibus enim hostiis promeretur Deus. Obedite praepositis vestris, et subiacete eis. Ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri.

*Graduale Ps. 88, 21–23* Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. *℣.* Nihil proficiet inimicus in eo, et filius iniquitatis non nocet ei. Alleluia, alleluia. *℣. Ps. 91, 13* Iustus ut palma florabit: sicut cedrus Libani multiplicabitur. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 25, 14–23*

In illo tempore: Dixit Iesus discipulis suis parabola hanc: Homo peregre proficiscens, vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. Abiit autem qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque. Similiter et qui duo acceperat, lucratus est alia duo. Qui autem unum acceperat, abiens fodit in terram, et abscondit pecuniam domini sui. Post multum vero temporis venit dominus servorum illorum, et posuit rationem cum eis. Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Ait illi dominus eius: Euge, serve bone, et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui. Accessit autem et qui duo talenta acceperat, et ait:

Dec. 6. St. Nicholas

Dómine, duo talénta tradidísti mihi, ecce ália duo lucrátus sum. Ait illi dóminus eius: Euge, serve bone, et fidélis, quia super pauca fuísti fidélis, supra multa te constítuam: intra in gáudium dómini tui.

master said to him, 'Well done! You are an industrious and reliable slave. Since you were reliable in a small matter, I will put you in charge of greater affairs. Come, share your lord's joy!' The man who had received the two thousand dollars stepped forward and said, 'My lord, you handed me two thousand dollars. See, I have made two thousand more.' His master said to him, 'Well done! You are an industrious and reliable slave. Since you were reliable in a small matter, I will put you in charge of greater affairs. Come, share your lord's joy!'"

Offertory Antiphon

*Ps. 88, 25*

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

Sanctífica, quæsumus, Dómine Deus, hæc múnera, quæ in solemnitate sancti Antístitis tui Nicolái offérimus: ut per ea, vita nostra inter advérsa et próspéra ubique dirigátur. Per Dóminum.

O Lord God, sanctify these gifts we offer on the feast of your holy bishop Nicholas,\* and grant that they may guide our lives in prosperity as well as in adversity. Through Jesus Christ.

*Et fit commemoratio feriae*

*Commemoration of the weekday*

Communion Antiphon

*Ps. 88, 36-38*

Semel iurávi in sancto meo: semen eius in ætérnum manébit, et sedes eius sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cælo fidélis.

Once, by my holiness, have I sworn; his posterity shall continue forever, and his throne shall be like the sun before me; like the moon, which remains forever—a faithful witness in the sky.

Sacrificia, quæ sumpsimus, Dómine, pro solemnitate sancti Pontíficis tui Nicolái, sempitérna nos protectióne consérvent. Per Dóminum.

Prayer after Communion

O Lord, keep us ever under your protection through this sacrifice of which we have partaken in honor of the feast of your holy bishop Nicholas. Through Jesus Christ.

*Et fit commemoratio feriae.*

*Commemoration of the weekday*

Dec. 7. St. Ambrose

SAINT AMBROSE  
*Bishop, Confessor, and  
Doctor of the Church*

*III classis*

December 7

Entrance Antiphon  
*Eccli. 15, 5*

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣.* Glory be to the Father. In the midst.

In médio Ecclésiæ apéruit os eius: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℣.* Glória Patri. In médio.

Prayer

O God, you have given us blessed Ambrose as a guide on our way to eternal salvation.\* Let him who once instructed your faithful on earth, now intercede for us in heaven. Through Jesus Christ.

Deus, qui pópulo tuo ætérne salútis beátum Ambrósium místrum tribuísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

*Commemoration of the weekday*

*Et fit commemoratio ferię.*

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*2 Tim. 4, 1-8*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*2 Tim. 4, 1-8*

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicáturus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta opportúne, importúne: árgue, óbsecra, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritáte quidem auditum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangelístæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna iustítie, quam reddet mihi Dóminus in illa die, iustus iudex:

non solum autem mihi, sed et iis, qui diligunt advéntum eius.

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diébus suis plácuít Deo. *¶. Ibid., 20* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúia, allelúia. *¶. Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 5, 13–19*

In illo témpore: Dixit Iesus discípuľis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo salíétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest cívitas abscondí supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut líceat ómnibus qui in domo sunt. Sic líceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvete legem, aut prophétas: non veni sólvete, sed adimpléte. Amen quippe dico vobis, donec tránseat cælum et terra, ióta unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómínes, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

good fight, I have run the race, I have kept faith. As for the future, a merited crown is reserved for me, and on that day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

*Gradual Eccli. 44, 16* Behold a great priest, who in his days pleased God. *¶. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *¶. Ps. 109, 4* The Lord has sworn, and he will not repent: “You are a priest forever, according to the order of Melchisedec.” Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven.”

Dec. 8. Immaculate Conception of B. V. M.

Offertory Antiphon

*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

O almighty and eternal God, grant that the gifts we have offered to your divine majesty may bring us to eternal salvation\* through the intercession of the blessed confessor bishop Ambrose. Through Jesus Christ.

*Commemoration of the weekday*

Communion Antiphon

*Ps. 88, 36–38*

Once, by my holiness, have I sworn; his posterity shall continue forever, and his throne shall be like the sun before me; like the moon, which remains forever—a faithful witness in the sky.

Prayer after Communion

O almighty God, grant that we who have received the sacraments of our salvation may ever be helped by the prayers of your blessed confessor bishop Ambrose,\* in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ.

*Commemoration of the weekday*

IMMACULATE CONCEPTION OF  
THE BLESSED VIRGIN MARY

December 8

Entrance Antiphon

*Isaia 61, 10*

I will heartily rejoice in the Lord, in my God is the joy of my soul; for he has clothed me with a robe of salvation, and wrapped me in a mantle of justice, like a bride bedecked with her jewels. *Ps. 29, 2* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. *℟.* Glory be to the Father. I will heartily rejoice.

*Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.*

*Omnípotens sempitérne Deus, múnera tuæ maiestáti obláta, per intercessiónem beáti Ambrósii Confessoris tui atque Pontíficis, ad perpétuam nobis fac proveníre salútem. Per Dóminum.*

*Et fit commemoratio ferie.*

*Semel iurávi in sancto meo: semen eius in ætérnum manébit, et sedes eius sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cælo fidélis.*

*Sacraménta salútis nostræ suscipiéntes, concéde, quæsumus, omnípotens Deus: ut beáti Ambrósii Confessoris tui atque Pontíficis, nos ubíque orátio ádiuvet; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum.*

*Et fit commemoratio ferie.*

*I classis*

*Gaudens gaudébo in Dómino, et exultábit ánima mea in Deo meo: quia índuit me vestiméntis salútis: et induménto iustítiæ circúmdedit me, quasi sponsam ornátam monílibus suis. *Ps. 29, 2* Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. *℟.* Glória Patri. Gaudens.*

Dec. 8. Immaculate Conception of B. V. M.

Prayer

Deus, qui per immaculatam Virginitatis Conceptionem dignum Filio tuo habitaculum preparasti: quæsumus: ut, qui ex morte eiusdem Filii tui prævisa, eam ab omni labe præservasti, nos quoque mundos eius intercessione ad te pervenire concedas. Per eundem Dominum.

*Et fit commemoratio feriæ.*

Lectio libri Sapientiæ  
*Prov. 8, 22–35*

Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio. Ab æterno ordinata sum, et ex antiquis, antequam terra fieret. Nondum erant abyssi, et ego iam concepta eram: necdum fontes aquarum eruperant: necdum montes gravi mole constiterant: ante colles ego parturiebar: adhuc terram non fecerat, et flumina, et cardines orbis terræ. Quando preparabat caelos, aderam: quando certa lege et gyro vallabat abyssos: quando æthera firmabat sursum, et librabat fontes aquarum: quando circumdabat mari terminum suum, et legem ponebat aquis, ne transirent fines suos: quando appendebat fundamenta terræ. Cum eo eram cuncta componens: et delectabar per singulos dies, ludens coram eo omni tempore: ludens in orbe terrarum: et deliciae meae esse cum filiis hominum. Nunc ergo, filii, audite me: Beati, qui custodiunt vias meas. Audite disciplinam, et estote sapientes, et nolite abiicere eam. Beatus homo, qui audit me, et qui vigilat ad fores meas cotidie, et observat ad postes ostii mei. Qui me invenerit, inveniet vitam, et hauriet salutem a Domino.

O God, by foreseen merits of the death of Christ, you shielded Mary from all stain of sin and preserved the Virgin Mother immaculate at her conception so that she might be a fitting dwelling place for your Son.\* Cleanse us from sin through her intercession so that we also may come to you untainted by sin. Through Jesus Christ.

*Commemoration of the weekday*

A Reading from the Book of Proverbs  
*Prov. 8, 22–35*

“The Lord begot me, the firstborn of his ways,  
the forerunner of his prodigies of long ago;  
From of old I was poured forth,  
at the first, before the earth.  
When there were no depths I was brought forth,  
when there were no fountains or springs of water;  
Before the mountains were settled into place,  
before the hills, I was brought forth;  
While as yet the earth and the fields were not made,  
nor the first clods of the world.  
“When he established the heavens I was there,  
when he marked out the vault over the face of the deep;  
When he made firm the skies above,  
when he fixed fast the foundations of the earth;  
When he set for the sea its limit,  
so that the waters should not transgress his command;  
Then was I beside him as his craftsman,  
and I was his delight day by day,  
Playing before him all the while,

Dec. 8. Immaculate Conception of B. V. M.

playing on the surface of his earth and I  
found delight in the sons of men.  
“So now, O children, listen to me;  
instruction and wisdom do not reject!  
Happy the man who obeys me,  
and happy those who keep my ways,  
Happy the man watching daily at my gates,  
waiting at my doorposts:  
For he who finds me finds life,  
and wins favor from the Lord.”

*Gradual Judith 13, 23* Blessed are you, O  
Virgin Mary, by the Lord the most high  
God, above all women upon the earth. *Ψ. Ibid., 15, 10* You are the glory of Jerusalem,  
you are the joy of Israel, you are the honor  
of our people.  
Alleluia, alleluia. *Ψ. Cant. 4, 7* You are all-  
beautiful, O Mary, and there is in you no  
stain of original sin. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its  
following verse is omitted, and there is said:*

*Tract Ps. 86, 1–2* His foundation upon the  
holy mountains the Lord loves: the gates of  
Sion, more than any dwelling of Jacob. *Ψ. Ibid., 3*, Glorious things are said of you, O  
city of God. *Ψ. Ibid., 5* A man is born in her;  
and he who established her is the most High  
Lord.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ψ. Judith 15, 10* You are  
the glory of Jerusalem, you are the joy of  
Israel, you are the honor of our people.  
Alleluia. *Ψ. Cant. 4, 7* You are all-beautiful,  
O Mary, and there is in you no stain of  
original sin. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 26–28*

At that time the angel Gabriel was sent from  
God to a town of Galilee named Nazareth,

*Graduale Judith 13, 23* Benedicta  
es tu, Virgo María, a Dómino Deo  
excélso, præ ómnibus muliéribus  
super terram. *Ψ. Ibid., 15, 10* Tu  
glória Ierúsalem, tu lætítia Israël,  
tu honorificéntia pópuli nostri.  
Allelúia, allelúia. *Ψ. Cant. 4, 7* Tota  
pulchra es, María: et mácula originális  
non est in te. Allelúia.

*In Missis votivis post Septuagesimam,  
omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 86, 1–2* Fundaménta  
eius in móntibus sanctis: díligit  
Dóminus portas Sion super ómnia  
tabernácula Iacob. *Ψ. Ibid., 3* Glorió-  
sa dicta sunt de te, civitas Dei. *Ψ. Ibid., 5* Homo natus est in ea, et  
ipse fundávit eam Altíssimus.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. *Ψ. Judith 15, 10*  
Tu glória Ierúsalem, tu lætítia  
Israël, tu honorificéntia pópuli nostri.  
Allelúia. *Ψ. Cant. 4, 7* Tota pulchra  
es, María: et mácula originális non  
est in te. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 1, 26–28*

In illo témpore: Missus est Angelus  
Gábriel a Deo in civitátem Galilææ,

## Dec. 8. Immaculate Conception of B. V. M.

cui nomen Názareth, ad Víginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Víginis María. Et ingrèssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus.

Credo.

*In Missis votivis post Septuagesimam, in fine sequentis antiphonæ Alleluia omititur.*

Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, alleluia.

Salutárem hóstiám, quam in solemnitate immaculatæ Conceptionis beátæ Víginis Mariæ tibi, Dómine, offérimus, súscipe et præsta: ut, sicut illam tua grátia præveniénte ab omni labe immúnem profitémur; ita eius intercessióne a culpis ómnibus liberémur. Per Dóminum.

*Et fit commemoratio feriæ.*

*Præfatio de B. Maria Virgine. Et te in Conceptione immaculata.*

Gloriósá dicta sunt de te, Mariá: quia fecit tibi magna qui potens est.

Sacraménta quæ súmpsimus, Dómine Deus noster: illius in nobis culpæ vúlnera réparent; a qua immaculatam beátæ Mariæ Conceptionem singuláriter præservásti. Per Dóminum.

*Et fit commemoratio feriæ.*

to a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary.

The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

Creed.

*In votive Masses after Septuagesima, at the end of the following antiphon the Alleluia is omitted.*

Hail, Mary, full of grace, the Lord is with you; blessed are you among women, alleluia.

### Offertory Antiphon

*Luke 1, 28*

### Prayer over the Gifts

Accept this life-giving sacrifice, O Lord, which we offer you in commemoration of the Immaculate Conception of the blessed Virgin Mary.\* We proclaim that she was spotless through the power of your grace; may we be freed from our faults through her holy intercession. Through Jesus Christ.

*Commemoration of the weekday*

*Preface of the Blessed Virgin Mary (on this feast of the Immaculate Conception)*

### Communion Antiphon

Glorious things are said of you, O Mary, because he who is mighty has done great things for you.

### Prayer after Communion

O Lord our God, may the sacrament that we have received heal in us the wounds of that sin from which blessed Mary alone was preserved by her immaculate Conception. Through Jesus Christ.

*Commemoration of the weekday*

Dec. 11. St. Damasus I

SAINT MELCHIADES  
*Pope and Martyr*

December 10

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

Prayer

O eternal Shepherd, who appointed blessed Melchiades shepherd of the whole Church, \* let the prayers of this martyred pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord. \* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food. \* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT DAMASUS I  
*Bishop and Confessor*

December 11

Entrance Antiphon  
*John 21, 15-17*

If you love me, Simon Peter, feed my lambs, feed my sheep. *Ps. 29, 1* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. *℣.* Glory be to the Father. If you love me.

Commemoratio

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

CI

Gregem tuum, Pastor aetérne, placátus inténde: et per beátum Melchíadem, Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

CI

Oblátis munéribus, quásumus Dómine, Ecclésiám tuam benígus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

CI

Refectióne sancta enutrítam gubérna, quásumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

*III classis*

Si diligis me, Simon Petre, pasce agnos meos, pasce oves meas. *Ps. 29, 1* Exaltábo te, Dómine, quóniam suscepisti me, nec delectásti inimicos meos super me. *℣.* Glória Patri. Si diligis.

Prayer

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Dámasum Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

*Et fit commemoratio feriae.*

Léctio Epístolæ beáti Petri  
Apóstoli  
*1 Petr. 5, 1-4 et 10-11*

Caríssimi: Senióres, qui in vobis sunt, óbsecro consénior et testis Christi passiónum, qui et eius, quæ in futúro revelánda est, glóriæ comunicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontáneæ secúndum Deum, neque turpis lucri grátia, sed voluntárie: neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et, cum apparúerit princeps pastórum, percipiétis immarcescibilem glóriæ corónam. Deus autem omnis grátia, qui vocávit nos in ætérnam suam glóriam in Christo Iesu, módicum passos ipse perficiet, confirmábit solidabítque. Ipsi glória et impérium in sæcula sæculórum. Amen.

*Graduale Ps. 106, 32, 31* Exáltent eum in Ecclésia plebis: et in cáthedra seniórum laudent eum. *℣.* Confiteántur Dómino misericórdiæ eius; et mirábilia eius filiís hóminum.

Allelúia, allelúia. *℣. Matth. 16, 18* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 16, 13-19*

In illo témpore: Venit Iesus in partes Cæsaráe Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixérunt: Alii Ioánnem Baptís-

O eternal Shepherd, who appointed blessed Damasus shepherd of the whole Church,\* let the prayers of this confessor and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

*Commemoration of the weekday*

A Reading from the Epistle of blessed  
Peter the Apostle  
*1 Peter 5, 1-4, 10-11*

Beloved: I make this appeal to the elders among you, I who am fellow elder and witness of the sufferings of Christ and sharer also in the glory that is to be revealed: shepherd the flock of God among you, watching over it not perforce, but willingly as God would have it; not in avarice, but generously; not lording it over your charges, but being examples for the flock. Then when the chief shepherd appears, you will receive the unfading crown of glory. And the God of all grace, who called you into his eternal glory in Christ, when you have suffered briefly, will himself form, support, strengthen and establish you. His is the sovereignty forever and ever. Amen.

*Gradual Ps. 106, 32, 31* Let them extol him in the assembly of the people and praise him in the council of the elders. *℣.* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men.

Alleluia, alleluia. *℣. Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 13-19*

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who do people say the Son of Man is?" They replied,

“Some, John the Baptist; others, Elia; still others, Jeremia, or one of the prophets.” “And you,” he said to them, “who do you say I am?” “You are the Messiah,” Simon Peter answered, “the Son of the living God!” Jesus replied, “Happy are you, Simon, son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death’s realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven.”

Offertory Antiphon

*Jerem. 1, 9–10*

See, I place my words in your mouth! Behold, I set you over nations and over kingdoms, to root up and to tear down, and to build and to plant.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, may be truly pleasing to you. Through Jesus Christ.

*Commemoration of the weekday*

Communion Antiphon

*Matth. 16, 18*

You are Peter, and upon this rock I will build my Church.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

*Commemoration of the weekday*

tam, alii autem Eliam, alii vero Ieremiam, aut unum ex prophetis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus, Filius Dei vivi. Respondens autem Iesus, dixit ei: Beatus es, Simon Bar Iona: quia caro et sanguis non revelavit tibi, sed Pater meus, qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevalent adversus eam. Et tibi dabo claves regni caelorum. Et quodcumque ligaveris super terram, erit ligatum et in caelis: et quodcumque solveris super terram, erit solutum et in caelis.

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evellas et destruas, et aedifices et plantes.

Oblatis muneribus, quaesumus, Domine, Ecclesiam tuam benignus illumina: ut, et gregis tui proficiat ubique successus, et grati fiant nomini tuo, te gubernante, pastores. Per Dominum.

*Et fit commemoratio feriae.*

Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam.

Refectione sancta enutritam gubernata, quaesumus, Domine, tuam placatus Ecclesiam: ut potenti moderatione directa, et incrementa libertatis accipiat et in religionis integritate persistat. Per Dominum.

*Et fit commemoratio feriae.*

Dec. 13. St. Lucy

*III classis*

SAINT LUCY  
*Virgin and Martyr*

December 13

Entrance Antiphon

*Ps. 44, 8*

Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consórtibus tuis. *Ps. ibid., 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *℣.* Glória Patri. Dilexisti.

You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *Ps. ibid., 2* My heart overflows with a goodly theme; as I sing my ode to the king. *℣.* Glory be to the Father. You love.

Prayer

Exáudi nos, Deus, salutáris noster: ut, sicut de beátæ Lúciæ Vírginis et Mártýris tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Hear our prayer, O God, our savior, and let us learn the spirit of true devotion from your blessed virgin and martyr Lucy,\* as we joyfully celebrate her feast. Through Jesus Christ.

*Et fit commemoratio feriæ.*

*Commemoration of the weekday*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 10, 17-18; 11, 1-2*

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Corinthians

*2 Cor. 10, 17-18; 11, 1-2*

Fratres: Qui gloriátur, in Dómino gloriétur. Non enim qui seípsum comméndat, ille probátus est: sed quem Deus comméndat. Utinam sustinerétis módicum quid insipiéntiæ meæ, sed et supportáte me: æmulor enim vos Dei æmulatióne. Despóndi enim vos uni viro vírginem castam exhibére Christo.

Brethren: "Let him who would boast, boast in the Lord." For it is not the man who recommends himself who is approved, but the man whom the Lord recommends. I hope you will put up a little with my foolishness. Please put up with me! I am jealous of you with the jealousy of God, because I have given you in marriage to one husband, presenting you as a chaste virgin to Christ.

*Graduale Ps. 44, 8* Dilexisti iustitiam, et odisti iniquitatem. *℣.* Propterea unxit te Deus, Deus tuus, oleo lætitiæ.  
Allelúia, allelúia. *℣. Ibid., 3* Diffúsa est grátia in lábiis tuis: propterea benedíxit te Deus in ætérnum. Allelúia.

*Gradual Ps. 44, 8* You love justice and hate wickedness. *℣.* Therefore, God, your God, has anointed you with the oil of gladness. Alleluia, alleluia. *℣. Ibid., 3* Grace is poured out upon your lips; thus God has blessed you forever. Alleluia.

*In Missis votivis, post Septuagesimam tractus, et tempore paschali Allelúia cum suis versibus, ex Missa Dilexisti, de Communi Virginum 3º loco (61).*

*In votive Masses, the tract after Septuagesima and the Alleluia with its verses in paschal time are taken from the Mass Dilexisti, Common of virgins III, page (61).*

✠ A Reading from the holy  
Gospel according to Matthew  
*Matth. 13, 44-52*

At that time Jesus told his disciples this parable: "The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant's search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them, "So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old."

Offertory Antiphon  
*Ps. 44, 15 and 16*

Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness and joy; they enter the palace of the Lord, the king.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

*Commemoration of the weekday*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 44-52*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile est regnum cælórum thesáuro abscóndito in agro: quem qui invénit homo, abscóndit, et præ gáudio illíus vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósá margaríta, ábiit, et véndidit ómnia, quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exíbunt Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælórum símilis est hómini patrifamílias, qui profert de thesáuro suo nova et vétera.

Afferéntur regi vírgines post eam: próximæ eius afferéntur tibi in lætítia et exsultatione: adducéntur in templum regi Dómino.

Accépta tibi sit, Dómine, sacráta plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatione percepisse cognóscit auxiliium. Per Dóminum.

*Et fit commemoratio feriæ.*

Dec. 16. St. Eusebius

Communion Antiphon

*Ps. 118, 161–162*

Príncipes persecúti sunt me gratis,  
et a verbis tuis formidávit cor meum:  
lætabor ego super elóquia tua, quasi  
qui invénit spólia multa.

Princes persecute me without cause, but my  
heart stands in awe of your word. I rejoice  
at your promise, as one who has found rich  
spoil.

Prayer after Communion

Satiásti, Dómine, famíliam tuam mu-  
neribus sacris: eius, quésumus, sem-  
per interventióne nos réfove, cuius  
solémnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with  
the food of heaven.\* Refresh us always  
through the intercession of your saint whose  
feast we celebrate this day. Through Jesus  
Christ.

*Et fit commemoratio feriae.*

*Commemoration of the weekday*

*III classis*

SAINT EUSEBIUS

*Bishop and Martyr*

December 16

*Missa Sacerdotes Dei, de Comuni  
unius Martyris 2º loco (8).*

*Mass Sacerdotes Dei (Common of one martyr II), page (8).*

C

Prayer

Deus, qui nos beáti Eusépii Mártyris  
tui atque Pontíficis ánnua solem-  
nitáte lætificas: concéde propítius;  
ut, cuius natalítia cólimus, de eiús-  
dem étiam protectióne gaudeámus.  
Per Dóminum.

O God, you gladden us each year by the  
feast of your blessed martyr bishop Euse-  
bius.\* Mercifully grant that we who cele-  
brate his birthday may also enjoy his  
protection. Through Jesus Christ.

*Et fit commemoratio feriae.*

*Commemoration of the weekday*

C

Prayer over the Gifts

Munera tibi, Dómine, dicáta sanctí-  
fica: et, intercedénte beáto Eusébio  
Mártyre tuo atque Pontífice, per  
éadem nos placátus inténde. Per  
Dóminum.

Bless the gifts we have set apart for you, O  
Lord.\* May the prayers of your blessed  
bishop Eusebius help these offerings to win  
your mercy for us. Through Jesus Christ.

*Et fit commemoratio feriae.*

*Commemoration of the weekday*

C

Prayer after Communion

Hæc nos commúnio, Dómine, purget  
a crímine: et, intercedénte beáto  
Eusébio Mártyre tuo atque Pontífice,  
cæléstis remédii fáciat esse consórtes.  
Per Dóminum.

O Lord, may this communion cleanse us  
from sin,\* and bestow on us spiritual health  
from heaven through the intercession of  
your martyr bishop Eusebius. Through  
Jesus Christ.

*Et fit commemoratio feriae.*

*Commemoration of the weekday*

Dec. 21. St. Thomas

SAINT THOMAS

*Apostle*

December 21

Entrance Antiphon

*Ps. 138, 17*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *℟.* Glory be to the Father. To me.

Prayer

O Lord, may we celebrate the solemn feast of your apostle Thomas with joy,\* so that we may be always aided by his prayers to imitate his faith with sincere devotion. Through Jesus Christ.

*Commemoration of the weekday*

A Reading from the Epistle of blessed Paul the Apostle to the Ephesians  
*Ephes. 2, 19-22*

Brethren: You are no longer strangers and aliens; no, you are fellow citizens of the saints and members of the household of God. You form a building which rises upon the foundation of the apostles and prophets, with Christ Jesus himself as the keystone. In him the whole structure is closely fitted together and grows into a holy temple in the Lord; in him you too are being built into this temple to become a dwelling place for God in the spirit.

*Gradual Ps. 138, 17-18* Your friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *℟.* I will number them and they will outnumber the sands.

Alleluia, alleluia. *℟. Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. Alleluia.

*II classis*

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps. ibid., 1-2* Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *℟.* Gloria Patri. Mihi autem.

Da nobis, quæsumus, Domine, beati Apostoli tui Thomæ solemnitatibus gloriari: ut eius semper et patrocinii sublevemur; et fidem congrua devotione sectemur. Per Dominum.

*Et fit commemoratio ferie.*

Lectio Epistolæ beati Pauli  
Apostoli ad Ephesios  
*Ephes. 2, 19-22*

Fratres: Iam non estis hospites, et advenæ: sed estis cives sanctorum, et domestici Dei: superædificati super fundamentum Apostolorum, et Prophetarum, ipso summo angulari lapide Christo Iesu: in quo omnis ædificatio constructa crescit in templum sanctum in Domino, in quo et vos coædificamini in habitaculum Dei in Spiritu.

*Graduale Ps. 138, 17-18* Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *℟.* Dinumerabo eos, et super arenam multiplicabuntur.

Alleluia, alleluia. *℟. Ps. 32, 1* Gaudete, iusti, in Domino: rectos decet collaudatio. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 20, 24–29*

In illo témpore: Thomas, unus ex duódecim, qui dicitur Dídymus, non erat cum eis, quando venit Iesus. Dixérunt ergo ei álii discípuli: Vídimus Dóminum. Ille autem dixit eis: Nisi vídero in mánibus eis fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus eius, non credam. Et post dies octo, íterum erant discípuli eius intus, et Thomas cum eis. Venit Iesus iánuis clausis, et stetit in médio, et dixit: Pax vobis. Deínde dicit Thomæ: Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incrédulus, sed fidélis. Respóndit Thomas, et dixit ei: Dóminus meus, et Deus meus. Dixit ei Iesus: Quia vidísti me, Thoma, credidísti: beáti qui non víderunt, et credidérunt.

Credo.

In omnem terram exívit sonus eórum:  
et in fines orbis terræ verba eórum.

Débitum tibi, Dómine, nostræ réddimus servitútis, suppliciter exorántes: ut, suffrágiis beáti Thomæ Apóstoli, in nobis tua múnera tueáris, cuius honoránda confessióne laudis tibi hóstias immolámus. Per Dóminum.

*Et fit commemoratio ferie.*

*Præfatio de Apostolis.*

Mitte manum tuam, et cognósce loca clavórum: et noli esse incrédulus, sed fidélis.

✠ A Reading from the holy Gospel  
according to John  
*John 20, 24–29*

At that time it happened that one of the Twelve, Thomas (this name means “Twin”), was absent when Jesus came. So the other disciples kept telling him: “We have seen the Lord!” But he answered them, “I’ll never believe without first examining the marks of the nails on his hands, and putting my finger right into the mark of the nails, and my hand into his side.” Now, a week later, his disciples were once more in the room; this time Thomas was with them. Even though the doors were locked, Jesus came and stood in front of them. “Peace be with you,” he said. Then he told Thomas, “Take your finger and examine my hands; take your hand and put it into my side; and don’t persist in your disbelief. Become a believer!” Thomas answered with the words, “My Lord and my God!” Jesus told him, “You have believed because you have seen me. Happy those who have not seen but have believed.”

Creed.

Through all the earth their voice resounds,  
and to the ends of the world, their message.

Prayer over the Gifts

We worship you, O Lord, as is our duty.\*  
Watch over the gifts you have bestowed upon us through the prayers of your blessed apostle Thomas, whose faith we honor by offering you this sacrifice of praise. Through Jesus Christ.

*Commemoration of the weekday*

*Preface of the Apostles*

Communion Antiphon

*John 20, 27*

Put in your hand and know the place of the nails, and be not unbelieving, but believing.

Jan. 14. St. Hilary

Prayer after Communion

Be close to us, merciful God,\* and through the prayers of your blessed apostle Thomas, graciously watch over the gifts you have given us. Through Jesus Christ.

*Commemoration of the weekday*

*In votive Masses after Septuagesima all as above, but after the gradual the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 20, 3–4* You have granted him his heart's desire: you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed upon his head a crown of precious stones.

*In paschal time the antiphons at the introit and offertory are taken from the Mass Protexisti, Common of several Martyrs I, page (27), the rest is as above, but after the Epistle the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. Alleluia. *℣. Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your faithfulness, in the assembly of the holy ones. Alleluia.

AFTER EPIPHANY  
FEASTS OF JANUARY

SAINT HILARY  
*Bishop, Confessor, and  
Doctor of the Church*

January 14

*Mass In médio (Common of doctors), page (41).*

Prayer

O God, you have given us blessed Hilary as a guide on our way to eternal salvation.\* Let him who once instructed your faithful on earth, now intercede for us in heaven. Through Jesus Christ.

*Commemoration of Saint Felix, priest and martyr:*

Adesto nobis, misericors Deus: et, intercedente pro nobis beato Thoma Apóstolo, tua circa nos propitiatus dona custódi. Per Dóminum.

*Et fit commemoratio feriae.*

*In Missis votivis post Septuagesimam omnia dicuntur ut supra, sed post graduale, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 20, 3–4* Desiderium animæ eius tribuisti ei: et voluntate labiorum eius non fraudasti eum. *℣.* Quoniam pravenisti eum in benedictionibus dulcedinis. *℣.* Posuisti in capite eius coronam de lapide pretioso.

*Tempore autem paschali, antiphonæ ad Introitum et ad Offertorium sumuntur ex Missa Protexisti, de Communi Martyrum 1º loco (27) reliqua dicuntur ut supra, sed post Epistolam omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *℣. Ps. 32, 1* Gaudete, iusti, in Dómino: rectos decet collaudatio. Alleluia. *℣. Ps. 88, 6* Confitebuntur cæli mirabilia tua, Dómine: etenim veritatem tuam in ecclesia sanctorum. Alleluia.

*III classis*

*Missa In médio, de Communi Doctorum (41).*

Deus, qui pópulo tuo æternæ salutis beatum Hilarium ministrum tribuisti; præsta, quæsumus; ut, quem Doctorem vitæ habuimus in terris, intercessorem habere mereamur in cælis. Per Dóminum.

*Et fit commemoratio S. Felicis Presbyteri et Martyris:*

Jan. 14. St. Hilary

Prayer

Concéde, quæsumus, omnipotens Deus: ut ad meliorem vitam Sanctorum tuorum exempla nos provocent; quatenus, quorum sollemnia agimus, etiam actus imitemur. Per Dominum.

O almighty God, may the example of your saints encourage us to lead a better life,\* so that we may not only commemorate their feasts but imitate their deeds as well. Through Jesus Christ.

CI

Sancti Hilarii Pontificis tui atque Doctoris, nobis, Domine, pia non desit oratio: quæ, et munera nostra conciliet; et tuam nobis indulgentiam semper obtineat. Per Dominum.

Prayer over the Gifts

O Lord, let the blessed bishop and doctor Hilary always help us,\* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

*Pro S. Felice*

*For Saint Felix*

Hóstias tibi, Domine, beati Felicis Martyris tui dicatas méritis, benignus assume: et ad perpetuum nobis tribue provenire subsidium. Per Dominum.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyr Felix,\* and help us find in them unending assistance. Through Jesus Christ.

CI

Ut nobis, Domine, tua sacrificia dent salutem: beatus Hilarius Pontifex tuus et Doctor egregius, quæsumus, precator accedat. Per Dominum.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation through the intercession of your blessed bishop and illustrious doctor Hilary. Through Jesus Christ.

*Pro S. Felice*

*For Saint Felix*

Quæsumus, Domine, salutáribus repléti mystériis: ut, beati Felicis Martyris tui, cuius solémnia celebrámus, oratió nibus adiuvémur. Per Dominum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sáecula sáeculórum.

Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord.\* May we be aided also by the prayers of your saint Felix, whom we honor this day. Through Jesus Christ your son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R̄. Amen.

Commemoratio

*Missæ lætábitur, de Comuni unius Martyris 4º loco (13), cum orationibus propriis in precedenti Missa notatis.*

SAINT FELIX  
*Priest and Martyr*

January 14

*Mass lætábitur (Common of one martyr IV), page (13), with the prayers given above.*

Jan. 15. St. Paul the First Hermit

SAINT PAUL  
*The First Hermit, Confessor*

January 15

*III classis*

Entrance Antiphon  
*Ps. 91, 13–14*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow: planted in the house of the Lord, in the courts of the house of our God. *Ps. ibid. 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℟.* Glory be to the Father. The just man.

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. *Ps. ibid., 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℣.* Glória Patri. Iustus.

Prayer

O God, it is a joy for us to celebrate each year the feast of your blessed confessor Paul.\* May we who commemorate his birthday also imitate his example. Through Jesus Christ.

Deus, qui nos beáti Pauli Confesorís tui ánnua solemnitate lætificas: concéde propítius; ut, cuius natalítia cólimus, étiam actiónes imitémur. Per Dóminum.

*Commemoration of Saint Maur, abbot:*

*Et fit commemoratio S. Mauri Abbatis:*

Prayer

Let the blessed abbot Maur intercede for us, O Lord.\* May his prayers win us your help; since our own actions cannot merit it. Through Jesus Christ.

Intercéssio nos, quæsumus, Dómine, beáti Mauri Abbátis comméndet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Philippians  
*Philipp. 3, 7–12*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Philippenses  
*Philipp. 3, 7–12*

Brethren: Now, whatever I used to consider as profitable I have revalued, in the light of Christ, as loss. In fact, I rate all else as loss because of the supreme good of knowing my Lord Jesus Christ. For his sake I underwent total loss of all things, and I value them as mere dung so that Christ alone may be my wealth, and I may be found in him, possessing not my own justice based on observance of the Law, but that justice which comes through faith in Christ, the justice which

Fratres: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. Verúmtamen exístimo ómnia detriméntum esse propter eminentem sciéntiam Iesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbitor ut stércora, ut Christum lucrifáciam, et invéniam in illo, non habens meam iustítiam, quæ ex lege est, sed illam, quæ ex fide est Christi Iesu: quæ ex Deo est iustítia in fide, ad cognoscéndum illum, et virtútem re-

Jan. 15. St. Paul the First Hermit

surrectiōnis eius, et societātem passiōnum illius: configurātus morti eius: si quo modo occurrā ad resurrectiōnem, quæ est ex mōrtuis: non quod iam accēperim, aut iam perfēctus sim: sequor autem, si quo modo comprehēdam, in quo et comprehēsus sum a Christo Iesu.

*Graduale Ps. 91, 13 et 14* Iustus ut palma florēbit: sicut cedrus Libani multiplicābitur in domo Dōmini. *℣. Ibid., 3* Ad annuntiāndum mane misericōrdiam tuam, et veritātem tuam per noctem.

Allelúia, allelúia. *℣. Osee 14, 6* Iustus germinābit sicut lílium: et florēbit in ætérnum ante Dōminum. Allelúia.

✠ Sequētia sancti Evangēlii  
secūndum Matthæum  
*Matth. 11, 25–30*

In illo tēpore: Respōdens Iesus, dixit: Confíteor tibi, Pater, Dōmine cæli et terræ, quia abscondisti hæc a sapiētibus et prudētibus, et revelāsti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trá dita sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius revelāre. Veníte ad me omnes, qui laborātis, et onerāti estis, et ego reficiam vos. Tóllite iugum meum super vos, et discite a me, quia mitis sum, et húmilis corde: et inveniētis réquiem animábus vestris. Iugum enim meum suáve est, et onus meum leve.

comes from God and is based on faith. All this is that I may know Christ and the power flowing from his resurrection; that I may know how to share in his sufferings by being formed into the pattern of his death, in the hope that thus I may also arrive at the resurrection from the dead. I do not mean that I have already achieved this or that I have already become perfect. But I am hastening on to try to grasp it, having been myself already grasped by Christ Jesus.

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *℣. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *℣. Osee 14, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

✠ A Reading  
from the holy Gospel  
according to Matthew  
*Matth. 11, 25–30*

At that time Jesus declared, “Thank you, Father, Master of heaven and earth, because what you have hidden from the learned and the clever, you have revealed to infants. Yes, Father—for you have graciously willed it this way. Everything has been handed over to me by my Father. No one knows the Son except the Father. No one knows the Father except the Son—or anyone to whom the Son wishes to reveal him. Come to me, all of you who are wearied from toil and heavily burdened, and I will refresh you. Take my yoke upon your shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy; this burden of mine is light.”

Jan. 15. St. Paul the First Hermit

Offertory Antiphon

*Ps. 20, 2-3*

O Lord, in your strength the just man is glad; in your victory how greatly he rejoices! You have granted him his heart's desire.

In virtúte tua, Dómine, lætábitur iustus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ eius tribuísti ei.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

*For Saint Maur*

*Pro S. Mauro*

Prayer over the Gifts

May the offerings we lay upon your sacred altar, O Lord,\* bring us closer to our salvation through the intercession of the blessed abbot Maur. Through Jesus Christ.

Sacris altáribus, Dómine, hóstias superpósitas sanctus Maurus Abbas, quæsumus, in salutem nobis provenire depóscat. Per Dóminum.

Communion Antiphon

*Ps. 63, 11*

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised.

Lætábitur iustus in Dómino, et sperábit in eo: laudabúntur omnes recti corde.

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of the saint in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépimus, eius muniámur et précibus. Per Dóminum.

*For Saint Maur*

*Pro S. Mauro*

Prayer after Communion

May the sacrament we have received and the prayers of the blessed abbot Maur protect us, O Lord.\* Grant also that we may imitate the virtues of this saint, who is our intercessor with you in heaven. Through Jesus Christ.

Prótegat nos, Dómine, cum tui perceptiône sacraménti beátus Maurus Abbas, pro nobis intercedéndo: ut et conversatiónis eius experiámur insígnia, et intercessiόνis percipiámus suffrágia. Per Dóminum.

Jan. 17. St. Anthony

SAINT MAUR

*Abbot*

January 15

Commemoratio

*Missa Os iusti, de Communi Abbatum.*  
(50)

*Mass Os iusti (Common of abbots), page (50).*

SAINT MARCELLUS I

*Pope and Martyr*

January 16

*III classis*

*Missa Si diligis me, de Communi unius  
aut plurium Summorum Pontificum (1),  
præter Orationem sequentem:*

*Mass Si diligis me (Common of one or more supreme pon-  
tiffs), page (1), except the following prayer:*

P

Preces pópuli tui, quæsumus, Dó-  
mine, cleménter exáudi: ut beáti Mar-  
céllici Mártiris tui atque Pontíficis  
méritis adiuvémur, cuius passióne  
lætámur. Per Dóminum.

Prayer

O Lord, graciously hear the prayers of your people.\* May the merits of the martyred pope Marcellus help us, just as his sufferings have given us cause for spiritual joy. Through Jesus Christ.

CI

Oblátis munéribus, quæsumus, Dó-  
mine, Ecclésiám tuam benígnus illú-  
mina: ut, et gregis tui proficiat ubí-  
que succéssus, et grati fiant nómini  
tuo, te gubernánte, pastóres. Per  
Dóminum.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

CI

Refectióne sancta enutrítam gubérna,  
quæsumus, Dómine, tuam placátus  
Ecclésiám: ut poténti moderatióne  
dirécta, et increménta libertátis accí-  
piat et in religiónis integritáte persís-  
tat. Per Dóminum.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT ANTHONY

*Abbot*

January 17

*III classis*

Entrance Antiphon

*Ps. 36, 30-31*

Os iusti meditábitur sapiéntiam, et  
lingua eius loquétur iudícium: lex  
Dei eius in corde ipsíus. *Ps. ibid., 1*  
Noli æmulári in malignántibus: ne-

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of his God is in his heart. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of

Jan. 17. St. Anthony

those who do wrong. *℟.* Glory be to the Father. The mouth of the just.

que zeláveris faciéntes iniquitátem.  
*℟.* Glória Patri. Os iusti.

Prayer

Let the blessed abbot Anthony intercede for us, O Lord.\* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

Intercéssio nos, quæsumus, Dómine, beáti Antónii Abbátis comméndet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

A Reading from the Book of Sirach  
*Eccli. 45, 1-6*

Léctio libri Sapiéntiæ  
*Eccli. 45, 1-6*

Dear to God and men,  
his memory is held in benediction.  
God's honor devolved upon him,  
and the Lord strengthened him with  
fearful powers;  
God wrought swift miracles at his words  
and sustained him in the king's presence.  
He gave him the Commandments for his  
people,  
and revealed to him his glory.  
For his trustworthiness and meekness  
God selected him from all mankind;  
He permitted him to hear his voice,  
and led him into the cloud,  
Where, face to face, he gave him the Com-  
mandments,  
the law of life and understanding.

Diléctus Deo et homínibus, cuius memória in benedictióne est. Símilem illum fecit in glória sanctórum, et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et iussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide et lenitáte ipsíus sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsíus et, indúxit illum in nubem. Et dedit illi coram præcépta, et legem vitæ et disciplinæ.

*Gradual Ps. 20, 4-5* O Lord, you welcomed him with goodly blessings, you placed on his head a crown of precious stones. *℟.* He asked life of you and you gave him length of days forever and ever.

*Graduale Ps. 20, 4-5* Dómine, prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite eius corónam de lápide pretióso. *℟.* Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi.

Alleluia, alleluia. *℟. Ps. 91, 13* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. Alleluia.

Allelúia, allelúia. *℟. Ps. 91, 13* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 35-40*

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 12, 35-40*

At that time Jesus said to his disciples: "Let your belts be fastened round your waists and your lamps burning ready. Be like men awaiting their master's return from a wed-

In illo témpore: Dixit Iesus discípulis suis: Sint lumbi vestri præcincti, et lucérnæ ardéntes in máni-bus vestris, et vos símiles homínibus

Jan. 17. St. Anthony

expectántibus dómínium suum, quando revertátur a núptiis: ut, cum vénerit, et pulsáverit, conféstim apé-riant ei. Beáti servi illi, quos, cum vénerit dómínus, invénerit vigilántes: amen dico vobis, quod præcíngent se, et fáciét illos discúmbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem sci-tóte, quóniam si sciret paterfamílias, qua hora fur veníret, vigiláret útique, et non síneret pérfodi domum suam. Et vos estóte paráti: quia qua hora non putátis, Fílius hóminis véniet.

Desidérium ánimæ eius tribuíst ei, Dómine, et voluntáte labiórum eius non fraudásti eum: posuísti in cápíte eius corónam de lápide pre-tiósó.

Sacris altáribus, Dómine, hóstias superpósitas sanctus Antónius Abbas, quæsumus, in salútem nobis prove-níre depóscat. Per Dóminum.

Fidélis servus et prudens, quem constitúit dómínus super famíliam suam: ut det illis in témpore trítici mensúram.

Prótegat nos, Dómine, cum tui per-ceptióne sacraménti beátus Antónius Abbas, pro nobis intercedénto: ut, et conversatiónis eius experiámur insí-gnia, et intercessiόνis percipiámus suffrágia. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

ding; so that you open up for him as soon as he comes and knocks.

Happy for those servants whom the master finds vigilant on his arrival! I tell you, he will fasten his belt, seat them at table, and come and wait on them. Even if he comes at midnight or before sunrise and finds them prepared, it will be happy for them. Bear in mind, if the head of the house had known at what time the thief was coming he would certainly not have let him break into his house. You too should be vigilant because the Son of Man comes at a time you least expect.”

Offertory Antiphon

*Ps. 20, 3 and 4*

You have granted him his heart's desire, O Lord; you refused not the wish of his lips: you placed on his head a crown of precious stones.

Prayer over the Gifts

May the offerings we lay upon your sacred altar, O Lord,\* bring us closer to our salva-tion through the intercession of the blessed abbot Anthony. Through Jesus Christ.

Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Prayer after Communion

May the sacrament we have received and the prayers of the blessed abbot Anthony protect us, O Lord.\* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R. Amen.

Jan. 19. Sts. Marius, Martha, Audifax and Abachum

SAINT PRISCA

*Virgin and Martyr*

January 18

*Mass Me expectavérunt (Common of virgins II), page (56), with the following prayers:*

Prayer

O almighty God, we celebrate today the birthday of your blessed virgin martyr Prisca.\* May her feast fill us with joy, and may we profit by the example of her great faith. Through Jesus Christ.

Prayer over the Gifts

May these gifts, O Lord, which we offer in remembrance of the birthday of your saints\* free us from the slavery of sin and win for us the gift of your mercy. Through Jesus Christ.

Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord.\* Help us also through the prayers of your saint whom we honor this day. Through Jesus Christ.

SAINTS MARIUS, MARTHA, AUDIFAX  
AND ABACHUM

*Martyrs*

January 19

Entrance Antiphon

*Ps. 67, 4*

The just rejoice and exult before God; they are glad and rejoice. *Ps. ibid., 2* God arises; his enemies are scattered, and those who hate him flee before him. *℟.* Glory be to the Father. The just.

Prayer

Hear, O Lord, the prayers of your people and your saints who intercede for them.\* Grant us peace in this life and your assistance to attain eternal life. Through Jesus Christ.

Commemoratio

*Missa Me expectavérunt, de Communi Virginum 2º loco (56), cum Orationibus propriis ut infra:*

Da, quæsumus, omnipotens Deus: ut, qui beátæ Priscæ Virginitis et Mártiris tuæ natalítia cólimus; et ánnua solemnitate lætémur, et tantæ fidei proficiámus exémplo. Per Dóminum.

Hæc hóstia, quæsumus, Dómine, quam Sanctórum tuórum natalítia recenséntes offérimus, et víncula nostræ pravitatís absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

Quæsumus, Dómine, salutáribus repléti mystériis: ut, cuius solénnia celebrámus, eius oratióibus adiuvémur. Per Dóminum.

Commemoratio

Iusti epuléntur, et exsúltent in conspéctu Dei, et delecténtur in lætítia. *Ps. ibid., 2* Exsúrgat Deus, et dissipéntur inimíci eius: et fúgiant qui odérunt eum, a fácie eius. *℟.* Glória Patri. Iustí.

Exáudi, Dómine, pópulum tuum cum Sanctórum tuórum patrocínio supplicántem: ut et temporális vitæ nos tribuas pace gaudére; et æternæ reperíre subsidiúm. Per Dóminum.

Jan. 19. Sts. Marius, Martha, Audifax and Abachum

*Deinde commemoratio S. Canuti Regis,  
Martyris:*

Deus, qui ad illustrándam Ecclésiám tuam beátum Canútum regem martyrii palma et gloriósis miráculis decoráre dignátus es: concéde propítius; ut, sicut ipse Domínice passiónis imitátor fuit, ita nos per eius vestígia gradiéntes, ad gáudia sempitérna perveníre mereámur. Per eúndem Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 10, 32–38*

Fratres: Rememorámini prístinos dies, in quibus illumináti, magnum certámen sustinuístis passiónum: et in áltero quidem oppróbriis, et tribulatióibus spectáculum facti: in áltero autem sócii táliter conversántium effécti. Nam et vinctis compássi estis, et rapínam bonórum vestrórum cum gáudio suscepístis, cognoscéntes vos habére meliórem, et manéntem substántiam. Nolíte itaque amittere confidéntiam vestram, quæ magnam habet remuneratiónem. Patiéntia enim vobis necesária est: ut voluntátem Dei faciéntes, reportétis promissiónem. Adhuc enim módicum aliquántulum, qui ventúrus est, véniet, et non tardábit. Iustus autem meus ex fide vivit.

*Graduale Sap. 3, 1, 2 et 3* Iustórum ánimæ in manu Dei sunt: et non tanget illos torméntum malitiæ. *℣.* Visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Allelúia, allelúia. *℣. Ps. 67, 36* Mirábilis Deus noster in Sanctis suis. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5–6* Qui séminant in lácrimis, in gáudio metent. *℣.* Eúntes ibant et flebant, mitténtes sémina sua. *℣.* Veniéntes autem

*Commemoration of Saint Canute, king, martyr:*

Prayer

O God, you have added glory to your Church by granting to the blessed king Canute the gift of miracles and the crown of martyrdom.\* May we walk in the footsteps of your saint and follow our Lord's own path of suffering, so that we too may enter into everlasting happiness. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 10, 32–38*

Brethren: Recall the days gone by when, after you had been enlightened, you endured a great contest of suffering. At times you were publicly exposed to insult and trial; at times you associated yourselves with those who were treated in that way. And you even joined in the sufferings of those who were in prison, and joyfully accepted the confiscation of your goods, knowing that you had better and permanent possessions. Therefore, don't cast away your courage; it will have a great reward. You need patience so that you may do God's will and receive what he has promised. For, just "a brief moment, and he who is to come will come and will not delay. My just man will live because of his fidelity."

*Gradual Wis. 3, 1, 2 and 3* The souls of the just are in the hand of God, and no torment shall touch them. *℣.* They seemed, in the view of the foolish, to be dead; but they are in peace.

Alleluia, alleluia. *℣. Ps. 67, 36* Our God is wonderful in his saints. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5–6* Those that sow in tears shall reap rejoicing. *℣.* Going, they went and wept, casting their seeds. *℣.* But coming,

Jan. 19. Sts. Marius, Martha, Audifax and Abachum

they shall come with joyfulness, carrying their sheaves.

vénient cum exsultatióne, portántes manípulos suos.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 24, 3–13*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 24, 3–13*

At that time, while Jesus was seated on the Mount of Olives, his disciples came up to him privately and said, "Tell us, when will this occur? What will be the sign of your coming and of the end of the world?" In reply, Jesus said to them, "Watch out; let no one mislead you. Many will come, attempting to impersonate me. 'I am the Messiah,' they will claim, and will mislead many. You are going to hear about wars and war-scares; see to it that you do not become frightened. It is bound to happen. Still, this is not yet the end. Nation will rise against nation, one kingdom against another. There will be famines and pestilence and earthquakes in different places. Now all this is the start of the birthpangs. Then they will hand you over to torture and will kill you. Indeed, because of my name, you will be hated by all nations. And then many people will falter, betraying one another and hating one another. Many false prophets will appear and will mislead many. Because of the increase of evil, most men's love will grow cold. Still, it is the man who bears up patiently to the end who will be saved."

In illo témpore: Sedénte Iesu super montem Olivéti, accessérunt ad eum discípuli secréto, dicéntes: Dic nobis, quando hæc erunt? et quod signum advéntus tui, et consummationis sáeculi? Et respóndens Iesus, dixit eis: Vidéte, ne quis vos sedúcat. Multi enim vénient in nómine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditúri enim estis prælia, et opiniónes præliórum. Vidéte, ne turbémini. Opórtet enim hæc fieri, sed nondum est finis. Con-súrget enim gens in gentem, et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia, inítia sunt dolórum. Tunc tradent vos in tribulatióne, et occídent vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et ínvicem tradent, et ódio habébunt ínvicem. Et multi pseudoprophétæ surgent, et sedúcent multos. Et quóniam abundávit iníquitas, refrigéscet caritas multórum. Qui autem perseveráverit usque in finem, hic salvus erit.

Offertory Antiphon  
*Ps. 123, 7*

We were rescued like a bird from the fowlers' snare; broken was the snare, and we were freed.

Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Prayer over the Gifts

Look favorably on the prayers and offerings of your people, O Lord.\* May this celebration of the feast of your saints please you and bring us your merciful help. Through Jesus Christ.

Preces, Dómine, tuórum réspice, oblationésque fidélium: ut et tibi gratæ sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxiliúm. Per Dóminum.

Jan. 20. Sts. Fabian and Sebastian

*Pro S. Canuto*

Accépta sit in conspéctu tuo, Dómine, nostra devótio: et eius nobis fiat supplicatióne salutáris, pro cuius solemnitate defértur. Per Dóminum.

Dico autem vobis amícis meis: Ne terreámini ab his, qui vos persecúntur.

Sanctórum tuórum, Dómine, intercessióne placátus: præsta, quæsumus; ut, quæ temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum.

*Pro S. Canuto*

Refécti participatióne múnere sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedente beáto Canúto Mártire tuo, sentiámus efféctum. Per Dóminum.

Commemoratio

*Missæ In virtúte, de Communi unius Martyris 3º loco (10), cum orationibus propriis in præcedenti Missa notatis.*

*III classis*

Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicinis

*For Saint Canute*

Prayer over the Gifts

Accept our worship, O Lord. May it aid our salvation \* through the prayers of your saint whom we honor by this sacred rite. Through Jesus Christ.

Communion Antiphon

*Luke 12, 4*

But I say to you, my friends: Do not be afraid of those who persecute you.

Prayer after Communion

May the prayers of your saints win forgiveness for us, O Lord.\* Grant that the sacrifice we offer in this life may be our everlasting possession in the life to come. Through Jesus Christ.

*For Saint Canute*

Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your blessed martyr Canute make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

SAINT CANUTE

*King, Martyr*

January 19

*Mass In virtúte (Common of one martyr III), page (10), with prayers given above.*

SAINT FABIAN

*Pope*

SAINT SEBASTIAN

*Martyr*

January 20

Entrance Antiphon

*Ps. 78, 11, 12, and 10*

Let the prisoners' sighing come before you, O Lord; repay our neighbors sevenfold into

Jan. 20. Sts. Fabian and Sebastian

their bosoms; avenge the blood of your saints which has been shed. *Ps. ibid., 1* O God, the nations have come into your inheritance; they have defiled your holy temple, they have made Jerusalem as a place to keep fruit. *℟.* Glory be to the Father. Let the prisoners.

Prayer

O almighty God, look upon our weakness and the heavy burden we carry because of our own deeds.\* Let the prayers of your blessed martyrs Fabian and Sebastian in heaven be our protection. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Hebrews  
*Hebr. 11, 33-39*

Brethren: By faith the saints conquered kingdoms, did what was just, obtained what was promised; they broke the jaws of lions, put out raging fires, escaped the piercing sword; though weak they were made powerful, they became strong in time of war, they turned back foreign invaders. Women received back their dead through resurrection. Others were tortured and did not accept deliverance in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, they were tested, they were sawed in two, they were put to death at sword's point, they went about garbed in the skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They used to wander about in deserts and on mountains, and dwell in caves and in holes of the earth. To all these approval was given because of their faith, and they were found in Christ Jesus our Lord.

*Gradual Exodus 15, 11* God is glorious in his saints, wonderful in majesty, a worker of wonders. *℟.* *Ibid., 6* Your right hand, O

nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps. ibid., 1* Deus, venérunt gentes in hereditátem tuam: polluérunt templum sanctum tuum: posuérunt Ierúsalem in pomórum custódiám. *℟.* Glória Patri. Intret.

Infirmítatem nostram réspice, omnípotens Deus: et, quia pondus própriæ actiónis gravat, beatórum Mártýrum tuórum Fabiáni et Sebastiáni intercésio gloriósa nos prótegat. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Hebréos  
*Hebr. 11, 33-39*

Fratres: Sancti per fidem vicérunt regna, operáti sunt iustítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt ímpetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt mulíeres de resurrectióne mórtuos suos: álii autem disténti sunt, non suscipiéntes redemptiónem, ut meliórem invenírent resurrectiónem: álii vero ludíbria, et vérbera expérti, ínsuper et víncula, et cárceres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt: circuíerunt in melótis, in péllibus caprínis, egéntes, angustiáti, afflícti: quibus dignus non erat mundus: in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terræ. Et hi omnes testimonió fidei probáti, invénti sunt in Christo Iesu Dómino nostro.

*Graduale Exodi 15, 11* Gloriósus Deus in sanctis suis: mirábilis in maiestáte fáciens prodígia. *℟.* *Ibid.,*

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6 D xtera tua, D mine, glorific ta est in virt te: d xtera manus tua confr git inimicos.

Allel ia, allel ia.  . Ps. 144, 10-11 Sancti tui, D mine, bened cent te: gl riam regni tui dicent. Allel ia.

*Post Septuagesimam, omissis Allel ia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5-6* Qui s minant in l cimis, in g udio metent.  . E ntes ibant et flebant, mitt ntes s mina sua.  . Veni ntes autem veni nt cum exultati ne, port ntes man pulos suos.

  Sequ ntia sancti Evang lii  
sec ndum Lucam  
*Luc. 6, 17-23*

In illo t mpore: Desc dens Iesus de monte, stetit in loco camp stri, et turba discipul rum eius, et multit do copi sa plebis ab omni Iud ea, et Ierusalem, et mar tima, et Tyri, et Sid nis, qui v nerant ut audirent eum, et sanarentur a languoribus suis. Et qui vexabantur a spir tibus imm ndis, curabantur. Et omnis turba qu erebat eum t ngere: quia virtus de illo exibat, et sanabat omnes. Et ipse elev tis  culis in discipulos suos, dicebat: Be ti pauperes: quia vestrum est regnum Dei. Be ti, qui nunc esur tis: quia saturabimini. Be ti, qui nunc fletis: quia rid bitis. Be ti eritis, cum vos  derint h mines, et cum separaverint vos, et exprobraverint, et ei cerint nomen vestrum tamquam malum propter Filium h minis. Gaud te in illa die, et exult te: ecce enim merces vestra multa est in c elo.

L t mini in D mino, et exult te, iusti: et glori mini omnes recti corde.

Lord, is magnificent in power; your right hand has shattered the enemy.

Alleluia, alleluia.  . Ps. 144, 10-11 Let your faithful ones bless you, O Lord. Let them discourse of the glory of your kingdom. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5-6* Those that sow in tears shall reap rejoicing.  . Going, they went and wept, casting their seeds.  . But coming, they shall come with joyfulness, carrying their sheaves.

  A Reading from the holy Gospel  
according to Luke  
*Luke 6, 17-23*

At that time, coming down the mountain, Jesus came to a halt on a level stretch with a great number of his disciples, and a large crowd of people from all Judea and Jerusalem and the coast of Tyre and Sidon, who came to hear him and to be cured of their diseases. Those who were troubled with unclean spirits were cured, and all in the crowd were trying to touch him, because power went out from him and cured all. Then raising his eyes to his disciples he said: "Happy are you poor, for yours is the kingdom of God,

Happy are you who are now hungry, for you shall be full.

Happy are you who now weep, for you shall laugh.

Happy will you be when men hate you, when they ostracize you and insult you, and proscribe your name as evil, because of the Son of Man.

On that day rejoice and exult, for your reward will be great in heaven."

Offertory Antiphon  
*Ps. 31, 11*

Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

Jan. 21. St. Agnes

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyrs Fabian and Sebastian;\* and grant us your unending assistance through these offerings. Through Jesus Christ.

Hóstias tibi, Dómine, beatórum Mártyrum tuórum Fabiáni et Sebastiáni dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidiúm. Per Dóminum.

Communion Antiphon

*Luke 6, 18 and 19*

A multitude of sick, and those who were troubled with unclean spirits, came to him; for power went forth from him and healed all.

Multitúdo languéntium, et qui vexábantur a spirítibus immúndis, veniébant ad eum: quia virtus de illo exhibat, et sanábat omnes.

Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your blessed martyrs Fabian and Sebastian make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

Refécti participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedéntibus sanctis Martýribus tuis Fabiáno et Sebastiáno, sentiámus efféctum. Per Dóminum.

SAINT AGNES

*Virgin And Martyr*

January 21

Entrance Antiphon

*Ps. 118, 95-96*

Sinners wait to destroy me, but I pay heed to your decrees, O Lord. I see that all fulfillment has its limits; broad indeed is your command. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *Ps. 118, 95-96* Glory be to the Father. Sinners wait.

*III classis*

Me exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummationis vidi finem: latum mandátum tuum nimis. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *Ps. 118, 95-96* Glória Patri. Me exspectavérunt.

Prayer

O almighty and eternal God, you choose the weak things of the world to confound the strong.\* May your blessed virgin martyr Agnes intercede for us who celebrate her feast. Through Jesus Christ.

Omnípotens sempitérne Deus, qui infírma mundi éligis, ut fórtia quæque confúndas: concéde propítius; ut, qui beátæ Agnétis Vírginis et Mártyris tuæ solémnia cólimus, eius apud te patrocínia sentiámus. Per Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 51, 1-8 et 12*

Confitébor tibi, Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adiútor, et protéctor factus es mihi, et liberásti corpus meum a perditióné, a láqueo linguæ iniquæ, et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adiútor. Et liberásti me secúndum multitudínem misericórdiæ nóminis tui a rugiéntibus, præparátis ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatiónum, quæ circumdedérunt me: a pressúra flammæ, quæ circumdedit me, et in médio ignis non sum æstuáta: de altitúdine ventris ínferi, et a lingua coinquináta, et a verbo mendáci, a rege iníquo, et a lingua iniústa: laudábit usque ad mortem ánima mea Dóminum: quóniam éruis sustinéntes te, et líberas eos de mánibus géntium, Dómine Deus noster.

*Graduale Ps. 44, 3* Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. *V. Ibid., 5* Propter veritátem, et mansuetúdinem, et iustítiam: et dedúcet te mirábiliter délixera tua.  
*Alleluia, alleluia. V. Matth. 25, 4 et 6* Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviam Christo Dómino. Alleluia.

A Reading from the Book of Sirach  
*Eccli. 51, 1-8 and 12*

I give you thanks, O God of my father;  
I praise you, O God my savior!  
I will make known your name, refuge of my life;  
you have been my helper against my adversaries.  
You have saved me from death,  
and kept back my body from the pit,  
From the clutches of the nether world you have snatched my feet;  
you have delivered me, in your great mercy  
From the scourge of a slanderous tongue,  
and from the lips that went over to falsehood;  
From the snare of those who watched for my downfall,  
and from the power of those who sought my life;  
From many a danger you have saved me,  
from flames that hemmed me in on every side;  
From the midst of unremitting fire,  
from the deep belly of the nether world;  
From deceiving lips and painters of lies,  
from the unjust king and the arrows of dishonest tongues.  
Till I die my soul will praise you, O Lord;  
because you rescue those who trust in you,  
And you free them from the grasp of the pagan nations,  
O Lord, our God.

*Gradual Ps. 44, 3* Grace is poured out upon your lips; thus God has blessed you forever. *V. Ibid., 5* Because of truth, and meekness, and justice; and may your right hand show you wondrous deeds.  
*Alleluia, alleluia. V. Matth. 25, 4 and 6* The five wise virgins took oil in their vessels with the lamps; and at midnight a cry arose, "Behold the bridegroom is coming, go forth to meet Christ our Lord." Alleluia.

## Jan. 21. St. Agnes

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract* Come, spouse of Christ, receive the crown which the Lord has prepared for you forever: for the love of whom you shed your blood. *Ps. 44, 8 and 5* You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *Ps. Ibid., 5* In your splendor and your beauty ride on triumphant, and reign.

### ✠ A Reading from the holy Gospel according to Matthew *Matth. 25, 1-13*

At that time Jesus told his disciples this parable: "The kingdom of heaven will be comparable to ten virgins who took their torches and went out to welcome the bridegroom. Now five of them were foolish, and five, sensible. The foolish ones, in taking their torches, carried no oil along; but the sensible ones took flasks of oil, as well as their torches. As the bridegroom took his time, they all began to doze, and fell fast asleep. At midnight, someone shouted, 'Here is the bridegroom! Come out and welcome him.' Then all those virgins woke up, and got their torches ready. The foolish ones said to the sensible ones, 'Give us some of your oil; our torches are going out.' But the sensible ones replied, 'No, there may not be enough for both you and us. You had better go to the dealers and buy yourselves some.' While they went off to buy it, the bridegroom arrived, and the ones who were ready went into the wedding with him. Then the door was barred. Later on, the other virgins came back. 'Lord, lord!' they cried, 'Open the door for us.' But he answered, 'I assure you, I do not know you.' Therefore, keep your eyes open, because you do not know the exact day or hour."

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus* Veni, sponsa Christi, accipe coronam, quam tibi Dóminus præparávit in ætérnum: pro cuius amóre sánguinem tuum fudísti. *Ps. 44, 8* Dilexísti iustítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítie præ consortibus tuis. *Ps. Ibid., 5* Spécie tua, et pulchritúdine tua inténde prospere procéde, et regna.

### ✠ Sequéntia sancti Evangélii secúndum Matthæum *Matth. 25, 1-13*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile erit regnum cælórum decem virgínibus: quæ accipiéntes lámpades suas, exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lámpádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lámpádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non suffíciat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est iánua. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigiláte itaque, quia nescítis diem, neque horam.

Jan. 22. Sts. Vincent and Anastasius

Offertory Antiphon  
*Ps. 44, 15 and 16*

Afferéntur regi vírgines post eam: próxima eius afferéntur tibi in lætítia, et exsultatióne: adducéntur in templum regi Dómino.

Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness and joy; they enter the palace of the Lord, the king.

Prayer over the Gifts

Hóstias, Dómine, quas tibi offérimus, propítius súscipe: et intercedénte beáta Agnéte Vírgine et Mártire tua, víncula peccatórum nostrórum absólve. Per Dóminum.

O Lord, graciously accept the sacrifices we offer you,\* and free us from the slavery of sin through the intercession of your blessed virgin martyr Agnes. Through Jesus Christ.

Communion Antiphon  
*Matth. 25, 4 and 6*

Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviam Christo Dómino.

The five wise virgins took oil in their vessels with the lamps; and at midnight a cry arose, "Behold the bridegroom is coming, go forth to meet Christ our Lord."

Prayer after Communion

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

Refreshed with heavenly food and drink we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

SAINTS VINCENT AND  
ANASTASIUS  
*Martyrs*

January 22

*III classis*

*Missæ Intret, de Communi plurimorum Martyrum 1º loco (16) cum orationibus ut infra:*

*Mass Intret (Common of several martyrs I), page (16), with the following prayers:*

P

Prayer

Adésto, Dómine, supplicatióne nostris: ut, qui ex iniquitate nostra reos nos esse cognóscimus, beatórum Mártýrum tuórum Vincéntii et Anastásii intercessióne liberémur. Per Dóminum.

O Lord, hear our humble prayers.\* May the intercession of your blessed martyrs Vincent and Anastasius free us from the guilt of the sins we have committed. Through Jesus Christ.

Jan. 23. St. Raymond of Penafort

Prayer over the Gifts

P

We offer these gifts to you in sacrifice, O Lord. \* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, redántur. Per Dóminum.

Prayer after Communion

P

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity\* through the intercession of your blessed martyrs Vincent and Anastasius. Through Jesus Christ.

Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedéntibus beátis Martýribus tuis Vincéntio et Anastásio, per hæc contra ómnia advérsa muniámur. Per Dóminum.

SAINT RAYMOND OF PENAFORT

Confessor

January 23

*Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:*

*III classis*

*Missæ Os iusti, de Communi Confessoris non Pontificis 1º loco (45), præter orationem sequentem:*

Prayer

P

O God, you chose blessed Raymond to be an example of the true minister of the sacrament of penance and marked his life by the miraculous trip across the sea.\* May his intercession help us prove our repentance by our deeds and reach the harbor of our eternal salvation. Through Jesus Christ.

Deus, qui beátum Raymúndum pæniténtiæ sacraménti insígnem místrum elegísti, et per maris undas mirábiliter traduxísti: concéde; ut eius intercessióne dignos pæniténtiæ fructus fácere, et ad ætérnæ salútis portum perveníre valeámus. Per Dóminum.

*Commemoration of Saint Emerentiana, virgin and martyr:*

*Et fit commemoratio S. Emerentiane Virginis et Martyris:*

Prayer

O Lord, pardon our sins through the intercession of the blessed virgin martyr Emerentiana,\* who pleased you by her purity and her faith. Through Jesus Christ.

Indulgéntiam nobis, quæsumus, Dómine, beáta Emerentiána Virgo et Martyr implóret: quæ tibi grata semper éxstitit, et mérito castitátis, et tuæ professióne virtútis. Per Dóminum.

Prayer over the Gifts

C

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dóminum.

Jan. 24. St. Timothy

*Pro S. Emerentiana*

Hóstias tibi, Dómine, beátæ Emerentiánæ Vírginis et Mártiris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

C

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

*Pro S. Emerentiana*

Divíni múnis largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedénte beáta Emerentiána Vírgine et Mártire tua, in eius semper participatióne vivámus. Per Dóminum.

Commemoratio

*Missa Me exspectavérunt, de Communi Virginum 2º loco (56).*

*III classis*

Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdotii dígnitas in ætérnum. *Ps. 131, 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *Ÿ.* Glória Patri. Státuit.

Infirmítatem nostram réspice, omnipotens Deus: et, quia pondus pró-

*For Saint Emerentiana*

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed virgin martyr Emerentiana,\* and grant us your unending assistance through these offerings. Through Jesus Christ.

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

*For Saint Emerentiana*

Prayer after Communion

We have been nourished by your divine gift, O Lord our God.\* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed virgin martyr Emerentiana. Through Jesus Christ.

SAINT EMERENTIANA

*Virgin and Martyr*

January 23

*Mass Me exspectavérunt (Common of virgins II), page (56).*

SAINT TIMOTHY

*Bishop and Martyr*

January 24

Entrance Antiphon

*Eccli. 45, 30*

The Lord made a covenant of friendship with him, and made him a prince; that he should possess the dignity of priesthood forever. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *Ÿ.* Glory be to the Father. The Lord made.

Prayer

O almighty God, look upon our weakness and the heavy burden we carry because of

Jan. 24. St. Timothy

our own deeds.\* Let the prayers of your blessed martyr bishop Timothy in heaven be our protection. Through Jesus Christ.

priæ actiõnis gravat, beáti Timóthei Mártiris tui atque Pontificis intercessio gloriõsa nos prótegat. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to Timothy  
*1 Tim. 6, 11–16*

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum  
*1 Tim. 6, 11–16*

Beloved: Strive for justice, piety, faithfulness, love, patience and gentleness. Fight a good fight for the faith, take hold of eternal life to which you were called and for which you made the splendid profession of faith before many witnesses. I order you by God who gives life to all, and by Jesus Christ who gave witness by his splendid profession before Pontius Pilate: Keep the commandment spotless and irreproachable until the appearance of our Lord Jesus Christ. In his own time God will bring that about—he who is our blessed and sole Ruler, king of kings and lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal rule! Amen.

Carissime: Sectáre iustítiam, pietátem, fidem, caritátem, paciéntiam, mansuetúdinem. Certa bonum certámen fidei, apprehénde vitam ætérnam, in qua vocátus es, et conféssus bonam confessiõnem coram multis téstibus. Præcipio tibi coram Deo, qui vivificat ómnia, et Christo Iesu, qui testimónium réddidit sub Póntio Piláto, bonam confessiõnem: ut serves mandátum sine mácula, ir-reprehensibile usque in advéntum Dómini nostri Iesu Christi, quem suis tempóribus osténdet beátus, et solus potens, Rex regum, et Dóminus dominántium: qui solus habet immortalitátem, et lucem inhábitat inaccessibilem: quem nullus hóminum vidit, sed nec vidére potest: cui honor, et impérium sempitérnum. Amen.

*Gradual Ps. 88, 21–23* I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong. *Ps. 109, 4* No enemy shall have an advantage over him, nor shall the son of iniquity have power to hurt him.

*Graduale Ps. 88, 21–23* Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum. *Ps. 109, 4* Nihil proficiet inimicus in eo, et fílius iniquitátis non nocébit ei.

Alleluia, alleluia. *Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

Allelúia, allelúia. *Ps. 109, 4* Tu es sacerdos in ætérnum, secúndum órduem Melchisedech. Allelúia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tract Ps. 20, 3–4* You have granted him his heart's desire, you refused not the wish of his lips. *Ps. 20, 3–4* For you welcomed him with goodly blessings. *Ps. 20, 3–4* You placed on his head a crown of precious stones.

*Tractus Ps. 20, 3–4* Desidérium animæ eius tribuísti ei: et voluntáte labiõrum eius non fraudásti eum. *Ps. 20, 3–4* Quóniam prævenísti eum in benedictiõnibus dulcédinis. *Ps. 20, 3–4* Posuísti in cápite eius corónam de lápide pretiõso.

Jan. 24. St. Timothy

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 14, 26–33*

In illo témpore: Dixit Iesus turbis: Si quis venit ad me, et non odit patrem suum, et matrem, et uxórem, et filios, et fratres, et soróres, adhuc autem et ánimam suam, non potest meus esse discipulus. Et qui non báululat crucem suam, et venit post me, non potest meus esse discipulus. Quis enim ex vobis volens turrim aedificáre, non prius sedens cómputat sumptus, qui necessarij sunt, si hábeat ad perficiéndum; ne, posteaquam posúerit fundaméntum, et non potúerit perfícere, omnes, qui vident, incípiant illúdere ei, dicétes: Quia hic homo cœpit aedificáre, et non pótuít consummáre? Aut quis rex itúrus commíttere bellum advérsus álium regem, non sedens prius cógitat, si possit cum decem millibus occurrere ei, qui cum vigínti millibus venit ad se? Alióquin, adhuc illo longe agénte, legatiónem mittens, rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúnciat ómnibus quæ póssidet, non potest meus esse discipulus.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Hóstias tibi, Dómine, beáti Timóthei Mártyris tui atque Pontíficis dicátas méritis, bénígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Semel iurávi in sancto meo: semen eius ætérnum manébit: et sedes eius

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 14, 26–33*

At that time Jesus said to the crowds: "If anyone comes to me and does not hate his father and mother, and wife and children, and brothers and sisters, and even his own life, he cannot be my disciple. One who does not carry his cross and follow me cannot be my disciple. If one of you is thinking of building a tower, will he not first sit down and calculate the outlay to see if he has enough to complete the project? For fear that, if he lays the foundations and is not able to finish, all who see it will begin to laugh at him saying: 'That is the man who began to build but could not finish.' Or if a king is about to march on another king to do battle with him, will he not sit down first and consider whether with ten thousand men he can encounter an enemy marching against him twenty thousand strong? If he cannot, he sends a delegation while the enemy is still at a distance, asking for terms of peace. So then, none of you who does not renounce all his possesssions can be my disciple."

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyr bishop Timothy\* and grant us your unending assistance, through these offerings. Through Jesus Christ.

Communion Antiphon  
*Ps. 88, 36, 37 and 38*

Once by my holiness have I sworn: his posterity shall continue forever, and his

Jan. 25. Conversion of St. Paul

throne shall be like the sun before me, like the moon perfect forever—a faithful witness in the sky.

sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cælo fidélis.

Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your blessed martyr bishop Timothy make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

Refécti participatióne múnérís sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedénte beáto Timótheo Mártýre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

CONVERSION OF SAINT PAUL

*Apostle*

January 25

*III classis*

Entrance Antiphon

*2 Tim. 1, 12*

I know whom I have believed, and I am certain that he is able to guard the trust committed to me against that day, being a just judge. *Ps. 138, 1–2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *Ψ.* Glory be to the Father. I know.

Scio cui crédidi, et certus sum, quia potens est depósitum meum serváre in illum diem, iustus iudex. *Ps. 138, 1–2* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrecciónem meam. *Ψ.* Glória Patri. Scio.

Prayer

We celebrate the conversion of the blessed apostle Paul today.\* You taught the whole world through his preaching, O God; may we come to you by following his example.

Deus, qui univérsum mundum beáti Pauli Apóstoli prædicatióne docuísti: da nobis, quæsumus; ut, qui eius hódie Conversiónem cólimus, per eius ad te exémpla gradiámur.

*Commemoration of Saint Peter, apostle, under one conclusion:*

*Et fit commemoratio S. Petri Apostoli sub unica conclusione:*

Prayer

O God, you entrusted the keys of the kingdom of heaven to your blessed apostle Peter, and gave him the power of bishop to bind or to loose.\* May his intercession help free us from the slavery of sin: You who live and reign.

Deus, qui beáto Petro Apóstolo tuo, collátis clávis regni cæléstis, ligándi atque solvéndi pontificium tradidísti concéde; ut, intercessiónis eius auxílio, a peccatórum nostrórum néxibus liberémur: Qui vivis.

## Jan. 25. Conversion of St. Paul

Lectio Actuum Apostolorum  
*Act. 9, 1-22*

In diēbus illis: Saulus adhuc spirans minarum, et cædis in discipulos Dómini, accéssit ad principem sacerdotum, et pétiit ab eo epístolas in Damáscum ad synagógas: ut si quos invenísset huius viæ viros, ac mulieres, vinctos perduceret in Ierúsalem. Et cum iter fáceret, cóntigit, ut appropinquáret Damáscó: et súbito circumfúlsit eum lux de cælo. Et cadens in terram, audívit vocem dicéntem sibi: Saule, Saule, quid me perséqueris? Quí dixit: Quis es, Dómine? Et ille: Ego sum Iesus, quem tu perséqueris: durum est tibi contra stímulum calcitráre. Et tremens, ac stupens, dixit: Dómine, quid me vis fácere? Et Dóminus ad eum: Surge, et ingrédere civitátem, et ibi dicétur tibi quid te opórteat fácere. Viri autem illi, qui comitábantur cum eo, stabant stupefacti, audiéntes quidem vocem, néminem autem vidéntes. Surréxit autem Saulus de terra, apertisque óculis nihil vidébat. Ad manus autem illum trahéntes, introduxérunt Damáscum. Et erat ibi tribus diēbus non videns, et non manducávit, neque bibít. Erat autem quidam discipulus Damásci, nómine Ananías: et dixit ad illum in visu Dóminus: Ananía. At ille ait: Ecce ego, Dómine. Et Dóminus ad eum: Surge, et vade in vicum, qui vocátur Rectus: et quære in domo Iudæ Saulum nómine Tarsensem: ecce enim crat. (Et vidit virum, Ananíam nómine, introeúntem, et imponéntem sibi manus, ut visum recípiat.) Respóndit autem Ananías: Dómine, audívi a multis de viro hoc, quanta mala fécerit sanctis tuis in Ierúsalem: et hic habet potestátem a princípibus sacerdotum alligándi omnes, qui invocant nomen tuum. Dixit autem ad eum Dóminus: Vade, quóniam vas electiónis est mihi iste, ut portet nomen meum coram géntibus, et régibus, et filiis Israél. Ego enim osténdam illi, quanta opórteat eum pro nómine meo pati. Et ábiit Ananías, et introívit in domum: et

A Reading from the Acts of the  
Apostles  
*Acts 9, 1-22*

Now in those days Saul, still breathing murderous threats against the Lord's disciples, went to the high priest. He asked him for letters to the synagogues in Damascus, empowering him to arrest and bring to Jerusalem anyone he might find, man or woman, living according to the New Way. But as he travelled along and was approaching Damascus, a light from the sky suddenly flashed about him. He fell to the ground and heard a voice saying, "Saul, Saul, why do you persecute me?" He said, "Who are you, sir?" The voice answered, "I am Jesus, whom you are persecuting. Get up and go into the city, and you will be told what you must do." The men who were travelling with him stood there speechless, for they had heard the voice, but could see no one. Saul got up from the ground, and though he opened his eyes, he could not see. They had to take him by the hand and lead him into Damascus. For three days he could not see, and neither ate nor drank.

There was a disciple in Damascus named Ananias, to whom the Lord appeared in a vision, saying, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Go at once to Straight Street and at the house of Judas ask for a certain Saul of Tarsus. He is there praying." (He saw in a vision a man named Ananias coming to him and laying hands on him that he might recover his sight.) But Ananias protested, "Lord, I have heard from many sources about this man and all the harm he has done to your holy people in Jerusalem. He is here now with authority from the chief priests to arrest all those who call upon your name." The Lord said to him, "You must go! This man is the instrument I have chosen to bring my name to the Gentiles and their kings, and to the people of Israel. I myself

## Jan. 25. Conversion of St. Paul

shall instruct him how much he will have to suffer for the sake of my name.”

So Ananias went. When he entered the house, he laid his hands on Saul, and said, “Saul, my brother, the Lord Jesus who appeared to you on the road as you came here has sent me that you might recover your sight and be filled with the Holy Spirit.” Immediately something like scales fell from his eyes and he regained his sight. He got up and was baptized, and after taking food, he recovered his strength.

Saul stayed some time with the disciples in Damascus, and soon began to preach about Jesus in the synagogues, declaring that he was the Son of God. Those who heard it were amazed and all kept saying, “Isn’t this the man who caused such havoc in Jerusalem among those who call upon this name? Didn’t he come here purposely to arrest and bring such people before the chief priests?” But Saul grew steadily more powerful and confounded the Jews who lived in Damascus with proofs that this man was the Messiah.

*Gradual Gal. 2, 8 and 9* He who worked in Peter for the apostleship, worked also in me among the Gentiles, and they recognized the grace of God that was given to me. *℣.* The grace of God in me has not been fruitless; but his grace always remains in me. Alleluia, alleluia. *℣.* The great saint Paul, a vessel of election, is indeed worthy to be glorified, for he was made worthy to sit upon the twelfth throne. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract* O holy Apostle Paul, you are a vessel of election and indeed worthy to be glorified. *℣.* You are the preacher of truth and teacher of the Gentiles in faith and truth. *℣.* Through you all nations have known the grace of God. *℣.* Intercede for us with God who chose you.

impónens ei manus, dixit: Saule frater, Dóminus misit me Iesus, qui apparuit tibi in via, qua veniébas, ut vídeas, et impleáris Spíritu Sancto. Et conféstim cecidérunt ab óculis eius tamquam squamæ, et visum recépit: et surgens baptizátus est. Et cum accepisset cibum, confortátus est. Fuit autem cum discipulis, qui erant Damásci, per dies áliquot. Et continuo in synagógis prædicábat Iesum, quóniam hic est Fílius Dei. Stupébant autem omnes, qui audiébant, et dicébant: Nonne hic est, qui expugnábat in Ierúsalem eos, qui invocábant nomen istud: et huc ad hoc venit, ut vinctos illos dúceret ad príncipes sacerdotum? Saulus autem multo magis convallescébat, et confundébat Iudæos, qui habitábant Damásci, affírmans quóniam hic est Christus.

*Graduale Gal. 2, 8 et 9* Qui operátus est Petro in apostolatúm, operátus est et mihi inter gentes: et cognovérunt grátiam Dei, quæ data est mihi. *℣.* Grátia Dei in me vácuca non fuit: sed grátia eius semper in me manet.

Allelúia, allelúia. *℣.* Magnus sanctus Paulus, vas electiónis, vere digne est gloriificándus, qui et méruit thronum duodécimum possidére. Allelúia.

*Post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus* Tu es vas electiónis, sancte Paule Apóstole: vere digne es gloriificándus. *℣.* Prædicátor veritátis, et doctor géntium in fide et veritáte. *℣.* Per te omnes gentes cognovérunt grátiam Dei. *℣.* Intercéde pro nobis ad Deum, qui te elégit.

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✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 19, 27-29*

In illo témpore: Dixit Petrus ad Iesum: Ecce nos reliquimus ómnia, et secúti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede maiestátis suæ, sedébitis et vos super sedes duódecim, iudicántes duódecim tribus Israël. Et omnis, qui reliquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætérnam possidébit.

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Apóstoli tui Pauli précibus, Dómine plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis.

*Et fit commemoratio S. Petri Apostoli sub unica conclusione:*

Ecclesiæ tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illius glória celebrámus, nobis prosit ad véniam. Per Dóminum.

*Præfatio de Apostolis.*

Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me,

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 27-29*

At that time Peter spoke up and said to Jesus, "Look, we have given up everything and have followed you. What are we going to possess?" Jesus said to them, "I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of Israel. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life."

Offertory Antiphon  
*Ps. 138, 18*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Prayer over the Gifts

O Lord, sanctify the offerings of your people through the intercession of the blessed apostle Paul.\* The sacrifice we offer is already acceptable to you because you instituted it; may it become even more pleasing to you through the prayers of your saint.

*For Saint Peter*

Prayer over the Gifts

O Lord, accept the prayers and sacrifice of your Church through the intercession of your apostle Peter.\* May this Mass which we celebrate in his honor win pardon for us. Through Jesus Christ.

*Preface of the Apostles*

Communion Antiphon  
*Matth. 19, 28 and 29*

Amen, I say to you, that you who have left all things, and followed me, shall receive a

Jan. 26. St. Polycarp

hundredfold, and shall possess life everlasting.

céntuplum accipiétis, et vitam ætérnam possidébitis.

Prayer after Communion

We have been made holy by this life-giving sacrifice, O Lord.\* May we always be aided by the prayers of your saint, whom you gave us as a protector and a guide.

Sanctificáti, Dómine, salutári mystério: quæsumus; ut nobis eius non desit orátio, cuius nos donásti patrocinio gubernári.

*For Saint Peter*

Prayer after Communion

May our offering bring us happiness, O Lord.\* We praise you for the wondrous things you accomplished through your apostle Peter, and ask for forgiveness through his intercession. Through Jesus Christ.

*Et fit commemoratio S. Petri Apostoli sub unica conclusione:*

Lætíficet nos, Dómine, munus oblátum: ut sicut in Apóstolo tuo Petro te mirábilem prædicámus; sic per illum tuæ sumámus indulgéntiæ largitátem. Per Dóminum.

SAINT POLYCARP

*Bishop and Martyr*

January 26

Entrance Antiphon

*Dan. 3, 84 and 87*

Priests of the Lord, bless the Lord; holy men of humble heart, praise God. *Ibid.*, 57 Bless the Lord, all you works of the Lord, praise and exalt him above all forever. *Ps.* Glory be to the Father. Priests.

*III classis*

Sacerdótes Dei, benedicite Dóminum: sancti, et húmiles corde, laudáte Deum, *Ibid.*, 57 Benedicite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. *Ps.* Glória Patri. Sacerdótes Dei.

Prayer

O God, you gladden us each year by the feast of your blessed martyr bishop Polycarp.\* Mercifully grant that we who celebrate his birthday may also enjoy his protection. Through Jesus Christ.

Deus, qui nos beáti Polycárpi Mártiris tui atque Pontíficis ánnua solemnitate lætíficas: concéde propítius; ut, cuius natalítia cólimus, de eiúsdem étiam protectióne gaudeámus. Per Dóminum.

A Reading from the Epistle of blessed

John the Apostle

*John 3, 10-16*

Beloved, anyone who does not act justly does not belong to God, nor does anyone who does not love his brother. For this is the

Léctio Epístolæ beáti Ioánnis

Apóstoli

*1 Ioann. 3, 10-16*

Caríssimi: Omnis qui non est iustus, non est ex Deo, et qui non díligit fratrem suum: quóniam hæc est

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annuntiatio, quam audistis ab initio, ut diligatis alterutrum. Non sicut Cain, qui ex maligno erat, et occidit fratrem suum. Et propter quid occidit eum? Quoniam opera eius maligna erant: fratris autem eius iusta. Nolite mirari, fratres, si odit vos mundus. Nos scimus quoniam translati sumus de morte ad vitam, quoniam diligimus fratres. Qui non diligit, manet in morte: omnis qui odit fratrem suum, homicida est. Et scitis, quoniam omnis homicida non habet vitam aeternam in semetipso manentem. In hoc cognovimus caritatem Dei, quoniam ille animam suam pro nobis posuit: et nos debemus pro fratribus animas ponere.

*Graduale Ps. 8, 6-7* Glória et honore coronasti eum. *Ps.* Et constituisti eum super opera manuum tuarum, Domine.

Alleluia, alleluia. *Ps.* Hic est sacerdos, quem coronavit Dominus. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beatus vir qui timet Dominum: in mandatis eius cupit nimis. *Ps.* Potens in terra erit semen eius: generatio rectorum benedicetur. *Ps.* Glória et divitiarum in domo eius: et iustitia eius manet in saeculum saeculi.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 10, 26-32*

In illo tempore: Dixit Iesus discipulis suis: Nihil est operatum, quod non revelabitur; et occultum, quod non sciatur. Quod dico vobis in tenebris, dicite in lumine: et quod in aure auditis praedicare super tecta.

message which you have heard from the beginning: we should love one another, not following the example of Cain who belonged to the Evil One and killed his brother. And why did he kill him?—because his own deeds were wicked, while his brother's were just. No need then, brothers, to be surprised if the world hates you. That we have passed from death to life we know because we love the brothers. The man without love is still in the abode of death. Everyone who hates his brother is a murderer; and, as you know, no murderer has eternal life abiding within him. The way we came to understand love was that he laid down his life for us; so must we too lay down our lives for the brothers.

*Gradual Ps. 8, 6-7* You crowned him with glory and honor. *Ps.* You have given him rule over the works of your hands, O Lord. Alleluia, alleluia. *Ps.* This is the priest whom the Lord has crowned. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *Ps.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *Ps.* Wealth and riches shall be in his house; his generosity shall endure forever.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 10, 26-32*

At that time Jesus said to his disciples: "There is nothing concealed that will not be revealed, nothing hidden that will not be made known. What I tell you under cover of darkness you must speak in broad daylight;

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what is whispered in your ear you must proclaim from the house-tops. Don't be afraid of those who deprive the body of life, but cannot do away with life itself. Rather, be afraid of him who can destroy both life and body in Gehenna. A pair of sparrows, you know, sells for only a few cents. Yet not one of them will fall to the ground without your Father's consent. As for you, every hair on your head has been counted. So don't be afraid. You are worth far more than many sparrows. Now every one who acknowledges me before his fellow men I will acknowledge before my heavenly Father."

Et nolite timere eos, qui occidunt corpus, animam autem non possunt occidere; sed potius timete eum, qui potest et animam et corpus perdere in gehennam. Nonne duo passeress asse véneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capilli cápitis omnes numeráti sunt. Nolite ergo timere: multis passéribus meliôres estis vos. Omnis ergo, qui confitébitur me coram homínibus, confitébor et ego eum coram Patre meo, qui in cælis est.

Offertory Antiphon

*Ps. 88, 21-22*

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum.

Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord.\* May the prayers of your blessed martyr bishop Polycarp help these offerings to win your mercy for us. Through Jesus Christ.

Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Polycárpo Mártire tuo atque Pontífice, per eádem nos placátus inténde. Per Dóminum.

Communion Antiphon

*Ps. 20, 4*

You placed on his head, O Lord, a crown of precious stones.

Posuísti, Dómine, in cápite eius corónam de lápide pretiôso.

Prayer after Communion

We are refreshed by the reception of your sacred gift O Lord our God.\* May the prayers of your blessed martyr bishop Polycarp make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

Refécti participatióne múnemis sacri, quásumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedénte beáto Polycárpo Mártire tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

Jan. 27. St. John Chrysostom

SAINT JOHN CHRYSOSTOM

*Bishop, Confessor, and  
Doctor of the Church*

*III classis*

January 27

Entrance Antiphon

*Eccli. 15, 5*

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spírítu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ÿ.* Glória Patri. In médio.

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ÿ.* Glory be to the Father. In the midst.

Prayer

Ecclésiám tuam, quæsumus, Dómine, grátia cæléstis amplíficet: quam beáti Ioánnis Chrysóstomi Confessóris tui atque Pontíficis illustráre voluísti gloriósis méritis, et doctrínis. Per Dóminum.

O Lord, the merits and teachings of the blessed confessor bishop John Chrysostom have reflected glory on your Church.\* May she flourish and increase through your divine grace. Through Jesus Christ.

Lectio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*2 Tim. 4, 1-8*

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*2 Tim. 4, 1-8*

Caríssime: Testificor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta oportúne, impo-rtúne árgue, óbsecra, íncrepa in omni paciéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, prurientes áuribus, et a veritate quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangelístæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna iustitiæ, quam reddet mihi Dóminus in illa die, iustus iudex: non solum autem mihi, sed et iis, qui díligunt advéntum eius.

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the good fight, I have run the race, I have kept faith. As for the future, a merited

crown is reserved for me, and on that day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

*Gradual Eccli. 44, 16* Behold, a great priest, who in his days pleased God. *℟. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *℟. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℟.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In votive Masses in paschal time the gradual is omitted, and in its place are said Alleluia with its verses from the Mass Os iusti, Common of a Confessor not a Bishop I, page (45).*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put in under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diébus suis plácuít Deo. *℟. Ibid., 20* Non est invéntus similis illi, qui conserváret legem Excélsi.

Allelúia, allelúia. *℟. Iac. 1, 12* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℟.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℟.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

*In Missis votivis tempore paschali omititur graduale, et eius loco dicuntur Allelúia cum suis versibus, ex Missa Os iusti, de Communi Confessoris non Pontificis 1º loco (45).*

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 5, 13–19*

In illo témpore: Dixit Iesus discipulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pó-sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvare legem, aut prophétas: non veni sólvare, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, ióta unum, aut unus apex non præteríbit a lege, donec ómnia fiant.

Jan. 28. St. Peter Nolasco

Qui ergo sölverit unum de mandá-  
tis istis mínimis, et docúerit sic  
homines, mínimus vocábitur in re-  
gno cælórum: qui autem fécerit et  
docúerit, hoc magnus vocábitur in  
regno cælórum.

Iustus ut palma florébit: sicut  
cedrus, quæ in Líbano est, multi-  
plicábitur.

Sancti Ioánnis Chrysóstomi Pontí-  
ficis tui atque Doctóris nobis, Dó-  
mine, pia non desit orátio: quæ, et  
múnera nostra concíliet; et tuam no-  
bis indulgéntiam semper obtíneat.  
Per Dóminum.

Fidélis servus, et prudens, quem  
constítuit dóminus super famíliam  
suam: ut det illis in témpore trítici  
mensúram.

Ut nobis, Dómine, tua sacrificia  
dent salútem: beátus Ióannes Chry-  
sóstomus Póntifex tuus et Doctor  
egrégius, quæsumus, precátor accé-  
dat. Per Dóminum.

*III classis*

*Missa Iustus, de Comuni Confessoris  
non Pontificis 2º loco (48), cum orationi-  
bus ut infra:*

P

Deus, qui in tuæ caritátis exéplum,  
ad fidélium redemptiónem sanctum  
Petrum Ecclésiám tuam nova prole

of this: until heaven and earth pass away,  
not the smallest letter, not even the smallest  
part of a letter, of the Law will be done  
away with, until it all comes true. Conse-  
quently, the man who breaks the least  
important of these commandments and  
teaches others to follow his example will be  
called least in the kingdom of heaven. It is  
the man who observes them and teaches  
them who will be called great in the king-  
dom of heaven.”

Offertory Antiphon

*Ps. 91, 13*

The just man shall flourish like the palm  
tree, like a cedar of Lebanon shall he grow.

Prayer over the Gifts

O Lord, let the blessed bishop and doctor  
John Chrysostom always help us,\* and  
through his intercession accept our offering  
and pardon our sîns. Through Jesus Christ.

Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the  
master will set over his household to give  
them their ration of grain in due time.

Prayer after Communion

O Lord, may this sacrifice bring us closer to  
our salvation\* through the intercession of  
your blessed bishop and illustrious doctor  
John Chrysostom. Through Jesus Christ.

SAINT PETER NOLASCO

*Confessor*

January 28

*Mass Iustus (Common of a confessor not a bishop II), page  
(48), with the following prayers:*

Prayer

O God, St. Peter was divinely guided by the  
example of your own love to enrich your  
Church with a new community dedicated to

Jan. 28. St. Peter Nolasco

the ransoming of imprisoned Christians.\* Release us from the slavery of sin through his intercession so that we may enjoy the eternal freedom of our home in heaven: You who live and reign.

*Commemoration of Saint Agnes, virgin and martyr for the second time:*

Prayer

We are made happy, O God, by the annual feast of your blessed virgin martyr Agnes.\* May we be inspired by the example of your saint, as we honor her in this Mass. Through Jesus Christ.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

*For Saint Agnes*

Prayer over the Gifts

Pour out your rich blessings, O Lord, upon this sacrifice.\* May it make us more holy and help us to rejoice on the feast of your martyrs. Through Jesus Christ.

*For Saint Agnes*

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

fecundare divinitus docuisti: ipsius nobis intercessione concede; a peccati servitute solutis, in caelesti patria perpetua libertate gaudere: Qui vivis.

*Et fit commemoratio S. Agnetis Virginis et Martyris, secundo:*

Deus, qui nos annua beatae Agnetis Virginis et Martyris tuae solemnitate laetificas: da, quaesumus; ut, quam veneramur officio, etiam pie conversationis sequamur exemplo. Per Dominum.

P

Laudis tibi, Domine, hostias immolamus in tuorum commemoratione Sanctorum quibus nos et presentibus exui malis confidimus, et futuris. Per Dominum.

*Pro S. Agnete*

Super has, quaesumus, Domine, hostias benedictio copiosa descendat: quae et sanctificationem nobis clementer operetur, et de Martyrum nos solemnitate laetificet. Per Dominum.

P

Refecti cibo potuque caelesti, Deus noster, te supplices exoramus: ut, in cuius haec commemoratione percipimus, eius muniamur et precibus. Per Dominum.

*Pro S. Agnete*

Sumpsimus, Domine, celebritatis annuae votiva sacramenta: praesta, quaesumus; ut et temporalis vitae nobis remedia praebeant, et aeternae. Per Dominum.

Jan. 28. St. Agnes, Second Feast

SAINT AGNES  
*Virgin and Martyr*  
*Second Feast*

Secundo Commemoratio

January 28

Entrance Antiphon  
*Ps. 44, 13, 15 and 16*

Vultum tuum deprecabúntur omnes  
dívites plebis: adducéntur Regi vír-  
gines post eam: próximæ eius addu-  
céntur tibi in lætítia et exsultatióne.  
*Ps. ibid., 2* Eructávit cor meum ver-  
bum bonum: dico ego ópera mea  
Regi. *℣.* Glória Patri. Vultum.

All the rich among the people seek your favor. Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness and joy. *Ps. ibid., 2* My heart overflows with a goodly theme; as I sing my ode to the king. *℣.* Glory be to the Father. All the rich.

Prayer

Deus, qui nos ánnua beátæ Agnétis  
Víriginis et Mártiris tuæ solemnitáte  
lætíficas: da, quæsumus; ut, quam  
venerámur officio, étiam piæ con-  
versatiónis sequámur exémplo. Per  
Dóminum.

We are made happy, O God, by the annual feast of your blessed virgin martyr Agnes.\* May we be inspired by the example of your saint, as we honor her in this Mass. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 10, 17-18; 11, 1-2*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*2 Cor. 10, 17-18; 11, 1-2*

Fratres: Qui gloriátur, in Dómino  
gloriétur. Non enim qui seípsum  
comméndat, ille probátus est; sed  
quem Deus comméndat. Utinam  
sustinerétis módicum quid insipiénti-  
tiæ meæ, sed et supportáte me:  
æmulor enim vos Dei æmulatióne.  
Despóndi enim vos uni viro vírginem  
castam exhibére Christo.

Brethren: "Let him who would boast, boast in the Lord." For it is not the man who recommends himself who is approved, but the man whom the Lord recommends. I hope you will put up a little with my foolishness. Please put up with me! I am jealous of you with the jealousy of God, because I have given you in marriage to one husband, presenting you as a chaste virgin to Christ.

*Graduale Ps. 44, 5* Spécie tua, et  
pulchritúdi-ne tua inténde, prospere  
procéde, et regna. *℣.* Propter veritá-  
tem, et mansuetúdinem, et iustítiam,  
et dedúcet te mirabiliter dextera tua.  
Allelúia, allelúia. *℣. Ibid., 15 et  
16* Adducéntur Regi vírgines post  
eam: próximæ eius afferéntur tibi  
in lætítia Allelúia.

*Gradual Ps. 44, 5* In your splendor and your beauty ride on triumphant, and reign. *℣.* Because of truth, and meekness, and justice; and may your right hand show you wondrous deeds. Alleluia, alleluia. *℣. Ibid., 15 and 16* Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness. Alleluia.

*Post Septuagesimam, omissis Allelúia,  
et versu sequenti, dicitur:*

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

Jan. 28. St. Agnes, Second Feast

*Tract Ps. 44, 11 and 12* Hear, O daughter, and see; and turn your ear: for the king shall desire your beauty. *℣. ibid., 13 and 10* All the rich among the people seek your favor; the daughters of kings come in your honor. *℣. ibid., 15–16* Behind her the virgins of her train are brought to the king. Her neighbors are brought to you. *℣.* They are brought with gladness and joy; they enter the palace of the king.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44–52*

At that time Jesus told his disciples this parable: “The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant’s search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?” “Yes,” they said to him. Then he told them, “So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old.”

Offertory Antiphon  
*Ps. 44, 3*

Grace is poured out upon your lips; thus  
God has blessed you forever and ever.

*Tractus Ps. 44, 11 et 12* Audi, filia, et vide, et inclina aurem tuam: quia concupivit rex spem tuam. *℣. Ibid., 13 et 10* Vultum tuum deprecabuntur omnes divites plebis: filiae regum in honore tuo. *℣. Ibid., 15–16* Adducuntur Regi virgines post eam: proxima eius afferentur tibi. *℣.* Afferentur in letitia, et exultatione: adducuntur in templum Regis.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 13, 44–52*

In illo tempore: Dixit Iesus discipulis suis parabolam hanc: Simile est regnum caelorum thesauro abscondito in agro: quem qui invenit homo, abscondit, et pro gaudio illius vadit, et vendit universa, quae habet, et emit agrum illum. Iterum simile est regnum caelorum homini negotiatori, quaerenti bonas margaritas. Inventa autem una pretiosa margarita, abiit, et vendidit omnia, quae habuit, et emit eam. Iterum simile est regnum caelorum sagena missae in mare, et ex omni genere piscium congreganti. Quam, cum impleta esset, educentes, et secus litus sedentes, elegerunt bonos in vasa, malos autem foras miserunt. Sic erit in consummatione saeculi: exhibunt Angeli, et separabunt malos de medio iustorum, et mittent eos in caminum ignis: ibi erit fletus et stridor dentium. Intellexistis haec omnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scribe doctus in regno caelorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.

Diffusa est gratia in labiis tuis:  
propterea benedixit te Deus in  
aeternum, et in saeculum saeculi.

Jan. 29. St. Francis de Sales

Prayer over the Gifts

Super has, quæsumus, Dómine, hóstias benedictio copiósa descéndat: quæ et sanctificatióem nobis cleménter operétur, et de Mártyrum nos solemnitate lætíficet. Per Dóminum.

Pour out your rich blessings, O Lord, upon this sacrifice.\* May it make us more holy and help us to rejoice on the feast of your martyrs. Through Jesus Christ.

Communion Antiphon

*Matth. 13, 45-46*

Símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas: invénta autem una pretiósa margaríta, dedit ómnia sua, et comparávit eam.

The kingdom of heaven is like a merchant in search of fine pearls. When he finds a single pearl of great price, he goes and sells all that he has and buys it.

Prayer after Communion

Súmptimus, Dómine, celebritátis ánnuæ votíva sacraménta: præsta, quæsumus; ut et temporális vitæ nobis remédia præbeant, et æternæ. Per Dóminum.

We have partaken of your sacrament, O Lord, with which we yearly celebrate this feast.\* May it help us in this life and in the life to come. Through Jesus Christ.

SAINT FRANCIS DE SALES

*Bishop, Confessor, and  
Doctor of the Church*

January 29

*III classis*

*Missa In médio, de Communi Doctorum (41), præter orationem sequentem:*

*Mass In médio (Common of doctors), page (41), except the following prayer:*

P.

Prayer

Deus, qui ad animárum salútem beátum Francíscum Confessórem tuum atque Pontíficem ómnibus ómnia factum esse voluisti: concéde propítius; ut caritátis tuæ dulcédine perfúsi, eius dirigéntibus mónitis ac suffragántibus méritis, æterna gáudia consequámur. Per Dóminum.

O God, you willed that the blessed confessor bishop Francis should become all things to all men to save their souls.\* Fill us with the spirit of your love, so that guided by the counsels of your saint and aided by his merits we may come to the happiness of eternal life. Through Jesus Christ.

CI

Prayer over the Gifts

Sancti Francísci Pontíficis tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

O Lord, let the blessed bishop and doctor Francis always help us,\* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

CI

Prayer after Communion

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Francíscus

O Lord, may this sacrifice bring us closer to our salvation\* through the intercession of

Jan. 31. St. John Bosco

your blessed bishop and illustrious doctor Francis. Through Jesus Christ.

Póntifex tuus et Doctor egrégíus, quæsumus, precátor accédát. Per Dóminum.

SAINT MARTINA  
*Virgin And Martyr*

January 30

*Mass Loquébar (Common of virgins), page (53).*

*III classis*

*Missa Loquébar, de Communi Virginum 1º loco. (53)*

Prayer

C

O God, one of the marvelous examples of your power was granting the victory of martyrdom to women.\* May the example of the virgin martyr Martina, whose birthday we celebrate today, draw us closer to you. Through Jesus Christ.

Deus, qui inter cétera poténtiæ tuæ mirácula, étiam in sexu frágili victóriam martýrii contulisti: concéde propítius; ut, qui beátæ Martínæ Vírginis et Mártýris tuæ natalítia cólimus, per eius ad te exémpla gradiámur Per Dóminum.

Prayer over the Gifts

C

O Lord, accept the gifts we bring you on the feast of your blessed virgin martyr Martina,\* through whose intercession we hope to be set free. Through Jesus Christ.

Súscipe, Dómine, múnera, quæ in beátæ Martínæ Vírginis et Mártýris tuæ solemnitate deférimus: cuius nos confidimus patrocínio liberári. Per Dóminum

Prayer after Communion

C

O Lord, through the intercession of your blessed virgin martyr Martina,\* may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Martíná Vírgine et Mártýre tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

SAINT JOHN BOSCO  
*Confessor*

January 31

Entrance Antiphon  
*3 Kings 4, 28*

*III classis*

God gave him wisdom and understanding exceeding much, and largeness of heart as the sand that is on the seashore. *Ps. 112, 1* Praise, you servants of the Lord, praise the name of the Lord. *℟.* Glory be to the Father. God gave.

Dedit illi Deus sapiéntiam, et prudentiam multam nimis, et latitudinem cordis, quasi arénam quæ est in litore maris. *Ps. 112, 1* Laudáte, púeri, Dóminum: laudáte nomen Dómini. *℟.* Glória Patri. Dedit.

Prayer

Deus, qui sanctum Ioánnem Confessórem tuum adolescéntium patrem et magistrum excitásti, ac per eum, auxiliátríce Vírgine María, novas in Ecclesiá tua famílias florés-cere voluísti: concéde, quæsumus; ut eódem caritátis igne succénsi, ánimas quærere, tibi que soli servíre valeámus. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Philippenses  
*Philipp. 4, 4-9*

Fratres: Gaudéte in Dómino semper: íterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus prope est. Nihil solliciti sitis; sed in omni oratióne et obsecratióne, cum gratiárum acti-óne, petitiónes vestræ innotéscant apud Deum. Et pax Dei quæ ex-súperat omnem sensum, custódiat corda vestra et intellegéntias vestras, in Christo Iesu. De cétero, fratres, quæcúmque sunt vera, quæcúmque pudíca, quæcúmque iusta, quæcúm-que sancta, quæcúmque amabilia, quæcúmque bonæ famæ, si qua virtus, si qua laus disciplínæ, hæc cogitáte. Quæ et didicístis, et accepístis, et audístis, et vidístis in me, hæc ágite: et Deus pacis erit vobis-cum.

*Graduale Ps. 36, 3-5* Spera in Dómino, et fac bonitátem, et inhábita terram, et pascéris in divítiis eius. *℟.* Delectáre in Dómino, et dabit tibi petitiónes cordis tui; revéla Dómino viam tuam et spera in eum, et ipse fáciat.

Allelúia. allelúia. *℟. Ps. 73, 21* Pauper et inops laudábunt nomen tuum. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 60, 4-6* Factus es spes mea, Dómine: turris fortitúdinis a fácie inimíci. *℟.* Inhabitábo in tabernáculo tuo in sácula: prótegar in velaménto alárum tuárum. *℟.*

O God, you appointed your holy confessor John a father and teacher for the young and willed that he should found in your Church flourishing new communities under the protection of the Vírgin Mary. \* Enkindle in us the same fire of love to seek after souls and serve you alone. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Philippians  
*Philipp. 4, 4-9*

Brethren: Rejoice in the Lord always; I say it again, rejoice! All men should notice how kind you are. The Lord is near. Put all anxiety away from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then will God's own peace, which goes beyond all comprehension, stand guard over your hearts and minds, in Christ Jesus. Finally, my brothers, your thoughts should be wholly directed toward all that is true, whatever deserves respect, everything that is honest, pure, lovely, decent, virtuous, worthy of praise. Live according to what you have learned and accepted from me, what you have heard me saying and have seen me doing. Then will the God of peace be with you.

*Gradual Ps. 36, 3-5* Trust in the Lord and do good, that you may dwell in the land and be fed with its riches. *℟.* Take delight in the Lord, and he will grant you your heart's requests. Commit to the Lord your way; trust in him, and he will act.

Alleluia, alleluia. *℟. Ps. 73, 21* The afflicted and the poor shall praise your name. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 60, 4-6* You are my refuge, O Lord, a tower of strength against the enemy *℟.* Oh, that I might lodge in your tent forever, take refuge in the shelter of your wings! *℟.* You

Jan. 31. St. John Bosco

indeed, O God, have accepted my vows; you granted me the heritage of those who fear your name.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 73, 21* The afflicted and the poor shall praise your name. Alleluia. *Ps. 35, 9* They have their fill of the prime gifts of your house; from your delightful stream you give them to drink. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 18, 1-5*

At that time the disciples came up to Jesus with the question, "Who, then, is the most important in the kingdom of heaven?" So he called a little child over, stood him in the middle of them, and said: "I assure you, unless you change and become like little children, you shall not enter the kingdom of heaven. For whoever considers himself of little account, like this little child, is the most important in the kingdom of heaven. Moreover, whoever welcomes one such child for my sake is welcoming me."

Offertory Antiphon  
*Ps. 33, 12*

Come, children, hear me; I will teach you the fear of the Lord.

Prayer over the Gifts

Accept, O Lord, the offering of this life-giving sacrifice.\* May we love you in all things and above all things so that our lives may praise and glorify you. Through Jesus.

Communion Antiphon  
*Rom. 4, 18*

Hoping against hope he believed, so that he became father of many nations, according to what was said to him.

Quóniam tu, Deus, exaudisti orationem meam: dedisti hereditatem timéntibus nomen tuum.

*In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 73, 21* Pauper et inops laudábunt nomen tuum. Allelúia. *Ps. 35, 9* Inebriábuntur ab ubertáte domus tuæ: et torrénite voluptátis tuæ potábis eos. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 18, 1-5*

In illo témpore: Accessérunt discípuli ad Iesum dicéntes: Quis putas, maior est in regno cælórum? Et ádvocans Iesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicumque ergo humiliáverit se sicut párvulus iste, hic est maior in regno cælórum. Et qui suscepit unum párvulum talem in nómine meo, me súscipit.

Veníte, filii, audíte me: timórem Dómini docébo vos.

Súscipe, Dómine, oblatiónem mundam salutáris hóstiæ et præsta: ut, te in ómnibus et super ómnia diligétes, in glóriæ tuæ laudem vívere mereámur. Per Dóminum.

Contra spem in spem crédidit, ut fieret pater multárum géntium, secúndum quod dictum est ei.

Feb. 1. St. Ignatius

Prayer after Communion

Córpore et Sánguine tui, Dómine, mystério satiáti, concéde, quásumus; ut, intercedénte sancto Ioánnē Confessóre tuo, in gratiárum semper actióne maneámus: Qui vivis et regnas.

We have partaken of the sacred mystery of your body and blood, O Lord.\* Remind us always of our obligation of gratitude through the intercession of your holy confessor John: You who live and reign.

FEASTS OF FEBRUARY

SAINT IGNATIUS

*Bishop and Martyr*

February 1

Entrance Antiphon

*Gal. 6, 14*

*III classis*

Mihi autem absit gloriári nisi in cruce Dómini nostri Iesu Christi, per quem mihi mundus crucifíxus est, et ego mundo. *Ps. 131, 1* Memento, Dómine, David: et omnis mansuetúdinis eius. *Ÿ. Glória Patri. Mihi autem.*

But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *Ÿ. Glory be to the Father. But as for me.*

Prayer

Infirmítatem nostram réspice, omnípotens Deus: et, quia pondus própriae actiónis gravat, beáti Ignátii Mártiris tui atque Pontíficis intercessio gloriósa nos próteget. Per Dóminum.

O almighty God, look upon our weakness and the heavy burden we carry because of our own deeds.\* Let the prayers of your blessed martyr bishop Ignatius in heaven be our protection. Through Jesus Christ.

Lectio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 8, 35-39*

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 8, 35-39*

Fratres: Quis nos separábit a caritate Christi: tribulatio, an angústia, an fames, an núditas, an periculum, an persecútió, an gládus? (sicut scriptum est: Quia propter te mortificámur tota die: æstimáti sumus sicut oves occisiónis.) Sed in his ómnibus superámus propter eum, qui diléxit nos. Certus sum enim, quia neque mors, neque vita, neque ángeli, neque princípátus, neque virtútes, neque instántia, neque futúra, neque fortitúdo, neque altitúdo, neque profúndum, neque creatúra ália póterit nos separáre

Brethren: Who will separate us from the love of Christ? Trial, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? Just as it is written: "For your sake we are being slain all the day; we are looked upon as sheep to be slaughtered." Yet in all this we are more than conquerors through him who loved us. Indeed, I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth, nor any other creature, will be

Feb. 1. St. Ignatius

able to separate us from the love of God that comes to us in Christ Jesus our Lord.

*Gradual Eccli. 44, 16* Behold, a great priest who in his days pleased God. *℟. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *℟. Gal. 2, 19–20* With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 20, 3–4* You have granted him his heart's desire; you refused not the wish of his lips. *℟.* For you welcomed him with goodly blessings. *℟.* You placed on his head a crown of precious stones.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Gal. 2, 19–20* With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. Alleluia. *Ps. 20, 4* You, O Lord, placed on his head a crown of precious stones. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 12, 24–26*

At that time Jesus said to his disciples: "I solemnly assure you, unless the grain of wheat falls into the earth and dies, it remains just a grain of wheat. But if it dies, it bears much fruit. The man who loves himself destroys himself; while the man who hates himself in this world, preserves himself for eternal life. If anyone is to be my servant, he must follow me; and where I am, my servant will also be. The Father will honor anyone who serves me."

a caritate Dei, quæ est in Christo Iesu Dómino nostro.

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diébus suis plácuit Deo. *℟. Ibid., 20* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúia, allelúia. *℟. Gal. 2, 19–20* Christo confíxus sum cruci: vivo ego, iam non ego, vivit vero in me Christus. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 20, 3–4* Desidérium ánimæ eius tribuísti ei: et voluntáte labiórur eius non fraudásti eum. *℟.* Quóniam prævenísti eum in benedictiónibus dulcédinis. *℟.* Posuísti in cápite eius corónam de lápide pretiósó.

*In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Gal. 2, 19–20* Christo confíxus sum cruci: vivo ego, iam non ego, vivit vero in me Christus. Allelúia. *℟. Ps. 20, 4* Posuísti, Dómine, super caput eius corónam de lápide pretiósó. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 12, 24–26*

In illo témpore: Dixit Iesus discí-pulis suis: Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi mínistrat, me sequátur: et ubi sum ego, illic et mínister meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

## Feb. 2. Purification of the B. V. M.

### Offertory Antiphon

*Ps. 8, 6-7*

Glória et honóre coronásti eum:  
et constituísti eum super ópera  
mánuum tuárum, Dómine.

O Lord, you crowned him with glory and honor and you have given him rule over the works of your hands.

### Prayer over the Gifts

Hóstias tibi, Dómine, beáti Ignátii  
Mártýris tui atque Pontíficis dicátas  
méritis, benígus assúme: et ad per-  
pétuum nobis tríbue proveníre sub-  
sídium. Per Dóminum.

O Lord, graciously accept the gifts we offer you in honor of your blessed martyr bishop Ignatius \* and grant us your unending assistance through these offerings. Through Jesus Christ.

### Communion Antiphon

Fruméntum Christi sum: déntibus  
bestiárum molar, ut panis mundus  
invéníar.

I am the wheat of Christ; may I be ground by the teeth of beasts, that I may be found pure bread.

### Prayer after Communion

Refécti participatióne múneris sacri,  
quásumus, Dómine Deus noster: ut,  
cuius exséquimur cultum, intercedén-  
te beáto Ignátio Mártyre tuo atque  
Pontífice sentiámus efféctum. Per  
Dóminum.

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your blessed martyr bishop Ignatius make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

## PURIFICATION OF THE BLESSED VIRGIN MARY

February 2

*II classis*

*Festum Purificationis B. Mariæ Virg.  
habetur tamquam festum Domini.*

*The feast of the Purification of the Blessed Virgin Mary is celebrated as a feast of the Lord.*

### BLESSING OF CANDLES

*Si candelarum benedictio et processio, ob defectum ministrorum sacrorum, forma solemniori fieri nequeat, licet formam simplicem adhibere, etiam absque cantu, dummodo tres saltem ministrantes celebranti inserviant.*

*If the blessing of candles and the procession cannot take place in the solemn form, because of the absence of sacred ministers, it is lawful to use the simple form, even without chant, provided that at least three servers assist the celebrant.*

*Celebrans indutus pluviali albo, vel sine casula, cum ministris similiter indutis, procedit ad benedicendas candelas, in medio ante altare vel ad latus Epistolæ positas, et ipse ibidem stans versus ad altare, dicit manibus iunctis in tono feriali:*

*The celebrant vests in a white cope or without the chasuble, and goes with the ministers who are similarly vested to bless the candles, which are placed in the center before the altar or on the epistle side. Standing and facing the altar, the priest chants without inflection, with his hands joined:*

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℣. The Lord be with you.  
℟. And with your spirit.

*A single prayer may be said from among the following prayers.*

### Prayer

Let us pray.

O Lord, holy Father, almighty and eternal God who created all things out of nothing, at your creative command this liquid was transformed into wax by the industry of the bees. On this day on which you granted the just man Simeon his request, we invoke your most holy name and ask you through the intercession of the blessed ever-virgin Mary—whose feast we reverently observe today—and through the prayers of all your saints, graciously to bless ✠ and sanctify ✠ these candles for the use of men, and for the health of bodies and souls of all on land and on the sea. From your throne of majesty in heaven, hear the voices of your people who desire to hold these lights in their hands to honor you and praise you with song. Be merciful to all who call upon you, all those whom you have redeemed with the precious blood of your Son: who lives and reigns with you forever and ever. ℟. Amen.

### Prayer

Let us pray.

O almighty and eternal God, blessed Simeon held your only-begotten Son in his arms today in your holy temple. We humbly beg you to bless, ✠ sanctify, ✠ and kindle these candles with the light of your heavenly blessing. We, your servants, will take them and carry them lighted to pay honor to your name. May the offering of these candles to you, the Lord our God, inflame us with the holy fire of your most sweet love in order that we ourselves may be presented in the holy temple of your glory. Through Christ our Lord. ℟. Amen.

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.

*Ex sequentibus orationibus una tantum dici potest.*

Orémus.

Dómine sancte, Pater omnípotens, ætérne Deus, qui ómnia ex níhilo creásti, et iussu tuo per ópera apum, hunc liquórem ad perfectiónem cérei veníre fecísti: et qui hodiérna die petitióne iusti Simeónis implésti: te humíliter deprecámur; ut has candélas ad usus hóminum, et sanitátem córporum et animárum, sive in terra, sive in aquis, per invocatióne tuí sanctíssimi nóminis, et per intercessióne beátæ Mariæ semper Vírginis, cuius hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum, bene ✠ dícere, et sancti ✠ ficáre dignéris: et huius plebis tuæ, quæ illas honorífice in mánibus desiderat portáre, teque cantádo laudáre, exáudias voces de cælo sancto tuo, et de sede maiestátis tuæ: et propítius sis ómnibus clamántibus ad te, quos redemísti pretiósó sánguine Fílii tui: Qui tecum vivit et regnat in sæcula sæculórum. ℟. Amen.

Orémus.

Omnípotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum præsentásti: tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestáre cúpimus luce accénsas, bene ✠ dícere, et sancti ✠ ficáre, atque lúmine supérnæ benedictiόνis accéndere dignéris: quatenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimæ caritátis tuæ succénsi, in templo sancto glóriæ tuæ repræsentári mereámur. Per eúndem Christum Dóminum nostrum. ℟. Amen.

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### Prayer

Orémus.

Dómine Iesu Christe, lux vera, quæ illúminas omnem hóminem veniéntem in hunc mundum: effúnde bene ✠ dictionem tuam super hos céreos, et sanctí ✠ fica eos lúmine grátiae tuæ, et concéde propítius; ut, sicut hæc luminária igne visíbili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisíbili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitiórum cæcitate cáreant: ut, purgáto mentis óculo, ea cernere possímus, quæ tibi sunt plácita, et nostræ salúti útilia quátenus post huius sæculi caliginósa discrímína, ad lucem indeficiéntem pervenire mereámur. Per te, Christe Iesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, in sæcula sæculórum. *R.* Amen.

Orémus.

Omnípotens sempitérne Deus, qui per Móysen fámulum tuum puríssimum ólei liquórem ad luminária ante conspéctum tuum iúgiter concinnánda præparári iussisti: bene ✠ dictionis tuæ grátiam super hos céreos bénignus infúnde; quátenus sic adminístrent lumen extérius, ut, te donánte, lumen Spíritus tui nostris non desit méntibus intérius. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Dómine Iesu Christe, qui hodiérna die in nostræ carnis substántia inter hómines appárens a paréntibus in templo es præsentátus: quem Simeon venerábilis senex, lúmine Spíritus tui irradiátus, agnóvit, suscepit, et benedíxit: præsta propítius; ut eiúsdem Spíritus Sancti grátia illumináti, atque edócti, te veráciter agnoscámus, et fidéliter diligámus: Qui vivis et regnas in sæcula sæculórum. *R.* Amen.

Let us pray.

O Lord Jesus Christ, you are the true light that enlightens every man born into this world. Pour out your blessing ✠ upon these candles and sanctify ✠ them with the light of your grace. A visible flame lights these candles to dispel the darkness of night; enlighten our hearts by the invisible fire that is the radiance of the Holy Spirit, and free our souls from the blindness of sin. Purify our minds that they may clearly perceive the things that please you and the things that are beneficial to our salvation. And after the dark dangers of this world are passed, may we come to the never-failing light; through you, Christ Jesus, savior of the world, who live and reign in perfect Trinity, forever and ever. *R.* Amen.

### Prayer

Let us pray.

O almighty and eternal God, through your servant Moses you commanded that the purest oil be prepared to keep the lamps burning continually before you. Pour forth the full measure of your blessings ✠ upon these candles, so that while they provide us with external lights, our minds may also be enlightened by the light of your Spirit. Through Christ our Lord. *R.* Amen.

### Prayer

Let us pray.

O Lord Jesus Christ, who appeared among men in the substance of our flesh, on this day your parents presented you in the temple, and the venerable old Simeon, under the guidance of your Spirit, recognized you, held you in his arms, and blessed you. May the grace of the same Holy Spirit enlighten and instruct us so that we may acknowledge you in truth and faithfully love you: You who live and reign forever and ever. *R.* Amen.

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*After the prayers the celebrant places incense in the thurible. Then he sprinkles the candles with holy water, saying the antiphon Sprinkle me, without chant and without the psalm. Then he incenses the candles three times.*

#### DISTRIBUTION OF CANDLES

*Next the senior cleric goes to the altar and the celebrant, without genuflecting, receives a candle from him. Then the celebrant stands in the center before the altar, turns toward the people, and distributes the candles, first to the senior cleric from whom he has received the candle, then to the vested deacon and subdeacon, and to the other clerics in order, one by one, and last of all to the laity. All kneel with the exception of prelates, if any are present.*

*When the distribution of the candles begins, the choir sings:*

*Antiphon Luke 2, 32 A light of revelation to the gentiles, and a glory for your people Israel.*

*Cantic. ibid., 29–31 Now you dismiss your servant, O Lord,\* according to your word, in peace.*

*The antiphon is repeated: A light of revelation to the gentiles, and a glory for your people Israel.*

*Because my eyes have seen\* your salvation.*

*The antiphon is repeated: A light of revelation to the gentiles, and a glory for your people Israel.*

*Which you have prepared\* before the face of all peoples.*

*The antiphon is repeated: A light of revelation to the gentiles, and a glory for your people Israel.*

*The antiphons and canticle are repeated, if necessary, until the end of the distribution, and the conclusion is as follows:*

*Glory be to the Father, and to the Son,\* and to the Holy Spirit.*

*The antiphon is repeated: A light of revelation to the gentiles, and a glory for your people Israel.*

*Finitis orationibus, celebrans ponit incensum in thuribulum: deinde ter aspergit candelas aqua benedicta, dicendo antiphonam Aspérge me, sine cantu, et sine psalmo: et ter adolet incenso.*

*Tum dignior ex clero accedit ad altare, et ab eo celebrans accipit candulam, non genuflectens. Postea celebrans stans in medio ante altare, versus ad populum, distribuit candelas, primum digniori, a quo ipse acceperat; deinde diacono et subdiacono paratis, et aliis clericis singulatim per ordinem, ultimo laicis: omnibus genuflectentibus, exceptis Prælati, si adsint. Et cum inceperit distribuere candelas, a choro cantatur:*

*Antiphona Luc. 2, 32 Lumen ad revelationem gentium: et gloriam plebis tuæ Israël.*

*Cantic. ibid., 29–31 Nunc dimittis servum tuum, Dómine,\* secundum verbum tuum in pace.*

*Et repetitur antiphona: Lumen ad revelationem gentium: et gloriam plebis tuæ Israël.*

*Quia viderunt óculi mei \* salutáre tuum.*

*Et repetitur antiphona: Lumen ad revelationem gentium: et gloriam plebis tuæ Israël.*

*Quod parásti \* ante fáciem ómnium populórum.*

*Et repetitur antiphona: Lumen ad revelationem gentium: et gloriam plebis tuæ Israël.*

*Quod si non sufficiant, repetantur quousque distributio finiatur; et clauditur cum*

*Glória Patri, et Fílio, \* et Spirítui Sancto.*

*Et repetitur antiphona: Lumen ad revelationem gentium: et gloriam plebis tuæ Israël.*

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Sicut erat in principio, et nunc, et semper, \* et in sæcula sæculórum. Amen.

*Et repetitur antiphona:* Lumen ad revelatióem géntium: et glóriam plebis tuæ Israëli.

*His expletis, sacerdos dicit:*

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.

Orémus.

Exáudi, quæsumus, Dómine, plebem tuam: et, quæ extrínsecus ánnua tríbuis devotióne venerári, intérius ássequi grátia tuæ luce concéde. Per Christum Dóminum nostrum. ℟. Amen.

*Primo celebrans ponit incensum in thuribulum: postea diaconus vertens se ad populum, dicit: Procedámus in pace. Et chorus respondet: In nómine Christi. Amen.*

*Præcedit thuriferarius cum thuribulo fumigante: deinde subdiaconus paratus, deferens crucem, medius inter duos acolythos cum candelabris accensis: sequitur clerus per ordinem, ultimo celebrans cum diacono a sinistris, omnes cum candelis accensis in manibus: et cantantur antiphonæ sequentes:*

*Antiphona* Adórna thálamum tuum, Sion, et súscipe Regem Christum: ampléctere Maríam, quæ est cæléstis porta: ipsa enim portat Regem glóriæ novi lúminis: subsístit Virgo, addúcens mánibus Fílium ante lucíferum génitum: quem accípiens Símeon in ulnas suas, prædicávit pópulis, Dóminum eum esse vitæ et mortis, et Salvatórem mundi.

*Alia ant. Luc. 2, 26, 27 et 28–29* Respónsum accépit Símeon a Spírítu Sancto, non visúrum se mortem,

As it was in the beginning, is now, and ever shall be, \* world without end. Amen.

*The antiphon is repeated:* A light of revelation to the gentiles, and a glory for your people Israel.

*After the distribution of candles, the priest says:*

℣. The Lord be with you.  
℟. And with your spirit.

### Prayer

Let us pray.

O Lord, hear the pleas of your people and enlighten us by your grace so that the mysteries we commemorate each year with this solemn ceremony may have meaning in our lives. Through Christ our Lord. ℟. Amen.

### PROCESSION

*First the celebrant places incense in the thurible, and then the deacon, turning to the people, says: Let us go forth in peace. The choir replies: In the name of Christ. Amen.*

*The thurifer goes first, carrying the thurible, followed by the vested subdeacon, who carries the cross between two acolytes with lighted candles, then the clergy in order, finally the celebrant with the deacon at his left. All hold lighted candles in their hands.*

*The following antiphons are sung:*

*Antiphon.* Adorn your bridal chamber, Sion, and welcome Christ the King; embrace Mary, who is the gate of heaven, for she carries the glorious King of the new light. She remains a virgin, bearing in her hands the Son begotten before the daystar. Holding him in his arms, Simeon proclaimed to the peoples, "He is the Lord of life and death and the Savior of the world."

*Another Antiphon. Luke 2, 26, 27 and 28–29* It had been revealed to Simeon by the Holy Spirit that he should not see death before he

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had seen the Christ of the Lord. And when they brought the child into the temple, he received him into his arms and blessed God, saying: "Now you dismiss your servant, O Lord, in peace." *℣*. When his parents brought in the child Jesus, to do for him according to the custom of the Law, he received him into his arms.

*As the procession enters the church, the following is sung:*

*℞* They offered for him to the Lord a pair of turtledoves or two young pigeons, \* As it is written in the law of the Lord. *℣*. After the days of Mary's purification were fulfilled, according to the law of Moses, they took Jesus up to Jerusalem to present him to the Lord. As it is written in the law of the Lord. *℣*. Glory be to the Father, and to the Son, and to the Holy Spirit. As it is written in the law of the Lord.

### MASS

*When the procession has been completed, the celebrant and ministers put on the vestments for Mass.*

*In the Mass which follows the blessing of candles, the prayers to be said at the foot of the altar are omitted, as well as the prayers Aufer a nobis and Orámus te, Dómine. When the priest comes to the altar, he immediately goes up to it and kisses it in the center.*

*The candles are held during the Gospel and throughout the Canon.*

### Entrance Antiphon

*Ps. 47, 10-11*

O God, we ponder your kindness within your temple. As your name, O God, so also your praise reaches to the ends of the earth. Of justice your right hand is full. *Ps. ibid., 2* Great is the Lord, and wholly to be praised in the city of our God, his holy mountain. *℣*. Glory be to the Father. O God, we ponder.

nisi vidéret Christum Dómini: et cum indúcerent púerum in templum, accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimíttis servum tuum, Dómine, in pace. *℣*. Cum indúcerent púerum Iesum párentes eius, ut fácerent secúndum consuetúdinem legis pro eo, ipse accépit eum in ulnas suas.

*Et ingrediendo ecclesiam, cantatur:*

*℣*. Obtulérunt pro eo Dómino par túrturum, aut duos pullos columbárum: \* Sicut scriptum est in lege Dómini. *℣*. Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Iesum in Ierúsalem, ut sísterent eum Dómino. Sicut scriptum est in lege Dómini. *℣*. Glória Patri, et Fílio, et Spirítui Sancto. Sicut scriptum est in lege Dómini.

*Finita processione, celebrans et ministri accipiunt paramenta pro Missa. In Missa quæ benedictionem candelarum sequitur, omittuntur omnes preces ad gradus altaris dicendæ necnon orationes Aufer a nobis et Orámus te, Dómine. Sacerdos igitur cum ad altare accesserit, statim illud ascendit et osculatur in medio. Candelæ in manibus tenentur ad Evangelium et toto Canone.*

Suscépi-mus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ: iustítia plena est dextera tua. *Ps. ibid., 2* Magnus Dóminus, et laudábilis nimis: in civitate Dei nostri, in monte sancto eius. *℣*. Glória Patri. Suscépi-mus.

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### Prayer

Omnípotens sempitérne Deus, maie-  
státem tuam súplices exorámus: ut,  
sicut unigénitus Fílius tuus hodiérna  
die cum nostræ carnis substántia in  
templo est præsentátus; ita nos fácias  
purificátis tibi méntibus præsentári.  
Per eúndem Dóminum.

### Léctio Malachíæ Prophétæ *Malach. 3, 1-4*

Hæc dicit Dóminus Deus: Ecce ego  
mitto Angelum meum, et præparábit  
viam ante fáciem meam. Et statim  
veniet ad templum suum Dominátor,  
quem vos quæritis, et Angelus testa-  
ménti, quem vos vultis. Ecce venit,  
dicit Dóminus exercítuum: et quis  
póterit cogitare diem advéntus eius,  
et quis stabit ad vidéndum eum?  
Ipse enim quasi ignis conflans, et  
quasi herba fullónum: et sedébit con-  
flans, et emúndans argéntum, et  
purgábit filios Levi et colábit eos  
quasi aurum, et quasi argéntum: et  
erunt Dómino offeréntes sacrificia  
in iustítia. Et placébit Dómino sa-  
crificium Iuda, et Ierúsalem, sicut  
dies sáculi, et sicut anni antiqui:  
dicit Dóminus omnípotens.

*Graduale Ps. 47, 10-11 et 9* Su-  
scépi-mus, Deus, misericórdiam tuam  
in médio templi tui: secúndum no-  
men tuum, Deus, ita et laus tua in  
fines terræ. *℣.* Sicut audívimus, ita  
et vídimus in civitáte Dei nostri, in  
monte sancto eius.  
Allelúia, allelúia. *℣.* Senex púerum  
portábat: puer autem senem regébat.  
Allelúia.

*Post Septuagesimam, omissis Allelúia,  
et versu sequenti, dicitur:*

O almighty and eternal God, we humbly ask  
that we may be presented to you with  
purified souls\* just as your only-begotten  
Son was presented this day in the temple  
after he had taken on the substance of our  
flesh. Through Jesus Christ.

### A Reading from the Prophet Malachia *Mal. 3, 1-4*

Thus says the Lord God:  
Lo, I am sending my messenger  
to prepare the way before me;  
And suddenly there will come to the temple  
the Lord whom you seek,  
And the messenger of the covenant whom  
you desire.

Yes, he is coming, says the Lord of hosts.  
But who will endure the day of his coming?  
And who can stand when he appears?  
For he is like the refiner's fire,  
or like the fuller's lye.  
He will sit refining and purifying silver,  
and he will purify the sons of Levi,  
Refining them like gold or silver  
that they may offer due sacrifice to the  
Lord.

Then the sacrifice of Juda and Jerusalem  
will please the Lord,  
As in the days of old, as in years gone by,  
says the Lord Almighty.

*Gradual Ps. 47, 10-11 and 9* O God, we  
ponder your kindness within your temple.  
As your name, O God, so also your praise  
reaches to the ends of the earth. *℣.* As we  
have heard, so have we seen, in the city  
of our God, in his holy mountain.  
Alleluia, alleluia. *℣.* The old man carried the  
Child: but the Child governed the old man.  
Alleluia.

*After Septuagesima, the Alleluia with its following verse is  
omitted, and there is said:*

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*Tract Luke 2, 29–32* Now you dismiss your servant, O Lord, according to your word, in peace. *℣.* Because my eyes have seen your salvation. *℣.* Which you have prepared before the face of all peoples. *℣.* A light of revelation to the Gentiles, and a glory for your people Israel.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 2, 22–32*

When the day came for Mary to be purified according to the Law of Moses, they brought Jesus up to Jerusalem to present him to the Lord as it is written in the Law of the Lord: “Every first-born male shall be consecrated to the Lord,” and to offer as their sacrifice the “pair of turtle doves or two young doves” prescribed in the Law of the Lord.

And there was in Jerusalem a man named Simeon. This man, just and pious, was awaiting the consolation of Israel, and the Holy Spirit was upon him. And it was revealed to him by the Holy spirit that he would not experience death before he had seen the Messiah of the Lord. He now came to the temple, inspired by the Spirit, and when the parents brought in the child Jesus to perform for him the customary ritual of the Law, he took him in his arms and blessed God, saying:

“Now you dismiss your servant, O Lord,  
according to your word, in peace;  
Because my eyes have seen your salvation,  
which you have provided in the sight of all  
the peoples,  
A light of revelation for the Gentiles,  
and the glory of your people Israel.”

Creed.

Offertory Antiphon  
*Ps. 44, 3*

Grace is poured out upon your lips; thus  
God has blessed you forever and ever.

*Tractus Luc. 2, 29–32* Nunc dimittis servum tuum, Dómine, secúndum verbum tuum in pace. *℣.* Quia vidérunt óculi mei salutáre tuum. *℣.* Quod parásti ante fáciem ómnium populórum. *℣.* Lumen ad revelatiónem géntium, et glóriam plebis tuæ Israël.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 2, 22–32*

In illo témpore: Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Iesum in Ierúsalem, ut sístèrent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculínium adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstiam secúndum quod dictum est in lege Dómini, par túrturum, aut duos pullos columbárum. Et ecce homo erat in Ierúsalem, cui nomen Símeon, et homo iste iustus et timorátus, expéctans consolatiónem Israël, et Spíritus Sanctus erat in eo. Et respónsum accéperat a Spíritu Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et venit in spíritu in templum. Et cum indúcerent púerum Iesum paréntes eius, ut fácerent secúndum consuetúdinem legis pro eo: et ipse accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimittis servum tuum, Dómine, secúndum verbum tuum in pace: Quia vidérunt óculi mei salutáre tuum: Quod parásti ante fáciem ómnium populórum: Lumen ad revelatiónem géntium, et glóriam plebis tuæ Israël.

Creed

Diffúsa est grátia in lábiis tuis:  
proptérea benedíxit te Deus in  
atérnum, et in sáeculum sáeculi.

Feb. 3. St. Blaise

Exáudi, Dómine, preces nostras: et, ut digna sint múnera, quæ óculis tuæ maiestátis offerimus, subsidium nobis tuæ pietátis impénde. Per Dóminum.

*Præfatio de Nativitate*

Respónsum accépit Símeon a Spíritu Sancto, non visúrum se mortem, nisi vidéret Christum Dómini.

Quæsumus, Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparatiónis nostræ munímine contulísti, intercedénte beáta María semper Vírgine, et præsens nobis remédium esse fácias, et futúrum. Per Dóminum.

Commemoratio

*Missa Sacerdótes Dei, de Comuni unius Martyris 2º loco. (8)*

C

Deus qui nos beáti Blásii Mártyris tui atque Pontíficis ánnua solemnitate lætíficas: concéde propítius; ut, cuius natalítia cólimus, de eiúsdem étiam protectióne gaudeámus. Per Dóminum.

C

Múnera tibi, Dómine, dicáta sanctífica: et intercedénte beáto Blásio Mártyre tuo atque Pontífice, per eádem nos placátus inténde. Per Dóminum.

C

Hæc nos commúnio, Dómine, purget a crímine: et, intercedénte beáto Blásio Mártyre tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

Prayer over the Gifts

O Lord, graciously hear our prayers \* and in your mercy help us so that our offering may be worthy of your majesty. Through Jesus.

*Preface of Christmas*

Communion Antiphon

*Luke 2, 26*

It was revealed to Simeon by the Holy Spirit that he should not see death before he had seen the Christ of the Lord.

Prayer after Communion

O Lord our God, may this sacred rite, which you instituted to protect us in our new life of grace, bring us healing now and forever through the intercession of the blessed ever-virgin Mary. Through Jesus Christ.

SAINT BLAISE

*Bishop and Martyr*

February 3

*Mass Sacerdótes Dei (Common of one martyr II), page (8).*

Prayer

O God, you gladden us each year by the feast of your blessed martyr bishop Blaise.\* Mercifully grant that we who celebrate his birthday may also enjoy his protection. Through Jesus Christ.

Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord.\* May the prayers of your blessed martyr bishop Blaise help these offerings to win your mercy for us. Through Jesus Christ.

Prayer after Communion

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health, from heaven through the intercession of your martyr bishop Blaise. Through Jesus Christ.

Feb. 5. St. Agatha

SAINT ANDREW CORSINI

*Bishop and Confessor*

February 4

*Mass Státuit (Common of a confessor bishop I), page (35), except the following prayer:*

Prayer

O God, you continually provide your Church with new examples of virtue.\* May your people follow in the footsteps of the blessed confessor bishop Andrew and obtain the same reward he now enjoys. Through Jesus Christ.

Prayer over the Gifts

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Prayer after Communion

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop Andrew. Through Jesus Christ.

SAINT AGATHA

*Virgin and Martyr*

February 5

Entrance Antiphon

Let us all rejoice in the Lord, celebrating the feast in honor of blessed Agatha, Virgin and Martyr, for whose passion the angels rejoice and praise the Son of God. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *℟.* Glory be to the Father. Let us all rejoice.

*III classis*

*Missa Státuit, de Communi Confessoris Pontificis 1° loco (35), præter orationem sequentem:*

P

Deus, qui in Ecclesia tua nova semper instauras exempla virtutum: da populo tuo beati Andréæ Confessoris tui atque Pontificis ita sequi vestigia; ut assequatur et præmia. Per Dóminum.

C

Sancti tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eorum mérita recólimus, patrocínia sentiámus. Per Dóminum.

C

Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Andréa Confessore tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

*III classis*

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Agathæ Virginis et Mártyris: de cuius passióne gaudent Angeli, et colláudant Fílium Dei. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *℟.* Glória Patri. Gaudeámus.

Feb. 5. St. Agatha

Prayer

Deus, qui inter cétera poténtiæ tuæ mirácula étiam in sexu frágili victóriam martýrii contulísti concéde propítius; ut, qui beátæ Agathæ Virgínis et Mártyris tuæ natalítia cólimus, per eius ad te exémpla gradiámur. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 1, 26–31*

Fratres: Vidéte vocatiónem vestram, quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt mundi elégit Deus, ut confúndat sapiéntes: et infirma mundi elégit Deus, et confúndat fórtia: et ignobília mundi, et contemptibília elégit Deus, et ea quæ non sunt, ut ea quæ sunt destrúeret: ut non gloriétur omnis caro in conspéctu eius. Ex ipso autem vos estis in Christo Iesu, qui factus est nobis sapiéntia a Deo, et iustítia et sanctificátio, et redéptio: ut quemádmódu scriptum est: Qui gloriátur, in Dómino gloriétur.

*Graduale Ps. 45, 6* Adiuuábit eam Deus vultu suo: Deus in médio eius, non commovébitur. *℣. Ibid., 5* Flúminis ímpetus lætíficat civitátem Dei: sanctificávit tabernáculum suum Altíssimus.

Allelúia, allelúia. *℣. Ps. 118, 46* Loquébar de testimóniis tuis in conspectu regum, et non confundébar. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5–6* Qui séminant in lácrimis, in gáudio metent. *℣.*

O God, one of the marvelous examples of your power was granting the victory of martyrdom to women.\* May the example of the blessed virgin martyr Agatha, whose birthday we celebrate today, draw us closer to you. Through Jesus Christ.

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Corinthians  
*1 Cor. 1, 26–31*

Brethren: Look at yourselves who have been called. Not many of you are wise as men account wisdom, not many powerful, not many well-born. No, God has chosen those who in the world are fools in order to shame the wise; he has chosen those who in the world are weak in order to shame the strong; he has chosen those who in the world are lowly born and count for nothing—and who really were nothing!—in order to make nothing those who are something so that no flesh can boast before God. It is God who has given you life in Christ Jesus, whom he has made our wisdom and also our justice, sanctification and redemption; so just as it is written, “Let him who would boast, boast in the Lord.”

*Gradual Ps. 45, 6* God will help her with his countenance; God is in her midst, she shall not be disturbed. *℣. Ibid., 5* There is a stream whose runlets gladden the city of God; the Most High has sanctified his dwelling.

Alleluia, alleluia. *℣. Ps. 118, 46* I will speak of your decrees before kings without being ashamed. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5–6* Those that sow in tears shall reap rejoicing. *℣.* Going, they went

Feb. 5. St. Agatha

and wept, casting their seeds. *℣*. But coming, they shall come with joyfulness carrying their sheaves.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 3–12*

At that time some Pharisees came up to Jesus and as a test said to him, “Is it permissible for a man to divorce his wife for any reason whatever?” In reply he said, “Have you not read that the Creator at the beginning made them male and female, and declared, ‘For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall become one flesh’? So they are no longer two but one flesh. Therefore man must not separate what God has joined together.” They said to him, “Then why did Moses command divorce and the serving of a decree of divorce?” “On account of your stubbornness,” he replied, “Moses permitted you to divorce your wives. At the beginning, however, it was not that way. But now I warn you that whoever divorces his wife (except in an invalid marriage) and marries another, is committing adultery.” His disciples said to him, “If that’s the way it is between man and wife, it’s better not to marry.” But he told them, “Not everyone can accept this teaching, but only those who receive the grace. There are men incapable of marriage from birth; others who have been made incapable of marriage by men; and there are those who have made themselves thus for the sake of the kingdom of heaven. Let those who can, accept this.”

Offertory Antiphon  
*Ps. 44, 15*

Behind her the virgins of her train are brought to the king. Her neighbors are brought to you.

Eúntes ibant et flebant, mitténtes sémina sua. *℣*. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 19, 3–12*

In illo témpore: Accessérunt ad Iesum phariséi tentántes eum, et dicéntes: Si licet hómini dimíttre uxórem suam quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia, qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet hómo patrem, et matrem, et adhaerébit uxóri suæ, et erunt duo in carne una. Itaque iam non sunt duo, sed una caro. Quod ergo Deus coniúnxit, hómo non séparet. Dicunt illi: Quid ergo Móyses mandávit dare libéllum repúdií, et dimíttre? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimíttre uxóres vestras: ab inítio autem non fuit sic. Dico autem vobis, quia quicúmque dimíserit uxórem suam, nisi ob fornicatióne, et áliam dúxerit, mæchátur: et qui dimíssam dúxerit, mæchátur. Dicunt ei discípuli eius: Si ita est causa hóminis cum uxóre, non éxpedít núbere. Qui dixit illis: Non omnes cápiunt verbum istud, sed quibus datum est. Sunt enim eunúchi, qui de matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípsos castravérunt propter regnum cælórum. Qui potest cápere, cápiat.

Afferéntur Regi vírgines post eam: próximæ eius afferéntur tibi.

Feb. 6. St. Titus

Prayer over the Gifts

Súscipe, Dómine, múnera, quæ in beátæ Agathæ Vírginis et Mártýris tuæ solemnitate deférimus: cuius nos confidimus patrocínio liberári. Per Dóminum.

O Lord, accept the gifts we bring you on the feast of your blessed virgin martyr Agatha,\* through whose intercession we hope to be set free. Through Jesus Christ.

Communion Antiphon

Qui me dignátus est ab omni plaga curáre, et mamíllam meam meo péctori restituere, ipsum ínvocho Deum vivum.

I invoke him, the living God, who deigned to cure me of every wound, and to restore my breast to my body.

Prayer after Communion

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Agatha Vírgine et Mártýre tua, sempitérna protectióne confirment. Per Dóminum.

O Lord, through the intercession of your blessed virgin martyr Agatha,\* may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

SAINT TITUS

*Bishop and Confessor*

February 6

Entrance Antiphon

*Eccli. 45, 30*

*III classis*

Státuit ei Dóminus testaméntum pacis, et princípem fecit eum: ut sit illi sacerdotií dignitas in ætérnum. *Ps. 131, 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *Ÿ.* Glória Patri. Státuit.

The Lord made a covenant of friendship with him, and made him a prince, that he should possess the dignity of priesthood forever. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *Ÿ.* Glory be to the Father. The Lord.

Prayer

Deus, qui beátum Titum Confessórem tuum atque Pontíficem apostólicis virtútibus decorásti: eius méritis et intercessióne concéde: ut iuste et pie vivéntes in hoc sáculo, ad cælestem pátriam pervenire mereámur. Per Dóminum.

O God, you gave Titus, your blessed confessor bishop, all the virtues of an apostle.\* May his merits and prayers help us to lead just and holy lives in this world so that we may reach our final home in heaven. Through Jesus Christ.

*Et fit commemoratio S. Dorotheæ Virginis et Martyris:*

*Commemoration of Saint Dorothy, virgin and martyr:*

Prayer

Indulgéntiam nobis, quæsumus, Dómine, beáta Doróthea Virgo et

O Lord, pardon our sins through the intercession of the blessed virgin martyr Doro-

thy,\* who pleased you by her purity and her faith. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

A Reading from the Book of Sirach  
*Eccli. 44, 16–27; 45, 3–20*

Here is a great priest who pleased God in his lifetime and was found a just man, a peacemaker, in time of wrath. He had no equal in keeping the Law of the Most High. For this reason God promised under oath to have him grow into a people of God. He set him as a blessing for all nations, and God's covenant rested upon him. He acknowledged him through blessings and showed him constant kindness. He found favor in the eyes of the Lord who made him great in the sight of kings and gave him a glorious crown. God made with him a lasting covenant, appointed him high priest, and blessed and glorified him, that he might serve God by his priesthood, bless his people in God's name, and offer him the sweet odor of a worthy incense.

*Gradual Eccli. 44, 16* Behold, a great priest, who in his days pleased God. *V. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *V. Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *V.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *V.* Wealth and riches shall be in his house; his generosity shall endure forever.

Martyr impleret: quæ tibi grata semper exstitit, et merito castitatis, et tuæ professione virtutis. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum.

Lectio libri Sapiëntiæ  
*Eccli. 44, 16–27; 45, 3–20*

Ecce sacerdos magnus, qui in diebus suis placuit Deo, et inventus est iustus: et in tempore iracundiæ factus est reconciliatio. Non est inventus similis illi, qui conservavit legem Excelsi. Ideo iureiurando fecit illum Dominus crescere in plebem suam. Benedictionem omnium gentium dedit illi, et testamentum suum confirmavit super caput eius. Agnovit eum in benedictionibus suis: conservavit illi misericordiam suam: et invenit gratiam coram oculis Domini. Magnificavit eum in conspectu regum: et dedit illi coronam gloriæ. Statuit illi testamentum æternum, et dedit illi sacerdotium magnum: et beatificavit illum in gloria. Fungi sacerdotio, et habere laudem in nomine ipsius: et offerre illi incensum dignum in odorem suavitatis.

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diebus suis placuit Deo. *V. Ibid., 20* Non est inventus similis illi, qui conservaret legem Excelsi.

Alleluia, alleluia. *V. Ps. 109, 4* Tu es sacerdos in æternum, secundum ordinem Melchisedech. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beatus vir, qui timet Dominum: in mandatis eius cupit nimis. *V.* Potens in terra erit semen eius: generatio rectorum benedicetur. *V.* Gloria et divitiæ in domo eius: et iustitia eius manet in sæculum sæculi.

Feb. 6. St. Titus

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 10, 1-9*

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portare sácculum, neque peram, neque calceaménta, et néminem per viam salutáveritis. In quamcúmque domum intráveritis, primum dícite: Pax huic dómui: et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intráveritis, et susciperint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum.

Sancti tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

*Pro S. Dorothea*

Hóstias tibi, Dómine, beátæ Dorótheæ Virginis et Mártyris tuæ dicá-

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 1-9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Offertory Antiphon  
*Ps. 88, 21-22*

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

Prayer over the Gifts

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

*For Saint Dorothy*

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed virgin martyr

Feb. 7. St. Romuald

Dorothy,\* and grant us your unending assistance through these offerings. Through Jesus Christ.

tas méritis, benignus assúme: et ad perpétuum nobis tribue proveníre subsidium. Per Dóminum.

Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Fidélis servus, et prudens, quem constituit dóminus super familiam suam: ut det illis in tempore tritici mensuram.

Prayer after Communion

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop Titus. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus; ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Tito Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

*For Saint Dorothy*

*Pro S. Dorothea*

Prayer after Communion

We have been nourished by your divine gift, O Lord our God.\* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed virgin martyr Dorothy. Through Jesus Christ.

Divíni múnemis largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedénte beáta Doróthea Vírgine et Mártýre tua, in eius semper participatióne vivámus. Per Dóminum.

SAINT DOROTHY  
*Virgin and Martyr*

Februaury 6

*Mass Me expectavérunt (Common of virgins II), page (56).*

Commemoratio

*Missæ Me expectavérunt, de Communi Virginitum 2º loco (56).*

SAINT ROMUALD  
*Abbot*

February 7

*Mass Os iusti (Common of abbots), page (50).*

*III classis*

*Missæ Os iusti, de Communi Abbatum (50).*

Prayer

Let the blessed Abbot Romuald intercede for us, O Lord.\* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

Intercéssio nos, quæsumus, Dómine, beáti Romuáldi Abbátis comméndet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

C

Feb. 8. St. John of Matha

C

Prayer over the Gifts

Sacris altáribus, Dómine, hóstias superpósitas sanctus Romuáldus Abbas, quæsumus, in salútem nobis proveníre depóscat. Per Dóminum.

May the offerings we lay upon your sacred altar, O Lord,\* bring us closer to our salvation through the intercession of the blessed abbot Romuáld. Through Jesus Christ.

C

Prayer after Communion

Prótegat nos, Dómine, cum tui perceptióne sacraménti beátus Romuáldus Abbas, pro nobis intercedéndo: ut, et conversatiónis eius experiámur insígnia, et intercessiόνis percipiámus suffrágia. Per Dóminum.

May the sacrament we have received and the prayers of the blessed abbot Romuáld protect us, O Lord.\* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

SAINT JOHN OF MATHA

*Confessor*

February 8

*III classis*

*Missá Os iusti, de Communi Confessoris non Pontificis 1° loco (45), præter orationem sequentem;*

*Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:*

P

Prayer

Deus, qui per sanctum Ioánnem órđinem sanctíssimæ Trinitátis ad rediméndum de postestáte Saracenórum captívos cælitus institúere dignátus es: præsta, quæsumus; ut, eius suffragántibus méritis, a captivitate córporis et ánimæ, te adiuvánte, liberémur. Per Dóminum.

O God, through St. John you founded the order of the most Holy Trinity to ransom captives from the oppression of the Saracens.\* By your grace keep our souls and bodies free from any enslavement, through the prayers and merits of your saint. Through Jesus Christ.

C

Prayer over the Gifts

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

C

Prayer after Communion

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépimus, eius muniámur et précibus. Per Dóminum.

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint in whose memory we have received this sacrament. Through Jesus Christ.

Feb. 9. St. Cyril

SAINT CYRIL  
*Bishop of Alexandria,  
Confessor, and  
Doctor of the Church*

February 9

*Mass In médio (Common of doctors), page (41), with the following prayers:*

Prayer

O God, you made Cyril, your blessed confessor bishop, the invincible champion of the most blessed Virgin Mary's divine motherhood.\* We firmly believe that she is truly the Mother of God; may her motherly protection save us through the prayers of Saint Cyril. Through Jesus Christ.

*Commemoration of Saint Apollonia, virgin and martyr:*

Prayer

O God, one of the marvelous examples of your power was granting the victory of martyrdom to women.\* May the example of the virgin martyr Apollonia, whose birthday we celebrate today, draw us closer to you. Through Jesus Christ.

Prayer over the Gifts

O almighty God, look graciously upon these offerings of ours.\* Through the intercession of blessed Cyril may we worthily receive into our hearts your only-begotten Son, Jesus Christ, our Lord, who is coeternal with you in glory: Who lives and reigns.

*For Saint Apollonia*

Prayer over the Gifts

O Lord, accept the gifts we bring you on the feast of your blessed virgin martyr Apollonia,\* through whose intercession we hope to be set free. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R. Amen.

*III classis*

*Missa In médio, de Communi Doctorum (41), cum orationibus ut infra.*

P

Deus, qui beátum Cyrillum Confessórem tuum atque Pontificem divinæ maternitátis beatíssimæ Virgínis Mariæ assertórem invíctum effecísti: concéde, ipso intercedénte; ut, qui vere eam Genetricem Dei credímus, matérna eiúsdem protectióne salvémur. Per eúndem Dóminum.

*Et fit commemoratio S. Apolloniæ Virginis et Martyris:*

Deus, qui inter cétera poténtiæ tuæ miracula étiam in sexu frágili victóriam martyrii contulísti concéde propítius; ut, qui beátæ Apollóniæ Virgínis et Mátyris tuæ natalítia cólimus, per eius ad te exémpla gradiámur. Per Dóminum.

P

Múnera nostra, omnípotens Deus, benígnus réspice: et, intercedénte beáto Cyrillo, præsta; ut unigénitum tuum Iesum Christum Dóminum nostrum in tua tecum glória coætérum, in córdibus nostris digne suscípere mereámur: Qui tecum.

*Pro S. Apollonia*

Súscipe, Dómine, múnera, quæ in beátæ Apollóniæ Virgínis et Mátyris tuæ solemnité deférimus cuius nos confídimus patrocínio liberári. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

Feb. 10. St. Scholastica

P

Divinis, Dómine, refécti mystériis, te súpplīces deprecámur: ut exémpīs et méritis beáti Cyrílli Pontíficis adiúti, sanctíssimæ Genetríci Unigéniti tui dígne famulári valeámus: Qui tecum.

*Pro S. Apollonia*

Auxiliéntur nobis, Dómine, sump-ta mystéria: et, intercedénte beáta Apollónia Vírgine et Mártire tua, sempitérna fáciant protectióne gaude-re. Per Dóminum.

Commemoratio

*Missæ Loquébar, de Communi Virginum 1º loco (53).*

*III classis*

*Missæ Dilexísti, de Communi Virginum 3º loco (61), præter orationem sequentem:*

P

Deus, qui ánimam beátæ Vírginis tuæ Scholásticæ ad ostendéndam innocéntiæ viam in colúmbæ spécie cælum penetráre fecísti: da nobis eius méritis et précibus ita innocénter vívere; ut ad æténa mereámur gáudia perveníre. Per Dóminum.

C

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxili-um. Per Dóminum.

Prayer after Communion

O Lord, we have been refreshed by your dívine sacrament.\* May the example and merits of the blessed bishop Cyril help us to serve fittingly the most holy Mother of your only-begotten Son: Who lives and reigns.

*For Saint Apollonia*

Prayer after Communion

O Lord, through the intercession of your blessed virgin martyr Apollonia, may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

SAINT APOLLONIA  
*Virgin and Martyr*

February 9

*Mass Loquébar (Common of virgins I), page (53).*

SAINT SCHOLASTICA  
*Virgin*

February 10

*Mass Dilexísti (Common of virgins III), page (61), except the following prayer:*

Prayer

O God, you brought the soul of the blessed virgin Scholastica to heaven in the form of a dove in order to bring to our notice her life of innocence.\* Through the prayers and merits of your saint may we live such a life that we too may attain everlasting happiness. Through Jesus Christ.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Feb. 11. Appearance of the B. V. M. at Lourdes

Prayer after Communion

C

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus.

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémmnia celebrámus. Per Dóminum.

APPEARANCE OF THE  
IMMACULATE VIRGIN MARY  
OF LOURDES

February 11

*III classis*

Entrance Antiphon

*Apoc. 21, 2*

I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *V.* Glory be to the Father. I saw.

Vidi civitátem sanctam, Ierúsalem novam, descendéntem de cælo a Deo, parátam sicut sponsam ornátam viro suo. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri. Vidi.

Prayer

O God, you prepared a fitting dwelling place for your Son by preserving the Blessed Virgin immaculate at the moment of her conception.\* Grant health of mind and body to all of us who celebrate the feast of her apparition today. Through Jesus Christ.

Deus, qui per immaculátam Vírginis Conceptionem dignum Filio tuo habitáculum præparásti: súpplices a te quæsumus; ut eiúsdem Vírginis Apparitióne celebrántes, salútem mentis et córporis consequámur. Per eúndem Dóminum.

A Reading from the Book of the Apocalypse of blessed John the Apostle  
*Apoc. 11, 19; 12, 1 and 10*

Léctio libri Apocalýpsis beáti  
Ioánnis Apóstoli  
*Apoc. 11, 19; 12, 1 et 10*

Now God's temple in heaven was thrown open, so that the ark of his covenant could be seen in his temple. Lightning flashes followed, peals of thunder, earthquake, and a mighty hailstorm. A great sign was seen in the sky: a Woman clothed in the sun, the moon under her feet, a crown of twelve stars on her head. Then I heard a mighty voice from heaven: "From now on," it said, "the victory and the reign of our God are in force, and the domination of his Christ."

Apértum est templum Dei in cælo: et visa est arca testaménti eius in templo eius, et facta sunt fúlgura, et voces, et terrámótus, et grando magna. Et signum magnum apparuit in cælo. Múlier amícta sole, et luna sub pédibus eius, et in cápite eius coróna stellárum duódecim. Et audivi vocem magnum in cælo dicéntem: Nunc facta est salus, et virtus, et regnum Dei nostri, et potéstas Christi eius.

*Gradual Cant. 2, 12* The flowers appear in our land, the time of pruning has come, the

*Graduale Cant. 2, 12* Flores apparuérunt in terra nostra, tempus

Feb. 11. Appearance of the B. V. M. at Lourdes

putati6nis adv6nit, vox t6rturis audita est in terra nostra. *Ps. Ibid., 10 et 14* Surge, amica mea, speciosa mea, et veni: columba mea in foraminibus petrae, in caverna maceriae. Alleluia, alleluia. *Ps. Ostende mihi faciem tuam, sonet vox tua in auribus meis: vox enim tua dulcis, et facies tua decora. Alleluia.*

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Judith 15, 10* Tu gloria Ierusalem, tu laetitia Israel, tu honorificentia populi nostri. *Ps. Cant. 4, 7* Tota pulchra es, Maria: et macula originalis non est in te. *Ps. Felix es, sacra Virgo Maria, et omni laude dignissima, quae serpentis caput virgineo pede contrivisti.*

*In Missis votivis tempore paschali omititur gradualis, et eius loco dicitur:*

Alleluia, alleluia. *Ps. Judith 15, 10* Tu gloria Ierusalem, tu laetitia Israel, tu honorificentia populi nostri. Alleluia. *Ps. Cant. 4, 7* Tota pulchra es, Maria: et macula originalis non est in te. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 1, 26-31*

In illo tempore: Missus est Angelus Gabriel a Deo in civitatem Galilaeae, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen erat Ioseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus ad eam dixit: Ave, gratia plena: Dominus tecum: benedicta tu in mulieribus. Quae cum audisset, turbata est in sermone eius, et cogitabat qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, Maria, invenisti enim gratiam apud Deum: ecce concipies in utero, et paries filium, et vocabis nomen eius Iesum.

song of the dove is heard in our land. *Ps. Ibid., 10 and 14* Arise, my beloved, my beautiful one, and come! O my dove, in the clefts of the rock, in the secret recesses of the cliff. Alleluia, alleluia. *Ps. Show me your face, let me hear your voice, for your voice is sweet and your face is beautiful. Alleluia.*

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Judith 15, 10* You are the glory of Jerusalem, you are the joy of Israel, you are the honor of our people. *Ps. Cant. 4, 7* You are all beautiful, O Mary, and there is in you no stain of original sin. *Ps. Happy are you, O holy Virgin Mary, and most worthy of all praise, for with your virgin foot you have crushed the serpent's head.*

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Judith 15, 10* You are the glory of Jerusalem, you are the joy of Israel, you are the honor of our people. Alleluia. *Ps. Cant. 4, 7* You are all beautiful, O Mary, and there is in you no stain of original sin. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 26-31*

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David, and the virgin's name was Mary.

The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women." But she was troubled by this message, and wondered what this salutation meant.

But the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And, now, you shall conceive and bear a son, and you shall name him Jesus."

Feb. 12. Seven Holy Founders

Offertory Antiphon

*Luke 1, 28*

Hail, full of grace, the Lord is with you.  
Blessed are you among women.

Ave, grátia plena: Dóminus tecum:  
benedícta tu in muliéribus.

Prayer over the Gifts

O Lord, we offer you this sacrifice of praise through the merits of the glorious and immaculate. Virgin. \* May it please you and win for us the health of body and mind we seek. Through Jesus Christ.

Hóstia laudis, quam tibi, Dómine, per mérita gloriósæ et immaculátæ Vírginis offérimus, sit tibi in odórem suavitátis, et nobis optátam cónferat córporis et ánimæ sanitátem. Per Dóminum.

*Preface of the Blessed Virgin Mary* (on this feast of the Immaculate Conception)

*Prefatio de B. Maria Virg.* Et te in Conceptione immaculáta.

Communion Antiphon

*Ps. 64, 10*

You have visited the land and watered it; greatly have you enriched it.

Visitásti terram et inebriásti eam, multiplicásti locupletáre eam.

Prayer after Communion

O Lord, you have nourished us with the food of heaven. \* May your immaculate Mother now strengthen us with her own power and help us to reach our everlasting home: You who live and reign.

Quos cælésti, Dómine, aliménto satiásti, súblevet délixtera Genetrícis tuæ immaculátæ: ut ad ætérnam pátriam, ipsa adiuvánte, pervenire mereámur: Qui vivis.

SEVEN HOLY FOUNDERS OF THE  
ORDER OF SERVITES OF THE  
BLESSED VIRGIN MARY

*Confessors*

February 12

*III classis*

Entrance Antiphon

*Wis. 10, 20-21*

The just sang, O Lord, your holy name and praised in unison your conquering hand—because wisdom opened the mouths of the dumb, and gave ready speech to infants. *Ps. 8, 2* Lord, our Lord, how glorious is your name over all the earth! *Ps.* Glory be to the Father. The just sang.

Iusti decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt páriter: quóniam sapiéntia aperuit os mutum, et linguas infántium fecit disertas. *Ps. 8, 2* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! *Ps.* Glória Patri. Iusti.

## Feb. 12. Seven Holy Founders

### Prayer

Dómine Iesu Christe, qui ad recoléndam memóriam dolórum sanctíssimæ Genetrícis tuæ, per septem beátos Patres nova Servórum eius familia Ecclésiám tuam fecundásti: concéde propítius; ita nos eórum consociári flétibus, ut perfruámur et gáudiis: Qui vivis.

### Léctio libri Sapiéntiæ *Eccli. 44, 1-15*

Laudémus viros gloriósos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnificéntia sua a sæculo. Dominántes in potestátibus suis, hómínes magni virtúte, et prudéntia sua præditi, nuntiántes in prophétis dignitátem prophetárum, et imperántes in præsénti pópulo, et virtúte prudéntiæ pópulis sanctíssima verba. In perítia sua requiréntes modos músicos, et narrántes cármina scripturárum. Hómínes dívites in virtúte, pulchritúdinis stúdiúm habéntes: pacificántes in dómibus suis. Omnes isti in generatió nibus gentis suæ glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt, reliquérunt nomen narrándi laudes eórum. Et sunt quorum non est memória: perierunt quasi qui non fúerint: et nati sunt, quasi non nati, et filii ipsórum cum ipsis. Sed illi viri misericórdiæ sunt, quorum pietátes non defuérunt: cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatió nem et generatió nem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia.

O Lord Jesus Christ, through the seven blessed fathers you enriched your Church with the new Order of Servites in order to keep alive the memory of the sorrows of your most holy Mother.\* May we be united in the sorrows of these saints so that we may also share in their joys: You who live and reign.

### A Reading from the Book of Sirach *Eccli. 44, 1-15*

Now I will praise these godly men,  
our ancestors, each in his own time:  
Rulers of the earth by their authority,  
men of renown for their might,  
Or counselors in their wisdom,  
or seers of all things in prophecy;  
Resolute governors of peoples,  
or judges with discretion;  
Authors skilled in composition,  
or poets with collected proverbs;  
Composers of melodious psalms,  
or discourses on lyric themes;  
Stalwart men, solidly established  
and at peace in their own estates—  
All these were glorious in their time,  
each illustrious in his day.  
Some of them have left behind a name  
that is remembered to their praise;  
But of others there is no memory,  
for it perished when they perished,  
And they are as though they had never  
lived,  
they and their children after them.  
Yet these also were godly men  
whose virtues have not been forgotten;  
Their wealth remains in their families;  
their heritage with their descendants,  
Through God's covenant with them their  
family endures,  
and their hopes are never shattered.  
All these are buried in peace,  
but their name lives on and on.  
At gatherings their wisdom is retold,  
and the assembly sings their praises.

## Feb. 12. Seven Holy Founders

*Gradual Isaia 65, 23* My elect shall not toil in vain, nor beget children for sudden destruction; for a race blessed by the Lord are they and their offspring. *℟. Eccli. 44, 14* Their bodies are buried in peace, and their name lives on and on.

Alleluia, alleluia. *℟. Ibid., 15* At gatherings their wisdom is retold, and the assembly sings their praises. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5–6* Those that sow in tears shall reap rejoicing. *℟.* Going, they went and wept, casting their seeds. *℟.* But coming, they shall come with joyfulness, carrying their sheaves.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Eccli. 44, 15* At gatherings their wisdom is retold, and the assembly sings their praises. Alleluia. *℟. Ps. 36, 28* For the Lord forsakes not his faithful ones; they shall be preserved forever. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 27–29*

At that time Peter spoke up and said to Jesus, “Look, we have given up everything and have followed you. What are we going to possess?” Jesus said to them, “I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of Israel. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life.”

*Graduale Isai. 65, 23* Elécti mei non laborábunt frustra, neque germinábunt in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis. *℟. Eccli. 44, 14* Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatióne et generatióne.

Allelúia, allelúia. *℟. Ibid., 15* Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5–6* Qui séminant in lácrimis, in exsultatióne metent. *℟.* Eúntes ibant et flebant, mitténtes sémina sua. *℟.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

*In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Eccli. 44, 15* Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia. Allelúia. *℟. Ps. 36, 28* Non derelínquet Dóminus sanctos suos: in aetérnum conservabúntur. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthéum  
*Matth. 19, 27–29*

In illo témpore: Dixit Petrus ad Iesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede maiestátis suæ, sedébitis et vos super sedes duódecim, iudicántes duódecim tribus Israél. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, céntuplum accípiet, et vitam aetérnam possidébit.

Feb. 14. St. Valentine

Offertory Antiphon

*Isaia 56, 7*

Adducam eos in montem sanctum meum, et lætificabo eos in domo orationis meæ: holocausta eorum, et victimæ eorum placébunt mihi super altare meum.

I will bring them to my holy mountain, and make them joyful in my house of prayer; their holocausts and sacrifices will be acceptable on my altar.

Prayer over the Gifts

Accipe, quæsumus, Dómine, hóstias quas tibi offérimus: et præsta; ut, intercedéntibus Sanctis tuis, líbera tibi mente serviámus, et perdoléntis Virginitatis Genétricis Fílii tui amore inflammémur. Per eúndem Dóminum.

O Lord, graciously accept the sacrificial gifts we offer you.\* Through the prayers of your saints inflame us with love for the sorrowing virgin Mother of your Son and let us serve you in freedom of spirit. Through Jesus Christ.

Communion Antiphon

*John. 15, 16*

Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat.

I have chosen you from the world that you should go and bear fruit, and that your fruit should remain.

Prayer after Communion

Cælestibus refécti mystériis te, Dómine, deprecámur: ut quorum festa percólimus imitántes exémpia; iuxta Crucem Iesu cum María Matre eius fidéliter adstémus, et eiúsdem redemptionis fructum percípere mereámur. Per eúndem Dóminum.

We are refreshed by the sacrament of heaven, O Lord.\* May we follow the examples of these saints, whom we honor today, and stand faithfully beneath the cross of Jesus with Mary his Mother, in order that we may also share in the effects of his redeeming sacrifice. Through Jesus Christ.

SAINT VALENTINE

*Priest and Martyr*

February 14

Commemoratio

*Missa* In virtúte tua, *de Comuni unius Martyris 3º loco* (10) *cum orationibus ut infra:*

*Mass* In virtúte tua (*Common of one martyr III*), page (10), *with the following prayers:*

P

Præsta, quæsumus, omnipotens Deus: ut, qui beáti Valentíni Mártiris tui natalítia cólimus, a cunctis malis imminéntibus, eius intercessióne, liberémur. Per Dóminum.

Prayer

O almighty God, today we are celebrating the birthday of your blessed martyr Valentine.\* Hear his prayers and rescue us from all the dangers that threaten us. Through Jesus Christ.

P

Súscipe, quæsumus, Dómine, múnera dignánter obláta: et beáti Valentíni

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you,\* and let them aid our salvation

Feb. 18. St. Simeon

through the merits of your blessed martyr Valentine. Through Jesus Christ.

Prayer after Communion

May this heavenly sacrament bring us health of soul and body, O Lord,\* and may the intercession of the blessed martyr Valentine make us feel the power of the sacred rite we have celebrated. Through Jesus Christ.

SAINTS FAUSTINUS AND JOVITA

*Martyrs*

February 15

*Mass Salus autem (Common of several martyrs III), page (23), with the following prayers:*

Prayer

We are made happy, O God, by the annual feast of your holy martyrs Faustinus and Jovita.\* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Prayer over the Gifts

O Lord, hear the prayers we offer on the feast of your saints.\* Since we cannot rely on our own merits, let the merits of those who have been pleasing to you be our assistance. Through Jesus Christ.

Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord.\* Help us also through the prayers of your saints whom we honor this day. Through Jesus Christ.

SAINT SIMEON

*Bishop and Martyr*

February 18

*Mass Stáuit (Common of one martyr I), page (5).*

Prayer

O almighty God, look upon our weakness and the heavy burden we carry because of our own deeds.\* Let the prayers of your blessed martyr bishop Simeon in heaven be our protection. Through Jesus Christ.

Mártyris tui suffragántibus méritis, ad nostræ salútis auxiliúm proveníre concéde. Per Dóminum.

P

Sit nobis, Dómine, reparátio mentis et córporis cæléste mystérium: ut, cuius exséquimur actiónem, intercedénte beáto Valentíno Mártyre tuo, sentiámus efféctum. Per Dóminum.

Commemoratio

*Missa Salus autem, de Communi plurimorum Martyrum 3° loco (23), cum orationibus ut infra:*

C

Deus, qui nos ánnua sanctórum Mártyrum tuórum Faustíni et Iovítæ solemnitate læíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémplic. Per Dóminum.

P

Adésto, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut, qui nostræ iustítiæ fidúciam non habémus, eórum qui tibi placuerunt, méritis adiuvémur. Per Dóminum.

P

Quáesumus, Dómine, salutáribus repléti mystériis: ut, quorum solénnia celebrámus, eórum oratióibus adiuvémur. Per Dóminum.

Commemoratio

*Missa Stáuit, de Communi unius Martyris 1° loco (5).*

C

Infirmítatem nostram réspice, omnípotens Deus: et, quia pondus própriæ actiúnis gravat, beáti Simeónis Mártyris tui atque Pontíficis intercessio gloriósa nos prótegat. Per Dóminum.

Feb. 22. Chair of St. Peter

C

Prayer over the Gifts

Hóstias tibi, Dómine, beáti Simeónis Mártiris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

O Lord, graciously accept the gifts we offer you in honor of your blessed martyr bishop Simeon,\* and grant us your unending assistance, through these offerings. Through Jesus Christ.

C

Prayer after Communion

Refécti participatióne múnere sacri, quásumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedénte beáto Simeóne Mártire tuo atque Pontífice, sentiámus effectum. Per Dóminum.

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your blessed martyr bishop Simeon make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

CHAIR OF SAINT PETER

*Apostle*

*II classis*

February 22

Entrance Antiphon

*Eccli. 45, 30*

Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdotií díginitas in ætérnum. *Ps. 131, 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *Ps. Glória Patri. Státuit.*

The Lord made a covenant of friendship with him, and made him a prince; that he should possess the dignity of priesthood forever. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *Ps. Glory be to the Father. The Lord made.*

Prayer

Deus, qui beáto Petro Apóstolo tuo, collátis clávis regni cælestis, ligándi atque solvéndi pontificium tradidisti: concéde; ut, intercessiónis eius auxílio, a peccatórum nostrórum néxibus liberémur.

O God, you entrusted the keys of the kingdom of heaven to your blessed apostle Peter, and gave him the power of bishop to bind or to loose.\* May his intercession help free us from the slavery of sin.

*Et fit commemoratio S. Pauli Ap. sub unica conclusione:*

*Commemoration of Saint Paul, apostle, under one conclusion:*

Prayer

Deus, qui multitudínem géntium beáti Pauli Apóstoli prædicatióne docuisti: da nobis, quásumus; ut, cuius commemoratiónem cólimus, eius apud te patrocínia sentiámus. Per Dóminum.

O God, you have instructed many nations through the preaching of the blessed apostle Paul.\* Let the power of his intercession with you help us who venerate his memory this day. Through Jesus Christ.

*Deinde, tempore quadragesimali, fit commemoratio feriae.*

*In Lent, commemoration of the weekday*

Feb. 22. Chair of St. Peter

A Reading from the Epistle of blessed  
Peter the Apostle  
*1 Peter 1, 1-7*

It is Peter, an apostle of Jesus Christ, who writes to those who live as strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; to men chosen according to the plan of God the Father, by a consecration of the Spirit, for obedience to Jesus Christ, for a sprinkling with his blood. May favor and peace be yours in abundance. Praised be the God and Father of our Lord Jesus Christ. He, in his great mercy, gave us a new birth: a birth into a hope that draws its life from the resurrection of Jesus Christ from the dead; a birth into an imperishable estate— inviolate and unfading—that has been kept in heaven for us who are guarded with God's power through faith; a birth into a salvation that stands ready to be revealed in the last time. Here is cause for rejoicing. You may for the moment have to suffer distress in many a trial; but this is so that the genuineness of your faith, more precious than perishable and fire-tried gold, may prove a cause for praise, glory, and honor when Jesus Christ appears.

*Gradual Ps. 106, 32 and 31* Let them extol him in the assembly of the people and praise him in the council of the elders. *℟.* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men.

*Tract Matth. 16, 18-19* You are Peter, and upon this rock I will build my Church. *℟.* And the gates of hell shall not prevail against it. And I will give you the keys of the kingdom of heaven. *℟.* And whatever you shall bind on earth shall be bound in heaven. *℟.* And whatever you shall loose on earth shall be loosed in heaven.

*In votive Masses before Septuagesima or after Pentecost, the gradual is as above, but the tract is omitted and there is said:*

Lectio Epistolæ beāti Petri  
Apóstoli  
*1 Petr. 1, 1-7*

Petrus Apóstolus Iesu Christi, eléctis ádvenis dispersiónis Ponti, Galátiae, Cappadóciæ, Asiæ et Bithýniæ secúndum præsciéntiam Dei Patris, in sanctificatióem Spíritus, in obediéntiam, et aspersionem sánguinis Iesu Christi: grátia vobis, et pax multiplicétur. Benedíctus Deus, et Pater Dómini nostri Iesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectióem Iesu Christi ex mórtuis, in hereditátem incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in cælis in vobis, qui in virtúte Dei custodímmini per fidem in salútem, parátam revelári in témpore novíssimo. In quo exsultábitis, módicum nunc si opórtet contristári in váriis tentatióibus: ut probátio vestræ fidei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Iesu Christi Dómini nostri.

*Graduale Ps. 106, 32 et 31* Exáltent eum in ecclésia plebis: et in cáthedra seniórum laudent eum. *℟.* Confiteántur Dómino misericórdiæ eius, et mirabília eius fílius hóminum.

*Tractus Matth. 16, 18-19* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. *℟.* Et portæ inferi non prævalébunt advérsus eam: et tibi dabo claves regni cælórum. *℟.* Quodcúmque ligáveris super terram, erit ligátum et in cælis. *℟.* Et quodcúmque sólveris super terram, erit solútum et in cælis.

*In Missis votivis ante Septuagesimam vel post Pentecosten, graduale ut supra, sed, omisso tractu, dicitur:*

Feb. 22. Chair of St. Peter

Allelúia, allelúia. *Ps. Matth. 16, 18*  
Tu es Petrus, et super hanc petram  
ædificábo Ecclésiám meam. Allelúia.

*Tempore autem paschali, omissis graduale et tractu, dicitur:*

Allelúia, allelúia. *Ps. 106, 15*  
Confiteántur Dómino misericórdiæ  
eius, et mirábilia eius fíliis hóminum.  
Allelúia. *Ps. Matth. 16, 18* Tu es  
Petrus, et super hanc petram ædi-  
ficábo Ecclésiám meam. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 16, 13-19*

In illo témpore: Venit Iesus in partes  
Cæsaráe Philíppi, et interrogábat  
discípulos suos, dicens: Quem di-  
cunt hómines esse Fílium hóminis?  
At illi dixérunt: Alii Ioánnem Bap-  
tístam, álii autem Elíam, álii vero  
Jeremíam, aut unum ex prophétis.  
Dicit illis Iesus: Vos autem quem  
me esse dicitis? Respóndens Simon  
Petrus, dixit: Tu es Christus Fílius  
Dei vivi. Respóndens autem Iesus,  
dixit ei: Beátus es, Simon Bar Iona:  
quia caro et sanguis non revelávit  
tibi, sed Pater meus, qui in cælis est.  
Et ego dico tibi, quia tu es Petrus, et  
super hanc petram ædificábo Ec-  
clésiám meam, et portæ ínferi non  
prævalébunt advérsus eam. Et tibi  
dabo claves regni cælórum. Et  
quodcúmque ligáveris super terram,  
erit ligátum et in cælis: et quodcúm-  
que sólveris super terram, erit solú-  
tum et in cælis.

Credo.

Tu es Petrus, et super hanc petram  
ædificábo Ecclésiám meam: et portæ  
ínferi non prævalébunt advérsus  
eam: et tibi dabo claves regni cæló-  
rum.

Alleluia, alleluia. *Ps. Matth. 16, 18* You  
are Peter, and upon this rock I will build  
my Church. Alleluia.

*In paschal time the gradual and tract are omitted, and there  
is said:*

Alleluia, alleluia. *Ps. 106, 15* Let them  
give thanks to the Lord for his kindness and  
his wondrous deeds to the children of men.  
Alleluia. *Ps. Matth. 16, 18* You are Peter,  
and upon this rock I will build my Church.  
Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 13-19*

At that time, when Jesus came into the  
neighborhood of Caesarea Philippi, he  
asked his disciples this question: "Who do  
people say the Son of Man is?" They replied,  
"Some, John the Baptist; others, Elia; still  
others, Jeremia, or one of the prophets."  
"And you," he said to them, "who do you  
say I am?" "You are the Messiah," Simon  
Peter answered, "the Son of the living God!"  
Jesus replied, "Happy are you, Simon son  
of John! No mere man has disclosed this  
to you, but my heavenly Father. And I, for  
my part, declare to you: you are Peter, and  
on this rock I will build my Church, and  
the forces of Death's realm shall not subdue  
it. I will entrust to you the keys of the  
kingdom of heaven: whatever you shall de-  
clare unlawful upon earth shall be held  
unlawful in heaven; whatever you shall de-  
clare lawful upon earth shall be held lawful  
in heaven."

Creed.

Offertory Antiphon  
*Matth. 16, 18-19*

You are Peter, and upon this rock I will  
build my Church, and the gates of hell shall  
not prevail against it. And I will give you  
the keys of the kingdom of heaven.

Feb. 22. Chair of St. Peter

Prayer over the Gifts

O Lord, accept the prayers and sacrifice of your Church through the intercession of your apostle Peter.\* May this Mass, which we celebrate in his honor, win pardon for us.

*For Saint Paul*

Ecclésiæ tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illius glória celebrámus, nobis prosit ad véniam.

*Et fit commemoratio S. Pauli Ap. sub unica conclusione:*

Prayer over the Gifts

O Lord, sanctify the offerings of your people through the intercession of the blessed apostle Paul.\* The sacrifice we offer is already acceptable to you because you instituted it; may it become even more pleasing to you through the prayers of your saint. Through Jesus Christ.

*In Lent, commemoration of the weekday  
Preface of the Apostles*

Apóstoli tui Pauli précibus, Dómine, plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

*Deinde, tempore quadragesimali, fit commemoratio feriae.  
Præfatio de Apostolis.*

Communion Antiphon

*Matth. 16, 18*

You are Peter, and upon this rock I will build my Church.

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Prayer after Communion

May our offering bring us happiness, O Lord.\* We praise you for the wondrous things you accomplished through your apostle Peter, and ask for forgiveness through his intercession.

*For Saint Paul*

Lætíficet nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirábilem prædicámus; sic per illum tuæ sumámus indulgéntiæ largitátem.

*Et fit commemoratio S. Pauli Ap. sub unica conclusione:*

Prayer after Communion

We have been made holy by this life-giving sacrifice, O Lord.\* May we always be aided by the prayers of your saint, whom you gave us as a protector and a guide. Through Jesus Christ.

*In Lent, commemoration of the weekday*

Sanctificáti, Dómine, salutári mystério: quæsumus; ut nobis eius non desit orátio, cuius nos donásti patrocínio gubernári. Per Dóminum.

*Deinde, tempore quadragesimali, fit commemoratio feriae.*

Feb. 24 or 25. St. Matthias, Apostle

SAINT PETER DAMIAN  
*Bishop, Confessor, and  
Doctor of the Church*

February 23

*III classis*

*Missa In médio, de Communi Doctorum  
(41), præter orationem sequentem.*

P

Concede nos, quæsumus, omnipotens Deus: beati Petri Confessoris tui atque Pontificis mónica et exempla sectari; ut per terrestrium rerum contemptum æterna gaudia consequamur. Per Dóminum.

CI

Sancti Petri Pontificis tui atque Doctoris nobis, Dómine, pia non desit oratio: quæ et múnera nostra conciliet; et tuam nobis indulgentiam semper obtineat. Per Dóminum.

CI

Ut nobis, Dómine, tua sacrificia dent salutem: beatus Petrus Pontifex tuus et Doctor egregius, quæsumus, precator accedat. Per Dóminum.

*II classis*

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps. ibid., 1-2* Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *Ÿ. Glória Patri. Mihi autem.*

Deus, qui beatum Matthiam Apostolorum tuorum collegio sociasti: tribue, quæsumus; ut eius interventione, tuæ circa nos pietatis semper viscera sentiamus. Per Dóminum.

*Et, tempore quadragesimali, fit commemoratio ferie.*

*Mass In médio (Common of doctors), page (41), except the following prayer:*

Prayer

O almighty God, grant that we may follow the teaching and example of your blessed confessor bishop Peter. \* Help us turn away from the things of earth and attain the joys of heaven. Through Jesus Christ.

Prayer over the Gifts

O Lord, let the blessed bishop and doctor Peter help us. \* Through his intercession, accept our offering and pardon our sins. Through Jesus Christ.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation \* through the intercession of your blessed bishop and illustrious doctor Peter. Through Jesus Christ.

SAINT MATTHIAS  
*Apostle*

February 24 or 25

Entrance Antiphon

*Ps. 138, 17*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *Ÿ. Glory be to the Father. To me.*

Prayer

O God, you made blessed Matthias one of the group of your apostles. \* May his intercession enable us to feel the effects of your mercy. Through Jesus Christ.

*In Lent, commemoration of the weekday*

Feb. 24 or 25. St. Matthias, Apostle

A Reading from the Acts of the  
Apostles  
*Acts 1, 15–26*

During those days Peter stood up in the midst of the brotherhood—there must have been about one hundred and twenty gathered together. “Brothers,” he said, “a saying in Scripture uttered long ago by the Holy Spirit through the mouth of David was destined to be fulfilled in Judas, the leader of those who arrested Jesus. He had been one of our number and was given a share in this ministry of ours. (Now the wretch had bought a piece of ground with his ill-gotten money. But he fell down on it head first; and his body burst open and all his insides poured out. This became known to all the inhabitants of Jerusalem, and they named the piece of ground in their own language Haceldama, that is “Field of Blood.”) For in the Book of Psalms it is written, ‘Let his estate be made desolate, let there be no one to dwell on it.’ And again, ‘Let another take his office.’ Therefore one of those who shared our company all the while the Lord Jesus moved among us, from the baptism of John until the day he was taken up from us, must become a witness with us to his resurrection.” So they nominated two men, Joseph (called Barsabbas, who also had the name Justus) and Matthias. Then they prayed, “O Lord, searcher of all men’s hearts, make known to us which of these two you choose for this apostolic ministry, to take the place which Judas deserted to go to the place of his own choice.” So they drew lots for them and the choice fell to Matthias; and he was added to the eleven apostles.

*Gradual Ps. 138, 17–18* Your friends O God, are made exceedingly honorable; their principality is exceedingly strengthened. *℟.* Were I to recount them, they would outnumber the sands.

Lectio Actuum Apostolorum  
*Act. 1, 15–26*

In diébus illis exsurgens Petrus in médio fratrum, dixit (erat autem turba hóminum simul, fere centum viginti): Viri fratres, opórtet impléri Scriptúram, quam prædixit Spíritus Sanctus per os David de Iuda, qui fuit dux eórum, qui comprehendérunt Iesum: qui connumerátus erat in nobis, et sortítus est sortem ministérii huius. Et hic quidem possédit agrum de mercéde iniquitátis, et suspénsus crépuit médius: et diffúsa sunt ómnia víscera eius. Et notum factum est ómnibus habitántibus Ierúsalem, ita ut appellarétur ager ille, lingua eórum, Hacéldama, hoc est, ager sánguinis. Scriptum est enim in libro Psalmórum: Fiat commorátio eórum desérta, et non sit qui inhábitet in ea: et episcopátum eius accípiat alter. Opórtet ergo ex his viris, qui nobíscum sunt congregáti in omni témpore, quo intrávit et exívit inter nos Dóminus Iesus, incípiens a baptísmate Ioánnis usque in diem, qua assúptus est a nobis, testem resurrectiónis eius nobíscum fieri unum ex istis. Et statuerunt duos, Ioseph qui vocabátur Bársabas, qui cognominátus est Iustus, et Matthíam. Et orántes dixerunt: Tu, Dómine, qui corda nosti ómnium, osténde, quem elégeris ex his duóbus unum, accipere locum ministérii huius, et apostolátus, de quo prævaricátus est Iudas, ut abíret in locum suum. Et dedérunt sortes eis, et cécidit sors super Matthíam, et annumerátus est cum úndecim Apóstolis.

*Graduale Ps. 138, 17–18* Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *℟.* Dinumerábo eos, et super arenam multiplicabúntur.

Feb. 24 or 25. St. Matthias, Apostle

*Tractus Ps. 20, 3-4* Desiderium animæ eius tribuisti ei: et voluntate labiorum eius non fraudasti eum. *℣.* Quoniam prævenisti eum in benedictionibus dulcedinis. *℣.* Posuisti capite eius coronam de lapide pretioso.

✠ Sequentia sancti Evangelii  
secundum Matthæum  
*Matth. 11, 25-30*

In illo tempore: Respondens Iesus, dixit: Confiteor tibi, Pater, Domine cæli et terræ, quia abscondisti hæc a sapientibus et prudentibus, et revelasti ea parvulis. Ita Pater: quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a Patre meo. Et nemo novit Filium, nisi Pater: neque Patrem quis novit, nisi Filius, et cui voluerit Filius revelare. Venite ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos. Tollite iugum meum super vos, et discite a me, quia mitis sum, et humilis corde: et invenietis requiem animabus vestris. Iugum enim meum suave est, et onus meum leve.

Credo.

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progénie et generatióne.

Hóstias tibi, Domine, quas nómini tuo sacrândas offerimus, sancti Matthiæ Apóstoli tui prosequatur oratio: per quam nos expiári fácias, et deféndi. Per Dóminum.

*Et, tempore quadragesimali, fit commemoratio feriæ.  
Præfatio de Apostolis.*

*Tract Ps. 20, 3-4* You have granted him his heart's desire; you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed on his head a crown of precious stones.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 11, 25-30*

At that time Jesus declared, "Thank you, Father, Master of heaven and earth, because what you have hidden from the learned and the clever, you have revealed to infants. Yes, Father—for you have graciously willed it this way. Everything has been handed over to me by my Father. No one knows the Son except the Father. No one knows the Father except the Son—or anyone to whom the Son wishes to reveal him. Come to me, all of you who are wearied from toil and heavily burdened, and I will refresh you. Take my yoke upon your shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy; this burden of mine is light."

Creed.

You shall make them princes through all the land; they shall remember your name, O Lord, through all generations.

Offertory Antiphon  
*Ps. 44, 17-18*

Prayer over the Gifts

May your blessed apostle Matthias join his prayers to the sacrificial gifts we offer to your name, O Lord,\* so that we may win your pardon and protection. Through Jesus Christ.

*In Lent, commemoration of the weekday.  
Preface of the Apostles.*

Feb. 27 or 28. St. Gabriel, of the Sorrowing Virgin

Communion Antiphon

*Matth. 19, 28*

You who have followed me shall sit on thrones judging the twelve tribes of Israel.

Prayer after Communion

O almighty God, may the holy sacrament we have received and the prayers of your blessed apostle Matthias bring us your pardon and peace. Through Jesus Christ.

*In Lent, commemoration of the weekday*

*In votive Masses before Septuagesima or after Pentecost, the tract after the gradual is omitted and there is said:*

Alleluia, alleluia. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. Alleluia.

*In paschal time the antiphon at the Introit, the Alleluia with its verses after the epistle, also the antiphons at the offertory and the Communion are taken from the Mass Protexisti, Common of several Martyrs I (27), the rest is as above.*

SAINT GABRIEL  
OF THE SORROWING VIRGIN

*Confessor*

February 27 or 28

Entrance Antiphon

*Eccli. 11, 13*

The eye of God looks favorably upon him; he raises him free of the vile dust, and lifts up his head to the amazement of the many who glorify God. *Ps. 72, 1* How good is God to Israel, to those who are clean of heart! *Ps.* Glory be to the Father. The eye.

Prayer

O God, you taught blessed Gabriel to meditate constantly on the sorrows of your most sweet Mother, and you exalted him by virtues and miracles.\* Through his prayers and example may we share the sorrows of your Mother and come to eternal life under her motherly care: You who live and reign.

Vos, qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israël.

Præsta, quæsumus, omnipotens Deus: ut per hæc sancta, quæ súmpsimus, interveniénte beáto Matthía Apóstolo tuo, véniam consequámur, et pacem. Per Dóminum.

*Et, tempore quadragesimali, fit commemoratio feriæ.*

*In Missis votivis ante Septuagesimam vel post Pentecosten, omisso tractu, post graduale, dicitur:*

Allelúia, allelúia. *Ps. 32, 1* Gaudéte, iusti, in Dómino: rectos decet collaudátio. Allelúia.

*Tempore autem paschali, antiphona ad Introitum, Allelúia cum suis versibus post Epistolam, necnon antiphonæ ad Offertorium et ad Communionem sumuntur ex Missa Protexisti, de Communi Martyrum 1º loco (27), reliqua dicuntur ut supra.*

*III classis*

Oculus Dei respéxit illum in bono, et eréxit eum ab humilitáte ipsíus, et exaltávit caput eius; et miráti sunt in illo multí, et honoravérunt Deum. *Ps. 72, 1* Quam bonus Israël Deus his, qui recto sunt corde! *Ps.* Glória Patri. Oculus.

Deus, qui beátum Gabriélem dulcíssimæ Matris tuæ dolóres assidue recólere docuísti, ac per illam sanctitátis et miraculórum glória sublimásti: da nobis, eius intercessióne et exémplo; ita Genetrícis tuæ consociári flétibus, ut matérna eiúsdem protectióne salvémur: Qui vivis.

Feb. 27 or 28. St. Gabriel, of the Sorrowing Virgin

A Reading from the Epistle of blessed  
John the Apostle  
1 John 2, 14–17

Beloved young men, I addressed you because you are strong, and the word of God abides in you, and you have conquered the Evil One. Have no love for the world, nor for the things the world affords. If anyone loves the world, he has no room left for the Father's love. For not a thing that the world affords comes from the Father: carnal allurements, eye-catching enticements, the glamorous life—all this comes from the world itself. And the world is passing away with all its charms, but the man who does God's will endures forever.

*Gradual Ps. 30, 20* How great is the goodness O Lord, which you have in store for those who fear you. *℣.* And which, toward those who take refuge in you, you show in the sight of men.

*Tract Ps. 83, 6–7, 11 and 13* Happy the man whose strength you are! his heart is set upon the pilgrimage in the vale of tears, in the place he has set. *℣.* I had rather lie at the threshold of the house of my God than dwell in the tents of the wicked. *℣.* He withholds no good thing from those who walk in sincerity. O Lord of hosts, happy the man who trusts in you.

*In votive Masses before Septuagesima or after Pentecost the gradual is as above, but the tract is omitted and there is said:*

Alleluia, alleluia. *℣. Ps. 8, 6–7* O Lord, you have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands. Alleluia.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 8, 6–7* O Lord, you have made him little less than the angels

Léctio Epístolæ beáti  
Ioánnis Apóstoli  
1 Ioann. 2, 14–17

Caríssimi: Scribo vobis, iúvenes, quóniam fortes estis, et verbum Dei manet in vobis, et vicístis malignum. Nolíte dilígere mundum neque ea, quæ in mundo sunt. Si quis díligit mundum, non est cáritas Patris in eo: quóniam omne, quod est in mundo, concupiscéntia carnis est, et concupiscéntia oculórum, et supérbia vitæ: quæ non est ex Patre, sed ex mundo est. Et mundus transit et concupiscéntia eius. Qui autem facit voluntátem Dei, manet in ætérnum.

*Graduale Ps. 30, 20* Quam magna multitúdo dulcédinis tuæ, Dómine, quam abscondísti tíméntibus te! *℣.* Perfecísti eis, qui sperant in te, in conspéctu filiórum hóminum.

*Tractus Ps. 83, 6–7, 11 et 13* Beátus vir, cuius est auxiliúm abs te: ascensiónes in corde suo dispósuit, in valle lacrimárum, in loco, quem pósuit. *℣.* Elégi abiéctus esse in domo Dei mei, magis quam habitáre in tabernáculis peccatórum. *℣.* Non privábit bonis eos, qui ámbulant in innocéntia: Dómine virtútum, beátus homo, qui sperat in te.

*In Missis votivis ante Septuagesimam vel post Pentecosten, graduale, ut supra, sed, omisso tractu dicitur:*

Allelúia, allelúia. *℣. Ps. 8, 6–7* Minuísti eum, Dómine, paulo minus ab Angelis: glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Allelúia.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 8, 6–7* Minuísti eum, Dómine, paulo minus

Feb. 27 or 28. St. Gabriel, of the Sorrowing Virgin

and crowned him with glory and honor. You have given him rule over the works of your hands. Alleluia. *Ps. Eccli. 11, 24* God's blessing is the lot of the just man, and in due time his hopes bear fruit. Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 10, 13–21*

At that time people began to bring their little children to Jesus to have him touch them, but the disciples began to scold them. When Jesus noticed it, he became indignant and said to them, "Allow the children to come to me. Do not hinder them. It is to such as these the kingdom of God belongs. I assure you, whoever does not accept the kingdom of God like a little child, will not enter it." Then he put his arms around them, and blessed them, placing his hands upon them. As he was setting out on a journey, a man came running up, knelt down before him and asked, "Good Master, what must I do to inherit eternal life?" Jesus answered, "Why do you call me good? No one is good except the one God. You know the commandments: 'You shall not kill'; 'You shall not commit adultery'; 'You shall not steal'; 'You shall not bear false witness'; 'You shall not defraud'; 'Honor your father and your mother.'" He replied, "Master, I have observed all these since my childhood." Then Jesus looked at him with love, and told him, "There is one thing more you need to do. Go, sell what you have and give the money to the poor. Then you will possess heavenly treasure. And come back and follow me."

Offertory Antiphon  
*Ps. 115, 16–17*

O Lord, I am your servant, the son of your handmaid; you have loosed my bonds. To you will I offer sacrifice of thanksgiving.

ab Angelis: glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Allelúia. *Ps. Eccli. 11, 24* Benedíctio Dei in mercédem iusti festínat, et in hora velóci procéssus illíus fructíficat. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Marcum  
*Marc. 10, 13–21*

In illo témpore: Offerébant Iesu párvulos, ut tángeret illos. Discípuli autem comminabántur offeréntibus. Quos cum vidéret Iesus, indigné tulit, et ait illis: Sínite párvulos veníre ad me, et ne prohibéritis eos: tálíum enim est regnum Dei. Amen, dico vobis: Quisquis non recéperit regnum Dei velut párvulus, non intrábit in illud. Et compléxans eos et impónens manus super illos, benedicébat eos. Et cum egréssus esset in viam, procúrrens quidam genu flexo ante eum, rogábat eum: Magíster bone, quid fáciám, ut vitam ætérrnam percípíam? Iesus autem dixit ei: Quid me dicís bonum? Nemo bonus, nisi unus Deus. Præcépta nosti: Ne adúlteres, Ne occídas, Ne furéris, Ne falsum testimónium díxeris, Ne fraudem féceris. Honóra patrem tuum et matrem. At ille respóndens, ait illi: Magíster, hæc ómnia observávi a iuventúte mea. Iesus autem intúitus eum, diléxit eum et dixit ei: Unum tibi deest: vade, quæcúmque habes, vende, et da paupéribus, et habébis thesáurum in cælo: et veni, séquere me.

O Dómine, quia ego servus tuus, et filius ancillæ tuæ: dirupísti víncula mea, tibi sacrificábo hóstiam laudis.

## March 4. St. Casimir

### Prayer over the Gifts

Salutárem hóstiam in memóriam sancti Gabriélis tibi, Dómine, offeréntes, fac nos sacrificium mortis tuæ rite recólere, ac, méritis perdoléntis Vírginis, eiúsdem sacrificii fructum copióse percípere: Qui vivis.

We offer you, O Lord, this life-giving sacrifice in memory of Saint Gabriel.\* Make us always remember the sacrifice of your death, and let us share in the abundant effects of that sacrifice through the merits of the sorrowing Virgin, You who live and reign.

### Communion Antiphon

*Apoc. 3, 20*

Ecce, sto ad óstium et pulso: si quis audíerit vocem meam, et aperúerit mihi iánuam, intrábo ad illum, et cenábo cum illo, et ipse mecum.

Behold, I stand at the door and knock. If any man listens to my voice and opens the door to me, I will come in to him and will sup with him, and he with me.

### Prayer after Communion

Quas tibi, Dómine, in festivitáte sancti Gabriélis Confessóris tui, pro collátis donis grátias ágimus: súscipe propítius per manus gloriósæ semper Vírginis Mariæ, ex qua carnem illam assumpsísti, cuius in hoc salutári convívio merúimus gustáre dulcédinem: Qui vivis.

O Lord, on this feast of your holy confessor Gabriel, we give thanks for the gifts we have received from you.\* Graciously accept our gratitude through the hands of the glorious ever-virgin Mary, from whom you took flesh. We have tasted the goodness of this flesh in this banquet of salvation: You who live.

## FEASTS OF MARCH SAINT CASIMIR

*Confessor*

March 4

*III classis*

*Missa Os iusti, de Communi Confessoris non Pontíficis 1º loco (45), præter orationem sequentem:*

*Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:*

P

Deus, qui inter regáles delicias et mundi illécebras, sanctum Casimírum virtúte constántiæ roborásti: quæsumus; ut eius intercessióne fidéles tui terréna despiciant, et ad cæléstia semper aspírent. Per Dóminum.

Prayer

O God, you strengthened blessed Casimir to persevere in virtue even amid royal surroundings and worldly pleasures.\* May all your faithful despise earthly things and seek those of heaven through the intercession of this saint. Through Jesus Christ.

*Et fit commemoratio S. Lucii I Papæ et Martyris:*

*Commemoration of Saint Lucius I, pope and martyr:*

Prayer

Gregem tuum, Pastor ætérne placátus inténde: et per beátum Lú-

O eternal Shepherd, who appointed blessed Lucius shepherd of the whole Church,\* let

## March 4. St. Lucius I

the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

### Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust you will free us from evil now and in the future through their intercession. Through Jesus Christ.

*For Saint Lucius*

### Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus

### Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God, \* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

*For Saint Lucius*

### Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT LUCIUS I  
*Pope and Martyr*

March 4

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

cium Mártirem tuum atque Summum Pontíficem, perpétua protectione custódi; quem totius Ecclésiæ præstitisti esse pastórem. Per Dóminum.

C

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

*Pro S. Lucio*

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

C

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

*Pro S. Lucio*

Refectiône sancta enutritam guberná, quæsumus, Dómine, tuam placátus Ecclésiám; ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Commemoratio

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

March 7. St. Thomas Aquinas

SAINTS PERPETUA AND  
FELICITAS  
*Martyrs*

March 6

*III classis*

*Missa Me expectavérunt, de Communi non Virginum 1° loco (68), cum orationibus ut infra:*

*Mass Me expectavérunt (Common of holy women I), page (68), with the following prayers:*

C2

Da nobis, quæsumus, Dómine Deus noster, sanctárum Mártyrum tuárum Perpétuæ et Felicitátis palmas incessábili devotióne venerári: ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obsequiis. Per Dóminum.

Prayer

O Lord our God, grant that we may always honor the victories of your blessed martyrs Perpetua and Felicitas.\* Although we are unable to pay them the honor that is due, may we at least offer them our humble tribute. Through Jesus Christ.

C2

Inténde, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Mártyrum tuárum Perpétuæ et Felicitátis festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulisti; ita nobis indulgéntiam largiáris. Per Dóminum.

Prayer over the Gifts

O Lord, see the gifts placed upon your altar in honor of your blessed virgin martyrs Perpetua and Felicitas.\* As you granted them glory through these sacred mysteries, so bestow your pardon upon us. Through Jesus Christ.

P

Mýsticis, Dómine, repléti sumus votis et gáudiis: præsta, quæsumus; ut intercessiõnibus sanctárum Mártyrum tuárum Perpétuæ et Felicitátis, quæ temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

Prayer after Communion

We have been filled with spiritual gifts and joy, O Lord.\* May we always profit spiritually from the sacred rite we celebrate here on earth, through the intercession of your holy martyrs Perpetua and Felicitas. Through Jesus Christ.

SAINT THOMAS AQUINAS  
*Confessor and Doctor  
of the Church*

March 7

Entrance Antiphon  
*Eccli. 15, 5*

*III classis*

In médio Ecclésiæ apéruit os eius: et implévit eum Dóminus spírítu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℣.* Gloria Patri. In médio.

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣.* Glory be to the Father. In the midst.

March 7. St. Thomas Aquinas

Prayer

O God, the wondrous learning of your blessed confessor Thomas enlightens your Church and his holy life still makes her fruitful.\* Grant that we may understand his teachings and follow his example. Through Jesus Christ.

Deus, qui Ecclesiam tuam beati Thomae Confessoris tui mira eruditione clarificas, et sancta operatione fecundas: da nobis, quaesumus; et quae docuit, intellectu conspiciere, et quae egit, imitatione complere. Per Dominum.

A Reading from the Book of Wisdom  
*Wis. 7, 7-14*

Lectio libri Sapientiae  
*Sap. 7, 7-14*

I prayed, and prudence was given me;  
I pleaded and the spirit of Wisdom came  
to me.  
I preferred her to scepter and throne  
and deemed riches nothing in comparison  
with her.  
Nor did I liken any priceless gem to her;  
because all gold, in view of her, is a little  
sand, and before her, silver is to be  
accounted mire.  
Beyond health and comeliness I loved her,  
and I chose to have her rather than the  
light, because the splendor of her never  
yields to sleep.  
Yet all good things together came to me in  
her company,  
and countless riches at her hands;  
And I rejoiced in them all, because Wisdom  
is their leader,  
though I had not known that she is the  
mother of these.  
Simply I learned about her, and ungrudgingly  
do I share—  
her riches I do not hide away;  
For to men she is an unfailing treasure;  
those who gain this treasure win the  
friendship of God, to whom the gifts  
they have from discipline commend  
them.

Optavi, et datus est mihi sensus:  
et invocavi, et venit in me spiritus  
sapientiae: et proposui illam regnis  
et sedibus, et divitias nihil esse duxi  
in comparatione illius: nec comparavi  
illi lapidem pretiosum quoniam omne  
aurum in comparatione illius,  
arena est exigua, et tamquam lutum  
aestimabitur argentum in conspectu  
illius. Super salutem et speciem  
dilexi illam, et proposui pro luce  
habere illam: quoniam inexstinguibile  
est lumen illius. Venerunt autem  
mihi omnia bona pariter cum illa, et  
innumerabilis honestas per manus  
illius, et laetatus sum in omnibus:  
quoniam antecederat me ista sapi-  
entia, et ignorabam quoniam horum  
omnium mater est. Quam sine  
fictione didici, et sine invidia com-  
munico, et honestatem illius non  
abscondo. Infinitus enim thesaurus  
est hominibus: quo qui usi sunt,  
participes facti sunt amicitiae Dei,  
propter disciplinae dona commen-  
dati.

*Gradual Ps. 36, 30-31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *V.* The law of his God is in his heart, and his steps do not falter.

*Graduale Ps. 36, 30-31* Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium. *V.* Lex Dei eius in corde ipsius: et non supplantabuntur gressus eius.

March 7. St. Thomas Aquinas

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

✠ *Sequéntia sancti Evangélii  
secúndum Mattháeum  
Matth. 5, 13-19*

In illo témpore: Dixit Iesus discí-  
pulis suis: Vos estis sal terræ. Quod  
si sal evanúerit, in quo saliétur? Ad  
níhilum valet ultra, nisi ut mittátur  
foras, et conculcétur ab homínibus.  
Vos estis lux mundi. Non potest  
cívitas abscóndi supra montem pó-  
sita. Neque accéndunt lucérnam, et  
ponunt eam sub módio, sed super  
candelábrum, ut lúceat ómnibus qui  
in domo sunt. Sic lúceat lux vestra  
coram homínibus, ut vídeant ópera  
vestra bona, et gloríficent Patrem  
vestrum, qui in cælis est. Nolíte  
putáre, quóniam veni sólvare legem,  
aut prophétas: non veni sólvare, sed  
adimplére. Amen quippe dico vobis,  
donec tránseat cælum et terra, ióta  
unum, aut unus apex non præteríbit  
a lege, donec ómnia fiant. Qui ergo  
sólvit unum de mandátis istis míni-  
mis, et docúerit sic hómines, míni-  
mus vocábitur in regno cælórum: qui  
autem fécerit, et docúerit, hic ma-  
gnus vocábitur in regno cælórum.

Iustus ut palma florébit: sicut cedrus,  
quæ in Líbano est, multiplicábitur.

*Tract Ps. 111, 1-3* Happy the man who fears  
the Lord, who greatly delights in his com-  
mands. *℣.* His posterity shall be mighty  
upon the earth; the upright generation shall  
be blessed. *℣.* Wealth and riches shall be in  
his house; his generosity shall endure  
forever.

✠ *A Reading  
from the holy Gospel  
according to Matthew  
Matth. 5, 13-19*

At that time Jesus said to his disciples: "You  
are the salt of the earth. Suppose salt be-  
comes insipid; how can you restore its tang?  
Then it is good for nothing but to be thrown  
out, and trampled underfoot. You are the  
light of the world? A city on a mountain top  
cannot be concealed. Men do not light a  
lamp and then put it under a bushel basket.  
They set it on a stand where it gives light to  
all in the house. In the same way, your light  
must shine before men so that they may see  
your good deeds and glorify your heavenly  
Father. Don't think that I have come to  
abolish the Law and the Prophets. I have  
come, not to abolish them, but to bring  
them to perfection. I assure you of this:  
until heaven and earth pass away, not the  
smallest letter, not even the smallest part of a  
letter, of the Law will be done away with,  
until it all comes true. Consequently, the  
man who breaks the least important of these  
commandments and teaches others to follow  
his example will be called least in the king-  
dom of heaven. It is the man who observes  
them and teaches them who will be called  
great in the kingdom of heaven."

*Offertory Antiphon  
Ps. 91, 13*

The just man shall flourish like the palm  
tree, like a cedar of Lebanon shall he grow.

## March 8. St. John of God

### Prayer over the Gifts

O Lord, let the blessed confessor and doctor Thomas always help us,\* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

Sancti Thomæ Confessoris tui atque Doctōris, nobis, Dōmine, pia non desit oratio: quæ et mūnera nostra concīliet; et tuam nobis indulgētiā semper obtīneat. Per Dōminum.

### Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Fidēlis servus et prudens, quem constituit dōminus super familiā suam: ut det illis in tēpore trītici mensuram.

### Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation \* through the intercession of your blessed confessor and illustrious doctor Thomas. Through Jesus Christ.

Ut nobis, Dōmine, tua sacrificia dent salutē: beātus Thomas Confessor tuus et Doctor egrēgius, quæsumus, precator accēdat. Per Dōminum.

## SAINT JOHN OF GOD

*Confessor*

March 8

*III classis*

### Entrance Antiphon

*Ps. 36, 30-31*

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of God is in his heart. *Ps. ibid.*, 1 Be not vexed over evildoers, nor jealous of those who do wrong. *℣.* Glory be to the Father. The mouth.

Os iusti meditabitur sapiētiā, et lingua eius loquetur iudiciū: lex Dei eius in corde ipsius. *Ps. ibid.*, 1 Noli æmulari in malignātib; neque zelaveris faciētes iniquitatem. *℣.* Glōria Patri. Os iusti.

### Prayer

O God, you brought blessed John unharmed through fire, burning only with love of you.\* You also enriched your Church by his establishment of a new religious order.\* May the fire of your love burn away our sins and heal us for eternal life through his merits. Through Jesus Christ.

Deus, qui beātum Ioānnem, tuo amore succensum, inter flammās innoxium incēdere fecisti, et per eum Ecclesiā tuā novā prole fecundasti: præsta, ipsius suffragātib; meritis; ut igne caritatis tuæ vitia nostra curēntur, et remēdia nobis æterna provēniant. Per Dōminum.

### A Reading from the Book of Sirach

*Eccli. 31, 8-11*

### Lectio libri Sapiētiæ

*Eccli. 31, 8-11*

Happy the man found without fault,  
who turns not aside after gain!

Beātus vir, qui inventus est sine macula et qui post aurum non abiit,

## March 8. St. John of God

nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirábilia in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória ætérna: qui pótuit tránsgrédi, et non est tránsgréssus: fácere mala, et non fecit: ideo stábilíta sunt bona illíus in Dómino, et eleemósynas illíus enarrábit omnis ecclésia sanctorum.

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *Ps. Ibid., 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Ps.* Potens in terra erit semen eius: generátio rectorum benedicétur. *Ps.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

✠ Sequéntia sancti Evangéllii  
secúndum Mattháeum  
*Matth. 22, 34-46*

In illo témpore: Accessérunt ad Iesum phariséi: et interrogávit eum unus ex eis legis doctor, tentans eum: Magíster, quod est mandátum magnum in lege? Ait illi Iesus: Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Díliges próximum tuum, sicut teípsum. In his duóbus mandátis univérsa lex pendet, et prophéta. Congregátis autem phariséis, interrogávit eos Iesus, dicens: Quid vobis vidétur de Christo? cuius filius est? Dicunt ei: David. Ait illis: Quómodo ergo David in spírítu vocat eum Dómi-

Who is he, that we may praise him?

he, of all his kindred, has done wonders,  
For he has been tested by gold and come off  
safe,  
and this remains his glory;  
He could have sinned but did not,  
could have done evil but would not,  
So that his possessions are secure in the  
Lord,  
and the assembly recounts his praises.

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *Ps. ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *Ps.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *Ps.* Wealth and riches shall be in his house; his generosity shall endure forever.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 22, 34-46*

At that time the Pharisees approached Jesus, and one of them, a lawyer, in an attempt to trip him up, asked him, "Master, which commandment in the Law is the greatest?" So he said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the greatest and the first commandment. And the second is similar to it, 'You shall love your neighbor as yourself.' On these two commandments, the whole Law is based, and the Prophets as well." In turn, Jesus put a question to the assembled Pharisees, "What is your opinion about the Messiah? Whose son is he?" "David's," they answered.

## March 9. St. Frances of Rome

He said to them, "Then how is it that David, under divine inspiration, calls him 'Lord,' as he does, 'The Lord said to my Lord, Sit at my right hand until I humble your enemies beneath your feet'? If therefore David calls him 'Lord,' how can he be his son?" No one was able to give him an answer, and so no one dared from that day on, to ask him any more questions.

num, dicens: Dixit Dóminus Dómino meo: sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius eius est? Et nemo póterat ei respondere verbum: neque ausus fuit quisquam ex illa die eum ámplius interrogáre.

### Offertory Antiphon

*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

### Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dóminum.

### Communion Antiphon

*Matth. 24, 46-47*

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilátem: amen dico vobis, super ómnia bona sua constituet eum.

### Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saints in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

## SAINT FRANCES OF ROME

*Widow*

March 9

*Mass Cognóvi (Common of holy women II), page (72), except the following prayer:*

*III classis*

*Missa Cognóvi, de Comuni non Vir-ginum 2° loco (72), præter orationem sequentem:*

## March 10. Forty Holy Martyrs

P

Deus, qui beátam Franciscam fámulam tuam, inter cétera grátiae tuæ dona, familiári Angeli consuetúdine decorásti: concéde, quæsumus; ut intercessiónis eius auxílio, Angelórum consórtium cónsequi mereámur. Per Dóminum.

Prayer

O God, among the many gifts of grace you bestowed on your blessed servant Frances, you granted her an intimate friendship with an angel.\* May we be worthy of fellowship with the angels through her intercession. Through Jesus Christ.

C

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxílium. Per Dóminum.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

C

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

## FORTY HOLY MARTYRS

March 10

Entrance Antiphon

*Ps. 33, 18*

*III classis*

Clamavérunt iusti, et Dóminus exaudivit eos: et ex ómnibus tribulatióne eórum liberávit eos. *Ps. ibid., 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *V.* Glória Patri. Clamavérunt.

When the just cry out, the Lord hears them and from all their distress he rescues them. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *V.* Glory be to the Father. When the just.

Prayer

Præsta, quæsumus, omnipotens Deus: ut, qui gloriósos Mártires fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

We pay honor to the bravery of your glorious martyrs in bearing witness to you, almighty God.\* Grant that we may feel the power of their intercession with you. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

## March 10. Forty Holy Martyrs

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 11, 33–39*

Brethren: By faith the saints conquered kingdoms, did what was just, obtained what was promised; they broke the jaws of lions, put out raging fires, escaped the piercing sword; though weak they were made powerful, they became strong in time of war, they turned back foreign invaders. Women received back their dead through resurrection. Others were tortured and did not accept deliverance in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, they were tested, they were sawed in two, they were put to death at sword's point, they went about garbed in the skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They used to wander about in deserts and on mountains, and dwell in caves and in holes of the earth. To all these approval was given because of their faith, and they were found in Christ Jesus our Lord.

*Gradual Ps. 132, 1–2* Behold, how good it is, and how pleasant, where brethren dwell as one! *℣.* It is as when the precious ointment upon the head runs down over the beard, the beard of Aaron.

*Tract Ps. 125, 5–6* Those that sow in tears shall reap rejoicing. *℣.* Going, they went and wept, casting their seeds. *℣.* But coming, they shall come with joyfulness, carrying their sheaves.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 6, 17–23*

At that time, coming down the mountain, Jesus came to a halt on a level stretch with a great number of his disciples, and a large

Lectio Epistolæ beati Pauli  
Apóstoli ad Hebræos  
*Hebr. 11, 33–39*

Fratres: Sancti per fidem vicérunt regna, operáti sunt iustítiam, adépti sunt repromissíones, obturavérunt ora leónum, exstinxérunt impetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt mulieres de resurrectione mórtuos suos: álii autem disténti sunt, non suscipiéntes redemptionem, ut meliórem invenírent resurrectionem: álii vero ludíbria, et vérbera expérti, insuper et víncula, et cárceres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt: circuíerunt in melótis, in péllibus caprínis, egétes, angustiáti, afflícti: quibus dignus non erat mundus: in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terræ. Et hi omnes testimónio fidei probáti, invénti sunt in Christo Iesu Dómino nostro.

*Graduale Ps. 132, 1–2* Ecce quam bonum, et quam iucúndum, habitáre fratres in unum. *℣.* Sicut unguéntum in cápite, quod descéndit in barbam, barbam Aaron.

*Tractus Ps. 125, 5–6* Qui séminant in lácrimis, in gáudio metent. *℣.* Eúntes ibant et flebant, mitténtes sémina sua. *℣.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 6, 17–23*

In illo témpore: Descéndens Iesus de monte, stetit in loco campéstri, et turba discipulórum eius, et multi-

## March 10. Forty Holy Martyrs

túdo copiósá plebis ab omni Iudéa, et Ierúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discipulos suos, dicébat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis: quia saturabímíni. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et eiécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die, et exultáte: ecce enim merces vestra multa est in cælo.

crowd of people from all Judea and Jerusalem and the coast of Tyre and Sidon, who came to hear him and to be cured of their diseases. Those who were troubled with unclean spirits were cured, and all in the crowd were trying to touch him, because power went out from him and cured all.

Then raising his eyes to his disciples he said:

“Happy are you poor, for yours is the kingdom of God.

Happy are you who are now hungry, for you shall be full.

Happy are you who now weep, for you shall laugh.

Happy will you be when men hate you, when they

ostracize you and insult you, and proscribe

your name as evil, because of the Son of Man.

On that day rejoice and exult, for your reward will be great in heaven.”

### Offertory Antiphon

*Ps. 31, 11*

Lætámíni in Dómino, et exultáte, iusti: et gloriámíni, omnes recti corde.

Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

### Prayer over the Gifts

Preces, Dómine, tuórum respice, oblationésque fidélium: ut et tibi gratæ sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxiliúm. Per Dóminum.

Look favorably on the prayers and offerings of your people, O Lord.\* May this celebration of the feast of your saints please you and bring us your merciful help. Through Jesus Christ.

### Communion Antiphon

*Matth. 12, 50*

Quicúmque fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

“For whoever does the will of my Father in heaven, he is my brother and sister and mother,” says the Lord.

## March 17. St. Patrick

### Prayer after Communion

May the prayers of your saints win forgiveness for us, O Lord. \* Grant that the sacrifice we offer in this life may be our everlasting possession in the life to come. Through Jesus Christ.

Sanctorum tuorum, Dómine, intercessióne placátus: præsta, quæsumus; ut, quæ temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum.

### SAINT GREGORY I *Pope, Confessor, and Doctor of the Church*

March 12

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1), with the following prayers:*

*III classis*

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1) præter orationes sequentes:*

#### Prayer

O God, you rewarded the soul of your servant Gregory with eternal happiness.\* Mercifully relieve us of the oppressive weight of our sins through the intercession of this saint. Through Jesus Christ.

Deus, qui animæ fámuli tui Gregórii æternæ beatitúdinis præmia contulisti: concéde propítius; ut, qui peccatórum nostrórum póndere prémi-mur, eius apud te précibus sublevémur. Per Dóminum.

#### Prayer over the Gifts

O Lord, grant that this offering may help us through the intercession of the blessed Gregory.\* It is your will that the sins of the world be forgiven through this sacrifice. Through Jesus Christ.

Annue nobis, quæsumus, Dómine: ut intercessióne beáti Gregórii hæc nobis prosit oblátio, quam immolándo totíus mundi tribuísti relaxári delícta. Per Dóminum.

### Prayer after Communion

O God, you bestowed the merits of the saints upon the blessed pope Gregory.\* May we who celebrate this feast in his memory also follow the example of his life. Through Jesus Christ.

Deus, qui beátum Gregórium Pontíficem Sanctorum tuorum méritis coæquásti: concéde propítius; ut, qui commemoratiónis eius festa percólimus, vitæ quoque imitémur exépla. Per Dóminum.

### SAINT PATRICK *Bishop and Confessor*

March 17

*Mass Státuit (Common of a confessor bishop I), page (35), except the following prayer:*

*III classis*

*Missa Státuit, de Communi Confessoris Pontificis 1° loco (35), præter orationem sequentem:*

March 18. St. Cyril

P

Prayer

Deus, qui ad prædicandam gèntibus glóriam tuam beátum Patrícium Confessorum atque Pontíficem mittere dignátus es: eius méritis et intercessióne concéde; et, quæ nobis agènda præcipis, te miseránte adimplére possímus. Per Dóminum.

O God, you sent your blessed confessor bishop Patrick to preach your glory among the nations.\* May we fulfill all the duties commanded of us through his merits and intercession. Through Jesus Christ.

C

Prayer over the Gifts

Sancti tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

C

Prayer after Communion

Præsta, quæsumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Patrício Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop Patrick. Through Jesus Christ.

SAINT CYRIL  
*Bishop of Jerusalem  
Confessor, and  
Doctor of the Church*

March 18

Entrance Antiphon  
*Eccli. 15, 5*

*III classis*

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spírítu sapiéntiæ et intelléctus: stolam glóriæ induit eum. (*T. P. Allelúia, allelúia.*) *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime, *Ÿ. Glória Patri. In médio.*

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. (*P. T. Alleluia, alleluia.*) *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ÿ. Glory be to the Father. In the midst.*

Prayer

Da nobis, quæsumus, omnípotens Deus, beáto Cyrílló Pontífice intercedénte: te solum verum Deum, et

O almighty God, may the prayers of your blessed bishop Cyril help us to know you, the one true God, and Jesus Christ whom

March 18. St. Cyril

you have sent,\* so that we may be numbered among the flock that obeys his voice. Through Jesus Christ.

A Reading from the Book of Sirach  
*Eccli. 39, 6–14*

The just man's care is to seek the Lord, his  
Maker,  
to petition the Most High,  
To open his lips in prayer,  
to ask pardon for his sins.  
Then, if it pleases the Lord Almighty,  
he will be filled with the spirit of under-  
standing;  
He will pour forth his words of wisdom  
and in prayer give thanks to the Lord,  
Who will direct his knowledge and his  
counsel,  
as he meditates upon his mysteries.  
He will show the wisdom of what he has  
learned  
and glory in the Law of the Lord's  
covenant.  
Many will praise his understanding;  
his fame can never be effaced;  
Unfading will be his memory,  
through all generations his name will  
live;  
Peoples will speak of his wisdom,  
and in assembly sing his praises.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter.

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual and tract are omitted, and there is said:*

quem misisti Iesum Christum ita cognoscere; ut inter oves, quæ vocem eius audiunt, perpétuo connumerári mereámur. Per eúndem Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 39, 6–14*

Iustus cor suum tradet ad vigilándum dilúculo ad Dóminum, qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delictis suis deprecábitur. Si enim Dóminus magnus volúerit, spírítu intellegéntiæ replébit illum: et ipse tamquam imbres mittet elóquia sapiéntiæ suæ, et in oratióne confitébitur Dómino: et ipse díriget consílium eius et disciplínam, et in absconditis suis consiliábitur. Ipse palam fáciét disciplínam doctríne suæ, et in lege testaménti Dómini gloriábitur. Colaudábunt multi sapiéntiam eius, et usque in sáeculum non delébitur. Non recédet memória eius, et nomen eius requirétur a generatióne in generatióne. Sapiéntiam eius enarrábunt gentes, et laudem eius enuntiábit ecclésia.

*Graduale Ps. 36, 30–31* Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *℣.* Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius.

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generatio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

*Tempore paschali, omissis graduali et tractu, dicitur:*

March 18. St. Cyril

Allelúia, allelúia. *Ψ. Eccli. 45, 9*  
Amávit eum Dóminus, et ornávit  
eum: stolam glóriæ induit eum. Al-  
lelúia. *Ψ. Osee 14, 6* Iustus germi-  
nábít sicut lílium: et florébit in  
aetérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Matthéum  
*Matth. 10, 23–28*

In illo témpore: Dixit Iesus discí-  
pulis suis: Cum persecúntur vos in  
civitáte ista, fúgite in áliam. Amen  
dico vobis, non consummábítis civi-  
tátes Israél, donec véniat Fílius  
hóminis. Non est discípulus super  
magístrum, nec servus super dó-  
minum suum. Súfficit discípulo,  
ut sit sicut magíster eius: et servo,  
sicut dóminus eius. Si patremfamí-  
lias Beélzebub vocavérunt; quanto  
magis domésticos eius? Ne ergo  
timuéritis eos. Nihil enim est opér-  
tum, quod non revelábitur: et oc-  
cúltum, quod non sciétur. Quod dico  
vobis in ténebris, dícite in lúmine:  
et quod in aure audítis, prædicáte  
super tecta. Et nolíte timére eos, qui  
occídunt corpus, ánimam autem  
non possunt occídere: sed pótius  
timéte eum, qui potest et ánimam et  
corpus pérdere in gehénnam.

Iustus ut palma florébit: sicut cedrus,  
quæ in Líbano est, multiplicábitur.  
(*T. P. Allelúia.*)

Réspice, Dómine, immaculátam hó-  
stiam, quam tibi offérimus: et præ-  
sta; ut méritis beáti Pontíficis et  
Confessóris tui Cyrilli, eam mundo  
corde suscípere studeámus. Per Dó-  
minum.

Alleluia, alleluia. *Ψ. Eccli. 45, 9* The Lord  
loved him and adorned him: he clothed him  
with a robe of glory. Alleluia. *Ψ. Osee 14, 6*  
The just man shall blossom like the lily; and  
shall flourish forever before the Lord.  
Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 10, 23–28*

At that time Jesus said to his disciples:  
“Whenever they persecute you in one town,  
flee to the next. I assure you, you will not  
have exhausted the towns of Israel before  
the Son of Man comes. No pupil outranks  
his teacher, no slave his master. The pupil  
should be satisfied to be like his teacher, the  
slave like his master. If they have called the  
head of the house Beelzebul, how much  
more the members of his household! So,  
don’t be afraid of them. There is nothing  
concealed that will not be revealed, nothing  
hidden that will not be made known. What  
I tell you under cover of darkness you must  
speak in broad daylight; what is whispered  
in your ear you must proclaim from the  
house-tops. Don’t be afraid of those who  
deprive the body of life, but cannot do away  
with life itself. Rather, be afraid of him who  
can destroy both life and body in Gehenna.”

Offertory Antiphon  
*Ps. 91, 13*

The just man shall flourish like the palm  
tree, like a cedar of Lebanon shall he grow.  
(*P. T. Alleluia.*)

Prayer over the Gifts

Look with favor upon the immaculate gift  
we offer you, O Lord.\* May we always  
receive it with clean hearts through the  
intercession of your blessed confessor bishop  
Cyril. Through Jesus Christ.

March 19. St. Joseph, Husband of the B. V. M.

Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time. (P. T. Alleluia.)

Fidélis servus et prudens, quem constituit dóninus super familiam suam: ut det illis in témpore trítici mensúram. (T. P. Allelúia.)

Prayer after Communion

O Lord Jesus Christ, sanctify our hearts and minds by the sacrament of your own body and blood which we have received.\* Make us worthy to share in your divine nature through the intercession of the holy bishop Cyril: You who live and reign.

Sacraménto Córporis et Sanguinis tui, quæ sumpsimus, Dómine Iesu Christe, beáti Cyrílli Pontíficis precibus, mentes et corda nostra sanctificent: ut divínæ consórtes naturæ éffici mereámur. Qui vivis et regnas.

SAINT JOSEPH, HUSBAND OF  
THE BLESSED VIRGIN MARY

*Confessor and Patron of  
the Universal Church*

March 19

*I classis*

Entrance Antiphon

*Ps. 91, 13-14*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow: planted in the house of the Lord, in the courts of the house of our God. (P. T. Alleluia, alleluia.) *Ps. ibid., 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ps.* Glory be to the Father. The just man.

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri (T. P. Allelúia, allelúia.) *Ps. ibid., 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ps.* Glória Patri. Iustus.

Prayer

O Lord, may the merits of the spouse of your most holy Mother assist us,\* so that what we cannot obtain through our own efforts we may have through his intercession: You who live and reign.

Sanctíssimæ Genetrícis tuæ Sponsi, quæsumus, Dómine, méritis adiuvémur: ut, quod possibilitas nostra non óbtinet, eius nobis intercessióne donétur: Qui vivis.

*In Lent, commemoration of the weekday*

*Et, tempore quadragesimali, fit commemoratio feriae.*

March 19. St. Joseph, Husband of the B. V. M.

Lectio libri Sapiéntiae  
*Eccli. 45, 1-6*

Diléctus Deo et homínibus, cuius memória in benedictióne est. Símilem illum fecit in glória sanctórum, et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et iussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide et lenitáte ipsíus sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsíus, et indúxit illum in nubem. Et dedit illi coram præcépta, et legem vitæ et disciplinæ.

*Graduale Ps. 20, 4-5* Dómine, prævenísti eum in benedictiónibus dulcedínis: posuísti in cápite eius corónam de lápide pretióso. *℣.* Vitam pétiit a te, et tribuísti ei longitúdinem díerum in sæculum sæculi.

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sæculum sæculi.

*Tempore paschali, omissis graduali et tractu, dicitur:*

Allelúia, allelúia. *℣. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia. *℣. Osee 14, 6* Iustus germínabit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúia.

A Reading from the Book  
of Sirach  
*Eccli. 45, 1-6*

Dear to God and men,  
his memory is held in benediction.  
God's honor devolved upon him,  
and the Lord strengthened him with  
fearful powers;  
God wrought swift miracles at his words  
and sustained him in the king's presence.  
He gave him the Commandments for his  
people,  
and revealed to him his glory.  
For his trustworthiness and meekness  
God selected him from all mankind;  
He permitted him to hear his voice,  
and led him into the cloud,  
Where, face to face, he gave him the  
Commandments,  
the law of life and understanding.

*Gradual Ps. 20, 4-5* O Lord, you welcomed him with goodly blessings, you placed on his head a crown of precious stones. *℣.* He asked life of you; you gave him length of days forever and ever.

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual and tract are omitted, and there is said:*

Alleluia, alleluia. *℣. Eccli. 45, 9* The Lord loved him, and adorned him; he clothed him with a robe of glory. Alleluia. *℣. Osee 14, 6* The just man shall blossom as the lily; and shall flourish forever before the Lord. Alleluia.

March 19. St. Joseph, Husband of the B. V. M.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 1, 18–21*

While Mary, the mother of Jesus, was engaged to Joseph, but before they came to live together, she was found to be with child, through the power of the Holy Spirit. Joseph her husband, an upright man and unwilling to expose her, decided to divorce her quietly. This was his intention when suddenly the angel of the Lord appeared in a dream and said to him, “Joseph, son of David, have no scruple about taking Mary home as your wife. It is by the Holy Spirit that she has conceived this child. You see, she is to have a son, and you are to name him Jesus, because he will save his people from their sins.”

Creed.

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. (*P. T. Alleluia.*)

Prayer over the Gifts

We worship you, O Lord, as is our duty.\* Watch over the gifts you have bestowed upon us through the prayers of blessed Joseph, the spouse of the mother of Jesus, your Son and our Lord.\* We offer you this sacrifice of praise on his feast day. Through Jesus Christ.

*In Lent, commemoration of the weekday*

*Preface of Saint Joseph (on this feast of blessed Joseph)*

Communion Antiphon  
*Matth. 1, 20*

Do not be afraid, Joseph, son of David, to take to you Mary your wife, for that which is begotten in her is of the Holy Spirit. (*P. T. Alleluia.*)

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 1, 18–21*

Cum esset desponsáta mater Iesu María Ioseph, ántequam convenírent, invénta est in útero habens de Spíritu Sancto. Ioseph autem vir eius, cum esset iustus, et nollet eam tradúcere, vóluit occúlte dimíttere eam. Hæc autem eo cogitánte, ecce Angelus Dómini appáruit in somnis ei, dicens: Ioseph, fili David, noli timére accíperere Maríam cóniugem tuam: quod enim in ea natum est, de Spíritu Sancto est. Páriet autem fílium: et vocábis nomen eius Iesum ipse enim salvum fáciét pópulum suum a peccátis eórum.

Credo.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius (*T. P. Alleluia.*)

Débitum tibi, Dómine, nostræ rédimus servitútis, suppliciter exoránte: ut, suffrágiis beáti Ioseph, Sponsi Genetrícis Fílii tui Iesu Christi Dómini nostri, in nobis tua múnere tueáris, ob cuius venerándam festivitátem laudis tibi hóstias immolámus. Per eúndem Dóminum.

*Et, tempore quadragesimali, fit commemoratio feriæ.*

*Præfatio de S. Ioseph. Et te in festivitáte.*

Ioseph, fili David, noli timére accíperere Maríam cóniugem tuam: quod enim in ea natum est, de Spíritu Sancto est. (*T. P. Alleluia.*)

March 24. St. Gabriel, Archangel

Prayer after Communion

Adesto nobis, quæsumus, miséricors Deus: et, intercedente pro nobis beato Ioseph Confessore, tua circa nos propitiatus dona custodi. Per Dóminum.

*Et, tempore quadragesimali, fit commemoratio ferie.*

*Pro votiva de S. Ioseph dicitur Missa Adiutor, quæ habetur inter Missas votivas circa finem Missalis.*

Be close to us, merciful God, and through the prayers of your blessed confessor Joseph, watch over the gifts you have given us. Through Jesus Christ.

*In Lent, commemoration of the weekday*

*For the votive Mass of Saint Joseph the Mass Adiutor is celebrated, as given among the votive Masses toward the end of the Missal.*

SAINT BENEDICT

Abbot

March 21

*III classis*

*Missæ Os iusti, de Communi Abbatum, (50).*

*Mass Os iusti (Common of abbots), page (50).*

C

Prayer

Intercessio nos, quæsumus, Dómine, beati Benedicti Abbatis commendet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

Let the blessed abbot Benedict intercede for us, O Lord.\* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

C

Prayer over the Gifts

Sacris altáribus, Dómine, hóstias superpósitas sanctus Benedictus Abbas, quæsumus, in salutem nobis provenire depóscat. Per Dóminum.

May the offerings we lay upon your sacred altar, O Lord,\* bring us closer to our salvation through the intercession of the blessed abbot Benedict. Through Jesus Christ.

C

Prayer after Communion

Prótegat nos, Dómine, cum tui perceptione sacraménti beatus Benedictus Abbas, pro nobis intercedendo: ut et conversatiónis eius experiámur insígnia, et intercessiόνis percipiámus suffrágia. Per Dóminum.

May the sacrament we have received and the prayers of the blessed abbot Benedict protect us, O Lord.\* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

SAINT GABRIEL  
THE ARCHANGEL

March 24

Entrance Antiphon

*Ps. 102, 20*

*III classis*

Benedícite Dóminum, omnes Angeli eius: poténtes virtúte, qui fáctis

Bless the Lord, all you his angels, you mighty in strength, who do his bidding,

## March 24. St. Gabriel, Archangel

obeying his spoken word. (*P. T. Alleluia.*)  
*Ps. ibid.*, I Bless the Lord, O my soul; and  
all my being, bless his holy name. *Ψ.* Glory  
be to the Father. Bless the Lord.

verbum eius, ad audiendam vocem  
sermónum eius. (*T. P. Alleluia,*  
allelúia.) *Ps. ibid.*, I Benedic, ánima  
mea, Dómino: et ómnia, quæ intra  
me sunt, nómini sancto eius, *Ψ.*  
Glória Patri. Benedícite.

### Prayer

O God, from among all the angels you chose  
the archangel Gabriel as the messenger of  
the mystery of your incarnation.\* May his  
intercession in heaven help us as we cele-  
brate his feast (*or* commemorate him) on  
earth: You who live and reign.

Deus, qui inter céteros Angelos, ad  
annuntiándum incarnatiónis tuæ my-  
stérium, Gabriélem Archángelum  
elegísti: concéde propítius; ut, qui  
festum (commemoratiómem) eius ce-  
lebrámus in terris, ipsius patrocí-  
nium sentiámus in cælis: Qui vivis.

### A Reading from the Prophet Daniel *Dan. 9, 21–26*

In those days the man Gabriel, whom I had  
seen before in vision, came to me in rapid  
flight at the time of the evening sacrifice. He  
instructed me in these words: “Daniel, I  
have now come to give you understanding.  
When you began your petition, an answer  
was given which I have come to announce,  
because you are beloved. Therefore, mark  
the answer and understand the vision.

“Seventy weeks are decreed  
for your people and for your holy city:  
Then transgression will stop and sin will end,  
guilt will be expiated,  
Everlasting justice will be introduced,  
vision and prophecy ratified,  
and a most holy will be anointed.

Know and understand this:  
From the utterance of the word  
that Jerusalem was to be rebuilt  
Until one who is anointed and a leader,  
there shall be seven weeks.  
During sixty-two weeks  
it shall be rebuilt,  
With streets and trenches,  
in time of affliction.  
After the sixty-two weeks  
an anointed shall be cut down  
when he does not possess the city;

### Léctio Daniélis Prophétæ *Dan. 9, 21–26*

In diébus illis: Ecce vir Gábriel, quem  
videram in visióne a principio, cito  
volans tétigit me in témpore sacri-  
ficii vespertíni. Et dócuit me, et  
locútus est mihi, dixítque: Dániel,  
nunc egréssus sum ut docérem te, et  
intellégeres. Ab exórdio precum  
tuarum egréssus est sermo: ego au-  
tem veni ut indicárem tibi, quia vir  
desideriórum es: tu ergo animadvérte  
sermónem, et intéllige visió-  
nem. Septuagínta hebdómades ab-  
breviátiæ sunt super pópulum tuum,  
et super urbem sanctam tuam ut  
consummémur prævaricatio, et finem  
accípiat peccátum, et deleátur iní-  
quitas, et adducátur iustítia sempí-  
térna, et impleátur visio, et prophe-  
tía, et ungátur Sanctus sanctorum.  
Scito ergo, et animadvérte: Ab  
éxítu sermónis, ut íterum ædificétur  
Ierúsalem, usque ad Christum du-  
cem, hebdómades septem, et heb-  
dómades sexagínta duæ erunt: et  
rursum ædificábitur platéa, et muri  
in angústia témporum. Et post heb-  
dómades sexagínta duas occidétur  
Christus: et non erit eius pópulus,  
qui eum negatúrus est. Et civitátem,  
et sanctuárium dissipábit pópulus  
cum duce ventúro: et finis eius vásti-  
tas, et post finem belli statúta desolá-  
tio.

## March 24. St. Gabriel, Archangel

And the people of a leader who will come shall destroy the sanctuary. Then the end shall come like a torrent; until the end there shall be war, the desolation that is decreed.”

*Graduale Ps. 102, 20 et 1* Benedícite Dóminum, omnes Angeli eius: poténtes virtúte, qui fácitis verbum eius. *℟.* Bénedic, ánima mea, Dóminum, et ómnia interióra mea nomen sanctum eius.

*Tractus Luc. 1, 28, 42, 31 et 35* Ave, María, grátia plena: Dóminus tecum. *℟.* Benedícta tu in muliéribus: et benedíctus fructus ventris tui. *℟.* Ecce concípies, et páries Fílium, et vocábis nomen eius Emmánuel. *℟.* Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. *℟.* Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei.

*Tempore paschali, omissis graduali et tractu, dicitur:*

Allelúia, allelúia. *℟. Ps. 103, 4* Qui facit Angelos suos spíritus: et ministros suos flammam ignis. Allelúia. *℟. Luc. 1, 28* Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.

*In Missis votivis ante Septuagesimam vel post Pentecosten, graduale ut supra, sed, omissio tractu, dicitur:*

Allelúia, allelúia. *℟. Ps. 102, 21* Benedícite Dómino, omnes virtútes eius: ministri eius, qui fácitis voluntátem eius. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 1, 26–38*

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galiléæ, cui nomen Náza-reth, ad Vírginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingrèssus Angelus

*Gradual Ps. 102, 20 and 1* Bless the Lord, all you his angels, you mighty in strength, who do his bidding. *℟.* Bless the Lord, O my soul; and, all my being, bless his holy name.

*Tract Luke 1, 28, 42, 31 and 35* Hail, Mary, full of grace, the Lord is with you. *℟.* Blessed are you among women and blessed is the fruit of your womb. *℟.* And behold, you shall conceive and shall bring forth a son, and you shall call his name Emmanuel. *℟.* The Holy Spirit shall come upon you and the power of the Most High shall overshadow you. *℟.* And therefore the Holy One to be born shall be called the Son of God.

*In paschal time the gradual and tract are omitted, and there is said:*

Alleluia, alleluia. *℟. Ps. 103, 4* You make the winds your messengers, and flaming fire your ministers. Alleluia. *℟. Luke 1, 28* Hail, Mary, full of grace, the Lord is with you; blessed are you among women. Alleluia.

*In votive Masses before Septuagesima or after Pentecost, the gradual is as above, but the tract is omitted and there is said:*

Alleluia, alleluia. *℟. Ps. 102, 21* Bless the Lord, all you his mighty ones, his ministers who do his will. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 26–38*

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David, and the virgin's name was Mary. The angel arrived and said to

## March 24. St. Gabriel, Archangel

her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

But she was troubled by this message, and wondered what this salutation meant. Then the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And, now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over the house of Jacob forever, and his reign will have no end."

But Mary said to the angel: "How can this be, because I do not know man?"

The angel answered her: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; as a result the Holy One to be born will be called Son of God. And Elizabeth your kinswoman has also conceived a son in her old age and she who was regarded as barren is now in her sixth month, for nothing is impossible with God." Mary said: "Behold the handmaid of the Lord; be it done to me according to your word."

### Offertory Antiphon

*Apoc. 8, 3 and 4*

An angel stood before the altar of the temple, having a golden censer in his hand; and there was given to him much incense: and the smoke of the incense went up before God. (*P. T. Alleluia.*)

### Prayer over the Gifts

Accept, O Lord, this gift of our worship and the prayers of the blessed archangel Gabriel.\* May he whom we venerate on earth be our advocate before you in heaven. Through Jesus Christ.

### Communion Antiphon

*Dan. 3, 58*

Angels of the Lord, bless the Lord, sing a hymn, and exalt him above all forever. (*P. T. Alleluia.*)

ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne eius: et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tíneas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen eius Iesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris eius: et regnabit in domo Iacob in ætérnum, et regni eius non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognóscó? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocábitur stérilis: quia non erit impossibile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Stetit Angelus iuxta aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei. (*T. P. Alleluia.*)

Accéptum fiat in conspéctu tuo, Dómine, nostræ servitútis munus, et beáti Archángeli Gabriélis oratio: ut, qui a nobis venerátur in terris, sit apud te pro nobis advocátus in cælis. Per Dóminum.

Benedícite, omnes Angeli Dómini, Dóminum: hymnum dícite, et superexaltáte eum in sácula. (*T. P. Alleluia.*)

## March 25. Annunciation of the B. V. M.

### Prayer after Communion

Córpóris tui et Sánguínis sumptis mystériis, tuam, Dómine Deus noster, deprecámur cleméntiam: ut, sicut Gabriéle nuntiánte, incarnatióne tuam cognóvimus: ita, ipso adiuvánte, incarnatiónis eiúsdem benefícia consequámur: Qui vivis.

O Lord our God, we who have received the sacrament of your body and blood ask for your mercy.\* May Gabriel, who brought us the news of your incarnation, help us to obtain the benefits of it: You who live and reign.

### ANNUNCIATION OF THE BLESSED VIRGIN MARY

March 25

Entrance Antiphon  
*Ps. 44, 13, 15 and 16*

*I classis*

Vultum tuum deprecabúntur omnes dívites plebis: adducéntur Regi vírgines post eam: próximæ eius adducéntur tibi in lætítia et exsultatióne (*T. P. Allelúia, allelúia.*) *Ps. ibid., 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ. Glória Patri. Vultum.*

All the rich among the people seek your favor. Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness and joy. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 2* My heart overflows with a goodly theme; as I sing my ode to the king. *Ÿ. Glory be to the Father. All the rich.*

### Prayer

Deus, qui de beátæ Mariæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscipere voluísti: præsta supplicibus tuis; ut, qui vere eam Genetrícem Dei crédimus, eius apud te intercessiõnibus adiuvémur. Per eúndem Dóminum.

O God, by your divine decree the Word was made flesh in the womb of the blessed Virgin Mary at the announcement of the angel.\* May her prayers help us, for we believe that she is truly the Mother of God. Through Jesus Christ.

*Et, tempore quadragesimali, fit commemoratio feriæ.*

*In Lent, commemoration of the weekday*

Léctio Isaíæ Prophétæ  
*Isai. 7, 10-15*

A Reading from the Prophet Isaia  
*Isaia 7, 10-15*

In diébus illis: Locútus est Dóminus ad Achaz, dicens: Pete tibi signum a Dómino Deo tuo in profúndum inférni, sive in excésum supra. Et dixit Achaz: Non petam, et non tentábo Dóminum. Et dixit: Audíte ergo domus David: Numquid parum vobis est, moléstos esse homínibus, quia molésti estis et Deo meo? Propter hoc dabit Dóminus ipse

In those days the Lord spoke to Achaz: Ask for a sign from the Lord, your God; let it be deep as the nether world, or high as the sky! But Achaz answered, "I will not ask! I will not tempt the Lord!" Then he said: Listen, O house of David! Is it not enough for you to weary men, must you also weary my God? Therefore the Lord

March 25. Annunciation of the B. V. M.

himself will give you this sign: the virgin shall be with child, and bear a son, and shall name him Emmanuel. He shall be living on curds and honey by the time he learns to reject the bad and choose the good.

*Gradual Ps. 44, 3 and 5* Grace is poured out upon your lips; thus God has blessed you forever. *℣.* Because of truth, and meekness, and justice; may your right hand show you wondrous deeds.

*Tract Ibid., 11 and 12* Hear, O daughter, and see; turn your ear; for the king shall desire your beauty. *℣. Ibid., 13 and 10* All the rich among the people seek your favor; the daughters of kings come to meet you. *℣. Ibid., 15–16* Behind her the virgins of her train are brought to the king; her neighbors are brought to you. *℣.* They are brought with gladness and joy; they enter the palace of the king.

*In paschal time the gradual and tract are omitted, and there is said:*

Alleluia, alleluia. *℣. Luke 1, 28* Hail, Mary, full of grace, the Lord is with you; blessed are you among women. Alleluia. *℣. Num. 17, 8* The rod of Jesse has blossomed: a Virgin has brought forth God and man: God has given peace, reconciling in himself the lowest with the highest. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 26–38*

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary. The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

But she was troubled by this message,

vobis signum. Ecce virgo concipiet, et pariet filium, et vocabitur nomen eius Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

*Graduale Ps. 44, 3 et 5* Diffusa est gratia in labiis tuis: propterea benedixit te Deus in aeternum. *℣.* Propter veritatem, et mansuetudinem, et iustitiam: et deducet te mirabiliter dextera tua.

*Tractus Ibid., 11 et 12* Audi, filia, et vide, et inclina aurem tuam: quia concupivit rex speciem tuam. *℣. Ibid., 13 et 10* Vultum tuum deprecabuntur omnes divites plebis: filiae regum in honore tuo. *℣. Ibid., 15–16* Adducuntur Regi virgines post eam: proximae eius afferentur tibi. *℣.* Adducuntur in laetitia, et exultatione: adducuntur in templum Regis.

*Tempore paschali, omissis graduali et tractu, dicitur:*

Allelúia, allelúia. *℣. Luc. 1, 28* Ave, María, grátia plena: Dóminus tecum: benedicta tu in mulieribus. Allelúia. *℣. Num. 17, 8* Virga Iesse floruit: Virgo Deum et hóminem genuit: pacem Deus reddidit, in se reconcilians ima summis. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 1, 26–38*

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galiléæ, cui nomen Náza-reth, ad Vírginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingrèssus Angelus ad eum, dixit: Ave, grátia plena: Dóminus tecum: benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermóne eius: et cogitabat

## March 25. Annunciation of the B. V. M.

qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, María, invenisti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen eius Iesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris eius: et regnabit in domo Iacob in ætérnum, et regni eius non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósko? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossibile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Credo.

Ave, María, grátia plena: Dóminus tecum: benedicta tu in muliéribus, et benedíctus fructus ventris tui (T. P. Allelúia.)

In méntibus nostris, quæsumus, Dómine, veræ fidei sacraménta confirma: ut, qui concéptum de Virgine Deum verum et hómínem confitémur; per eius salutíferæ resurrectiόνis poténtiam, ad ætérnam mereámur pervenire lætítiam. Per eúndem Dóminum.

*Et, tempore quadragesimali, fit commemoratio feriæ.*

*Præfatio de B. Maria Virg. Et te in Annuntiatióne.*

and wondered what this salutation meant. Then the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And, now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over the house of Jacob forever, and his reign will have no end."

But Mary said to the angel: "How can this be, because I do not know man?"

The angel answered her: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; as a result, the Holy One to be born will be called Son of God. And Elizabeth your kinswoman has also conceived a son in her old age and she who was regarded as barren is now in her sixth month, for nothing is impossible with God." Mary said: "Behold the handmaid of the Lord; be it done to me according to your word."

Credo

### Offertory Antiphon

*Luke 1, 28 and 42*

Hail, Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb (P. T. Alleluia.)

### Prayer over the Gifts

O Lord, fix deeply in our minds the mysteries of the true faith.\* We profess that your Son, who was conceived of the Virgin, is true God and true man.\* May his life-giving resurrection bring us the reward of eternal happiness. Through Jesus Christ.

*In Lent, commemoration of the weekday*

*Preface of the Blessed Virgin Mary (on this feast of the Annunciation)*

March 27. St. John Damascene

Communion Antiphon

*Isaia 7, 14*

Behold, a virgin shall be with child, and bear a son, and shall name him Emmanuel (*P. T. Alleluia.*)

Ecce virgo concipiet, et pariet filium: et vocabitur nomen eius Emmánuel. (*T. P. Allelúia.*)

Prayer after Communion

O Lord, it was through the message of an angel that we learned of the incarnation of your son Christ.\* Pour your grace into our hearts, and by his passion and cross bring us to the glory of his resurrection. Through Jesus Christ.

Grátiam tuam, quáesumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Filii tui incarnatiónem cognóvimus; per passióem eius et crucem, ad resurrectiós glóriam perducámur. Per eúndem Dóminum.

*In Lent, commemoration of the weekday*

*Et, tempore quadragesimali, fit commemoratio feriae.*

SAINT JOHN DAMASCENE

*Confessor and Doctor  
of the Church*

March 27

*III classis*

Entrance Antiphon

*Ps. 72, 24*

You have hold of my right hand; with your counsel you guide me, and you will receive me in glory. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* How good God is to Israel, to those who are clean of heart! *Ψ.* Glory be to the Father. You have hold.

Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me, et cum glória suscepísti me. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1* Quam bonus Israël Deus his, qui recto sunt corde! *Ψ.* Glória Patri. Tenuísti.

Prayer

Almighty and eternal God, you endowed blessed John with divine learning and wondrous fortitude of soul in order that he might defend the veneration of sacred images.\* May his example and prayers help us to imitate the virtues and enjoy the protection of the saints whose images we venerate. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *℞.* Amen.

Omnípotens sempitérne Deus, qui ad cultum sacrárum imáginum asseréndum, beátum Ioánnem cælésti doctrína et admirábili spíritus fortitudine imbuísti: concéde nobis eius intercessióne et exémplo; ut, quorum cólimus imáginés, virtútes imitémur et patrocínia sentiámus. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sáecula sáeculórum.

March 27. St. John Damascene

Lectio libri Sapiéntiæ  
*Sap. 10, 10-17*

Iustum dedúxit Dóminus per vias  
rectás, et osténdit illi regnum Dei,  
et dedit illi sciéntiam sanctórum:  
honestávit illum in labóribus, et  
complévit labóres illíus. In fraude  
circumveniéntium illum áffuit illi,  
et honéstum fecit illum. Custodívit  
illum ab inimicis, et a seductóribus  
tutávit illum, et certámen forte  
dedit illi, ut vínceret, et sciret, quó-  
niam ómnium poténtior est sapién-  
tia. Hæc vénditum iustum non dere-  
líquit, sed a peccatóribus liberávit  
eum: descendítque cum illo in fó-  
veam, et in vínculis non derelíquit  
illum, donec afférret illi sceptrum  
regni, et poténtiam advérsus eos,  
qui eum deprimébant: et mendáces  
osténdit, qui maculavérunt illum,  
et dedit illi claritátem ætérrnam.  
Hæc pópulum iustum, et semen sine  
queréla liberávit a natióribus, quæ  
illum deprimébant. Intrávit in áni-  
mam servi Dei, et stetit contra reges  
horréndos in porténtis et signis. Et  
réddidit iustis mercédem labórum  
suórum.

*Graduale Ps. 17, 33 et 35* Deus, qui  
præcínxit me virtúte: et pósuit  
immaculátam viam meam. *℣.* Qui  
docet manus meas ad prælium: et  
posuísti, ut arcum æreum, bráccia  
mea.

*Tractus Ibid., 38, 39 et 50* Pérsequar  
inimicos meos, et comprehéndam  
illos. *℣.* Confríngam illos, nec póte-  
runt stare: cadent subtus pedes  
meos. *℣.* Proptérea confitébor in

A Reading from the Book of Wisdom  
*Wis. 10, 10-17*

The Lord guided the just man in direct ways,  
Showed him the kingdom of God  
and gave him knowledge of holy things;  
He prospered him in his labors  
and made abundant the fruit of his works,  
Stood by him against the greed of his de-  
frauders,  
and enriched him;  
He preserved him from foes,  
and secured him against ambush,  
And he gave him the prize for his stern  
struggle  
that he might recognize that devotion to  
God is mightier than all else.  
He did not abandon the just man when he  
was sold,  
but delivered him from sin.  
He went down with him into the dungeon,  
and did not desert him in his bonds,  
Until he brought him the scepter of royalty  
and authority over his oppressors,  
Showed those who had defamed him false,  
and gave him eternal glory.  
The holy people and blameless race—it was  
he  
who delivered them from the nation that  
oppressed them.  
He entered the soul of the Lord's servant,  
and withstood fearsome kings with signs  
and portents.  
He gave the holy ones the recompense of  
their labors.

*Gradual Ps. 17, 33 and 35* The God who  
girded me with strength and kept my way  
unerring. *℣.* Who trained my hands for war  
and my arms to bend a bow of brass.

*Tract Ibid., 38, 39 and 50* I pursued my  
enemies and overtook them. *℣.* I smote  
them, and they could not rise; they fell  
beneath my feet. *℣.* Therefore will I pro-

## March 27. St. John Damascene

claim you, O Lord, among the nations, and I will sing praise to your name.

*In paschal time the gradual and tract are omitted and there is said:*

Alleluia, alleluia. *Ps. 1 Kings 25, 26 and 28*  
The Lord has saved your hand for you because you fight the battles of the Lord. Alleluia. *Ps. 143, 1* Blessed be the Lord my God, who trains my hands for battle, my fingers for war. Alleluia.

*In votive Masses before Septuagesima or after Pentecost, the gradual is as above, but the tract is omitted and there is said:*

Alleluia, alleluia. *Ps.* You gave me your saving protection and your right hand sustained me. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 6, 6–11*

At that time, on another Sabbath, Jesus entered the synagogue and taught. There was a man there whose right hand was withered up. The scribes and the Pharisees were on the watch to see if he would cure on the Sabbath, so that they could find a charge against him. But he knew their thoughts. He said to the man whose hand was withered up: "Arise and stand out front." He rose and stood. Jesus said to them: "I ask you, is it lawful on the Sabbath to do good or to do evil, to preserve life or to destroy it?" He looked round at them all and said to him: "Stretch out your hand." He did so and his hand was restored. They were filled with frenzy, and began discussing with one another what they could do to Jesus.

Offertory Antiphon  
*Job 14, 7*

For a tree there is hope, if it be cut down, that it will sprout again and that its tender shoots will not cease (*P. T. Alleluia.*)

natió nibus, Dómine, et nómini tuo psalmum dicam.

*Tempore paschali, omissis graduali et tractu, dicitur:*

Allelúia, allelúia. *Ps. 1 Reg. 25, 26 et 28* Dóminus salvávit manum tuam tibi: quia prælia Dómini tu præliáris, Allelúia. *Ps. 143, 1* Benedictus Dóminus Deus meus, qui docet manus meas ad prælium, et dígitos meos ad bellum. Allelúia.

*In Missis votivis ante Septuagesimam vel post Pentecosten, graduale ut supra, sed, omisso tractu, dicitur:*

Allelúia, allelúia. *Ps.* Dedísti mihi protectiÓNem salútis tuæ: et dÉxtera tua suscepit me. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 6, 6–11*

In illo témpore: Factum est et in álio sábbato, ut intráret Iesus in synagógam, et docéret. Et erat ibi homo, et manus eius dÉxtera erat árida. Observábunt autem scribæ et pharisæi, si in sábbato curáret: ut invenírent unde accusárent eum. Ipse vero sciébat cogitatiónes eórum. Et ait hómini, qui habébat manum áridam: Surge, et sta in médium. Et surgens stetit. Ait autem ad illos Iesus: Intérrogo vos si licet sábbatis benefácere, an male: ánimam salvam fácere, an pérdere? Et circumspéctis ómnibus dixit hómini: Exténde manum tuam. Et exténdit: et restitúta est manus eius. Ipsi autem repléti sunt insipiéntia, et colloquebántur ad ívicem, quidnam fácerent Iesu.

Lignum habet spem, si præcisum fúerit, rursum viréscit, et rami eius púllulant. (*T. P. Allelúia.*)

## March 28. St. John of Capistrano

### Prayer over the Gifts

Ut, quæ tibi, Dómine, offérimus, dona tuo sint digna conspéctu: beáti Ioánnis et Sanctórum, quos eius ópera expósitos in templis cólimus, pia suffragátio conspíret. Per Dóminum.

O Lord, may our offerings be pleasing to you through the prayerful intercession of blessed John and of your saints\* whose images we today venerate in our churches because of the efforts of their defender. Through Jesus Christ.

### Communion Antiphon

*Ps. 36, 17*

Bráccia peccatórum conteréntur, confirmat autem iustos Dóminus. (*T. P. Allelúia.*)

The power of the wicked shall be broken, but the Lord supports the just (*P. T. Alleluia.*)

### Prayer after Communion

Sumpta nos, quæsumus, Dómine, dona cæléstibus armis tueántur: et beáti Ioánnis patrocínia circúmdent Sanctórum unánimi suffrágio cumúlata; quorum imágines evícit in Ecclésia esse venerándas. Per Dóminum.

Shield us, O Lord, with your divine protection through the gift we have just received.\* Cover us over with the prayers of blessed John and of all your saints whose images are held in veneration in our churches today because of his efforts. Through Jesus Christ.

## SAINT JOHN OF CAPISTRANO

*Confessor*

March 28

### Entrance Antiphon

*Habac. 3, 18-19*

Ego autem in Dómino gaudébo: et exsultábo in Deo Iesu meo: Deus Dóminus fortitúdo mea. (*T. P. Allelúia, allelúia.*) *Ps. 80, 2* Exsultáte Deo adiutóri nostro, iubiláte Deo Iacob. *Ψ. Glória Patri. Ego autem.*

Yet will I rejoice in the Lord and exult in my saving God; the Lord God is my strength. (*P. T. Alleluia, alleluia.*) *Ps. 80, 2* Sing joyfully to God our strength; acclaim the God of Jacob. *Ψ. Glory be to the Father. Yet will I rejoice.*

### Prayer

Deus, qui per beátum Ioánnem fídeles tuos in virtúte sanctíssimi nóminis Iesu de crucis inimícis triumpháre fecísti: præsta, quæsumus; ut, spirituálium hóstium, eius intercessióne, superátis insidiis, corónam iustítiae a te accíperere mereámur. Per eúndem Dóminum.

O God, blessed John manifested the power of the most holy name of Jesus when he led the faithful in triumph over the enemies of the cross.\* May we overcome the deceits of our spiritual enemies and receive the crown of justice from you through the intercession of this saint. Through Jesus Christ.

March 28. St. John of Capistrano

A Reading from the Book of Wisdom  
*Wis. 10, 10–14*

The Lord guided the just man  
in direct ways,  
Showed him the kingdom of God  
and gave him knowledge of holy things;  
He prospered him in his labors  
and made abundant the fruit of his works,  
Stood by him against the greed of his de-  
frauders,  
and enriched him;  
He preserved him from foes,  
and secured him against ambush,  
And he gave him the prize for his stern  
struggle  
that he might recognize that devotion to  
God is mightier than all else.  
He did not abandon the just man when he  
was sold,  
but delivered him from sin.  
He went down with him into the dungeon,  
and did not desert him in his bonds.

*Gradual Ps. 21, 24–25* You who fear the  
Lord, praise him; all you descendants of  
Jacob, give glory to him! *℣.* Revere him, all  
you descendants of Israel! For he has not  
spurned nor disdained the wretched man in  
his misery.

*Tract Exodus 15, 2 and 3* My strength and  
my courage is the Lord, and he has been my  
savior. He is my God, I praise him. *℣.* The  
Lord is a warrior, almighty is his name. *℣.*  
*Judith 16, 3* The Lord who breaks battles;  
the Lord is his name.

*In paschal time the gradual and tract are omitted and there  
is said:*

Alleluia, alleluia. *℣. Ps. 58, 17* But I will  
sing of your strength and revel at dawn in  
your kindness. Alleluia. *℣.* You have been  
my stronghold, my refuge in the days of  
distress. Alleluia.

*In votive Masses before Septuagesima or after Pentecost the  
gradual is as above, but the tract is omitted and there is said:*

Lectio libri Sapiéntiæ  
*Sap. 10, 10–14*

Iustum deduxit Dóminus per vias  
rectas, et osténdit illi regnum Dei,  
et dedit illi sciéntiam sanctorum:  
honestávit illum in labóribus, et  
complévit labóres illius. In fraude  
circumveniéntium illum áffuit illi,  
et honéstum fecit illum. Custodívit  
illum ab inimicis, et a seductóribus  
tutávit illum, et certámen forte  
dedit illi, ut vínceret, et sciret, quó-  
niam ómnium poténtior est sapiéntia.  
Hæc vénditum iustum non derelí-  
quit, sed a peccatóribus liberávit  
eum: descendítque cum illo in  
fóveam, et in vínculis non derelíquit  
illum.

*Graduale Ps. 21, 24–25* Qui timétis  
Dóminum, laudáte eum: univérsum  
semen Iacob, glori ficáte eum. *℣.*  
Timeat eum omne semen Israél:  
quóniam non spre vit, neque de-  
spéxit deprecationem páuperis.

*Tractus Exodi 15, 2 et 3* Fortitúdo  
mea, et laus mea Dóminus, et factus  
est mihi in salútem: iste Deus meus,  
et glori ficábo eum. *℣.* Dóminus  
quasi vir pugnátor, omnípotens no-  
men eius. *℣. Judith 16, 3* Dóminus  
cónterens bella: Dóminus nomen est  
illi.

*Tempore paschali, omissis graduáli et  
tractu, dicitur:*

Allelúia, allelúia. *℣. Ps. 58, 17*  
Ego autem cantábo fortitúdinem  
tuam: et exsultábo mane miseri-  
córdiam tuam. Allelúia. *℣.* Quia  
factus es suscéptor meus, et refúgium  
meum in die tribulatiónis meæ. Al-  
lelúia.

*In Missis votivis ante Septuagesimam  
vel post Pentecosten, graduale ut supra,  
sed, omisso tractu, dicitur:*

March 28. St. John of Capistrano

Allelúia, allelúia. *Ps. 58, 17* Ego autem cantábo fortitúdinem tuam: et exultábo mane misericórdiam tuam. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 9, 1-6*

In illo témpore: Convocáti Iesus duódecim Apóstolis, dedit illis virtútem et potestátem super ómnia dæmónia, et ut languóres curárent. Et misit illos prædicáre regnum Dei, et sanáre infirmos. Et ait ad illos: Nihil tuléritis in via, neque virgam, neque peram, neque panem, neque pecúniám, neque duas túnicas habéatis. Et in quacúmque domum intravéritis, ibi manéte, et inde ne exeáti. Et quicúmque non recéperint vos: exeúntes de civitaté illa, étiam púlverem pedum vestrórum excúтите in testimónium supra illos. Egréssi autem circuibant per castélla, evangelizántes, et curántes ubique.

Invocávit Altíssimum poténtem in oppugnádo inimicos úndique, et audívit illum magnus et sanctus Deus. (*T. P. Allelúia.*)

Sacrificium, Dómine, quod immolámus, placátus inténde: ut, intercedénte beáto Ioánné Confessóre tuo, ad conteréndas inimicórum insídias nos in tuæ protectiónis securitaté constituat. Per Dóminum.

Decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt. (*T. P. Allelúia.*)

Alleluia, alleluia. *Ps. 58, 17* But I will sing of your strength and revel at dawn in your kindness. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 9, 1-6*

At that time Jesus called the Twelve together and gave them power and authority over all the demons, and to cure diseases. He sent them forth to proclaim the kingdom of God and to heal the infirm. He said to them: "Take nothing for the journey, neither walking stick nor traveling bag, neither bread nor money; neither is anyone to have a second tunic. Stay at whatever house you enter, and proceed from there. And when people will not receive you, leave that town and shake its dust from your feet as a testimony against them." And, setting out, they went around from village to village, proclaiming the good news everywhere and curing diseases.

Offertory Antiphon  
*Eccli. 46, 6*

He called upon the Most High God when his enemies beset him on all sides, and the great and holy God heard him. (*P. T. Alleluia.*)

Prayer over the Gifts

May the sacrifice we offer please you, O Lord, and protect us.\* Help us to tread under foot the snares of our enemies through the intercession of your blessed confessor John. Through Jesus Christ.

Communion Antiphon  
*Wis. 10, 20*

They sang, O Lord, your holy name and praised your conquering hand. (*P. T. Alleluia.*)

## Seven Sorrows of the B. V. M.

### Prayer after Communion

We have been nourished by the food of heaven and refreshed by spiritual drink.\* Shield us from our evil enemies and keep your Church in enduring peace. Through Jesus Christ.

### SEVEN SORROWS OF THE BLESSED VIRGIN MARY

#### FRIDAY AFTER THE FIRST SUNDAY OF PASSION TIME

*On this day, in places where particular exercises of piety are celebrated in honor of the Blessed Virgin Mary under the title of Sorrowful Mother, two festive Masses of the Seven Sorrows of the Blessed Virgin Mary are permitted.*

### Entrance Antiphon

*John 19, 25*

There were standing by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Salome, and Mary Magdalene. *Ibid.*, 26–27 “Woman, behold your son,” said Jesus; and to the disciple, “Behold your mother.” *Ÿ*. Glory be to the Father. There were standing.

### Prayer

O God, in your passion, the prophecy of Simeon was fulfilled that a sword of sorrow should pierce the sweet soul of your glorious virgin-mother Mary.\* We reverently recall her sufferings and sorrow; mercifully grant us the fruits of your own sufferings, through the merits and prayers of all the saints watching beside the cross: You who live.

*Commemoration of the weekday:*

### Prayer

O Lord, fill our hearts with your grace so that we may avoid sin through our voluntary penance.\* May we suffer here in this life rather than be condemned to punishment in eternity. Through Jesus Christ.

Replēti alimōnia cælesti et spiritali pōculo recreāti, quæsumus, omnipotens Deus: ut, intercedēte beāto Ioāne Confessōre tuo, nos ab hoste maligno defendas, et Ecclēsiā tuā perpētua pace custōdias. Per Dōminum.

### Commemoratio

*Hodie, ubi peculiaris pietatis exercitia in honorem B. Mariæ Virg. Matris dolorosæ peraguntur, permittuntur duæ Missæ festivæ de septem doloribus B. Mariæ Virg.*

Stabant iuxta Crucem Iesu mater eius, et soror matris eius Mariā Clēophæ, et Salōme, et Mariā Magdalēne. *Ibid.*, 26–27 Mūlier, ecce fīlius tuus: dixit Iesus; ad discipulum autem: Ecce mater tua. *Ÿ*. Glōria Patri. Stabant.

Deus, in cuius passiōne, secūndum Simeōnis prophetiā, dulcissimā animā gloriōsæ Virginis et Matris Mariæ dolōris glādus pertransivit: concēde propitius; ut, qui transfixiōnem eius et passiōnem venerādo recōlimus, gloriōsis mēritis et prēcibus ōnium Sanctōrum Cruci fidēlīter astāntium intercedētibus, passiōnis tuæ effēctum felicem consequāmur: Qui vivis.

*Et fit commemoratio feriæ.*

Cōrdibus nostris, quæsumus, Dōmine, grātiā tuā benignū infūde: ut peccāta nostra castigatiōne voluntāria cohibētes, temporālīter pōtius macerēmur, quam supplīciis deputēmur ætērnis. Per Dōminum.

## Seven Sorrows of the B. V. M.

Lectio libri Iudith  
*Iudith 13, 22 et 23-25*

Benedixit te Dominus in virtute sua, quia per te ad nihilum redégit inimicos nostros. Benedicta es tu filia a Domino Deo excéso, præ omnibus mulieribus super terram. Benedictus Dominus, qui creávit cælum et terram: quia hódie nomen tuum ita magnificávit, ut non recédât laus tua de ore hóminum, qui mémoires fúerint virtútis Domini in ætérnum, pro quibus non pepercisti ánimæ tuæ propter angústias et tribulatióem géneris tui, sed subvenisti ruínæ ante conspéctum Dei nostri.

*Graduale* Dolorosa et lacrimabilis es, Virgo María, stans iuxta Crucem Domini Iesu Filii tui Redemptoris. *Ps.* Virgo Dei Génatrix, quem totus non capit orbis, hoc crucis fert supplicium, auctor vitæ factus homo.

*Tractus* Stabat sancta María, cæli Regina, et mundi Dómina, iuxta Crucem Domini nostri Iesu Christi dolorosa. *Ps. Thren. 1, 12* O vos omnes, qui transitis per viam, attendite, et videte, si est dolor sicut dolor meus.

### *Sequentia*

Stabat Mater dolorosa  
Iuxta crucem lacrimosa,  
Dum pendebat Filius.

Cuius animam gementem,  
Contristatam et dolentem,  
Pertransiit gladius.

O quam tristis et afflicta  
Fuit illa benedicta  
Mater Unigeniti!

Quæ mærebat, et dolébat,  
Pia Mater, dum vidébat  
Nati pœnas ínclyti.

A Reading from the Book of Judith  
*Judith 13, 22 and 23-25*

The Lord has blessed you with his power because through you he has today brought to nought the enemies of your people. Blessed are you, daughter, by the Most High God, of all the women on the earth; and blessed be the Lord God, the creator of heaven and earth, who guided your blow at the head of the chief of our enemies. Your deed of hope will never be forgotten by those who tell of the might of God. May God make this redound to your everlasting honor, rewarding you with blessings, because you risked your life when your people were being oppressed, and you averted our disaster in the sight of our God.

*Gradual* You are sorrowful and tearful, O Virgin Mary, standing by the cross of the Lord Jesus, your Son and Redeemer. *Ps.* O Virgin Mother of God, he whom the whole earth does not contain, the author of life made man, bears this torture of the cross.

*Tract* Holy Mary, the Queen of heaven and Mistress of the world, filled with sorrow, stood by the cross of Our Lord Jesus Christ. *Ps. Lam. 1, 12* O all you that pass by the way, look and see if there be any suffering like my suffering.

### *Sequence*

At the cross her station keeping,  
Stood the mournful Mother weeping,  
Close to Jesus to the last.

Through her heart, his sorrow sharing,  
All his bitter anguish bearing,  
Now at length the sword had passed.

Oh, how sad and sore distressed  
Was that Mother highly blessed  
Of the sole begotten One!

Christ above in torment hangs,  
She beneath beholds the pangs  
Of her dying, glorious Son.

Seven Sorrows of the B. V. M.

Is there one who would not weep  
'Whelmed in miseries so deep  
Christ's dear Mother to behold?

Quis est homo, qui non fleret,  
Matrem Christi si vidéret  
In tanto supplicio?

Can the human heart refrain  
From partaking in her pain,  
In that Mother's pain untold?

Quis non posset contristári,  
Christi Matrem contemplári  
Doléntem cum Fílio?

Bruised, derided, cursed, defiled,  
She beheld her tender Child,  
All with bloody scourges rent.

Pro peccátis suæ gentis  
Vidit Iesum in torméntis,  
Et flagéllis súbdítum.

For the sins of his own nation  
Saw him hang in desolation  
Till his spirit forth he sent.

Vidit suum dulcem natum  
Moriéndo desolátum,  
Dum emísit spíritum.

O sweet Mother! fount of love,  
Touch my spirit from above,  
Make my heart with yours accord.

Eia Mater, fons amóris,  
Me sentíre vim dolóris  
Fac, ut tecum lúgeam.

Make me feel as you have felt;  
Make my soul to glow and melt  
With the love of Christ, my Lord.

Fac, ut árdeat cor meum  
In amándo Christum Deum,  
Ut sibi compláceam.

Holy Mother, pierce me through  
In my heart each wound renew  
Of my Savior crucified.

Sancta Mater, istud agas,  
Crucifíci fige plagas  
Cordí meo válíde.

Let me share with you his pain,  
Who for all our sins was slain,  
Who for me in torments died.

Tui nati vulneráti,  
Tam dignáti pro me pati,  
Pœnas mecum dívide.

Let me mingle tears with you,  
Mourning him who mourned for me,  
All the days that I may live.

Fac me tecum pie flere,  
Crucifíxo condolére,  
Donec ego víxero.

By the cross with you to stay,  
There with you to weep and pray,  
Is all I ask of you to give.

Iuxta crucem tecum stare,  
Et me tibi sociáre  
In planctu desídero.

Virgin of all virgins blest!  
Listen to my fond request:  
Let me share your grief divine.

Virgo vírginum præclára,  
Mihi iam non sis amára:  
Fac me tecum plángere.

Let me, to my latest breath  
In my body bear the death  
Of that dying Son of yours.

Fac, ut portem Christi mortem,  
Passiónis fac consórtem,  
Et plagas recólere.

Wounded with his every wound,  
Steep my soul till it has swooned  
In his very blood away.

Fac me plagis vulnerári,  
Fac me cruce inebriári,  
Et cruóre Fílii.

## Seven Sorrows of the B. V. M.

Flammis ne urar succensus,  
Per te, Virgo, sim defensus  
In die iudicii.

Christe, cum sit hinc exire,  
Da per Matrem me venire  
Ad palmam victoriae.

Quando corpus morietur,  
Fac, ut animae donetur  
Paradisi gloria. Amen.

Be to me, O Virgin, nigh,  
Lest in flames I burn and die,  
In his awful judgment day.

Christ, when you shall call me hence,  
Be your Mother my defense,  
Be your cross my victory.

While my body here decays,  
May my soul your goodness praise,  
Safe in heaven eternally.  
Amen.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 19, 25–27*

In illo témpore: Stabant iuxta Crucem Iesu mater eius, et soror matris eius María Cléophæ, et María Magdaléne. Cum vidisset ergo Iesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce fílius tuus. Deínde dicit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Recordáre, Virgo Mater Dei, dum stéteris in conspéctu Dómini, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis.

Offérimus tibi preces et hóstias, Dómine Iesu Christe, humíliter supplicántes: ut, qui Transfixiónem dulcíssimi spíritus beátæ Mariæ Matris tuæ précibus recensémus; suo, suorumque sub Cruce Sanctórum consórtium multiplicáto píssimo intervéntu, méritis mortis tuæ, méritum cum beátis habeámus: Qui vivis.

✠ A Reading from the holy Gospel  
according to John  
*John 19, 25–27*

At that time, near the cross of Jesus there also stood his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Then seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your son." In turn he said to the disciple, "There is your mother." And from that hour the disciple took her into his care.

Offertory Antiphon  
*Jerem. 18, 20*

Be mindful, O Virgin Mother of God, when you stand in the sight of the Lord, to speak good things for us, and to turn away his wrath from us.

Prayer over the Gifts

O Lord Jesus Christ, we offer you our prayers and sacrificial gifts.\* May we, who commemorate the piercing of the soul of blessed Mary, your Mother, share the reward of the saints through her loving and constant intercession and the prayers of those who stood with her beside the cross, as well as through your own meritorious death: You who live and reign.

## April 2. St. Francis of Paula

*Commemoration of the weekday:*

*Et fit commemoratio feriæ.*

### Prayer over the Gifts

O merciful God, may we always serve worthily at your altars, and be saved by participating continually in these sacred rites. Through Jesus Christ.

Præsta nobis, miséricors Deus: ut digne tuis servire semper altáribus mereámur; et eórum perpétua participatióne salvári. Per Dóminum.

*Preface of the Blessed Virgin Mary (as we venerate the Seven Sorrows)*

*Præfatio de B. Maria Virg. Et te in Transfixiõne.*

### Communion Antiphon

Happy the heart of the Blessed Virgin Mary, which without dying earned the palm of martyrdom beneath the cross of our Lord.

Felices sensus beátæ Mariæ Vírginis, qui sine morte meruerunt martýrii palmam sub Cruce Dómini.

### Prayer after Communion

O Lord Jesus Christ, may this sacrifice which we have received in memory of the sorrows of your Virgin-Mother obtain for us from your mercy every grace and help: You who live and reign.

Sacrificia, quæ súmpsimus, Dómine Iesu Christe, Transfixiónem Matris tuæ et Vírginis devóte celebrántes: nobis ímpetrent apud cleméntiam tuam omnis boni salutáris efféctum: Qui vivis.

*Commemoration of the weekday:*

*Et fit commemoratio feriæ.*

### Prayer after Communion

O Lord, protect us always by the sacrament we have received,\* and drive away from us all that is harmful. Through Jesus Christ.

Sumpti sacrificii, Dómine, perpétua nos tuítio non derelínquat: et nóxia semper a nobis cuncta depéllat. Per Dóminum.

## FEASTS OF APRIL SAINT FRANCIS OF PAULA *Confessor*

April 2

*III classis*

### Entrance Antiphon *Ps. 91, 13–14*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow, planted in the house of our God. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ψ.* Glory be to the Father. The just man.

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri (*T. P. Allelúia, allelúia.*) *Ps. ibid., 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ψ.* Glória Patri. Iustus.

April 2. St. Francis of Paula

Prayer

Deus, humílium celsitúdo, qui beátum Francíscum Confessórem Sanctórum tuórum glória sublimásti: tríbue, quæsumus; ut, eius méritis et imitatióne, promíssa humílibus præmia feliciter consequámur. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Philippenses  
*Philipp. 3, 7-12*

Fratres: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. Verúmtamen exístimo ómnia detriméntum esse propter eminentem sciéntiam Iesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbitror ut stércora, ut Christum lucrifáciam, et invéniam in illo, non habens meam iustítiam, quæ ex lege est, sed illam, quæ ex fide est Christi Iesu: quæ ex Deo est iustítia in fide, ad cognoscéndum illum, et virtútem resurrectionis eius, et societátem passiónum illíus: configurátus morti eius: si quo modo occurrám ad resurrectionem, quæ est ex mórtuis: non quod iam accéperim, aut iam perfectus sim: sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Iesu.

*Tempore paschali:*

Allelúia, allelúia. *Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia. *Ps. Osee 4, 6* Iustus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúia.

O God, you are the reward of the humble; you crowned the blessed confessor Francis with the glory of sainthood.\* Through his merits and prayers let us obtain the happiness you promised to those who are humble of heart. Through Jesus Christ.

A Reading from the Epistle  
of blessed Paul the Apostle  
to the Philippians  
*Philipp. 3, 7-12*

Brethren: Now, whatever I used to consider as profitable I have revalued, in the light of Christ, as loss. In fact, I rate all else as loss because of the supreme good of knowing my Lord Jesus Christ. For his sake I underwent total loss of all things and I value them as mere dung so that Christ alone may be my wealth and I may be found in him, possessing not my own justice based on observance of the Law, but that justice which comes through faith in Christ, the justice which comes from God and is based on faith. All this is that I may know Christ and the power flowing from his resurrection: that I may know how to share in his sufferings by being formed into the pattern of his death, in the hope that thus I may also arrive at the resurrection from the dead. I do not mean that I have already achieved this or that I have already become perfect. But I am hastening on to try to grasp it, having been myself already grasped by Christ Jesus.

*In paschal time:*

Alleluia, alleluia. *Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia. *Ps. Osee 4, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

## April 2. St. Francis of Paula

*Outside of paschal time:*

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter.

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 32–34*

At that time Jesus said to his disciples: “Be without fear, little flock, for your Father has decided to give you the kingdom. Sell what you have and give alms. Provide yourselves with purses that do not become worn out, an unfailing treasure in heaven, where neither thief approaches nor moth destroys. For your heart will be wherever your treasure is.”

Offertory Antiphon  
*Ps. 20, 2–3*

O Lord, in your strength the just man is glad; in your victory how greatly he rejoices! You have granted him his heart’s desire. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, may these gifts, which your devoted people have placed upon your altar, please you through the merits of blessed Francis,\* and by your mercy aid our salvation. Through Jesus Christ.

*Extra tempus paschale:*

*Graduale Ps. 36, 30–31* Os iusti meditabitur sapiéntiam, et lingua eius loquétur iudícium. *℣.* Lex Dei eius in corde ipsíus: et non supplantábuntur gressus eius.

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 12, 32–34*

In illo témpore: Dixit Iesus discipulis suis: Nolíte timére, pusíllus grex, quia complácuít Patri vestro dare vobis regnum. Véndite quæ possidétis, et date eleemósynam. Fácite vobis sácculos, qui non veteráscunt, thesáurum non deficiéntem in cælis: quo fur non apprópiat, neque tínea corrúmpit. Ubi enim thesáurus vester est, ibi et cor vestrum erit.

In virtúte tua, Dómine, lætábitur iustus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ eius tribuísti ei. (*T. P. Alleluia.*)

Hæc dona devótæ plebis, Dómine, quibus tua cumulámus altária, beáti Francísci méritis tibi grata, nobisque salutária, te miseránte, reddántur. Per Dóminum.

April 4. St. Isidore

Communion Antiphon  
*Matth. 19, 28 and 29*

Amen dico vobis: quod vos, qui reliquistis omnia, et secuti estis me, centuplum accipietis, et vitam aeternam possidebitis. (T. P. Alleluia.)

Amen I say to you that you, who have left all things and followed me, shall receive a hundred fold, and shall possess life everlasting. (P. T. Alleluia.)

Prayer after Communion

Sumpta, Domine, sacramenta caelestia: beato Francisco Confessore tuo intercedente, precamur; ut et temporalis vitae subsidia nobis conferant, et aeternae. Per Dominum nostrum.

O Lord, may this sacrament of heaven which we have received help us in this life and in the life to come \* through the intercession of your blessed confessor Francis. Through Jesus Christ.

SAINT ISIDORE  
*Bishop, Confessor, and  
Doctor of the Church*

April 4

*III classis*

*Missa In medio, de Communi Doctorum (41).*

*Mass In medio (Common of doctors), page (41).*

C

Deus, qui populo tuo aeternae salutis beatum Isidorum ministrum tribuisti: praesta, quaesumus; ut, quem Doctorem vitae habuimus in terris, intercessorem habere mereamur in caelis. Per Dominum.

O God, you have given us blessed Isidore as a guide on our way to eternal salvation.\* Let him who once instructed your faithful on earth, now intercede for us in heaven. Through Jesus Christ.

CI

Sancti Isidori Pontificis tui atque Doctōris nobis, Domine, pia non desit oratio: quae, et munera nostra conciliet; et tuam nobis indulgentiam semper obtineat. Per Dominum.

Prayer over the Gifts

O Lord, let the blessed bishop and doctor Isidore always help us,\* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

CI

Ut nobis, Domine, tua sacrificia dent salutem: beatus Isidorus Pontifex tuus et Doctor egregius, quaesumus, precator accedat. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation \* through the intercession of your blessed bishop and illustrious doctor Isidore. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R. Amen.

April 11. St. Leo I

SAINT VINCENT FERRER

*Confessor*

April 5

*Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:*

Prayer

O God, you instructed your Church by the life and preaching of the blessed confessor Vincent.\* Teach your servants through his example and shield them from all harm under his protection. Through Jesus Christ.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saints in whose memory we have received this sacrament. Through Jesus Christ.

SAINT LEO I

*Pope, Confessor, and  
Doctor of the Church*

April 11

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

Prayer

O eternal Shepherd, who appointed blessed Leo shepherd of the whole Church,\* let the prayers of this pope move you to look with favor upon your flock and to keep it under continual protection. Through Jesus Christ.

*III classis*

*Missae Os iusti, de Communi Confessoris non Pontificis I° loco (45), præter orationem sequentem:*

P

Deus, qui Ecclesiam tuam beati Vincentii Confessoris tui meritis et prædicatione illustrare dignatus es: concede nobis famulis tuis; ut et ipsius instruamur exemplis, et ab omnibus eius patrocinio liberemur adversis. Per Dominum.

C

Laudis tibi, Domine, hostias immolamus in tuorum commemoratione Sanctorum: quibus nos et presentibus exui malis confidimus, et futuris. Per Dominum.

C

Refecti cibo potuque caelesti Deus noster, te supplices exoramus: ut, in cuius hac commemoratione percipimus, eius muniamur et precibus. Per Dominum.

*III classis*

*Missae Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

CI

Gregem tuum, Pastor aeternae, placatus intende: et per beatum Leonem Summum Pontificem, perpetua protectione custodi; quem totius Ecclesiae praestitisti esse pastorem. Per Dominum.

April 13. St. Hermenegild

CI

Prayer over the Gifts

Oblátis munéribus, quásumus Dómine, Ecclesiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus.

CI

Prayer after Communion

Refectióne sancta enutrítam guberná, quásumus, Dómine, tuam placátus Ecclesiám: ut poténti moderatióne dirécta, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

*III classis*

TEMPORE PASCHALE

SAINT HERMENEGILD

*Martyr*

April 13

IN THE EASTER SEASON

Entrance Antiphon

*Ps. 66, 3*

Protexísti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratióne meam cum déprecor: a timóre inimíci éripe ánimam meam. *Ps.* Glória Patri. Protexísti.

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear O God, my voice in lament; from the dread enemy preserve my life. *Ps.* Glory be to the Father. You have sheltered me.

Prayer

Deus, qui beátum Hermenegíldum Mártyrem tuum cælésti regno terrénum postpónere docuísti: da, quásumus, nobis; eius exémplo cadúca despícere, atque æténa sectári. Per Dóminum.

O God, through your instruction the blessed martyr Hermenegild chose the kingdom of heaven in preference to the royalty of earth.\* May we follow his example and spurn the passing things of this life to reach those of eternity. Through Jesus Christ.

Léctio libri Sapiéntiæ  
*Sap. 5, 1-5*

A Reading from the Book of Wisdom  
*Wis. 5, 1-5*

Stabunt iusti in magna constántia advérsus eos, qui se angustiavérunt,

Then shall the just one with great assurance stand

April 13. St. Hermenegild

before his oppressors who set at nought  
his labors.  
Seeing this, they shall be shaken with dread-  
ful fear,  
and amazed at the unlooked-for salvation.  
They shall say among themselves, rueful  
and groaning through anguish of spirit:  
“This is he whom once we held as a laugh-  
ingstock  
and as a type for mockery, fools that we  
were!  
His life we deemed madness,  
and his death dishonored.  
See how he is accounted among the sons of  
God;  
how his lot is with the saints!”

Alleluia, alleluia. *Ps. 88, 6* The heavens  
proclaim your wonders, O Lord, and your  
faithfulness in the assembly of the holy  
ones. Alleluia. *Ps. 20, 4* You placed on  
his head, O Lord, a crown of precious  
stones. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 14, 26–33*

At that time Jesus said to the crowds:  
“If anyone comes to me and does not hate  
his father and mother, and wife and children  
and brothers and sisters, and even his own  
life, he cannot be my disciple. One who  
does not carry his cross and follow me can-  
not be my disciple. If one of you is thinking  
of building a tower, will he not first sit down  
and calculate the outlay to see if he has  
enough to complete the project? For fear  
that, if he lays the foundations and is not  
able to finish, all who see it will begin to  
laugh at him saying: ‘That is the man who  
began to build but could not finish.’ Or if a  
king is about to march on another king to  
do battle with him, will he not sit down first  
and consider whether with ten thousand men  
he can encounter an enemy marching

et qui abstulerunt labóres eórum.  
Videntes turbabúntur timóre hor-  
ribili, et mirabúntur in subitatióne  
insperatæ salutis, dicentes intra se,  
pæniténtiam agéntes, et præ an-  
gústia spíritus geméntes: Hi sunt,  
quos habúimus aliquándo in derí-  
sum, et in similitúdinem improperii.  
Nos insensáti vitam illórum æstima-  
bámus insániam, et finem illórum  
sine honóre: ecce quómmodo com-  
putáti sunt inter filios Dei, et inter  
sanctos sors illórum est.

Allelúia, allelúia. *Ps. 88, 6* Con-  
fitebúntur cæli mirabilia tua, Dó-  
mine: étenim veritátem tuam in  
ecclésia sanctorum. Allelúia. *Ps. 20, 4*  
Posuisti, Dómine, super caput  
eius corónam de lápide pretiósio.  
Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 14, 26–33*

In illo témpore: Dixit Iesus turbis:  
Si quis venit ad me, et non odit  
patrem suum, et matrem, et uxó-  
rem, et filios, et fratres, et soróres,  
adhuc autem et ánimam suam, non  
potest meus esse discipulus. Et qui  
non báulat crucem suam, et venit  
post me, non potest meus esse di-  
scipulus. Quis enim ex vobis volens  
turrim ædificáre, non prius sedens  
cómputat sumptus, qui necessarij  
sunt, si hábeat ad perficiéndum;  
ne, posteáquam posúerit fundamén-  
tum, et non potúerit perfícere, om-  
nes, qui vident, incípiant illúdere  
ei, dicéntes: Quia hic homo cœpit  
ædificáre, et non póuit consummá-  
re? Aut quis rex itúrus commít-  
tere bellum advérsus álium regem,  
non sedens prius cógitat, si possit  
cum decem míllibus occúrrere ei,  
qui cum vigínti míllibus venit ad se?

April 14. St. Justin

Alióquin, adhuc illo longe agénte, legatióem mittens, rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúnciat ómnibus, quæ pósidet, non potest meus esse discípulus.

against him twenty thousand strong? If he cannot, he sends a delegation while the enemy is still at a distance, asking for terms of peace. So then, none of you who does not renounce all his possessions can be my disciple."

Offertory Antiphon

*Ps. 88, 6*

Confitebúntur cæli mirabília tua, Dómine: et veritátem tuam in ecclésia sanctorum, allelúia, allelúia.

The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones, alleluia, alleluia.

Prayer over the Gifts

Munéribus nostris, quæsumus, Dómine, precibúsq;e susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Accept our offerings and prayers, O Lord.\* Cleanse us by this heavenly rite and in your mercy hear our petitions. Through Jesus Christ.

Communion Antiphon

*Ps. 63, 11*

Lætábitur iustus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúia, allelúia.

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

Prayer after Communion

Da, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctorum temporáli gratulamur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

O Lord our God, may we who now joyfully commemorate your saints on earth rejoice one day with them in heaven. Through Jesus Christ.

EXTRA TEMPUS PASCHALE

*Missa In virtúte, de Comuni unius Martyris 3° loco (10), cum oratione et Evangelio ut in Missa præcedenti.*

OUTSIDE THE EASTER SEASON

*Mass In virtúte (Common of one martyr III), page (10), with the prayers as in the above Mass.*

SAINT JUSTIN

*Martyr*

April 14

Entrance Antiphon

*Ps. 118, 85 and 46*

*III classis*

Narravérunt mihi iníqui fabulatiónes, sed non ut lex tua: ego autem loquébar de testimoniis tuis in con-

The wicked have told me fables, but not as your law. I will speak of your decrees before kings without being ashamed. (*P. T.*)

April 14. St. Justin

Alleluia, alleluia.) *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *Ψ.* Glory be to the Father. The wicked.

Prayer

O God, the folly of the cross revealed the surpassing wisdom of Jesus Christ to the blessed martyr Justin.\* May we triumph over error and remain unshaken in our faith through the intercession of this saint. Through Jesus Christ.

*Commemoration of Saints Tiburtius, Valerian, and Maximus, martyrs:*

Prayer

O almighty God, may we imitate the virtues of your holy martyrs Tiburtius, Valerian, and Maximus as we celebrate their feast. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
*1 Cor. 1, 18-25 and 30*

Brethren: The message of the cross it is true, is foolishness to those who are perishing, but to those who are being saved, to us, it is the power of God. For it is written, "I will destroy the wisdom of the wise, and I will thwart the cleverness of the clever." Where is the wise man? Where is the scribe? Where is the reasoner of this age? Has not God made foolishness of the wisdom of the world? Since in God's wisdom the world failed to recognize God by wisdom, it pleased God to use the foolishness of our preaching to save those who believe. Yes, Jews demand "signs" and Greeks seek "wisdom," but we preach Christ crucified, to Jews indeed a stumblingblock and to Gentiles foolishness, but to those who are called, Jews and Greeks alike, Christ the

spéctu regum et non confundébar. (*T. P.* Alleluia, alleluia.) *Ps. ibid., 1* Beáti immaculáti in via, qui ámbulant in lege Dómini. *Ψ.* Glória Patri. Narravérunt mihi.

Deus, qui per stultítiam Crucis eminentem Iesu Christi sciéntiam beátum Iustinum Mártyrem mirábiliter docuísti: eius nobis intercessióne concéde; ut, errórum circumventióne depúlsa, fidei firmitátem consequámur. Per eúndem Dóminum.

*Et fit commemoratio Ss. Tiburtii, Valeriani et Maximi Martyrum:*

Præsta, quæsumus, omnipotens Deus: ut, qui sanctórum Mártyrum tuórum Tibúrtii, Valeriáni, et Máximi solémnia cólimus; eórum étiam virtútes imitémur. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 1, 18-25 et 30*

Fratres: Verbum crucis pereúntibus quidem stultítia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapiéntiam sapiéntium, et prudentiam prudentium reprobábo. Ubi sápiens? ubi scriba? ubi conquisitor huius sæculi? Nonne stultam fecit Deus sapiéntiam huius mundi? Nam quia in Dei sapiéntia non cognóvit mundus per sapiéntiam Deum: plácuít Deo per stultítiam prædicatiónis salvos fácere credétes. Quóniam et Iudæi signa petunt, et Græci sapiéntiam quærunt: nos autem prædicámus Christum crucifíxum: Iudæis quidem scándalum, géntibus autem stultítiam, ipsis autem vocátis Iudæis, atque Græcis, Christum Dei virtútem, et Dei sapiéntiam: quia quod stultum est Dei, sapiéntius est homínibus: et quod infírmum est

## April 14. St. Justin

Dei, fórtius est homínibus. Ex ipso autem vos estis in Christo Iesu, qui factus est nobis sapiéntia a Deo, et iustítia, et sanctificátio, et redémptio.

### *Tempore paschali:*

Allelúia, allelúia. *℟. 1 Cor. 3, 19 et 20* Sapiéntia huius mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatiónes sapiéntium, quóniam vanæ sunt. Allelúia. *℟. Philipp. 3, 8* Verúmtamen exístimo ómnia detriméntum esse propter eminentem sciéntiam Iesu Christi Dómini mei. Allelúia.

### *Extra tempus paschale:*

*Graduale 1 Cor. 3, 19 et 20* Sapiéntia huius mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatiónes sapiéntium, quóniam vanæ sunt. *℟. Ibid., 1, 19* Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo.

*Tractus 1 Cor. 2, 2 et 7-8* Non iudicávi me scire áliquid inter vos nisi Iesum Christum, et hunc crucifíxum. *℟. Lóquimur Dei sapiéntiam in mystério, quæ abscondita est, quam prædestinávit Deus ante sæcula in glóriam nostram. ℟. Quam nemo princípum huius sæculi cognóvit. Si enim cognovissent, numquam Dóminum glóriæ crucifíxissent.*

*In Missis votivis ante Septuagesimam vel post Pentecosten, graduale dicitur ut supra, sed, omisso tractu, additur:*

Allelúia, allelúia. *℟. Philipp. 3, 8* Verúmtamen exístimo ómnia detriméntum esse propter eminentem sciéntiam Iesu Christi Dómini mei. Allelúia.

power of God and the wisdom of God. For a foolish thing of God is wiser than men, and a weak thing of God is more powerful than men. It is God who has given you life in Christ Jesus, whom he has made our wisdom and also our justice, sanctification and redemption.

### *In paschal time:*

Alleluia, alleluia. *℟. 1 Cor. 3, 19 and 20* The wisdom of this world is foolishness with God. For it is written, "The Lord knows the thoughts of the wise, that they are empty." Alleluia. *℟. Philipp. 3, 8* Nay more, I count everything loss, because of the excelling knowledge of Jesus Christ, my Lord. Alleluia.

### *Outside of paschal time:*

*Gradual 1 Cor. 3, 19 and 20* The wisdom of this world is foolishness with God. For it is written, "The Lord knows the thoughts of the wise, that they are empty." *℟. Ibid., 1, 19* I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.

*Tract 1 Cor. 2, 2 and 7-8* I determined not to know anything among you, except Jesus Christ and him crucified. *℟. We speak the wisdom of God, mysterious, hidden, which God foreordained before the world unto our glory. ℟. Which none of the rulers of this world has known; for had they known it they would never have crucified the Lord of glory.*

*In votive Masses before Septuagesima or after Pentecost, the gradual is as above, but the tract is omitted and there is added:*

Alleluia, alleluia. *℟. Philipp. 3, 8* Nay more, I count everything loss, because of the excelling knowledge of Jesus Christ, my Lord. Alleluia.

April 14. St. Justin

✠ A Reading  
from the holy Gospel  
according to Luke  
*Luke 12, 2-8*

At that time Jesus said to his disciples: "There is nothing concealed that will not be revealed, nothing hidden that will not be made known. Therefore, everything you have said under cover of darkness will be heard in broad daylight and what you have whispered in locked rooms will be proclaimed from the housetops. I tell you, my friends, do not be afraid of those who kill the body, and can then do nothing further. I will show you whom you ought to fear: Fear him who has power to cast into hell after he has killed. Yes, I warn you, he is the one for you to fear. Are not five sparrows sold for two pennies? And yet not one of them is overlooked by God. Furthermore even the hairs of your head are all counted. Have no fear. You are worth more than a multitude of sparrows. I tell you: everyone who acknowledges me before men, the Son of Man will acknowledge him before the angels of God."

Offertory Antiphon  
*1 Cor. 2, 2*

For I determined not to know anything among you, except Jesus Christ and him crucified (*P. T. Alleluia*).

Prayer over the Gifts

Graciously accept these gifts, O Lord.\* It was the holy martyr Justin,\* who courageously defended the mystery of this sacrifice against the slanderous attacks of evil men. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 12, 2-8*

In illo témpore: Dixit Iesus discipulis suis: Nihil opértum est, quod non revelétur: neque absconditum, quod non sciátur. Quóniam quæ in ténebris dixistis, in lúmine dicéntur: et quod in aurem locúti estis in cubiculis, prædicábitur in tectis. Dico autem vobis amícis meis: Ne terreámini ab his qui occidunt corpus et, post hæc non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis: timeíte eum, qui, postquam occiderit, habet potestátem mittere in gebénnam; ita dico vobis, hunc timeíte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in oblivióne coram Deo? Sed et capílli cápitis vestri omnes numeráti sunt. Nolíte ergo timére: multis passéribus pluris estis vos. Dico autem vobis: Omnis, quicúmque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

Non enim iudicávi me scire áliquid inter vos, nisi Iesum Christum et hunc crucifixum (*T. P. Alleluia*).

Múnera nostra, Dómine Deus, benígnum súscipe: quorum mirábile mystérium sanctus Martyr Iústinus advérsus impiórum calúrnias stréne defendit. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

April 14. Sts. Tiburtius, Valerian, and Maximus

*Pro Ss. Tiburtio, Valeriano et Maximo*      *For the martyrs*

Hæc hóstia, quæsumus, Dómine, quam sanctorum Mártyrum tuorum natalítia recenséntes offerimus: et víncula nostræ pravítatis absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

Repósita est mihi coróna iustítiæ, quam reddet mihi Dóminus in illa die iustus iudex. (*T. P. Allelúia.*)

Cælésti alimónia refécti súplices te, Dómine, deprecámur: ut, beáti Iustíni Mártyris tui mónitis, de accéptis donis semper in gratiárum actióne maneámus. Per Dóminum.

*Pro Ss. Tiburtio, Valeriano et Maximo*

Sacro múnere satiáti súplices te, Dómine, deprecámur: ut, quod débitæ servitútis, celebrámus offício, salvatiónis tuæ sentiámus augméntum. Per Dóminum.

Commemoratio

*Tempore autem paschali, Missa Sancti tui, de Communi Martyrum 2° loco (31), cum Epistola et Evangelio ex Missa Protexísti, de Communi Martyrum 1° loco (27), et cum orationibus pariter propriis in præcedenti Missa notatis.*

*Extra tempus paschale, Missa Sapiéntiam, de Communi plurimorum Martyrum 2° loco (20), cum orationibus propriis in præcedenti Missa notatis.*

Prayer over the Gifts

May these sacrificial gifts O Lord, which we offer in remembrance of the birthday of your saints,\* free us from the slavery of sin and win us your mercy. Through Jesus Christ.

Communion Antiphon

*2 Tim. 4, 8*

There is laid up for me a crown of justice, which the Lord, the just Judge, will give to me in that day (*P. T. Alleluia.*)

Prayer after Communion

We are refreshed by the food of heaven, O Lord.\* May we follow the teaching of your blessed martyr Justin and thank you always for the gifts we have received. Through Jesus Christ.

*For the martyrs*

Prayer after Communion

Nourished by your sacred gift, O Lord, we humbly ask that through this worship we may receive an increase of your saving grace. Through Jesus Christ.

SAINTS TIBURTIUS, VALERIAN,  
AND MAXIMUS

*Martyrs*

April 14

*In the Easter season, the Mass Sancti tui (Common of Martyrs II), page (31), with Epistle and Gospel from the Mass Protexísti (Common of Martyrs I), page (27), and with the prayers given above.*

*Outside the Easter season, the Mass Sapiéntiam (Common of several martyrs II), page (20), likewise with the prayers given above.*

April 21. St. Anselm

SAINT ANICETUS  
*Pope and Martyr*

April 17

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

Prayer

O eternal Shepherd, who appointed blessed Anicetus shepherd of the whole Church,\* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance may be truly pleasing to you. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT ANSELM  
*Bishop, Confessor, and  
Doctor of the Church*

April 21

*Mass In médio (Common of doctors) page (41).*

Prayer

O God, you have given us blessed Anselm as a guide on our way to eternal salvation.\* Let him who once instructed your faithful on earth, now intercede for us in heaven. Through Jesus Christ.

Commemoratio

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

CI

Gregem tuum, Pastor æternæ, placatus inténde: et per beátum Anicetum Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

CI

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benignus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

CI

Refectióne sancta enutrítam guberná, quæsumus, Dómine, tuam placatus Ecclésiám: ut poténti moderatíone dirécta, et incrementa liberátis accípiat et in religiónis integritáte persístat. Per Dóminum.

*III classis*

*Missa In médio, de Communi Doctorum (41).*

C

Deus, qui pópulo tuo æternæ salutis beátum Ansélmum mínístrum tribuísti: præsta, quæsumus; ut quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cælis. Per Dóminum nostrum.

April 22. Sts. Soter and Caius

C

Sancti Ansélmi Pontíficis tui atque Doctóris nobis, Dómine, pia non desit orátio; quæ, et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Prayer over the Gifts

O Lord, let the blessed bishop and doctor Anselm always help us,\* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

Cl

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Ansélmus Póntifex tuus et Doctor egrégius, quæsumus, precátor accédát. Per Dóminum.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation \* through the intercession of your blessed bishop and illustrious doctor Anselm. Through Jesus Christ.

SAINTS SOTER AND CAIUS  
*Popes and Martyrs*

April 22

*III classis*

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

Cl

Gregem tuum, Pastor ætérne, placátus inténde: et per beátos Sotérem et Caium Mártires tuos atque Summos Pontífices, perpétua protectióne custódi; quos totíus Ecclésiæ præstitísti esse pastóres. Per Dóminum.

Prayer

O eternal Shepherd, who appointed blessed Soter and Caius shepherds of the whole Church,\* let the prayers of these popes and martyrs move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Cl

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance may be truly pleasing to you. Through Jesus Christ.

Cl

Refectióne sancta enutrítam gubérna quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persistat. Per Dóminum.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

April 23. St. George

SAINT GEORGE

*Martyr*

April 23

Entrance Antiphon

*Ps. 63, 3*

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear, O God, my voice in lament; from the dread enemy preserve my life. *℣.* Glory be to the Father. You have sheltered me.

Prayer

O God, the merits and prayers of your blessed martyr George are a source of happiness for us.\* Grant us as a gift of grace the blessings we seek through him. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*2 Tim. 2, 8–10; 3, 10–12*

Beloved, remember what I preached: Jesus Christ, David's descendant, has been raised from the dead! Because of that preaching I suffer as a criminal, even to the point of being put into chains—but there is no chaining the word of God! So I put up with all this for the sake of those whom God has chosen, that they may obtain the salvation and eternal glory which are to be found in Christ Jesus. You have observed my teaching and my manner of life, my determination fidelity, patience, love, endurance, as well as what persecutions I endured and what sufferings befell me at Antioch, Iconium and Lystra—yet the Lord rescued me from all of them. Now remember: all who want to live a life of piety in Christ Jesus will have to suffer persecution.

Commemoratio

Protexísti me, Deus, a convéntu malignántium, allelúia: a multítudine operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratióem meam cum déprecór: a timóre inimíci éripe ánimam meam. *℣.* Glória Patri. Protexísti.

Deus, qui nos beáti Geórgii Mártiris tui méritis et intercessióne lætíficas: concéde propítius; ut qui tua per eum benefícia póscimus, dono tuæ grátiae consequámur. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*2 Tim. 2, 8–10; 3, 10–12*

Caríssime: Memor esto, Dóminum Iesum Christum resurrexisse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Iesu, cum glória cælésti. Tu autem assecútus es meam dóctrinam, institutióem, propósitum, fidem, longanimitátem, dilectiόem, patiéntiam, persecutiόes, passiόes: quália mihi facti sunt Antiochiæ, Iconii, et Lystris: quales persecutiόes sustínui, et ex ómnibus erípuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Iesu, persecutiόem patiéntur.

April 23. St. George

Allelúia, allelúia. *Ps. 88, 6*  
Confitebúntur cæli mirabília tua,  
Dómine: étenim veritátem tuam in  
ecclésia sanctorum. Allelúia. *Ps. 20, 4*  
Posuísti, Dómine, super caput  
eius corónam de lápide pretiósó.  
Allelúia.

Alleluia, alleluia. *Ps. 88, 6* The heavens  
proclaim your wonders, O Lord, and your  
faithfulness in the assembly of the holy  
ones. Alleluia. *Ps. 20, 4* You placed on  
his head, O Lord, a crown of precious  
stones. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 15, 1-7*

✠ A Reading from the holy Gospel  
according to John  
*John 15, 1-7*

In illo témpore: Dixit Iesus discí-  
pulis suis: Ego sum vitis vera: et  
Pater meus agrícola est. Omnem  
pálmitem in me non feréntem fru-  
ctum, tollet eum: et omnem, qui fert  
fructum, purgábit eum, ut fructum  
plus áfferat. Iam vos mundi estis  
propter sermónem, quem locútus  
sum vobis. Manéte in me: et ego in  
vobis. Sicut palmes non potest ferre  
fructum a semetípso, nisi mánserit  
in vite: sic nec vos, nisi in me má-  
sérítis. Ego sum vitis, vos pálmities:  
qui manet in me, et ego in eo, hic  
fert fructum multum: quia sine me  
nihil potéstis fácere. Si quis in me  
non mánserit: mittétur foras sicut  
palmes, et aréscet, et cólligent eum,  
et in ignem mittent, et ardet. Si  
mansérítis in me, et verba mea in  
vobis mánserint: quodcúmque volué-  
ritis, petétis, et fiet vobis.

At that time Jesus said to his disciples:  
“I am the real vine and my Father is the  
gardener. He cuts away any of my branches  
that does not bear fruit, but any that bears  
fruit he trims clean that it may bear more  
fruit. You are clean already, thanks to the  
word I have spoken to you. Remain in me  
as I remain in you. Just as a branch cannot  
bear fruit by itself without remaining on  
the vine, so neither can you without re-  
maining united to me. I am the vine; you  
are the branches. He who remains in me  
as I in him is the one who bears much fruit,  
for you can do nothing apart from me. If a  
man does not remain united to me, he is  
like a branch, cast off and withered, which  
they gather up and throw into the fire to be  
burned. If you remain united to me and  
my words remain a part of you, ask for  
whatever you want and you shall have it.”

Offertory Antiphon  
*Ps. 88, 6*

Confitebúntur cæli mirabília tua,  
Dómine: et veritátem tuam in ecclé-  
sia sanctorum, allelúia, allelúia.

The heavens proclaim your wonders, O  
Lord, and your faithfulness in the assembly  
of the holy ones, alleluia alleluia.

Prayer over the Gifts

Múnera, Dómine, obláta sanctífica,  
et, intercedénte beáto Geórgio Már-  
tyre tuo, nos per hæc a peccatorum  
nostrórum máculis emúnda. Per  
Dóminum.

Bless these gifts we offer you, O Lord.\* May  
they cleanse us from the stain of our sins  
through the intercession of your blessed  
martyr George. Through Jesus Christ.

April 24. St. Fidelis of Sigmaringen

Communion Antiphon

*Ps. 63, 11*

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

Lætábitur iustus in Dómino, et sperábit in eo: et laudabúntur omnes recti cordi, allelúia, allelúia.

Prayer after Communion

Almighty God, we humbly ask through the intercession of your blessed martyr George\* that those who are nourished with your sacrament may live a life of worthy service pleasing to you. Through Jesus Christ.

Súplices te rogámus, omnipotens Deus: ut, quos tuis réfcis sacramentis, intercedente beáto Geórgio Mártire tuo, tibi étiam plácitis móribus dignánter tribuas deservire. Per Dóminum.

*For a votive Mass outside the Easter season, the Mass In virtúte (Common of one martyr III), page (10), with the prayers given above.*

*Pro votiva extra tempus paschale, Missa In virtúte, de Communi unius Martyris 3° loco (10), cum orationibus ut supra.*

SAINT FIDELIS OF  
SIGMARINGEN

*Martyr*

April 24

*Mass Protexísti (Common of martyrs in the Easter season I), page (27), with the following prayers:*

*III classis*

*Miss Protexísti, de Communi Martyrum tempore paschali 1° loco (27), præter orationem sequentem:*

Prayer

O God, you set the heart of Fidelis on fire with a seraphic love, and granted him both the triumph of martyrdom and the gift of miracles in preaching the true faith.\* May his merits and prayers make us strong in faith and love, so that by your grace we may be faithful in your service until death. Through Jesus Christ.

Deus, qui beátum Fidélem, seráphico spíritus ardóre succénsum, in veræ fídei propagatióne mártýrii palma et gloriósis miráculis decoráre dignátus es: eius, quæsumus, méritis et intercessióne, ita nos per grátiam tuam in fide et caritáte confírma; ut in servítio tuo fídeles usque ad mortem inveníri mereámur. Per Dóminum.

P

Prayer over the Gifts

Accept our offerings and prayers, O Lord.\* Cleanse us by this heavenly rite and in your mercy hear our petitions. Through Jesus.

Munéribus nostris, quæsumus, Dómine, precibúsq; susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

C3

Prayer after Communion

O Lord our God, may we who now joyfully commemorate your saints on earth \* rejoice one day with them in heaven. Through Jesus Christ.

Da, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctórum, temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum nostrum.

C3

April 25. St. Mark

*For a votive Mass outside the Easter season, the Mass In virtúte (Common of one martyr III), page (10), with the prayer given above.*

*Pro votiva extra tempus paschale, Missa In virtúte, de Communi unius Martyris 3° loco (10), cum oratione ut supra.*

SAINT MARK  
*Evangelist*

April 25

GREATER LITANIES

*For the procession the Mass of the rogations is celebrated as found in the proper of the season. If it should happen that the feast of Saint Mark is transferred, the procession is not transferred except when the feast falls on Easter Sunday or on Monday after Easter; in this case the procession is transferred to the following Tuesday.*

Entrance Antiphon

*Ps. 63, 3*

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear, O God, my voice in lament; from the dread enemy preserve my life. *Ÿ.* Glory be to the Father. You have sheltered me.

Prayer

O God, your grace raised up the blessed evangelist Mark to preach the gospel.\* May we always profit by his teaching and find refuge in his intercession. Through Jesus Christ.

*Commemoration of the rogations:*

Prayer

In our difficulties, almighty God, we rely upon your loving mercy.\* Let your protection shield us from all harm. Through Jesus Christ.

A Reading from the Prophet Ezechiel

*Ezech. 1, 10-14*

The faces of the four living creatures were like this: each of the four had the face of a man, but on the right side was the face of a

*II classis*

LITANIÆ MAIORES

Statio ad S. Petrum

*Ad Processionem dicitur Missa de Rogationibus, ut habetur suo loco in Proprio de Tempore, et, si contingat transferri festum S. Marci, non tamen transfertur processio, nisi quando prædictum festum dominica Paschatis vel feria II post Pascha occurrit; tunc enim in feriam III sequentem transfertur.*

Protexísti me, Deus, a convéntu tu malignántium, allelúia: a multítudine operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratióne meam cum déprecor: a tímóre inimíci éripe ánimam meam. *Ÿ.* Glória Patri. Protexísti.

Deus, qui beátum Marcum Evangelístam tuum evangélicæ prædicationis grátia sublimásti: tríbue, quæsumus; eius nos semper et eruditíone profícere, et oratióne deféndi. Per Dóminum.

*Et fit commemoratio Rogationum.*

Præsta, quæsumus, omnípotens Deus: ut qui in afflictíone nostra de tua pietáte confidimus; contra advérsa ómnia, tua semper protectione muniámur. Per Dóminum.

Léctio Ezechiélis Prophétæ

*Ezech. 1, 10-14*

Similitúdo vultus quátuor animálium: fácies hóminis, et fácies leónis a dextris ipsórum quátuor: fácies

lion, and on the left side the face of an ox, and finally each had the face of an eagle. Human hands were under their wings, and the wings of one touched those of another. Each had two wings spread out above so that they touched one another's, while the other two wings of each covered his body. Each went straight forward; wherever the spirit wished to go, there they went; they did not turn when they moved. In among the living creatures something like burning coals of fire could be seen; they seemed like torches, moving to and fro among the living creatures. The fire gleamed, and from it came forth flashes of lightning.

Alleluia, alleluia. *Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones. Alleluia. *Ps. 20, 4* You placed on his head, O Lord, a crown of precious stones. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 1-9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you,

autem bovis a sinistris ipsorum quatuor, et facies aquilae desuper ipsorum quatuor. Facies eorum, et pennae eorum extenta desuper: duae pennae singulorum iungebantur, et duae tegebant corpora eorum: et unumquodque eorum coram facie sua ambulabat: ubi erat impetus spiritus, illuc gradiebantur, nec revertebantur cum ambularent. Et similitudo animalium aspectus eorum quasi carbonum ignis ardentium, et quasi aspectus lampadarum. Haec erat visio discurrens in medio animalium, splendor ignis, et de igne fulgur egradiens. Et animalia ibant, et revertebantur in similitudinem fulguris coruscantis.

Alleluia, alleluia. *Ps. 88, 6* Confitebuntur caeli mirabilia tua, Domine: etenim veritatem tuam in ecclesia sanctorum. Alleluia. *Ps. 20, 4* Posuisti, Domine, super caput eius coronam de lapide pretioso. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 10, 1-9*

In illo tempore: Designavit Dominus et alios septuaginta duos: et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci. Rogate ergo dominum messis ut mittat operarios in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram, neque calceamenta, et neminem per viam salutaveritis. In quamcumque domum intraveritis, primum dicitis: Pax huic domui: et si ibi fuerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertetur. In eadem autem domo manete edentes, et bibentes quae apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quamcum-

April 25. St. Mark

que civitatem intraveritis, et susceperint vos, manducate quae apponuntur vobis: et curate infirmos, qui in illa sunt, et dicite illis: Appropinquavit in vos regnum Dei.

Credo.

Confitebuntur caeli mirabilia tua, Domine: et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.

Beati Marci Evangelistae tui solemnitate, tibi munera deferentes, quaesumus, Domine: ut, sicut illum praedicatio evangelica fecit gloriosum; ita nos eius intercessio et verbo, et opere tibi reddat acceptos. Per Dominum.

*Pro Rogationibus*

Haec munera, quaesumus, Domine, et vincula nostrae pravitatis absolvant, et tuae nobis misericordiae dona concilient. Per Dominum.

*Praefatio de Apostolis.*

Latabitur iustus in Domino, et sperabit in eo: et laudabuntur omnes recti corde, alleluia, alleluia.

Tribuant nobis, quaesumus, Domine, continuum tua sancta praesidium: quo, beati Marci Evangelistae tui precibus, nos ab omnibus semper tueantur adversus. Per Dominum.

*Pro Rogationibus*

Vota nostra, quaesumus, Domine, pio favore prosequere: ut, dum dona

eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Creed.

The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones, alleluia, alleluia.

Offertory Antiphon

*Ps. 88, 6*

Prayer over the Gifts

O Lord, we offer you these gifts on the feast of your blessed evangelist Mark.\* May the intercession of this illustrious preacher make us pleasing to you in word and deed. Through Jesus Christ.

*For the rogations*

Prayer over the Gifts

O Lord, may these offerings free us from the bondage of sin and win for us the gift of your mercy. Through Jesus Christ.

*Preface of the Apostles*

Communion Antiphon

*Ps. 63, 11*

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

Prayer after Communion

O Lord, may your holy sacrament always protect and shield us from all adversity\* through the prayers of your blessed evangelist Mark. Through Jesus Christ.

*For the rogations*

Prayer after Communion

Mercifully grant us our requests, O Lord,\* that while we receive your gifts in the midst

April 27. St. Peter Canisius

of our troubles we may be comforted and increase our love for you. Through Jesus.

tua in tribulatióne percípimus, de consolatióne nostra in tuo amóre crescámus. Per Dóminum.

*For a votive Mass outside the Easter season, the Mass as on the feast of Saint Luke, evangelist, October 18, with the prayers and Epistle given above.*

*Pro votiva extra tempus paschale, Missa ut in festo S. Lucæ Ev., die 18 octobris, cum orationibus et Epistola ut supra.*

SAINTS CLETUS AND MARCELLINUS  
*Popes and Martyrs*

April 26

*III classis*

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

Prayer

CI

O eternal Shepherd, who appointed blessed Cletus and Marcellinus shepherds of the whole Church,\* let the prayers of these martyrs and popes move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Gregem tuum, Pastor ætérne, placátus inténde: et per beátus Cletum et Marcellínum, Mártyres tuos atque Summos Pontífices, perpétua protectiÓne custódi; quos totíus Ecclésiæ præstitisti esse pastóres. Per Dóminum.

Prayer over the Gifts

CI

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, may be truly pleasing to you. Through Jesus Christ.

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Prayer after Communion

CI

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

RefectiÓne sancta enutrítam guberná, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatiÓne dirécta, et increménta libertátis accípiat et in religiÓnis integritáte persístat. Per Dóminum.

SAINT PETER CANISIUS  
*Confessor and Doctor  
of the Church*

April 27

*III classis*

*Mass In médio (Common of doctors), page (41), except the following prayer:*

*Missa In médio, de Communi Doctorum (41), præter orationem sequentem.*

April 28. St. Paul of the Cross

P

Prayer

Deus, qui ad tuendam catholicam fidem beatum Petrum Confessorem tuum, virtute et doctrina roborasti: concede propitius; ut, eius exemplis et monitis, errantes ad salutem respiciant, et fideles in veritatis confessione perseverent. Per Dominum.

O God, you made the blessed confessor Peter a bulwark of virtue and learning in the defense of the Catholic Faith.\* May his example and teaching lead the erring back to the path of salvation and strengthen the faithful in bearing witness to the truth. Through Jesus Christ.

C2

Prayer over the Gifts

Sancti Petri Confessoris tui atque Doctoris nobis, Domine, pia non desit oratio: qua et munera nostra conciliet; et tuam nobis indulgentiam semper obtineat. Per Dominum.

O Lord, let the blessed confessor and doctor Peter always help us.\* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

C2

Prayer after Communion

Ut nobis, Domine, tua sacrificia dent salutem: beatus Petrus Confessor tuus et Doctor egregius, quaesumus, precator accedat. Per Dominum.

O Lord, may this sacrifice bring us closer to our salvation\* through the intercession of your blessed confessor and illustrious doctor Peter. Through Jesus Christ.

SAINT PAUL OF THE CROSS

*Confessor*

April 28

Entrance Antiphon

*Gal. 2, 19-20*

*III classis*

Christo confixus sum Cruci: vivo autem, iam non ego: vivit vero in me Christus: in fide vivo Filii Dei, qui dilexit me, et tradidit semetipsum pro me (*T. P. Alleluia, alleluia*). *Ps. 40, 2* Beatus qui intellegit super egenum et pauperem: in die mala liberabit eum Dominus. *Y. Gloria Patri. Christo.*

With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. I love in the faith of the Son of God, who loved me and gave himself up for me (*P. T. Alleluia, alleluia*). *Ps. 40, 2* Happy is he who has regard for the lowly and the poor; in the day of misfortune the Lord will deliver him *Y. Glory be to the Father. With Christ.*

Prayer

Domine Iesu Christe, qui ad mysterium crucis praedicandum, sanctum Paulum singulari caritate donasti, et per eum novam in Ecclesia familiam florescere voluisti: ipsius interces-

O Lord Jesus Christ, you endowed Saint Paul with a special love to preach the mystery of your cross and raised up a new community in the Church through him.\*

April 28. St. Paul of the Cross

May his intercession make us always mindful of your passion so that we may share in its reward in heaven. Through Jesus Christ.

A Reading from the Epistle  
of blessed Paul the Apostle  
to the Corinthians  
*1 Cor. 1, 17–25*

Brethren: Christ did not send me to baptize, but to preach the gospel—but not with wordy “wisdom,” so that the cross of Christ might not be made meaningless. The message of the cross, it is true, is foolishness to those who are perishing, but to those who are being saved, to us, it is the power of God. For it is written, “I will destroy the wisdom of the wise, and I will thwart the cleverness of the clever.” Where is the wise man? Where is the scribe? Where is the reasoner of this age? Has not God made foolishness of the wisdom of the world? Since in God’s wisdom the world failed to recognize God by wisdom, it pleased God to use the foolishness of our preaching to save those who believe. Yes, Jews demand “signs” and Greeks seek “wisdom,” but we preach Christ crucified, to Jews indeed a stumblingblock and to Gentiles foolishness, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For a foolish thing of God is wiser than men, and a weak thing of God is more powerful than men.

*In paschal time:*

Alleluia, alleluia. *¶ 2 Cor. 5, 15* Christ died for all, in order that they who are alive may live no longer for themselves, but for him who died for them and rose again. Alleluia. *¶ Rom. 8, 17* If we are sons, we are heirs also: heirs indeed of God and joint heirs with Christ, provided, however, we suffer with him, that we may also be glorified with him. Alleluia.

sióne concéde; ut passióne tuam iúgiter recoléntes in terris, eiúsdem fructum cónsequi mereámur in cælis: Qui vivis et regnas.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 1, 17–25*

Fratres: Non misit me Christus baptizáre, sed evangelizáre: non in sapiéntia verbi, ut non evacuétur crux Christi. Verbum enim crucis pereúntibus quidem stultítia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sápiens? ubi scriba? ubi conquisítor huius sáeculi? Nonne stultam fecit Deus sapiéntiam huius mundi? Nam quia in Dei sapiéntia non cognóvit mundus per sapiéntiam Deum: plácuit Deo per stultítiam prædicatiónis salvos fácere credéntes. Quóniam et Iudáei signa petunt, et Græci sapiéntiam quærunt: nos autem prædicámus Christum crucifixum: Iudáeis quidem scándalum, géntibus autem stultítiam, ipsis autem vocátis Iudáeis, atque Græcis, Christum Dei virtútem, et Dei sapiéntiam: quia quod stultum est Dei, sapiéntius est homínibus: et quod infirmum est Dei, fórtius est homínibus.

*Tempore paschali:*

Allelúia, allelúia. *¶ 2 Cor. 5, 15* Pro ómnibus mórtuus est Christus: ut, et qui vivunt, iam non sibi vivant, sed ei, qui pro ipsis mórtuus est, et resurréxit. Allelúia. *¶ Rom. 8, 17* Si filii, et herédes: herédes quidem Dei, coherédes autem Christi: si tamen compátimur, ut et conglorificémur. Allelúia.

## April 28. St. Paul of the Cross

*In Missis votivis extra tempus paschale dicitur:*

*Graduale Gal. 6, 14* Mihi autem absit gloriári, nisi in Cruce Dómini nostri Iesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. *Ps. 1 Cor. 2, 2* Non iudicávi me scire áliquid inter vos, nisi Iesum Christum, et hunc crucifíxum.

Alleluía, alleluía. *Ps. 1 Petr. 2, 21* Christus passus est pro nobis, vobis relínquens exémplum ut sequámini vestígia eius. Alleluía.

*Post Septuagesimam, omissis Alleluía, et versu sequenti, dicitur:*

*Tractus 1 Petr. 4, 1* Christo ígitur passo in carne, et vos eádem cogitátione armámini: quia qui passus est in carne, désiit a peccátis. *Ps. 2 Cor. 4, 10* Semper mortificatiónem Iesu in córpore nostro circumferéntes, ut et vita Iesu manifestétur in corpóribus nostris. *Ps. Hebr. 12, 2* Aspiciéntes in auctórum fídei et consummatórem Iesum, qui propósito sibi gáudio sustinuit Crucem, confusióne contémppta, atque in dextera sedis Dei sedet.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 10, 1-9*

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite:

*In votive Masses outside paschal time:*

*Gradual Gal. 6, 14* But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me and I to the world. *Ps. 1 Cor. 2, 2* I am determined not to know anything among you, except Jesus Christ and him crucified.

Alleluia, alleluia. *Ps. 1 Peter 2, 21* Christ has suffered for you, leaving you an example that you may follow in his steps. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract 1 Peter 4, 1* Since Christ therefore has suffered in the flesh, do you also arm yourself with the same intent; because he who has suffered in the flesh has ceased from sins. *Ps. 2 Cor. 4, 10* We always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. *Ps. Hebr. 12, 2* We look toward the author and finisher of faith, Jesus, who for the joy set before him, endured a cross, despising shame, and sits at the right hand of the throne of God.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 1-9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On

April 28. St. Paul of the Cross

entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Pax huic dómui: et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertetur. In eádem autem domo manéte, edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quacúmque civitátem intravéritis, et suscéperint vos, manducáte quæ apponúntur vobis: et curáte infírmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Offertory Antiphon

*Ephes. 5, 2*

Walk in love, as Christ also loved us, and delivered himself up for us, an offering and a sacrifice to God, in fragrant odor. (*P. T. Alleluia.*)

Ambuláte in dilectióne, sicut et Christus diléxit nos, et trádedit semetípsum pro nobis oblatiónem, et hóstiam Deo in odórem suavitátis. (*T. P. Allelúia.*)

Prayer over the Gifts

O Lord, the mysteries of your passion and death inspired blessed Paul to present his own body as a living sacrifice, holy and pleasing to you.\* May these mysteries stir up in us the same divine ardor. Through Jesus.

Cæléstem nobis, Dómine, præbeant mystéria hæc passiónis et mortis tuæ fervórem: quo sanctus Paulus, ea offeréndo, corpus suum hóstiam vivéntem, sanctam, tibi que placéntem exhibuit: Qui vivis.

Communion Antiphon

*1 Peter 4, 13*

Rejoice in as far as you are partakers of the sufferings of Christ, that you may also rejoice with exultation in the revelation of his glory. (*P. T. Alleluia.*)

Communicántes Christi passióibus gaudéte, ut in revelatióne glóriæ eius gaudeátis exultántes. (*T. P. Allelúia.*)

Prayer after Communion

O Lord, we have received your sacrament which is a perpetual reminder of your boundless love.\* May the merits and example of blessed Paul help us to draw from your fountains the water that springs upward to eternal life.\* May they also engrave the memory of your sacred passion on our hearts, so that it will show itself in the conduct of our lives: You who live.

Súmptimus, Dómine, divínium sacraméntum, imménsæ caritátis tuæ memoriále perpétuum: tríbue, quæsumus; ut, sancti Pauli méritis et imitatióne aquam de fóntibus tuis hauriámus in vitam ætérnam salientem, et tuam sacratíssimam passió-nem córdibus nostris impréssam móribus et vita teneámus: Qui vivis et regnas.

April 29. St. Peter

SAINT PETER

*Martyr*

April 29

Entrance Antiphon

*Ps. 63, 3*

*III classis*

Protexísti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratióne meam cum déprecor: a tímóre inimíci éripe ánimam meam. *Ÿ. Glória Patri. Protexísti.*

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear O God, my voice in lament; from the dread enemy preserve my life. *Ÿ. Glory be to the Father. You have sheltered me.*

Prayer

Præsta, quæsumus, omnipotens Deus: ut beáti Petri Mártyris tui fidem cóngrua devotióne sectémur; qui, pro eiúsdem fidei dilatatióne, martýrii palmam mérui obtinére. Per Dóminum.

O almighty God, may we follow the faith of your blessed martyr Peter with fitting devotion,\* for this saint was found worthy of the triumph of martyrdom in spreading the faith. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*2 Tim. 2, 8–10; 3, 10–12*

A Reading from the Epistle of  
blessed Paul the Apostle  
to Timothy  
*2 Tim. 2, 8–10; 3, 10–12*

Caríssime: Memor esto, Dóminum Iesum Christum resurrexísse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Iesu, cum glória cælésti. Tu autem assecutus es meam doctrínam, institutióne, propósitum, fidem, longanimitátem, dilectiόne, paciéntiam, persecutiόnes, passiόnes: quália mihi facta sunt Antiochiæ, Iconii, et Lystris: quales persecutiόnes sustinui, et ex ómnibus erípuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Iesu, persecutiόne patiéntur.

Beloved, remember what I preached: Jesus Christ, David's descendant, has been raised from the dead! Because of that preaching I suffer as a criminal, even to the point of being put into chains—but there is no chaining the word of God! So I put up with all this for the sake of those whom God has chosen, that they may obtain the salvation and eternal glory which are to be found in Christ Jesus. You have observed my teaching and my manner of life, my determination, fidelity, patience, love, endurance, as well as what persecutions I endured and what sufferings befell me at Antioch, Iconium and Lystra—yet the Lord rescued me from all of them. Now remember: all who want to live a life of piety in Christ Jesus will have to suffer persecution.

April 29. St. Peter

Alleluia, alleluia. *Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones. Alleluia. *Ps. 20, 4* You placed on his head, O Lord, a crown of precious stones. Alleluia.

Allelúia, allelúia. *Ps. 88, 6* Confitebúntur cæli mirabilia tua, Dómine: étenim veritatem tuam in ecclesia sanctorum. Allelúia. *Ps. 20, 4* Posuisti, Dómine, super caput eius coronam de lapide pretioso. Allelúia.

✠ A Reading from the holy Gospel  
according to John  
*John 15, 1-7*

At that time Jesus said to his disciples: "I am the real vine and my Father is the gardener. He cuts away any of my branches that does not bear fruit, but any that bears fruit he trims clean that it may bear more fruit. You are clean already, thanks to the word I have spoken to you. Remain in me as I remain in you. Just as a branch cannot bear fruit by itself without remaining on the vine, so neither can you without remaining united to me. I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a part of you, ask for whatever you want and you shall have it."

Offertory Antiphon  
*Ps. 88, 6*

The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones, alleluia, alleluia.

Prayer over the Gifts

O Lord, look with kindness on the prayers we offer you through the intercession of your blessed martyr Peter.\* Keep the defenders of the faith under your continual protection. Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 15, 1-7*

In illo témpore: Dixit Iesus discipulis suis: Ego sum vitis vera: et Pater meus agrícola est. Omnem pálmitem in me non feréntem fructum, tollet eum: et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Iam vos mundi estis propter sermónem, quem locútus sum vobis. Manéte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi mánserit in vite: sic nec vos, nisi in me manséritis. Ego sum vitis, vos pálmities: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluérítis, petétis, et fiet vobis.

Confitebúntur cæli mirabilia tua, Dómine: et veritatem tuam in ecclesia sanctorum, allelúia, allelúia.

Preces, quas tibi, Dómine, offérimus, intercedénte beáto Petro Mártire tuo, cleménter inténde: et propugnatores fidei sub tua protectióne custódi. Per Dóminum.

April 30. St. Catherine of Siena

Communion Antiphon

*Ps. 63, 11*

Lætábitur iustus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúia, allelúia.

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

Prayer after Communion

Fidèles tuos, Dómine, custódiant sacraménta, quæ súmpsimus: et, intercedénte beáto Petro Mártire tuo, contra omnes advérsos tueántur incúrsus. Per Dóminum.

May the sacrament that we have received safeguard the faithful, O Lord,\* and protect them against the attacks of their enemies through the intercession of your blessed martyr Peter. Through Jesus Christ.

*Pro votiva extra tempus paschale, Missa Lætábitur, de Communi unius Martyris 4° loco (13), cum orationibus ut supra.*

*For a votive Mass outside the Easter season, the Mass Lætábitur (Common of one martyr IV), page (13), with the prayers given above.*

SAINT CATHERINE OF SIENA

*Virgin*

April 30

*III classis*

*Missa Dilexísti, de Communi Virginum 3° loco (61), cum orationibus ut infra:*

*Mass Dilexísti (Common of virgins III), page (61), with the following prayers:*

P.

Prayer

Da, quæsumus, omnípotens Deus: ut, qui beátæ Catharínæ Vírginis tuæ natalítia cólimus; et ánnua solemnitate lætémur; et tantæ virtútis proficiámus exémplo. Per Dóminum.

O almighty God, we celebrate today the birthday of your blessed virgin Catherine.\* May her feast fill us with joy and may we profit by the example of her great virtue. Through Jesus Christ.

P

Prayer over the Gifts

Ascéndant ad te, Dómine, quas in beátæ Catharínæ solemnitate offérimus, preces, et hóstia salutáris, vírgíneo fragrans odóre. Per Dóminum.

O Lord, let these sacrificial gifts, offered on the feast of blessed Catherine, come before you with our prayers,\* and be as pleasing as was her spotless purity. Through Jesus.

P

Prayer after Communion

Æternitátem nobis, Dómine, cónferat, qua pasti sumus, mensa cælestis: quæ beátæ Catharínæ Vírginis vitam étiam áluit temporálem. Per Dóminum.

O Lord, confer eternal life on us through the food we have eaten at your heavenly banquet,\* from which the blessed virgin Catherine drew support even for her earthly life. Through Jesus Christ.

May 1. St. Joseph the Workman

FEASTS OF MAY

SAINT JOSEPH THE WORKMAN,  
HUSBAND OF THE BLESSED  
VIRGIN MARY

*Confessor*

May 1

*I classis*

Entrance Antiphon

*Wis. 10, 17*

Wisdom gave the holy ones the recompense of their labors, and conducted them by a wondrous road, and became a shelter for them by day and a starry flame by night. (P. T. Alleluia, alleluia.) *Ps. 126, 1* Unless the Lord build the house, they labor in vain who build it. *℟.* Glory be to the Father. Wisdom.

Sapiéntia réddidit iustis mercédem labórum suórum, et dedúxit illos in via mirábili, et fuit illis in velaménto diéi et in luce stellárum per noctem. (T. P. Allelúia, allelúia.) *Ps. 126, 1* Nisi Dóminus ædificáverit domum, in vanum labórant qui ædíficant eam. *℣.* Glória Patri. Sapiéntia.

Prayer

O God, the creator of all things, you have imposed on all men the obligation of work.\* May the example and prayer of blessed Joseph help us to accomplish the tasks you give us and attain the reward you have promised. Through Jesus Christ.

Rerum cónditor Deus, qui legem labóris humáno géneri statuísti: concéde propítius: ut sancti Ioseph exémplo et patrocínio, ópera perficiámus quæ præcipis, et præmia consequámur quæ promíttis. Per Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Colossians  
*Col. 3, 14–15, 17, 23–24*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Colossénses  
*Col. 3, 14–15, 17, 23–24.*

Brethren: Put on love which binds all virtues together and makes them perfect. Let the peace of Christ rule over your hearts; for, as members of the one body, you have been called to that peace. Be thankful. And whatever you do in word or in work, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Whatever you do, work at it with your whole soul, doing it for the Lord rather than for men, because you know that you will receive the inheritance from him as your reward. Be slaves of the Lord Christ.

Fratres: Caritátem habéte, quod est vínculum perfectiónis, et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore, et grati estóte. Omne quodcúmque fáctis in verbo aut in ópere, ómnia in nómine Dómini Iesu Christi, grátias ágéntes Deo et Patri per ipsum. Quodcúmque fáctis, ex ánimo operámini sicut Dómino, et non homínibus, sciéntes quod a Dómino accipiétis retributióem hereditátis. Dómino Christo servíte.

## May 1. St. Joseph the Workman

*Tempore paschali:*

Allelúia, allelúia. *℟.* De quacúmque tribulatióne clamáverint ad me, exáudiam eos, et ero protéctor eórum semper. Allelúia. *℟.* Fac nos innocuam, Ioseph, decúrre vitam: sitque tuo semper tuta patrocínio. Allelúia.

*In Missis votivis extra tempus paschale dicitur:*

*Graduale Ps. 127, 1-2* Beátus quicumque times Dóminum, qui ámbulas in viis eius. *℟.* Labórem mánuum tuárum manducábis et bene tibi erit.

Allelúia, allelúia. *℟.* Fac nos innocuam, Ioseph, decúrre vitam: sitque tuo semper tuta patrocínio. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beátus vir qui timet Dóminum, qui mandátis eius delectátur multum. *℟.* Potens in terra erit semen eius; generatióni rectórum benedicétur. *℟.* Opes et divitiæ erunt in domo eius, et muni- ficéntia eius manébit semper.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 54-58*

In illo témpore: Véniens Iesus in pátriam suam, docébat eos in syn- agógis eórum, ita ut miraréntur et dicerent: “Unde huic sapiéntia hæc et virtútes? Nonne hic est fabri filius? Nonne mater eius dicitur María, et fratres eius Iacóbus et Ioseph et Simon et Iudas? Et soróres eius nonne omnes apud nos sunt? Unde ergo huic ómnia ista?” Et scandaliza- bántur in eo. Iesus autem dixit eis:

*In paschal time:*

Alleluia, alleluia. *℟.* In whatever trouble they shall call upon me, I will hear them, and I will always be their protector. Alleluia. *℟.* Obtain for us grace to lead an innocent life, O Joseph; and may it ever be secure under your protection. Alleluia.

*In votive Masses outside paschal time:*

*Gradual Ps. 127, 1-2* Happy are you who fear the Lord, who walk in his ways! *℟.* You shall eat the fruit of your handiwork and you shall be favored.

Alleluia, alleluia. *℟.* Obtain for us grace to lead an innocent life, O Joseph; and may it ever be secure under your protection. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *℟.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity shall endure forever.

✠ A Reading  
from the holy Gospel  
according to Matthew  
*Matth. 13, 54-58*

At that time Jesus went to his native place and spent his time teaching them in their synagogue. The result was that they were spellbound and remarked, “Where did this man get such wisdom and miraculous powers? Isn’t this the carpenter’s son? Isn’t Mary known to be his mother, and James, Joseph, Simon, and Judas his brothers? Aren’t all his sisters our neighbors?”

## May 1. St. Joseph the Workman

Then where did this man get all this?" They found him too much to accept. But Jesus said to them, "No prophet is without honor except in his own native place and in his own home." And so he did not work many miracles there because of their lack of faith.

Creed.

"Non est prophéta sine honóre nisi in pátria sua et in domo sua." Et non fecit ibi virtútes multas propter incredulitátem illórum.

Credo

### Offertory Antiphon *Ps. 89, 17*

May the gracious care of the Lord our God be ours; prosper the work of our hands for us! Prosper the work of our hands! (*P. T. Alleluia.*)

Bónitas Dómini Dei nostri sit super nos, et opus mánuum nostrárum secúnda nobis, et opus mánuum nostrárum secúnda. (*T. P. Alleluia.*)

### Prayer over the Gifts

May these offerings, O Lord, which we have labored with our hands to make and which we now lay before you in sacrifice, be a pledge of unity and peace through the intercession of blessed Joseph. Through Jesus Christ.

Quas tibi, Dómine, de opéribus mánuum nostrárum offérimus hóstias, sancti Ioseph interpósito suffrágio, pignus fácias nobis unitátis et pacis. Per Dóminum.

*Preface of Saint Joseph* (on this solemnity of blessed Joseph)

*Præfatio de sancto Ioseph:* Et te in Solemnitáte.

### Communion Antiphon *Matth. 13, 54–55*

Where did he get this wisdom and these miracles? Is not this the carpenter's son? Is not his mother called Mary? (*P. T. Alleluia.*)

Unde huic sapiéntia hæc et virtútes? Nonne hic est fabri filius? Nonne mater eius dicitur María? (*T. P. Alleluia.*)

### Prayer after Communion

Let these holy mysteries which we have received make up for the deficiencies of our work, O Lord,\* and let them assure us of your rewards through the intercession of blessed Joseph. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God forever and ever. *R. Amen.*

Hæc sancta quæ sumpsimus, Dómine: per intercessiónem beáti Ioseph; et operatióem nostram cómpleant, et præmia confirment. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

May 2. St. Athanasius

SAINT ATHANASIUS  
*Bishop, Confessor, and  
Doctor of the Church*

*III classis*

May 2

Entrance Antiphon  
*Eccli. 15, 5*

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spírítu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. (*T. P. Allelúia, allelúia.*) *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ÿ. Glória Patri. In médio.*

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. (*P. T. Alleluia, alleluia.*) *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ÿ. Glory be to the Father. In the midst.*

Prayer

Exáudi, quæsumus, Dómine, preces nostras, quas in beáti Athanásii Confessóris tui atque Pontíficis solemnitáte deférimus: et, qui tibi digne méruit famulári, eius intercedéntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.

O Lord, graciously hear the prayers we offer on the feast of your blessed confessor bishop Athanasius. \* Forgive us all our sins through the merits and intercession of this saint who served you so well on earth. Through Jesus.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 4, 5-14*

A Reading from the Epistle of  
blessed Paul the Apostle  
to the Corinthians  
*2 Cor. 4, 5-14*

Fratres: Non nosmetípsos prædicámus, sed Iesum Christum Dóminum nostrum: nos autem servos vestros per Iesum: quóniam Deus, qui dixit de ténebris lucem splendescere, ipse illúxit in córdibus nostris ad illuminatióem sciéntiæ claritátis Dei, in fácie Christi Iesu. Habémus autem thesáurum istum in vasis fictílibus: ut sublímities sit virtútis Dei, et non ex nobis. In ómnibus tribulatióem pátimur, sed non angustiamur: aporiámur, sed non destitúimur: persecutióem pátimur, sed non derelinquimur: deícimur, sed non perímus: semper mortificatióem Iesu in córpore nostro circumferéntes, ut et vita Iesu manifestétur in corpóribus nostris. Semper enim nos, qui vívimus, in mortem trádimur propter Iesum: ut et vita Iesu

Brethren: We do not preach ourselves but that Christ Jesus is Lord and we are your servants for Jesus' sake. For God who said: "Let light shine from darkness," has shone in our hearts that we might make known the glory of God shining on the face of Christ. But we hold this treasure in a jar of clay, so that its surpassing power comes from God and not from us. We are afflicted in every way, but we are not crushed; we are at a loss what to do, but we do not despair; we are persecuted, but not abandoned; struck down, but not destroyed. In our bodies we are always exposed to the sentence of Jesus' death, in order that Jesus' life may be revealed in our bodies. We who are alive are constantly being delivered to

## May 2. St. Athanasius

death for Jesus' sake, in order that the life of Jesus may be revealed in our mortal flesh. Thus death is at work in us, but life in you. But we have that same spirit of faith of which it is written: "I believed, therefore I spoke." We also believe and therefore we speak, since we know that he who raised up the Lord Jesus will also raise us up with Jesus and will place us together with you in his presence.

*In paschal time:*

Alleluia, alleluia. *Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia. *Ps. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

*In votive Masses outside paschal time:*

*Gradual Eccli. 44, 16* Behold, a great priest, who in his days pleased God. *Ps. Ibid., 20* There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. *Ps. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 10, 23–28*

At that time Jesus said to his disciples: "Whenever they persecute you in one town, flee to the next. I assure you, you will not have exhausted the towns of Israel before the Son of Man comes. No pupil outranks his teacher, no slave his master. The pupil should be satisfied to be like his teacher, the slave like his master. If they have called the head of the house Beelzebul, how much more the members of his household! So, don't be afraid of them. There is nothing concealed that will not be revealed, nothing hidden that will not be made known. What I tell you under cover of darkness you must

manifestetur in carne nostra mortali. Ergo mors in nobis operatur, vita autem in vobis. Habentes autem eundem spiritum fidei, sicut scriptum est: Credidi, propter quod locutus sum: et nos credimus, propter quod et loquimur: scientes, quoniam qui suscitavit Iesum, et nos cum Iesu suscitabit, et constituet vobiscum.

*Tempore paschali:*

Alleluia, alleluia. *Ps. 109, 4* Tu es sacerdos in aeternum, secundum ordinem Melchisedech. Alleluia. *Ps. Iac. 1, 12* Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitae. Alleluia.

*In Missis votivis extra tempus paschale:*

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diebus suis placuit Deo. *Ps. Ibid., 20* Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia. *Ps. Iac. 1, 12* Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitae. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 10, 23–28*

In illo tempore: Dixit Iesus discipulis suis: Cum persequantur vos in civitate ista, fugite in aliam. Amen dico vobis, non consummabitis civitates Israel, donec veniat Filius hominis. Non est discipulus super magistrum, nec servus super dominum suum. Sufficit discipulo, ut sit sicut magister eius: et servo, sicut dominus eius. Si patremfamilias Beelzebub vocaverunt: quanto magis domesticos eius? Ne ergo timueritis eos. Nihil enim est operatum, quod non revelabitur: et occultum, quod non sciatur. Quod dico vobis in tenebris, dicite in lumine: et quod in aure auditis, praer-

## May 3. Sts. Alexander and Companions

dicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere: sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénam.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum. (T. P. Allelúia.)

Sancti Athanásii Confessóris tui atque Pontíficis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut, per hæc piæ placatiónis offícia, et illum beáta retribútio comitétur, et nobis grátiae tuæ dona concíliet. Per Dóminum.

Quod dico vobis in ténebris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, prædicáte super tecta. (T. P. Allelúia.)

Deus fidélium remunerátor animárum: præsta; ut beáti Athanásii Confessóris tui atque Pontíficis, cuius venerándam celebrámus festivitátem, præcibus indulgéntiam consequámur. Per Dóminum.

### Commemoratio

*Missæ Sancti tui, de Communi Martyrum tempore paschali 2º loco (31), cum orationibus propriis ut infra:*

speak in broad daylight: what is whispered in your ear you must proclaim from the house-tops. Don't be afraid of those who deprive the body of life, but cannot do away with life itself. Rather, be afraid of him who can destroy both life and body in Gehenna."

### Offertory Antiphon

*Ps. 88, 21-22*

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong. (P. T. Alleluia.)

### Prayer over the Gifts

Let our annual commemoration of your blessed confessor bishop Athanasius please you, O Lord.\* Grant that this sacrifice of atonement which we offer on his feast may bring him greater honor and fill us with your grace. Through Jesus Christ.

### Communion Antiphon

*Matth. 10, 27*

"What I tell you in darkness, speak it in the light," says the Lord; "and what you hear whispered, preach it on the house-tops." (P. T. Alleluia.)

### Prayer after Communion

O God, rewarder of the faithful, pardon our sins through the intercession of your blessed confessor bishop Athanasius, whom we honor this day. Through Jesus Christ.

SAINTS ALEXANDER  
EVENTIUS AND THEODULUS

*Martyrs*

AND SAINT JUVENAL  
*Bishop and Confessor*

May 3

*Mass Sancti tui (Common of martyrs in the Easter season II), page (31), with the following prayers:*

## May 4. St. Monica

### Prayer

P

O almighty God, today we are celebrating the birthday of your saints Alexander, Eventius, Theodulus, and Juvenal.\* Hear their prayers and rescue us from all the dangers that threaten us. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, qui sanctorum tuorum Alexandri, Eventii, Theoduli, atque Iuvenalis natalicia colimus: a cunctis malis imminentibus, eorum intercessionibus, liberemur. Per Dominum.

### Prayer over the Gifts

P

Pour out your rich blessings, O Lord, upon this sacrifice.\* May it make us more holy and help us to rejoice on the feast of your saints. Through Jesus Christ.

Super has hostias, quæsumus, Domine, benedictio copiosa descendat: quæ et sanctificationem nobis clementer operetur, et de Sanctorum nos solemnitate lætificet. Per Dominum.

### Prayer after Communion

P

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your saints Alexander, Eventius, Theodulus, and Juvenal make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

Refecti participatione muneris sacri, quæsumus, Domine Deus noster: ut, cuius exsequimur cultum, intercedentibus sanctis tuis Alexandro, Eventio, Theodulo, et Iuvenale, sentiamus effectum. Per Dominum.

*For a votive Mass outside the Easter season, the Mass Sapiéntiam (Common of several martyrs II), page (20) with the prayers given above.*

*Pro votiva extra tempus paschale, Missa Sapiéntiam, de Communi plurimorum Martyrum 2º loco (20), cum orationibus ut supra.*

## SAINT MONICA

*Widow*

May 4

*III classis*

### Entrance Antiphon

*Ps. 118, 75 and 120*

I know, O Lord, that your ordinances are just, and in your faithfulness you have afflicted me. Pierce my flesh with your fear, I fear your ordinances. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *Ÿ. Glory be to the Father. I know.*

Cognóvi, Domine, quia æquitas iudicia tua, et in veritate tua humiliasti me: confíge timóre tuo carnes meas, a mandátis tuis tímui. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *Ÿ. Glória Patri. Cognóvi.*

## May 4. St. Monica

### Prayer

Deus, mærentium consolátor et in te sperántium salus, qui beátæ Mónica piás lácrimas in conversióne filii sui Augustíni misericórditer suscepísti: da nobis utriúsque intervéntu; peccáta nostra deploráre, et grátiae tuæ indulgéntiam inveníre. Per Dóminum.

O God, you are the comfort of those who mourn and the savior of all who trust in you.\* Blessed Monica's loving tears moved you to convert her son Augustine. May we also grieve for our sins and win the grace of your pardon through the intercession of these two saints. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*1 Tim. 5, 3–10*

A Reading from the Epistle of  
blessed Paul the Apostle  
to Timothy  
*1 Tim. 5, 3–10*

Caríssime: Víduas honóra, quæ vere víduæ sunt. Si qua autem vídua filios, aut nepótes habet, discat primum domum suam régere, et mútuam vicem réddere paréntibus: hoc enim accéptum est coram Deo. Quæ autem vere vídua est, et desoláta, speret in Deum, et instet obsecratióibus, et oratióibus nocte ac die. Nam quæ in delíciis est, vivens mórtua est. Et hoc prácipe ut irreprensíbiles sint. Si quis autem suórum, et máxime domesticórum curam non habet, fidem negávit, et est infidéli detérior. Vídua eligátur non minus sexagínta annórum, quæ fúerit unius viri uxor, in opéribus bonis testimónium habens, si filios educávit, si hospítio recépit, si sanctorum pedes lavit, si tribulatióem patiéntibus ministrávit, si omne opus bonum subsecúta est.

Beloved: Honor widows who are really such. Of course, if they have children or grandchildren these must learn, in the first place, to show piety to their own families and make a due repayment to those who brought them up. That is acceptable before God. The woman who is a real widow and has been left quite alone has set her hopes on God and is continually at prayer, night and day. But a widow who is sexually indulgent has died, even while living. Command widows to be irreproachable. If anyone does not provide for his own relatives, especially those who are of his household, he has denied the faith and is worse than an unbeliever. No one should be put on the list of widows unless she is at least sixty years old and has been married only once. She must also be a woman to whom noble deeds bear testimony—the testimony, namely, that she has cared for her children, shown hospitality, washed the feet of the saints, helped those in distress, and been intent on every kind of good work.

*Tempore paschali:*

Allelúia, allelúia. *Ps. 44, 5*  
Spécie tua, et pulchritúdine tua in-  
ténde, prospere procéde, et regna.

*In paschal time:*

Alleluia, alleluia. *Ps. 44, 5* In your splendor and your beauty ride on triumphant, and reign. Alleluia. *Ps. 44, 5* Because of truth, and

May 4. St. Monica

meeekness, and justice; may your right hand show you wondrous deeds. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 7, 11–16*

At that time Jesus went to a town called Naim; his disciples and a large crowd accompanied him. As he approached the gate of the town a man who had died was being carried out, an only son of a widowed mother; and a good sized crowd of town-folk were with her. And the Lord, seeing her, was moved with pity for her and said to her: "Do not lament." Then he stepped forward and touched the stretcher and the bearers halted. And he said: "Young man, I bid you rise up." The dead man sat up and began to speak. Then Jesus gave him back to his mother. Fear seized them all and they began to praise God. "A great prophet," they said, "has risen among us," and "God has visited his people."

Offertory Antiphon  
*Ps. 44, 3*

Grace is poured out upon your lips; thus God has blessed you forever, and ever. (*P. T. Alleluia.*)

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Communion Antiphon  
*Ps. 44, 8*

You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. (*P. T. Alleluia.*)

Allelúia. *Ψ.* Propter veritátem, et mansuetúdinem, et iustítiam: et dedúcet te mirabíliter dèxtera tua. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 7, 11–16*

In illo témpore: Ibat Iesus in civitátem, quæ vocátur Naim: et ibant cum eo discípuli eius, et turba copíosa. Cum autem appropinquáret portæ civitátis, ecce defúnctus efferebátur fílius únicus matris suæ: et hæc vídua erat: et turba civitátis multa cum illa. Quam cum vidíssset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt.) Et ait: Adolés-cens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpít loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi. (*T. P. Allelúia.*)

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxiliúm. Per Dóminum.

Dilexísti iustítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. (*T. P. Allelúia.*)

## May 5. St Pius V

### Prayer after Communion

Satiásti, Dómine, familiam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus.

*III classis*

### SAINT PIUS V *Pope and Confessor*

May 5

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1), præter orationem sequentem:*

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1), except the following prayer:*

P

### Prayer

Deus, qui ad conteréndos Ecclésiæ tuæ hostes, et ad divínium cultum reparándum, beátum Pium Pontíficem máximum eligere dignátus es: fac nos ipsíus deféndi præsídiis, et ita tuis inhærére obséquii; ut, ómnium hóstiū superátis insídiis, perpétua pace lætémur. Per Dóminum.

O God, you chose blessed Pius as pope to overcome the enemies of the Church and to restore the beauty of the sacred liturgy.\* May his prayers protect us and help us to persevere in serving you, so that we may avoid the snares laid by our enemies and enjoy everlasting peace. Through Jesus.

CI

### Prayer over the Gifts

Oblátis munéribus, quæsumus, Dómine, Ecclésiā tuā benignus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

CI

### Prayer after Communion

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiā: ut poténti moderatióne dirécta, et incrementa liberátis accípiat et in religiónis integritátis persístat. Per Dóminum.

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

*III classis*

### SAINT STANISLAUS *Bishop and Martyr*

May 7

*Missa Protexisti, de Communi Martyrum tempore paschali 1° loco (27), cum orationibus ut infra:*

*Mass Protexisti (Common of martyrs in the Easter season I), page (27), with the following prayers:*

May 9. St. Gregory Nazianzen

Prayer

P

O God, the glorious bishop Stanislaus fell beneath the swords of evil men in defending your name. \* May all of us who seek his help receive the graces we ask for, through his intercession. Through Jesus Christ.

Deus, pro cuius honóre gloriósus Póntifex Stanisláus gládiis impiórum occúbuit: præsta, quæsumus; ut omnes, qui eius implórant auxiliúm, petitiónis suæ salutárem consequántur efféctum. Per Dóminum nostrum.

Prayer over the Gifts

C2

Bless the gifts we have set apart for you, O Lord. \* May the prayers of your blessed martyr bishop Stanislaus help these offerings to win your mercy for us. Through Jesus Christ.

Múnera tibi, Dómine, dicáta sanctifica: et, intercedénte beáto Stanisláo Mártire tuo atque Pontífice, per eádem nos placátus inténde. Per Dóminum.

Prayer after Communion

C2

O Lord, may this communion cleanse us from sin, \* and bestow on us spiritual health from heaven through the intercession of your blessed martyr bishop Stanislaus. Through Jesus Christ.

Hæc nos commúnio, Dómine, purget a crimine: et, intercedénte beáto Stanisláo Mártire tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

*\*For a votive Mass outside the Easter season, the Mass Sacerdótes Dei (Common of one martyr II), page (8) with the prayer given above.*

*Pro votiva extra tempus paschale, Missa Sacerdótes Dei, de Communi unius Martyris 2° loco (8), cum orationibus ut supra.*

SAINT GREGORY  
NAZIANZEN

*Bishop, Confessor, and  
Doctor of the Church*

May 9

Entrance Antiphon  
*Eccli. 15, 5*

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. (*P. T. Alleluia, alleluia.*) *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣. Glory be to the Father. In the midst.*

*III classis*

In médio Ecclésiæ apéruit os eius: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. (*T. P. Alleluia, alleluia.*) *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tui, Altíssime. *℣. Glória Patri. In médio.*

## May 9. St. Gregory Nazianzen

### Prayer

Deus, qui pópulo tuo aetérnae salútis beátum Gregórium místrum tribuísti: praesta, quaesumus; ut, quem Doctórem vitæ habuimus in terris, intercessórem habere mereámur in caelis. Per Dóminum.

O God, you have given us blessed Gregory as a guide on our way to eternal salvation.\* Let him who once instructed your faithful on earth now intercede for us in heaven. Through Jesus Christ.

### Léctio libri Sapiéntiae *Eccli. 39, 6–14*

Iustus cor suum tradet ad vigilándum dilúculo ad Dóminum, qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delíctis suis deprecábitur. Si enim Dóminus magnus volúerit, spírítu intellegéntiae replébit illum: et ipse tamquam imbres mittet elóquia sapiéntiae suae, et in oratióne confitébitur Dómino: et ipse díriget consílium eius et disciplínam, et in absconditis suis consiliábitur. Ipse palam fáciat disciplínam doctrínæ suae, et in lege testaménti Dómini gloriábitur. Collaudábunt multi sapiéntiam eius, et usque in sáeculum non delébitur. Non recédet memória eius, et nomen eius requirétur a generatióne in generatióne. Sapiéntiam eius enarrábunt gentes, et laudem eius enuntiábit ecclésia.

#### *Tempore paschali:*

Allelúia, allelúia. *Ps. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia. *Ps. Osee 14, 6* Iustus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

#### *Extra tempus paschale:*

*Graduale Ps. 36, 30–31* Os iusti meditábitur sapiéntiam, et lingua

### A Reading from the Book of Sirach *Eccli. 39, 6–14*

The just man's care is to seek the Lord, his Maker,  
to petition the Most High,  
To open his lips in prayer,  
to ask pardon for his sins.  
Then, if it pleases the Lord Almighty,  
he will be filled with the spirit of understanding;  
He will pour forth his words of wisdom  
and in prayer give thanks to the Lord,  
Who will direct his knowledge and his counsel,  
as he meditates upon his mysteries.  
He will show the wisdom of what he has learned  
and glory in the Law of the Lord's covenant.  
Many will praise his understanding;  
his fame can never be effaced;  
Unfading will be his memory,  
through all generations his name will live;  
Peoples will speak of his wisdom,  
and in assembly sing his praises.

#### *In paschal time:*

Alleluia, alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia. *Ps. Osee 14, 6* The just man shall blossom like the lily; and shall flourish forever before the Lord. Alleluia.

#### *Outside paschal time:*

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue

May 9. St. Gregory Nazianzen

utters what is right. *Ψ*. The law of his God is in his heart, and his steps do not falter. Alleluia, alleluia. *Ψ*. *Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

eius loquétur iudícium. *Ψ*. Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius. Allelúia, allelúia. *Ψ*. *Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven.”

In illo témpore: Dixit Iesus discí-pulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondí supra montem pó-sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut líceat ómnibus qui in domo sunt. Sic líceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvère legem, aut prophétas: non veni sólvère, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, ióta unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

Offertory Antiphon  
*Ps. 91, 13*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. (*P. T.* Alleluia.)

Iustus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur. (*T. P.* Allelúia.)

May 10. St. Antoninus

Prayer over the Gifts

Sancti Gregórii Pontíficis tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

O Lord, let the blessed bishop and doctor Gregory always help us.\* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

Communion Antiphon

*Luke 12, 42*

Fidélis servus, et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram. (T. P. Allelúia.)

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time. (P. T. Alleluia.)

Prayer after Communion

Ut nobis Dómine, tua sacrificia dent salutem: beátus Gregórius Póntifex tuus et Dóctor egrégius, quæsumus, precátor accédet. Per Dóminum.

O Lord, may this sacrifice bring us closer to our salvation \* through the intercession of your blessed bishop and illustrious doctor Gregory. Through Jesus Christ.

*III classis*

SAINT ANTONINUS

*Bishop and Confessor*

May 10

*Missa Státuit, de Communi Confessoris Pontíficis 1° loco (35), præter orationem sequentem:*

*Mass Státuit (Common of a confessor bishop I), page (35), except the following prayer:*

P

Prayer

Sancti Antoníni, Dómine, Confessoris tui atque Pontíficis méritis adiuvémur: ut, sicut te in illo mirábilem prædicámus, ita in nos misericórdem fuísse gloriémur. Per Dóminum.

O Lord, may the merits of your holy confessor bishop Antoninus help us.\* While we sing your praise for having manifested your power through him may we also rejoice in the mercy you show to us. Through Jesus Christ.

*Et fit commemoratio Ss. Gordiani et Epimachi Martyrum:*

*Commemoration of Saints Gordian and Epimachus, martyrs:*

Prayer

Da, quæsumus, omnípotens Deus: ut, qui beatórum Mártyrum tuórum Gordiáni et Epímachi solémnia cólimus, eórum apud te intercessiónibus adiuvémur. Per Dóminum.

O almighty God, may the intercessory power of your blessed martyrs Gordian and Epimachus \* aid us who celebrate their feast today. Through Jesus Christ.

May 10. Sts. Gordian and Epimachus

Prayer over the Gifts

C

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Sancti tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

*For the martyrs*

*Pro Ss. Gordiano et Epimacho*

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyrs Gordian and Epimachus.\* Grant us your unending assistance through these offerings. Through Jesus Christ.

Hóstias tibi, Dómine, beatórum Mártýrum tuórum Gordiáni et Epímachi dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidiúm. Per Dóminum.

Prayer after Communion

C

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop Antoninus. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Antoníno Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

*For the martyrs*

*Pro Ss. Gordiano et Epimacho*

Prayer after Communion

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity,\* through the intercession of your blessed martyrs Gordian and Epimachus. Through Jesus Christ.

Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedéntibus sanctis Martýribus tuis Gordiáno et Epímacho, per hæc contra ómnia advérsa muniámur. Per Dóminum.

SAINTS GORDIAN AND EPIMACHUS

*Martyrs*

May 10

IN EASTER SEASON

Entrance Antiphon

*Ps. 144, 10–11*

Let your faithful ones bless you, O Lord; let them discourse of the glory of your kingdom, alleluia, alleluia. *Ps. ibid., 1* I will extol you, O my God and king, and I will bless your name forever and ever. *Ps.* Glory be to the Father. Let your faithful.

Commemoratio

TEMPORE PASCHALI

Sancti tui, Dómine, benedicent te: glóriam regni tui dicent, allelúia, allelúia. *Ps. ibid., 1* Exaltábo te, Deus meus Rex: et benedicám nómini tuo in sáeculum, et in sáeculum sáeculi. *Ps.* Glória Patri. Sancti.

## May 10. Sts. Gordian and Epimachus

### Prayer

Da, quæsumus, omnipotens Deus: ut, qui beatórum Mártýrum tuórum Gordiáni et Epímachi solémnia cólimus, eórum apud te intercessiónibus adiuvémur. Per Dóminum.

O almighty God, may the intercessory power of your blessed martyrs Gordian and Epimachus \* aid us who celebrate their feast today. Through Jesus Christ.

Léctio libri Apocalýpsis beáti  
Ioánnis Apóstoli  
*Apoc. 19, 1-9*

A Reading from the Book of the  
Apocalypse of  
blessed John the Apostle  
*Apoc. 19, 1-9*

In diébus illis: Post hæc ego Ioánnes audívi quasi vocem turbárum multárum in cælo, dicéntium: Allelúia: salus, et glória, et virtus Deo nostro est: quia vera et iusta iudícia sunt eius, qui iudicávit de meretrice magna, quæ corrúpit terram in prostitutióne sua, et vindicávit sanguinem servórum suórum de mánibus eius. Et iterum dixérunt: Allelúia. Et fumus eius ascéndit in sæcula sæculórum. Et cecidérunt senióres vigintiquátuor, et quátuor animália, et adoravérunt Deum sedéntem super thronum, dicéntes: Amen: Allelúia. Et vox de throno exívit, dicens: Laudem dícite Deo nostro omnes servi eius; et qui tímétis eum, pusílli et magni. Et audívi quasi vocem turbæ magnæ, et sicut vocem tonitruórum magnórum, dicéntium: Allelúia: quóniam regnávit Dóminus Deus noster omnipotens. Gaudeámus, et exultémus, et demus glóriam ei: quia venérunt nuptiæ Agni, et uxor eius præparávit se. Et datum est illi ut coopériat se býssino splendénti, et cándido. Býssinum enim iustificatiónes sunt Sanctórum. Et dixit mihi: Scribe, Beáti, qui ad cenam nuptiárum Agni vocáti sunt.

In those days I, John, heard what sounded like the mighty shout of a huge throng in heaven: "Alleluja," they cried, "Salvation and glory and power belong to our God, for his judgments are trustworthy and right. He has passed judgment upon the great harlot who corrupted the earth with her harlotry; upon her he has avenged the blood of his servants." Once more they cried: "Alleluja! the smoke shall go up from her forever." And the twenty-four elders and the four living creatures fell down and worshiped God seated upon the throne, as they cried "Amen. Alleluja." In reply a voice was heard from the throne, "Praise our God, all you his servants, you who revere him, great and small." Again I heard what sounded like the shout of a huge throng, loud as the roaring of the sea or the noise of powerful thunderblasts: "Alleluja!" they said, "the Lord our God, the Almighty One, has begun his reign. Let us be glad and rejoice, let us give him glory, for the marriage of the Lamb is to take place. His bride has beautified herself; she is privileged to wear shining white linen." (This linen symbolizes the righteous deeds of the saints.) "Write this," the angel said to me, "Happy are those who have been invited to the wedding banquet of the Lamb."

Allelúia, allelúia. ✠. Sancti tui, Dómine, florébunt sicut lílium: et sicut odor bálsami erunt ante te.

Alleluia, alleluia. ✠. Your faithful shall flourish like the lily, O Lord, and be as the odor of balsam before you. Alleluia. ✠.

May 10. Sts. Gordian and Epimachus

*Ps. 115, 15* Precious in the eyes of the Lord is the death of his faithful ones. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 15, 5–11*

At that time Jesus said to his disciples: "I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a part of you ask for whatever you want and you shall have it. In this my Father has been glorified; in your bearing much fruit and becoming my disciples. As the Father has loved me, so have I loved you. Remain on in my love. And you will remain in my love if you keep my commandments, just as I have kept my Father's commandments and remain in his love. I have said all this to you that my joy may be with you and your joy may be complete."

Offertory Antiphon  
*Ps. 31, 11*

Be glad in the Lord, and rejoice, you just; and exult, all you upright of heart, alleluia, alleluia.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyrs Gordian and Epimachus.\* Grant us your unending assistance through these offerings. Through Jesus Christ.

Communion Antiphon  
*Ps. 32, 1*

Exult, you just, in the Lord, alleluia; praise from the upright is fitting, alleluia.

Allelúia. *Ps. 115, 15* Pretiósá in conspéctu Dómini, mors sanctorum eius. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 15, 5–11*

In illo témpore: Dixit Iesus discipulis suis: Ego sum vitis, vos pálmities: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluérítis petétis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum afferátis et, efficiámíni mei discipuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si præcépta mea servavéritis, manébitis in dilectióne mea, sicut et ego Patris mei præcépta servávi, et máneo in eius dilectióne. Hæc locútus sum vobis: ut gáudium meum in vobis sit, et gáudium vestrum impleátur.

Lætámíni in Dómino, et exultáte iusti: et gloriámíni omnes recti corde, allelúia, allelúia.

Hóstias tibi, Dómine, beatórum Mártyrum tuórum Gordiáni et Epímachi dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidiúm. Per Dóminum nostrum.

Gaudéte iusti in Dómino, allelúia: rectos decet collaudátio, allelúia.

## May 11. Sts. Philip and James

### Prayer after Communion

Quæsumus, omnipotens Deus: ut, qui cælestia aliménta percépimus, intercedéntibus sanctis Martýribus tuis Gordiáno et Epímacho, per hæc contra ómnia advérsa muniámur. Per Dóminum.

*Extra tempus paschale, Missa Sapiéntiam, de Communi plurimorum Martyrum 2º loco (20), cum orationibus ut supra.*

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity,\* through the intercession of your blessed martyrs Gordian and Epimachus. Through Jesus Christ.

*Outside the Easter season, the Mass Sapiéntiam (Common of several martyrs II), page (20), with the prayers given above.*

## SAINTS PHILIP AND JAMES

### Apostles

May 11

IN EASTER SEASON

### Entrance Antiphon

*Neh. or 2 Esdr. 9, 27*

*II classis*

TEMPORE PASCHALI

Clamavérunt ad te, Dómine, in témpore afflictiónis suæ, et tu de cælo exaudísti eos, allelúia, allelúia. *Ps. 32, 1* Exsultáte iusti in Dómino: rectos decet collaudátio. *℣.* Glória Patri. Clamavérunt ad te.

In the time of their tribulation they cried to you, O Lord, and you heard them from heaven, alleluia, alleluia. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *℣.* Glory be to the Father. In the time.

### Prayer

Deus, qui nos ánnua Apostolórum tuórum Philíppi et Iacóbi solemnitáte lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, instruímur exémpis. Per Dóminum.

We are made happy, O God, by the annual feast of your holy apostles Philip and James. As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Léctio libri Sapiéntiæ  
*Sap. 5, 1-5*

Stabunt iusti in magna constántia advérsus eos, qui se angustiavérunt, et qui abstulérunt labóres eórum. Vidéntes turbabúntur timóre horríbili, et mirabúntur in subitatióne insperátæ salútis, dicéntes intra se, pæniténtiam agéntes, et præ angústia spíritus geméntes: Hi sánt, quos habúimus aliquándo in derísium, et in similitúdinem impropérii. Nos insensáti vitam illórum æstimabámus

A Reading from the Book of Wisdom  
*Wis. 5, 1-5*

Then shall the just one with great assurance stand  
before his oppressors who set at nought  
his labors.  
Seeing this, they shall be shaken with dreadful fear,  
and amazed at the unlooked-for salvation.  
They shall say among themselves, rueful  
and groaning through anguish of spirit:

May 11. Sts. Philip and James

insániam, et finem illórum sine hon-  
óre: ecce quómodo computáti sunt  
inter fílios Dei, et inter sanctos sors  
illórum est.

Allelúia, allelúia. *Ps. 88, 6*  
Confitebúntur cæli mirabília tua,  
Dómine: étenim veritátem tuam in  
ecclésia sanctorum. Allelúia. *Ps. Io-  
ann. 14, 9* Tanto témpore vobíscum  
sum, et non cognovístis me? Philíppe,  
qui videt me, videt et Patrem meum.  
Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 14, 1-13*

In illo témpore: Dixit Iesus discí-  
pulis suis: Non turbétur cor vestrum.  
Crédítis in Deum, et in me crédite.  
In domo Patris mei mansiónes  
multæ sunt. Si quo minus dixíssem  
vobis: Quia vado paráre vobis lo-  
cum. Et si abíero, et præparávero  
vobis locum: íterum vénio, et accí-  
píam vos ad meípsum, ut ubi sum  
ego, et vos sitis. Et quo ego vado  
scítis, et víam scítis. Dicit ei Thomas:  
Dómine, nescímus quo vadís: et  
quómodo póssimus víam scire? Dicit  
ei Iesus: Ego sum via, et véritas, et  
víta. Nemo venit ad Patrem, nisi  
per me. Si cognovissétis me, et  
Patrem meum útique cognovissétis:  
et ámodo cognoscétis eum, et vidí-  
stis eum. Dicit ei Philíppus: Dómine,  
osténde nobis Patrem, et súfficit  
nobis. Dicit ei Iesus: Tanto témpore  
vobíscum sum, et non cognovístis  
me? Philíppe, qui videt me, videt et  
Patrem. Quómodo tu dicís: Osténde  
nobis Patrem? Non créditis quia ego  
in Patre, et Pater in me est? Verba,  
quæ ego loquor vobis, a meípso non

“This is he whom once we held as a laugh-  
ingstock  
and as a type for mockery, fools that we  
were!

His life we deemed madness,  
and his death dishonored.  
See how he is accounted among the sons of  
God;  
how his lot is with the saints!”

Alleluia, alleluia. *Ps. 88, 6* The heavens  
proclaim your wonders, O Lord, and your  
faithfulness, in the assembly of the holy  
ones. Alleluia. *Ps. John 14, 9* Have I been  
so long a time with you, and you have not  
known me? Philip, he who sees me, sees  
also my Father. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 14, 1-13*

At that time Jesus said to his disciples:  
“Do not let your hearts be troubled. Have  
faith in God and faith in me. There are many  
dwelling-places in my Father’s house; other-  
wise, I would have warned you. I am going  
to prepare a place for you; and when I do  
go and prepare a place for you, I am coming  
back to take you along with me so that  
where I am, you may also be. And you  
know the way to the place where I am going.  
“Lord,” Thomas said, “we don’t know  
where you are going. How then can we know  
the way?” Jesus told him, “I am the way,  
the truth, and the life: no one comes  
to the Father except through me. If you  
really knew me, then you would recognize  
my Father too. From now on you do  
know him and you have seen him.”  
“Lord,” Philip said to him, “show us the  
Father. That’s enough for us.” “Philip,”  
Jesus replied, “here I am with you all this  
time, and you still don’t know me? Whoever

## May 11. Sts. Philip and James

loquor. Pater autem in me manens, ipse facit ópera. Non créditis quia ego in Patre, et Pater in me est? Alióquin propter ópera ipsa créдите. Amen, amen dico vobis, qui credit in me, ópera quæ ego fácio, et ipse fáciét, et maióra horum fáciét: quia ego ad Patrem vado. Et quodcúmque petiérítis Patrem in nómine meo, hoc fáciam.

Credo

Confítebúntur cæli mirabília tua, Dómine: et veritátem tuam in ecclésia sanctórum, allelúia, allelúia.

Múnera, Dómine, quæ pro Apostolórum tuórum Philippi et Iacóbi solemnité deférimus, propítius súscipe: et mala ómnia, quæ merémur, avérte. Per Dóminum.

*Præfatio de Apostolis.*

Tanto témpore vobíscum sum, et non cognovístis me? Philippe, qui videt me, videt et Patrem meum, allelúia: non credís, quia ego in Patre, et Pater in me est? Allelúia, allelúia.

Quésumus, Dómine, salutáribus repléti mystériis: ut, quorum solénnia celebrámus, eórum oratióibus adiuvémur. Per Dóminum nostrum.

has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you are not spoken on my own; it is the Father, abiding in me, who performs the works. Believe me that I am in the Father and the Father is in me; otherwise, believe me because of the works. I solemnly assure you, the man who has faith in me will perform the same works that I perform. In fact, he will perform far greater than these, because I am going to the Father and I will do whatever you ask in my name."

Creed.

### Offertory Antiphon *Ps. 88, 6*

The heavens proclaim your wonders, O Lord, and your faithfulness, in the assembly of the holy ones, alleluia, alleluia.

### Prayer over the Gifts

O Lord, accept our offering on the feast of your holy apostles Philip and James,\* and protect us from the punishments we so richly deserve. Through Jesus Christ.

*Preface of the Apostles*

### Communion Antiphon *John 14, 9 and 10*

Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also my Father. Alleluia. Do you not believe that I am in the Father and the Father in me? Alleluia, alleluia.

### Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord.\* Help us also through the prayers of your saints whom we honor this day. Through Jesus Christ.

## May 11. Sts. Philip and James

OUTSIDE EASTER SEASON

EXTRA TEMPUS PASCHALE

Entrance Antiphon  
*Neh. or 2 Esdr. 9, 27*

In the time of their tribulation they cried to you, O Lord, and you heard them from heaven. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *℟.* Glory be to the Father. In the time.

Clamaverunt ad te, Dómine, in témpore afflictiónis suæ, et tu de cælo exaudisti eos. *Ps. 32, 1* Exultáte iusti in Dómino: rectos decet collaudátio. *℟.* Glória Patri. Clamaverunt.

### Prayer

We are made happy, O God, by the solemnity of your holy apostles Philip and James.\* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Deus, qui nos Apostolorum tuorum Philippi et Iacobi solemnitate lætificas: præsta, quæsumus; ut, quorum gaudemus méritis, instruamur exemplis. Per Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 4, 7–13*

Lectio Epistolæ beati Pauli  
Apóstoli ad Ephésios  
*Ephes. 4, 7–13*

Brethren: Favor has been given to each one of us in the measure in which Christ bestows it. So the Scripture says, “When he ascended on high, he took a host of captives, and gave gifts to men.” “He ascended”—what does this mean, but that he had first descended into the low regions of the earth? He who descended is also the very one who ascended high above all the heavens, that he might fill all. And “he gave” some men as apostles, and some as prophets, and others again as evangelists, and others as pastors and teachers, thus fitting the saints for the work of the ministry, for building up the body of Christ until we all become one in faith and in the knowledge of the Son of God, and form that perfect man who is Christ come to full stature.

Fratres: Unicuique nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum captivam duxit captivitátem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferiôres partes terræ? Qui descéndit, ipse est et qui ascéndit super omnes cælos, ut impléret ómnia. Et ipse dedit quosdam quidem apóstolos, quosdam autem prophétas, álios vero evangelístas, álios autem pastôres, et doctôres, ad consummatiónem sanctórum in opus ministérii, in ædificatióem córporis Christi: donec occurrámus omnes in unitátem fidei, et agnitiónis Fílii Dei, in virum perféctum, in mensúram ætátis plenitúdinis Christi.

*Gradual Ps. 44, 17–18* You shall make them princes through all the land; they shall re-

*Graduale Ps. 44, 17–18* Constitues eos príncipes super omnem terram:

May 11. Sts. Philip and James

mémores erunt nóminis tui, Dómine.  
V. Pro pátribus tuis nati sunt tibi  
filii, proptérea pópuli confitebúntur  
tibi.

Allelúia, allelúia. V. *Ioann. 14, 9*  
Tanto témpore vobíscum sum, et  
non cognovístis me? Philíppe, qui  
videt me, videt et Patrem meum.  
Allelúia.

*In Missis votivis post Septuagesimam,  
omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5-6* Qui séminent  
in lácrimis, in gáudio metent. V.  
Eúntes ibant, et flebant, mitténtes  
sémína sua. V. Veniéntes autem vé-  
nient cum exsultatióne, portántes  
manípulos suos.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 14, 1-13*

In illo témpore: Dixit Iesus discí-  
pulis suis: Non turbétur cor vestrum.  
Créditis in Deum, et in me créдите.  
In domo Patris mei mansiónes  
multæ sunt. Si quo minus dixíssem  
vobis: Qui vado paráre vobis lo-  
cum. Et si abíero, et præparávero  
vobis locum: íterum vénio, et ac-  
cípiam vos ad meípsum, ut ubi sum  
ego, et vos sitis. Et quo ego vado  
scitis, et viam scitis. Dicit ei Thomas:  
Dómine, nescímus quo vadis: et  
quómodo póssumus viam scire?  
Dicit ei Iesus: Ego sum via, et véritas,  
et vita. Nemo venit ad Patrem, nisi  
per me. Si cognovissétis me, et  
Patrem meum útique cognovissétis:  
et ámodo cognoscétis eum, et vidí-  
stis eum. Dicit ei Philíppus: Dómine,  
osténde nobis Patrem, et súfficit  
nobis. Dicit ei Iesus: Tanto témpore  
vobíscum sum, et non cognovístis  
me? Philíppe, qui videt me, videt et  
Patrem. Quómodo tu dicis: Osténde  
nobis Patrem? Non créditis quia ego  
in Patre, et Pater in me est? Verba,  
quæ ego loquor vobis, a meípso  
non loquor. Pater autem in me ma-  
nens, ipse facit ópera. Non créditis

member your name, O Lord. V. The place  
of your fathers your sons shall have; there-  
fore shall nations praise you.

Alleluia, alleluia. V. *John 14, 9* Have I  
been so long a time with you, and you have  
not known me? Philip, he who sees me, sees  
also my Father. Alleluia.

*In votive Masses after Septuagesima, the Alleluia with its  
following verse is omitted, and there is said:*

*Tract Ps. 125, 5-6* Those that sow in tears  
shall reap rejoicing. V. Going, they went  
and wept, casting their seeds. V. But coming,  
they shall come with joyfulness, carrying  
their sheaves.

✠ A Reading from the holy Gospel  
according to John  
*John 14, 1-13*

At that time Jesus said to his disciples:  
“Do not let your hearts be troubled. Have  
faith in God and faith in me. There are  
many dwelling-places in my Father’s house;  
otherwise, I would have warned you. I am  
going to prepare a place for you; and when I  
do go and prepare a place for you, I am  
coming back to take you along with me so  
that where I am, you may also be. And you  
know the way to the place where I am  
going.” “Lord,” Thomas said, “we don’t  
know where you are going. How then can we  
know the way?” Jesus told him, “I am the  
way, the truth, and the life; no one comes to  
the Father except through me. If you really  
knew me, then you would recognize my  
Father too. From now on you do know him  
and you have seen him.” “Lord,” Philip  
said to him, “show us the Father. That’s  
enough for us.” “Philip,” Jesus replied,  
“here I am with you all this time, and you  
still don’t know me? Whoever has seen me  
has seen the Father. How can you say,

## May 11. Sts. Philip and James

‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you are not spoken on my own; it is the Father, abiding in me, who performs the works. Believe me that I am in the Father and the Father is in me; otherwise, believe me because of the works. I solemnly assure you, the man who has faith in me will perform the same works that I perform. In fact, he will perform far greater than these, because I am going to the Father and I will do whatever you ask in my name.”

### Offertory Antiphon

*Ps. 18, 15*

Through all the earth their voice resounds,  
and to the ends of the earth their message.

### Prayer over the Gifts

O Lord, accept our offering on the solemnity of your holy apostles Philip and James,\* and protect us from the punishments we so richly deserve. Through Jesus Christ.

*Preface of the Apostles*

### Communion Antiphon

*John 14, 9 and 10*

Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also my Father. Do you not believe that I am in the Father and the Father in me?

### Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord.\* Help us also through the prayers of your saints whom we honor this day. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

quia ego in Patre, et Pater in me est? Alióquin propter ópera ipsa créдите. Amen, amen dico vobis, qui credit in me, ópera quæ ego fácio, et ipse fáciét, et maióra horum fáciét: quia ego ad Patrem vado. Et quodcúmque petiérítis Patrem in nómine meo, hoc fáciám.

In omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

Múnera, Dómine, quæ pro Apostolorum tuórum Philíppi et Iacóbi sollemnitate deférimus, propítius súscipe: et mala ómnia, quæ merémur, avérte. Per Dóminum.

*Præfatio de Apostolis.*

Tanto témpore vobiscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem meum: non credis, quia ego in Patre, et Pater in me est?

Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solénnia celebrámus, eórum oratióibus adiuvámur. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per ómnia sæcula sæculórum.

May 12. Sts. Nereus and Companions

SAINTS NEREUS, ACHILLEUS,  
DOMITILLA, AND PANCRAS  
*Virgin, Martyrs*

*III classis*

May 12

TEMPORE PASCHALI

IN EASTER SEASON

Entrance Antiphon  
*Ps. 32, 18, 19 and 20*

Ecce óculi Dómini super timéntes eum, sperántes in misericórdia eius, allelúia: ut erípiat a morte ánimas eórum: quóniam adiútor, et protéctor noster est, allelúia, allelúia. *Ps. ibid., 1* Exultáte iusti in Dómino: rectos decet collaudátio. *Ps.* Glória Patri. Ecce.

But see, the eyes of the Lord are upon those who fear him, upon those who hope in his kindness, alleluia: to deliver them from death; for he is our help and our shield, alleluia, alleluia. *Ps. ibid., 1* Exult, you just, in the Lord; praise from the upright is fitting. *Ps.* Glory be to the Father. But see.

Prayer

Semper nos, Dómine, Mártyrum tuórum Nérei, Achillei, Dómitillæ atque Pancrátii fóveat, quæsumus, beáta solémnitas: et tuo dignos reddat obséquio. Per Dóminum.

O Lord, may the blessed feast of your martyrs Nereus, Achilleus, Domitilla, and Pancras fire us with zeal to serve you more worthily. Through Jesus Christ.

Léctio libri Sapiéntiæ  
*Sap. 5, 1-5*

A Reading from  
the Book of Wisdom  
*Wis. 5, 1-5*

Stabunt iusti in magna constántia advérsus eos, qui se angustiavérunt, et qui abstulérunt labóres eórum. Vidéntes turbabúntur timóre horríbili, et mirabúntur in subitatióne insperátæ salútis, dicéntes intra se, pæniténtiam ágéntes, et præ angústia spíritus geméntes: Hí sunt, quos habúimus aliquándo in derisum, et in similitúdinem impropérii. Nos insensáti vitam illórum æstimabámus insániam, et finem illórum sine honóre: ecce quómodo computáti sunt inter filios Dei, et inter sanctos sors illórum est.

Then shall the just one with great assurance stand  
before his oppressors who set at nought his labors.  
Seeing this, they shall be shaken with dreadful fear,  
and amazed at the unlooked-for salvation.  
They shall say among themselves, rueful and groaning through anguish of spirit:  
“This is he whom once we held as a laughingstock  
and as a type for mockery, fools that we were!

His life we deemed madness,  
and his death dishonored.  
See how he is accounted among the sons of

May 12. Sts. Nereus and Companions

God;  
how his lot is with the saints!"

Alleluia, alleluia. *Ps.* This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven. Alleluia. *Ps.* The white-robed army of Martyrs praises you, O Lord. Alleluia.

Allelúia, allelúia. *Ps.* Hæc est vera fratérnitas, quæ vicit mundi crímina: Christum secúta est, ínclita tenens regna cæléstia. Allelúia. *Ps.* Te Mártýrum candidátus laudat exércitus, Dómine. Allelúia.

✠ A Reading from the holy Gospel  
according to John  
*John 4, 46-53*

At that time there was at Capharnaum a royal official whose son was ill. When he heard that Jesus had come from Judea to Galilee, he went to him and begged him to come down and restore the health of his son who was near death. Jesus replied, "Unless you people can see signs and wonders, you will not believe." "Sir," the royal official pleaded with him, "come down before my little boy dies." Jesus told him, "Return home; your son is going to live." The man put his trust in the word Jesus had spoken to him and started for home. And when he was already on his way back, his servant met him with the message that his boy was going to live. When he asked them at what time he had shown improvement, they told him, "The fever left him yesterday afternoon about one." Now it was at that very hour, the father realized, that Jesus had told him, "Your son is going to live." And he believed and his whole household along with him.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 4, 46-53*

In illo témpore: Erat quidam régulus, cuius fílius infirmabátur Caphárnaum. Hic cum audísset, quia Iesus adveníret a Iudæa in Galiléam, ábiit ad eum, et rogábat eum ut descénderet, et sanáret fílium eius: incipiébat enim mori. Dixit ergo Iesus ad eum: Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus: Dómine, descénde priúquam moriátur fílius meus. Dicit ei Iesus: Vade, fílius tuus vivit. Crédidit homo sermóni, quem dixit ei Iesus et ibat. Iam autem eo descendenté, servi occurrérunt ei, et nuntiavérunt dicéntes, quia fílius eius víveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et dixerunt ei: Quia heri hora séptima reliquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Iesus: Fílius tuus vivit: et crédidit ipse, et domus eius tota.

Offertory Antiphon  
*Ps. 88, 6*

The heavens proclaim your wonders, O Lord, and your faithfulness, in the assembly of the holy ones, alleluia, alleluia.

Confitebúntur cæli mirabília tua, Dómine: et veritátem tuam in ecclésia sanctorum, allelúia, allelúia.

## May 12. Sts. Nereus and Companions

### Prayer over the Gifts

Sanctorum Martyrum tuorum, quaesumus, Domine, Nerei, Achillei, Domitillae atque Pancratii sit tibi grata confessio: quae et munera nostra commendet, et tuam nobis indulgentiam semper imploret. Per Dominum.

Be pleased, O Lord, with the witness of the holy martyrs Nereus, Achilleus, Domitilla, and Pancras. \* May their profession of faith make our gifts more acceptable to you and bring us your unfailing mercy. Through Jesus Christ.

### Communion Antiphon

*Ps. 32, 1*

Gaudete iusti in Domino, alleluia: rectos decet collaudatio, alleluia.

Exult, you just, in the Lord, alleluia; praise from the upright is fitting, alleluia.

### Prayer after Communion

Quaesumus, Domine: ut beatorum Martyrum tuorum Nerei, Achillei, Domitillae atque Pancratii deprecationibus, sacramenta sancta, quae sumpsimus, ad tuae nobis proficiant placationis augmentum. Per Dominum.

O Lord, may the holy sacrament that we have received make us more acceptable to you\* through the prayers of your blessed martyrs Nereus, Achilleus, Domitilla, and Pancras. Through Jesus Christ.

EXTRA TEMPUS PASCHALE

OUTSIDE EASTER SEASON

### Entrance Antiphon

*Ps. 36, 39*

Salus autem iustorum a Domino: et protector eorum est in tempore tribulationis. *Ps. ibid., 1* Noli aemulari in malignantibus: neque zelaveris facientes iniquitatem. *Ps.* Gloria Patri. Salus.

The salvation of the just is from the Lord; he is their refuge in time of distress. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *Ps.* Glory be to the Father. The salvation.

### Prayer

Semper nos, Domine, Martyrum tuorum Nerei, Achillei, Domitillae atque Pancratii foveat, quaesumus, beata sollemnitas: et tuo dignos reddat obsequio. Per Dominum nostrum.

O Lord, may the blessed feast of your martyrs Nereus, Achilleus, Domitilla, and Pancras fire us with zeal to serve you more worthily. Through Jesus Christ.

Lectio Epistolae beati Petri  
Apostoli  
*1 Petr. 4, 13-19*

A Reading from the Epistle of blessed  
Peter the Apostle  
*1 Peter 4, 13-19*

Carissimi: Communicantes Christi passionibus gaudete, ut et in revelatione gloriae eius gaudeatis exultantes. Si exprobramini in nomine Christi, beati eritis: quoniam quod

As you are participating in the sufferings of Christ, rejoice, so that in the revelation of his glory also you may rejoice and be glad. If you suffer reproach in the name of Christ,

## May 12. Sts. Nereus and Companions

happy are you, because the Spirit of glory and the Spirit of God rests upon you. Let none of you, then, suffer as a murderer or thief or evildoer, or as a meddler in other men's affairs. But if it be as a Christian, you are not to be ashamed; rather, you are to glorify God in this name. It is in fact the time for the judgment to begin, starting from the household of God; and if from you first, what will be the end of those who reject the gospel of God? And if "the just man is hardly safe, where will he be seen who is impious and a sinner?" So then, even those who suffer according to the will of God are to commend their souls to the faithful Creator, in the doing of good.

*Gradual Exodus 15, 11* God is glorious in his saints, wonderful in majesty, a worker of wonders. *Ps. Ibid., 6* Your right hand, O Lord, is magnificent in power, your right hand has shattered the enemy.

Alleluia, alleluia. *Ps.* This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven. Alleluia.

est honoris, gloriæ, et virtutis Dei, et qui est eius Spiritus, super vos requiescit. Nemo autem vestrum patiatur ut homicida, aut fur, aut maledicus, aut alienorum appetitor. Si autem ut christianus, non erubescat: glorificet autem Deum in isto nomine. Quoniam tempus est, ut incipiat iudicium a domo Dei. Si autem primum a nobis: quis finis eorum qui non credunt Dei Evangelio? Et si iustus vix salvabitur, impius et peccator ubi parerunt? Itaque et hi, qui patiuntur secundum voluntatem Dei, fidei Creatori commendent animas suas in beneficiis.

*Graduale Exodi 15, 11* Gloriosus Deus in sanctis suis: mirabilis in maiestate, faciens prodigia. *Ps. Ibid., 6* Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrigit inimicos.

Alleluia, alleluia. *Ps.* Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secuta est, inclita tenens regna cælestia. Alleluia.

### ✠ A Reading from the holy Gospel according to John *John 4, 46–53*

At that time there was at Capharnaum a royal official whose son was ill. When he heard that Jesus had come back from Judea to Galilee, he went to him and begged him to come down and restore the health of his son who was near death. Jesus replied, "Unless you people can see signs and wonders, you will not believe." "Sir," the royal official pleaded with him, "come down before my little boy dies." Jesus told him, "Return home; your son is going to live." The man put his trust in the word Jesus had

### ✠ Sequentia sancti Evangelii secundum Ioannem *Ioann. 4, 46–53*

In illo tempore: Erat quidam regulus, cuius filius infirmabatur Capharnaum. Hic cum audisset, quia Iesus adveniret a Iudæa in Galilæam, abiit ad eum, et rogabat eum ut descenderet, et sanaret filium eius: incipiebat enim mori. Dixit ergo Iesus ad eum: Nisi signa et prodigia videritis, non creditis. Dicit ad eum regulus: Domine, descende priusquam moriatur filius meus. Dicit ei Iesus: Vade, filius tuus vivit. Credidit homo sermóni, quem dixit ei Iesus, et ibat. Iam autem eo descendente, servi occurrerunt ei, et

## May 12. Sts. Nereus and Companions

nuntiavérunt dicétes, quia fílius eius víveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et dixerunt ei: Quia heri hora séptima reliquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Iesus: Fílius tuus vivit: et crédidit ipse, et domus eius tota.

spoken to him and started for home. And when he was already on his way back, his servants met him with the message that his boy was going to live. When he asked them at what time he had shown improvement, they told him, "The fever left him yesterday afternoon about one." Now it was at that very hour, the father realized, that Jesus had told him, "Your son is going to live." And he believed and his whole household along with him.

### Offertory Antiphon

*Ps. 123, 7*

Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

We were rescued like a bird from the fowler's snare; broken was the snare, and we were freed.

### Prayer over the Gifts

Sanctórum Mártyrum tuórum, quæsumus, Dómine, Nérei, Achílle, Domitíllæ atque Pancrátii sit tibi grata conféssio: quæ et múnera nostra comméndet, et tuam nobis indulgéntiam semper implóret. Per Dóminum.

Be pleased, O Lord, with the witness of the holy martyrs Nereus, Achilleus, Domitilla, and Pancras.\* May their profession of faith make our gifts more acceptable to you and bring us your unfailing mercy. Through Jesus Christ.

### Communion Antiphon

*Matth. 25, 40 and 34*

Amen dico vobis: quod uni ex mínimis meis fecístis, mihi fecístis: veníte, benedícti Patris mei, possidéte parátum vobis regnum ab infíntio sáeculi.

Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me. Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world.

### Prayer after Communion

Quæsumus, Dómine: ut beatórum Mártyrum tuórum Nérei, Achílle, Domitíllæ atque Pancrátii deprecaciónibus, sacraménta sancta, quæ súmpsimus, ad tuæ nobis proficiant placatiónis augméntum. Per Dóminum.

O Lord, may the holy sacrament that we have received make us more acceptable to you\* through the prayers of your blessed martyrs Nereus, Achilleus, Domitilla, and Pancras. Through Jesus Christ.

May 13. St. Robert Bellarmine

SAINT ROBERT BELLARMINE

*Bishop, Confessor, and  
Doctor of the Church*

May 13

Entrance Antiphon  
*Eccli. 15, 5*

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. (*P.T. Alleluia, alleluia.*) *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ψ.* Glory be to the Father. In the midst.

Prayer

O God, you fortified your blessed bishop and doctor Robert with remarkable learning and courage to expose the dangers of error and defend the rights of the Holy See. \* May we grow in love of truth, and may those who have been led astray by falsehood come back to the unity of your Church through the intercession of your saint. Through Jesus Christ.

A Reading from the Book of Wisdom  
*Wis. 7, 7-14*

I prayed, and prudence was given me;  
I pleaded, and the spirit of Wisdom came  
to me.  
I preferred her to scepter and throne,  
and deemed riches nothing in comparison  
with her.  
Nor did I liken any priceless gem to her;  
because all gold, in view of her, is a little  
sand,  
and before her, silver is to be accounted  
mire.  
Beyond health and comeliness I loved her,  
and I chose to have her rather than the  
light,

*III classis*

In médio Ecclésiæ aperuit os eius:  
et implévit eum Dóminus spírítu  
sapiéntiæ et intelléctus: stolam gló-  
riæ índuit eum. (*T. P. Allelúia,  
allelúia.*) *Ps. 91, 2* Bonum est con-  
fitéri Dómino: et psállere nómini  
tuo, Altíssime. *Ψ.* Glória Patri. In  
médio.

Deus, qui ad errórum insídias re-  
pelléndas et Apostólicæ Sedis iura  
propugnánda, beátum Robértum,  
Pontíficem tuum atque Doctórem,  
mira eruditióné et virtúte decorásti:  
eius méritis et intercessióné concéde;  
ut nos in veritátis amóre crescámus  
et errántium corda ad Ecclésiæ  
tuæ rédeant unitátem. Per Dómi-  
num.

Léctio libri Sapiéntiæ  
*Sap. 7, 7-14*

Optávi, et datus est mihi sensus:  
et invocávi, et venit in me spírítus  
sapiéntiæ: et præpósui illam regnis  
et sédibus, et divítias nihil esse duxi  
in comparatióne illíus: nec com-  
parávi illi lápidem pretiósium: quó-  
niam omne aurum in comparatióne  
illíus, aréna est exígua, et tamquam  
lutum æstimábitur argéntum in con-  
spéctu illíus. Super salútem et spé-  
ciem diléxi illam, et propósui pro  
luce habére illam: quóniam inex-  
tinguibile est lumen illíus. Vené-  
runt autem mihi ómnia bona páriter  
cum illa, et innumerábilis honéstas  
per manus illíus, et lætátus sum in  
ómnibus: quóniam antecédébat me  
ista sapiéntia, et ignorábam quóniam

May 13. St. Robert Bellarmine

horum ómnium mater est. Quam sine fictióne dídici, et sine invídia commúnico, et honestátem illius non abscondo. Infínitus enim thesáurus est homínibus: quo qui usi sunt, partícipes facti sunt amicitíæ Dei, propter disciplínæ dona commendáti.

because the splendor of her never yields to sleep.  
Yet all good things together came to me in her company,  
and countless riches at her hands;  
And I rejoiced in them all, because Wisdom is their leader,  
though I had not known that she is the mother of these.  
Simply I learned about her, and ungrudgingly do I share—  
her riches I do not hide away;  
For to men she is an unfailing treasure;  
those who gain this treasure win the friendship of God,  
to whom the gifts they have from discipline commend them.

*Tempore paschali:*

Allelúia, allelúia. *Ps. Dan. 12, 3* Qui fúerint, fulgébunt quasi splendor firmaménti. Allelúia, *Ps. Ibid.*, Qui ad iustítiam erúdiunt multos, quasi stellæ in perpétuas æternitátes. Allelúia.

*In paschal time:*

Alleluia, alleluia. *Ps. Dan. 12, 3* The wise shall shine brightly like the splendor of the firmament. Alleluia. *Ps. Ibid.* Those who led the many to justice, shall be like the stars forever. Alleluia.

*Extra tempus paschale:*

*Graduale Eccli. 44, 16–17* Ecce sacerdos magnus, qui in diébus suis plácuít Deo et invéntus est iustus. *Ps. Ibid., 20* Non est invéntus similis illi, qui conserváret legem Excélsi. Allelúia, allelúia. *Ps. Dan. 12, 3* Qui docti fúerint, fulgébunt quasi splendor firmaménti. Allelúia.

*Outside paschal time:*

*Gradual Eccli. 44, 16–17* Behold, a great priest, who in his days pleased God. *Ps. Ibid., 20* There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. *Ps. Dan. 12, 3* The wise shall shine brightly like the splendor of the firmament. Alleluia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 91, 2, 3 et 5* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ps. Ad annuntiándum* mane misericórdiam tuam, et veritátem tuam per noctem. *Ps. Quia delectásti me, Dómine, in factúra tua, et opéribus mánuum tuárum exsultábo.*

*In votive Masses after Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 91, 2, 3, and 5* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ps. To proclaim* your kindness at dawn, and your faithfulness throughout the night. *Ps. For you make me glad, O Lord, by your own deeds; at the works of your hands I rejoice.*

May 13. St. Robert Bellarmine

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes and teaches them who will be called great in the kingdom of heaven.”

Offertory Antiphon  
*Ps. 72, 28*

But for me, to be near God is my good; to make the Lord God my refuge. I shall declare all your works in the gates of the daughter of Sion. (*P. T. Alleluia.*)

Prayer over the Gifts

We offer these gifts, O Lord, as a sweet fragrance before you.\* May the teaching and example of blessed Robert lead us to obey your commandments with eager hearts. Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 5, 13–19*

In illo tēpore: Dixit Iesus discipulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo salietur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pó-sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvare legem, aut prophétas: non veni sólvare, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, ióta unum, aut unus apex non præteríbit a lege donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

Mihi autem adhærere Deo bonum est, pónere in Dómino Deo spem meam: ut annúntiem omnes præ-dicatiónes tuas in portis fíliæ Sion. (*T. P. Alleluia.*)

Hóstias tibi, Dómine, in odórem suavitátis offérimus: et præsta; ut, beáti Robérti mónitis et exémpis edócti, per sémitam mandatórum tuórum dilatáto corde currámus. Per Dóminum.

May 14. St. Boniface

Communion Antiphon  
*Matth. 5, 14, 16*

Vos estis lux mundi: sic luceat lux  
vestra coram hominibus, ut videant  
opera vestra bona, et glorificent  
Patrem vestrum qui in caelis est.  
(*T.P. Alleluia.*)

You are the light of the world. Even so, let  
your light shine before men, in order that  
they may see your good works and give glory  
to your Father in heaven. (*P. T. Alleluia.*)

Prayer after Communion

Sacramenta, quae sumpsimus, Domine  
Deus noster, in nobis foveant  
caritatis ardorem: quo beatus Robertus  
vehementer accensus, pro  
Ecclesia tua se iugiter impendebat.  
Per Dominum.

O Lord our God, may the sacrament we  
have received fire us with the same burning  
love that consumed blessed Robert and  
made him spend himself ceaselessly in the  
service of your Church. Through Jesus  
Christ.

SAINT BONIFACE  
*Martyr*

May 14

Commemoratio

*Tempore paschali Missa Protexisti, de  
Communi Martyrum 1° loco (27), cum  
orationibus ut infra.  
Extra tempus paschale Missa In virtute,  
de Communi unius Martyris 3° (10),  
item cum orationibus ut infra:*

*In the Easter season, the Mass Protexisti (Common of  
martyrs in the Easter season I), page (27), with the following  
prayers:*

*Outside the Easter season, the Mass In virtute (Common  
of one martyr III), page (10) likewise with the following  
prayers:*

P

Da, quaesumus, omnipotens Deus:  
ut, qui beati Bonifacii Martyris tui  
solemnia colimus, eius apud te inter-  
cessionibus adiuvemur. Per Domi-  
num.

Prayer

O almighty God, may the prayers of your  
blessed martyr Boniface aid us as we cele-  
brate his feast today. Through Jesus Christ.

C3

Muneribus nostris, quaesumus, Domine,  
precibusque susceptis: et caelestibus  
nos munda mysteriis, et clementer  
exaudi. Per Dominum.

Prayer over the Gifts

Accept our offerings and prayers, O Lord.\*  
Cleanse us by this heavenly rite and in your  
mercy hear our petitions. Through Jesus  
Christ.

C4

Refecti participatione muneris sacri,  
quaesumus, Domine Deus noster: ut,  
cuius exsequimur cultum, intercedente  
beato Bonifacio Martyre tuo,  
sentiamus effectum. Per Dominum.

Prayer after Communion

We are refreshed by the reception of your  
sacred gift, O Lord our God.\* May the  
prayers of your blessed martyr Boniface  
make us feel the benefit of the sacred rite  
we have performed. Through Jesus Christ.

May 15. St. John the Baptist de la Salle

SAINT JOHN THE BAPTIST  
DE LA SALLE  
*Confessor*

May 15

*III classis*

Entrance Antiphon  
*Ps. 36, 30–31*

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of his God is in his heart. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *℟.* Glory be to the Father. The mouth.

Os iusti meditabitur sapiéntiam, et lingua eius loquétur iudícium: lex Dei eius in corde ipsius. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *℣.* Glória Patri. Os iusti.

Prayer

O God, you inspired the holy confessor John Baptist to teach the poor and to lead the young in the path of truth, and then founded a new congregation in your Church through him.\* May his intercession and example fill us with zeal to glorify you by the saving of souls, so that we may also share his reward in heaven. Through Jesus Christ.

Deus, qui ad christiánam páuperum eruditiónem, et ad iuventem in via veritátis firmándam, sanctum Ioánnem Baptistam Confessórem excitásti, et novam per eum in Ecclesiá familiam collegisti: concéde propítius; ut eius intercessióne et exémplo, stúdio glóriæ tuæ in animárum salúte fervéntes, eius in cælis coronæ partícipes fieri valeámus. Per Dóminum.

A Reading from the Book of Sirach  
*Eccli. 31, 8–11*

Léctio libri Sapiéntiæ  
*Eccli. 31, 8–11*

Happy the man found without fault,  
who turns not aside after gain!  
Who is he, that we may praise him?  
he, of all his kindred, has done wonders,  
For he has been tested by gold and come off  
safe,  
and this remains his glory;  
He could have sinned but did not,  
could have done evil but would not,  
So that his possessions are secure in the  
Lord,  
and the assembly recounts his praises.

Beátus vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória æténa: qui pótuit tránsgridi, et non est tránsgréssus: fácere mala, et non fecit: ídeo stabilita sunt bona illius in Dómino, et eleemósynas illius enarrábit omnis ecclesiá sanctórum.

*In paschal time:*

Alleluia, alleluia. *℣. James 1, 12* Blessed is the man who endures temptation; for when

*Tempore paschali:*

Allelúia, allelúia. *℣. Iac. 1, 12* Beátus vir, qui suffert tentatióne:

## May 15. St. John the Baptist de la Salle

quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia. *Ps. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia.

*Extra tempus paschale:*

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *Ps. Ibid. 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. Allelúia, allelúia. *Ps. Iac. 1, 12* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 18, 1-5*

In illo témpore: Accessérunt discípuli ad Iesum, dicéntes: Quis, putas, maior est in regno cælórum? Et ádvocans Iesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est maior in regno cælórum. Et qui suscepérit unum párvulum talem in nómine meo, me súscipit.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius. (*T. P. Allelúia.*)

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et presénti-

he has been tried, he shall receive the crown of life. Alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

*Outside paschal time:*

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *Ps. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *Ps. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 18, 1-5*

At that time the disciples came up to Jesus with the question, "Who, then, is the most important in the kingdom of heaven?" So he called a little child over, stood him in the middle of them, and said: "I assure you, unless you change and become like little children, you will not enter the kingdom of heaven. For whoever considers himself of little account, like this child, is the most important in the kingdom of heaven. Moreover, whoever welcomes one such child for my sake is welcoming me."

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. (*P. T. Alleluia.*)

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the

May 16. St. Ubald

future through their intercession. Through Jesus Christ.

bus éxui malis confídimus, et futúris.  
Per Dóminum.

Communion Antiphon  
*Matth. 24, 46–47*

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods. (P.T. Alleluia.)

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constítuet eum. (T. P. Allelúia.)

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

SAINT UBALD  
*Bishop and Confessor*

May 16

*Mass Státuit (Common of a confessor bishop I), page (35), except the following prayer:*

*Missa Státuit, de Communi Confessoris Pontificis 1° loco (35), præter orationem sequentem:*

Prayer

P

Help us, O Lord, and stretch out your right hand in compassion to save us from the wickedness of the devil,\* through the intercession of your blessed confessor bishop Ubald. Through Jesus Christ.

Auxílium tuum nobis, Dómine, quæsumus, placátus impénde: et intercessióne beáti Ubáldi Confessoris tui atque Pontificis, contra omnes diaboli nequitas dexteram super nos tuæ propitiatiónis exténde. Per Dóminum.

Prayer over the Gifts

C

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Sancti tui, quæsumus, Dómine, nos ubique lætíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Prayer after Communion

C

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop Ubald. Through Jesus Christ.

Præsta, quæsumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Ubáldo Confessore tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

May 18. St. Venantius

*III classis*

SAINT PASCHAL BAYLON

*Confessor*

May 17

*Missa Os iusti, de Communi Confessoris non Pontificis 1° loco (45), præter orationem sequentem;*

*Mass Os iusti (Common of a confessor not a bishop I), page (45) except the following prayer:*

P

Prayer

Deus, qui beatum Paschálem Confessórem tuum mirífica erga Córporis et Sánguinis tui sacra mystéria dilectióne decorásti: concéde propítius; ut, quam ille ex hoc divíno convívio spírítus percépit pinguédinem, eándem et nos percípere mereámur: Qui vivis.

O God, you filled the blessed confessor Paschal with a wondrous love for the sacred mysteries of your body and blood. \* May we draw from this divine banquet the same spiritual riches he received: You who live and reign.

C

Prayer over the Gifts

Laudis, tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dóminum.

We offer you, O Lord, this sacrifice of praise in memory of your saints. \* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

C

Prayer after Communion

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

Refreshed with heavenly food and drink, we humbly pray you, our God, \* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

*III classis*

SAINT VENANTIUS

*Martyr*

May 18

*Tempore paschali Missa Protexísti, de Communi Martyrum 1° loco (27), cum orationibus ut infra.*

*In the Easter season, the Mass Protexísti (Common of martyrs I), page (27), with the following prayers.*

*Extra tempus paschale Missa In virtúte, de Communi unius Martyris 3° loco (10), item cum orationibus ut infra:*

*Outside the Easter season, the Mass In virtúte (Common of one martyr III), page (10), likewise with the following prayers:*

P

Prayer

Deus, qui hunc diem beáti Venántii Mártyris tui triúmpho consecrásti: exáudi preces pópuli tui, et præsta; ut, qui eius mérita venerámur, fidei constántiam imitémur. Per Dóminum.

O God, you sanctified this day by the triumph of your blessed martyr Venantius. \* Hear the prayers of your people and help us imitate his resolute faith. Through Jesus Christ.

## May 19. St. Peter Celestine

### Prayer over the Gifts

P

O almighty God, may the merits of blessed Venantius make our offering acceptable to you,\* and may we come one day to share in the glory of your saint through the help of his prayers. Through Jesus Christ.

Hanc oblationem, omnipotens Deus, beati Venantii mérita tibi reddant accéptam: ut, ipsius subsidiis adiúti, glóriæ eius consórtes efficiámur. Per Dóminum.

### Prayer after Communion

P

We have been fed with the sacrament of everlasting life, O Lord.\* May it obtain your pardon and grace for us through the prayers of your blessed martyr Venantius. Through Jesus Christ.

Súmpsimus, Dómine, æternæ vitæ sacraménta, te humíliter deprecán-tes: ut, beáto Venántio Mártyre tuo pro nobis deprecánte, véniam nobis concíliet, et grátiam. Per Dóminum.

## SAINT PETER CELESTINE

*Pope and Confessor*

*III classis*

May 19

*Mass Si diligis me (Common of one or more supreme Pontiffs), page (1), except the following prayer:*

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1), præter orationem sequentem:*

### Prayer

P

O God, you raised blessed Peter Celestine to the dignity of pope and taught him also to prefer a more humble state.\* May we follow his example and not prefer the things of this world, so that we may win the rewards you promised to the humble of heart. Through Jesus Christ.

Deus, qui beátum Petrum Cælestinum ad summi pontificátus ápicem sublimásti, quique illum humilitáti postpónere docuísti: concéde propítius; ut eius exémplo cuncta mundi despícere et, ad promíssa humílibus præmia perveníre felíciter mereámur. Per Dóminum.

*Commemoration of Saint Pudentiana, virgin:*

*Et fit commemoratio S. Pudentiænæ Virginis:*

### Prayer

Hear our prayer, O God our savior,\* and let us learn the spirit of true devotion from your blessed virgin Pudentiana, as we joyfully celebrate her feast. Through Jesus Christ.

Exáudi nos, Deus salutáris noster: ut, sicut de beátæ Pudentiænæ Virginituæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

### Prayer over the Gifts

CI

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus.

Oblátis munéribus, quæsumus, Dómine, Ecclesiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

May 20. St. Bernardine of Siena

*Pro S. Pudentiana*

Accépta tibi sit, Dómine, sacrátae plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepísse cognóscit auxiliúm. Per Dóminum.

CI

RefectiÓne sancta enutrítam gubérna, quásumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatiÓne dírecta, et incrementa libertátis accípiat et in religiÓnis integritáte persístat. Per Dóminum.

*Pro S. Pudentiana*

Satiásti, Dómine, familiam tuam munéribus sacris: eius, quásumus, semper interventióne nos réfove, cuius solénnia celebrámus. Per Dóminum.

Commemoratio

*Missa Dilexísti, de Communi Virginum 3º loco (61).*

*III classis*

Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudiciúm: lex Dei eius in corde ipsíus. (*T. P. Allelúia, allelúia*). *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *V. Glória Patri. Os iusti.*

*For St. Pudentiana*

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you. \* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food. \* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

*For St. Pudentiana*

Prayer after Communion.

O Lord, you have feasted your family with the food of heaven. \* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

SAINT PUDENTIANA

*Virgin*

May 19

*Mass Dilexísti (Common of virgins III), page (61), with the prayers given above.*

SAINT BERNARDINE OF SIENA

*Confessor*

May 20

Entrance Antiphon

*Ps. 36, 30-31*

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of his God is in his heart. (*P. T. Alleluia, alleluia*.) *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *V. Glory be to the Father. The mouth.*

May 20. St. Bernardine of Siena

Prayer

O Lord Jesus, you gave your blessed confessor Bernardine a remarkable love of your holy name.\* Fill our hearts with the spirit of your love through the merits and prayers of this saint: You who live and reign.

Dómine Iesu, qui beáto Bernardíno Confessóri tuo exímium sancti nóminis tui amórem tribuísti: eius, quásumus, méritis et intercessióne, spíritum nobis tuæ dilectiónis benígnus infúnde: Qui vivis.

A Reading from the Book  
of Sirach  
*Eccli. 31, 8–11*

Léctio libri Sapiéntiæ  
*Eccli. 31, 8–11*

Happy the man found without fault,  
who turns not aside after gain!  
Who is he, that we may praise him?  
he, of all his kindred, has done wonders,  
For he has been tested by gold and come off  
safe,  
and this remains his glory;  
He could have sinned but did not,  
could have done evil but would not,  
So that his possessions are secure in the  
Lord,  
and the assembly recounts his praises.

Beátus vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória aetérna: qui pótuit tránsgridi, et non est tránsgréssus: fácere mala, et non fecit: ídeo stabilita sunt bona illíus in Dómino, et eleemósynas illíus enarrábit omnis ecclésia sanctórum.

*In paschal time:*

Alleluia, alleluia. *℟. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he shall receive the crown of life. Alleluia. *℟. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

*Tempore paschali:*

Allelúia, allelúia. *℟. Iac. 1, 12* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia. *℟. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

*Outside paschal time:*

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *℟. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *℟. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

*Extra tempus paschale:*

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit sicut cedrus Líbani multiplicábitur in domo Dómini. *℟. Ibid., 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. Allelúia, allelúia. *℟. Iac. 1, 12* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

May 20. St. Bernardine of Siena

✠ Sequéntia sancti Evangélli  
secúndum Mattháeum  
*Matth. 19, 27–29*

In illo témpore: Dixit Petrus ad Iesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede maiestátis suæ, sedébitis et vos super sedes duódecim, iudicántes duódecim tribus Israël. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætérnam possidébit.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius. (*T. P. Allelúia.*)

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confidimus, et futúris. Per Dóminum.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super omnia bona sua constítuet eum. (*T. P. Allelúia.*)

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 27–29*

At that time Peter spoke up and said to Jesus, “Look, we have given up everything and have followed you. What are we going to possess?” Jesus said to them, “I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of Israel. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life.”

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. (*P. T. Alleluia.*)

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Communion Antiphon  
*Matth. 24, 46–47*

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods. (*P. T. Alleluia.*)

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

May 25. St. Gregory VII

SAINT GREGORY VII  
*Pope and Confessor*

*III classis*

May 25

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1), except the following prayer:*

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1), præter orationem sequentem:*

Prayer

P

O God, the strength of all who trust in you, it was from you that blessed confessor bishop Gregory drew courage and perseverance in defending the freedom of your Church.\* May his example and intercession help us to overcome all adversity bravely. Through Jesus Christ.

Deus, in te sperantium fortitudo, qui beatum Gregorium Confessorem tuum atque Pontificem, pro tuenda Ecclesiæ libertate, virtute constantiæ roborasti: da nobis, eius exemplo et intercessione, omnia adversantia fortiter superare. Per Dóminum.

*Commemoration of Saint Urban I, pope and martyr:*

*Et fit commemoratio S. Urbani I Papæ et Mart.:*

Prayer

C2

O God, you have founded your Church firmly upon the rock of your apostles and have defended her against the fearful powers of hell.\* May the intercession of the blessed martyr and pope Urban preserve her always unwavering in your truth and keep her under your protection. Through Jesus Christ.

Deus, qui Ecclesiam tuam in apostolicæ petrae soliditate fundatam, ab infernarum eruis terrore portarum: præsta, quæsumus, ut intercedente beato Urbano Martyre tuo atque Summo Pontífice, in tua veritate persistens, continua securitate muniatur. Per Dóminum.

Prayer over the Gifts

C1

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus Christ.

Oblatis munéribus, quæsumus, Dómine, Ecclesiam tuam benignus illumina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómni tuo, te gubernante, pastóres. Per Dóminum.

*For Saint Urban*

*Pro S. Urbano*

Prayer over the Gifts

C2

O Lord, graciously accept the gifts that we joyfully offer to you.\* May your Church, through the prayers of blessed Urban, always live in peace and rejoice in the fullness of her faith. Through Jesus Christ.

Múnera, quæ tibi Dómine lætantes offérimus, súscipe benignus, et præsta: ut intercedente beato Urbano Ecclesia tua et fidei integritate lætetur, et tæporum tranquillitate semper exsúltet. Per Dóminum.

May 26. St. Philip Neri

C1

Prayer after Communion

Refectiōne sancta enutritam gubernā, quāsumus, Dōmine, tuam placātus Ecclēsiā: ut potēti moderatiōne dirēcta, et incrementa libertātis accīpiat et in religiōnis integritate persīstat. Per Dōminum.

*Pro. S Urbano*

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

*For Saint Urban*

C2

Prayer after Communion

Multiplica, quāsumus, Dōmine, in Ecclēsia tua spīritum grātiae, quem dedīsti: ut beāti Urbāni Mārtyris tui atque Summi Pontīficis deprecatiōne, nec pastōri obediētia gregis nec gregi desit cura pastōris. Per Dōminum.

O Lord, increase the spirit of grace which you have bestowed upon your Church.\* Let the prayers of your martyred pope Urban aid her so that she may never fail in obedience to her shepherd, and the shepherd never be wanting in his care of the flock. Through Jesus Christ.

SAINT URBAN I  
*Pope and Martyr*

May 25

Commemoratio

*Missa Si diligis me, de Comuni unius aut plurium Summorum Pontificum (1), cum orationibus 2° loco.*

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1), with the prayers given in the second place.*

SAINT PHILIP NERI  
*Confessor*

May 26

*III classis*

Entrance Antiphon  
*Rom. 5, 5*

Cāritas Dei diffūsa est in cōrdibus nostris per inhabitāntem Spīritum eius in nobis. (*P. T. Allelūia, allelūia. Ps. 102, 1* Bēnedic, ānima mea, Dōmino: et ōmnia quāe intra me sunt, nōmini sancto eius. *Ψ. Glōria Patri. Cāritas.*

The charity of God is poured forth in our hearts, by his spirit dwelling within us. (*P. T. Alleluia, alleluia.*) *Ps. 102, 1* Bless the Lord, O my soul; and, all my being, bless his holy name. *Ψ. Glory be to the Father. The charity.*

Prayer

Deus, qui beātum Philīppum Confessorē tuum Sanctōrum tuōrum glōria sublimāsti: concēde propītius; ut, cuius solemnitate lētāmur, eius virtūtum proficiāmus exēmplo. Per Dōminum.

O God, you have glorified the blessed confessor Philip in the ranks of the saints.\* Aid us through the example of the virtues of this saint whose feast we joyfully celebrate today. Through Jesus Christ.

## May 26. St. Philip Neri

*Commemoration of Saint Eleutherius, pope and martyr:*

*Et fit commemoratio S. Eleutherii Papae et Martyris:*

### Prayer

O eternal Shepherd, who appointed blessed Eleutherius shepherd of the whole Church,\* let the prayers of this martyred pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Gregem tuum, Pastor aeternae, placatus intende: ut per beatum Eleutherium Martyrem tuum atque Summum Pontificem, perpetua protectione custodi; quem totius Ecclesiae praestitisti esse pastorem. Per Dominum.

### A Reading from the Book of Wisdom *Wis. 7, 7-14*

### Lectio libri Sapientiae *Sap. 7, 7-14*

I prayed, and prudence was given me;  
I pleaded, and the spirit of Wisdom came to me.  
I preferred her to scepter and throne,  
and deemed riches nothing in comparison with her.  
Nor did I liken any priceless gem to her;  
because all gold, in view of her, is a little sand,  
and before her, silver is to be accounted mire.  
Beyond health and comeliness I loved her,  
and I chose to have her rather than the light,  
because the splendor of her never yields to sleep.  
Yet all good things together came to me in her company,  
and countless riches at her hands;  
And I rejoiced in them all, because Wisdom is their leader,  
though I had not known that she is the mother of these.  
Simply I learned about her, and ungrudgingly do I share—  
her riches I do not hide away;  
For to men she is an unfailing treasure;  
those who gain this treasure win the friendship of God,  
to whom the gifts they have from discipline commend them.

Optavi, et datus est mihi sensus: et invocavi, et venit in me spiritus sapientiae: et praeposui illam regnis et sedibus, et divitias nihil esse duxi in comparatione illius: nec comparavi illi lapidem pretiosum: quoniam omne aurum in comparatione illius, arena est exigua, et tamquam lutum aestimabitur argentum in conspectu illius. Super salutem et speciem dilexi illam, et proposui pro luce habere illam: quoniam inextinguibile est lumen illius. Venerunt autem mihi omnia bona pariter cum illa, et innumerabilis honestas per manus illius, et laetatus sum in omnibus: quoniam antecedebat me ista sapientia, et ignorabam quoniam horum omnium mater est. Quam sine fictione didici, et sine invidia comunico, et honestatem illius non abscondo. Infinitus enim thesaurus est hominibus: quo qui usi sunt, participes facti sunt amicitiae Dei, propter disciplinae dona commendati.

## May 26. St. Philip Neri

*Tempore paschali:*

Allelúia, allelúia. *Ψ. Thren. 1, 13*  
De excélsó misit ignem in óssibus  
meis, et erudívit me. Allelúia. *Ψ.*  
*Ps. 38, 4* Concáluit cor meum intra  
me: et in meditatióne mea exardéscet  
ignis. Allelúia.

*Extra tempus paschale:*

*Graduale Ps. 33, 12 et 6* Veníte, filii,  
audíte me: timórem Dómini docébo  
vos. *Ψ. Accédite ad eum, et illumi-  
námmini: et fácies vestræ non con-  
fundéntur.*

Allelúia, allelúia. *Ψ. Thren. 1, 13*  
De excélsó misit ignem in óssibus  
meis, et erudívit me. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 12, 35–40*

In illo témpore: Dixit Iesus discí-  
pulis suis: Sint lumbi vestri præcíncti,  
et lucérnæ ardéntes in mánibus  
vestris, et vos símiles homínibus ex-  
spectántibus dóminum suum, quando  
revertátur a nuptiis: ut, cum vénerit,  
et pulsáverit, conféstim apérian-  
t ei. Beáti servi illi, quos, cum vénerit  
dóminus, invénerit vigilántes: amen  
dico vobis, quod præcínget se, et  
fáciet illos discúmbere, et tránsiens  
ministrábit illis. Et si vénerit in  
secúnda vigília, et si in tértia vigília  
vénerit, et ita invénerit, beáti sunt  
servi illi. Hoc autem scitóte, quóniam  
si sciret paterfámilias, qua hora fur  
veníret vigiláret útique, et non sín-  
eret pérfodi domum suam. Et vos estóte  
paráti: quia qua hora non putátis,  
Fílius hóminis véniet.

Viam mandatórum tuórum cucúrri,  
cum dilatásti cor meum. (*T. P. Al-  
lelúia.*)

*In paschal time:*

Alleluia, alleluia. *Ψ. Lam. 1, 13* From on  
high he sent fire into my very frame and  
instructed me. Alleluia. *Ψ. Ps. 38, 4* Hot  
grew my heart within me; in my thoughts, a  
fire blazed forth. Alleluia.

*Outside paschal time:*

*Gradual Ps. 33, 12 and 6* Come, children,  
hear me; I will teach you the fear of the  
Lord. *Ψ. Look to him that you may be  
radiant with joy, and your faces may not  
blush with shame.*

Alleluia, alleluia. *Ψ. Lam. 1, 13* From on  
high he sent a fire into my very frame, and  
instructed me. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 35–40*

At that time Jesus said to his disciples:  
“Let your belts be fastened round your  
waists and your lamps burning ready. Be  
like men awaiting their master’s return from  
a wedding, so that you open up for him as  
soon as he comes and knocks. Happy for  
those servants whom the master finds  
vigilant on his arrival! I tell you, he will  
fasten his belt, seat them at table, and come  
and wait on them. Even if he comes at  
midnight or before sunrise and finds them  
prepared, it will be happy for them. Bear  
in mind, if the head of the house had known  
at what time the thief was coming he would  
certainly not have let him break into his  
house. You too should be vigilant because  
the Son of Man comes at a time you least  
expect.”

Offertory Antiphon  
*Ps. 118, 32*

I will run the way of your commands when  
you give me a docile heart. (*P. T. Alleluia.*)

May 26. St. Eleutherius

Prayer over the Gifts

Be pleased, O Lord, by the sacrifice we lay before you. \* May the Holy Spirit kindle in us the same divine flame that pierced the heart of blessed Philip. Through Jesus.

*For Saint Eleutherius*

Prayer over the Gifts

We have offered our gifts to you, O Lord. \* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus.

Communion Antiphon

*Ps. 83, 3*

My heart and my flesh cry out for the living God. (*P. T. Alleluia*).

Prayer after Communion

O Lord, grant that we who have been nourished with the food of heaven may by the merits of blessed Philip, your confessor, and following his example, always hunger after this bread which truly makes us live. Through Jesus Christ.

*For Saint Eleutherius*

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food. \* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT ELEUTHERIUS

*Pope and Martyr*

May 26

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1), with the prayers given above.*

Sacrificiis praesentibus, quaesumus, Domine, intende placatus; et praesta; ut illo nos igne Spiritus Sanctus inflamment, quo beati Philippi cor mirabiliter penetravit. Per Dominum.

*Pro S. Eleutherio*

Oblatis muneribus, quaesumus, Domine, Ecclesiam tuam benignus illumina: ut, et gregis tui proficiat ubique successus, et grati fiant nomini tuo, te gubernante, pastores. Per Dominum.

Cor meum, et caro mea exultaverunt in Deum vivum (*T. P. Alleluia.*)

Caelstibus, Domine, pasti deliciis: quaesumus; ut beati Philippi Confessoris tui meritis et imitatione, semper eadem, per quaeraciter vivimus, appetamus. Per Dominum.

*Pro S. Eleutherio*

Refectione sancta enutritam gubernata, quaesumus, Domine, tuam placatus Ecclesiam: ut potenti moderatione directa, et incrementa libertatis accipiat et in religionis integritate persistat. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat.

Commemoratio

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum. (1).*

May 27. St. Bede the Venerable

SAINT BEDE THE VENERABLE  
*Confessor and Doctor  
of the Church*

*III classis*

May 27

*Missa In médio, de Communi Doctorum (41), præter orationem sequentem.*

*Mass In médio (Common of doctors), page (41), except the following prayer:*

P

Prayer

Deus, qui Ecclesiam tuam beati Bedæ Confessoris tui atque Doctoris eruditione clarificas: concede propitius famulis tuis; eius semper illustrari sapientia et meritis adiuvari. Per Dominum.

O God you glorified the Church by the learning of your blessed confessor and doctor Bede.\* Enlighten your servants by his wisdom and assist them by his merits. Through Jesus Christ.

*Et fit commemoratio S. Ioannis I Papæ et Martyris.*

*Commemoration of Saint John I pope and martyr:*

Prayer

Gregem tuum, Pastor æternæ, placatus intende: et per beatum Ioannem Martyrem tuum atque Summum Pontificem, perpétua protectione custodi; quem totius Ecclesiæ præstitisti esse pastorem. Per Dominum.

O eternal Shepherd, who appointed blessed John shepherd of the whole Church,\* let the prayers of this martyred pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

C2

Prayer over the Gifts

Sancti Bedæ Confessoris tui atque Doctoris nobis, Domine, pia non desit oratio: quæ et mûnera nostra conciliet; et tuam nobis indulgentiam semper obtineat. Per Dominum.

O Lord, let the blessed confessor and doctor Bede always help us.\* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

*Pro S. Ioanne*

*For Saint John*

Prayer over the Gifts

Oblatis munëribus, quæsumus, Domine, Ecclesiam tuam benignus illumina: ut, et gregis tui proficiat ubique succësus, et grati fiant nomini tuo, te gubernante, pastores. Per Dominum.

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus.

C2

Prayer after Communion

Ut nobis, Domine, tua sacrificia dent salutem: beatus Beda Confessor tuus et Doctor egregius, quæsumus, precator accedat. Per Dominum.

O Lord, may this sacrifice bring us closer to our salvation through the intercession of your blessed confessor and illustrious doctor Bede. Through Jesus Christ.

May 28. St. Augustine

*For Saint John*

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

*Pro S. Ioanne*

Refectióne sancta enutrítam guberná, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SAINT JOHN I  
*Pope and Martyr*

May 27

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1), with the prayers given above.*

Commemoratio

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

SAINT AUGUSTINE  
*Bishop and Confessor*

May 28

Offertory Antiphon  
*Ps. 131, 9–10*

May your priests, O Lord, be clothed with justice; let your faithful ones shout merrily for joy. For the sake of David your servant, reject not the plea of your anointed (*P. T. Alleluia, alleluia*). *Ps. ibid., 1* Remember, O Lord, David and all his meekness. *℟.* Glory be to the Father. May your priests.

*III classis*

Sacerdótes tui, Dómine, índuant iustítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui (*T. P. Allelúia, allelúia*). *Ps. ibid., 1* Memento, Dómine, David: et omnis mansuetúdinis eius. *℟.* Glória Patri. Sacerdótes.

Prayer

O God, you enlightened the peoples of England with the true faith through the preaching and miracles of your blessed confessor bishop Augustine.\* May his prayers convert the hearts of those who have strayed away so that they may find their way back to the unity of truth; and may we ourselves always be united in doing your will. Through Jesus Christ.

Deus, qui Anglórum gentes, prædicatióne et miraculis beáti Augustíni Confessóris tui atque Pontíficis, veræ fidei luce illustráre dignátus es: concede; ut, ipso interveniénte, errántium corda ad veritátis tuæ rédeant unitátem, et nos in tua simus voluntáte concórdes. Per Dóminum.

May 28. St. Augustine

Léctio Epístolæ beáti Pauli  
Apóstoli ad Thessalonicénses  
*1 Thess. 2, 2-9*

Fratres: Fidúciam habúimus in Deo nostro loqui ad vos Evangélium Dei in multa sollicitúidine. Exhortátio enim nostra non de erróre, neque de immundítia, neque in dolo, sed sicut probáti sumus a Deo, ut crederétur nobis Evangélium: ita lóquimur, non quasi homínibus placéntes, sed Deo, qui probat corda nostra. Neque enim aliquándo fúimus in sermóne adulationis, sicut scitis: neque in occasióne avarítiae: Deus testis est: nec quæréntes ab homínibus glóriam, neque a vobis, neque ab áliis: cum possémus vobis óneri esse ut Christi Apóstoli: sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat filios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum Evangélium Dei, sed étiam ánimas nostras: quóniam caríssimi nobis facti estis. Mémoires enim estis, fratres, labóris nostri, et fatigatiónis: nocte ac die operántes, ne quem vestrum gravarémus, prædicávimus in vobis Evangélium Dei.

*Tempore paschali:*

Allelúia, allelúia. *Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia. *Ps. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

*Extra tempus paschale:*

*Graduale Ps. 131, 16-17* Sacerdótes eius índuam salutári: et sancti eius exsultatióne exsultábunt. *Ps.* Illuc producám cornu David: parávi lucrnam Christo meo.

A Reading from the Epistle of blessed  
Paul the Apostle to the Thessalonians  
*1 Thess. 2, 2-9*

Brethren: We drew courage from our God to preach to you the gospel of God under great opposition. For our exhortation springs neither from delusion nor from impure motives nor from deceit; rather, having met the test imposed on us by God as those entrusted with the gospel, so we preach, trying to please not men but God, "who tests our hearts." Never were we guilty of flattering words—you know this—nor of greediness under any pretext—God is the witness!—never trying for honor from men, neither from you nor from others, even though it was in our power to impose ourselves as apostles of Christ. On the contrary, while we were among you we were as gentle as a nursing mother when she embraces her young. So solicitous were we for you, in fact, that we wanted to share with you not only the gospel of God but even our very lives, so beloved had you become to us. You do indeed remember, brethren, our labor and toil: all the while we were preaching to you the gospel of God we worked both night and day so as not to impose on you in any way.

*In paschal time:*

Alleluia, alleluia. *Ps. 109, 4* The Lord has sworn, and he will not repent: "You are a priest forever, according to the order of Melchisedec." Alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

*Outside paschal time:*

*Gradual Ps. 131, 16-17* Her priests I will clothe with salvation, and her faithful ones shall shout merrily for joy. *Ps.* In her I make a horn to sprout forth for David; I will place a lamp for my anointed.

May 28. St. Augustine

Alleluia, alleluia. *Ps. 109, 4* The Lord has sworn, and he will not repent: "You are a priest forever, according to the order of Melchisedec." Alleluia.

Allelúia, allelúia. *Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 1-9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted (*P. T. Alleluia*).

Prayer over the Gifts

We offer this sacrifice to you, O Lord, on the feast of your confessor bishop Augustine, \* and we humbly implore that the straying sheep may once more be gathered into the one fold and nourished with this food of salvation. Through Jesus Christ.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 10, 1-9*

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quærat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autém pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta; et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscepérint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius (*T. P. Allelúia*).

Sacrificium tibi offérimus, Dómine, in solemnitate beáti Augustíni Pontíficis et Confessóris tui, humíliter deprecántes: ut oves, quæ perierunt, ad unum ovíle revérsæ, hoc salutári pábulo nutriántur. Per Dóminum.

May 29. St. Mary Magdalen of Pazzi

Communion Antiphon  
*Matth. 27, 46–47*

Beátus servus, quem, cum vénerit  
dóminus, invénerit vigilántem: amen  
dico vobis, super ómnia bona sua  
constítuet eum (*T. P. Allelúia*).

Blessed is that servant whom his master,  
when he comes, shall find watching. Amen  
I say to you, he will set him over all his  
goods (*P. T. Alleluia*).

Prayer after Communion

Hóstia salutári refécti: te, Dómine,  
súpplīces exorámus; ut eádem, beáti  
Augustíni interveniēte suffrágio, in  
omni loco nómini tuo iúgiter immo-  
létur. Per Dóminum.

We are refreshed by this sacrifice of salva-  
tion, O Lord.\* May this sacrifice be offered  
everywhere to the glory of your name  
through the intercession of blessed Augus-  
tine. Through Jesus Christ.

SAINT MARY MAGDALEN  
OF PAZZI  
*Virgin*

May 29

*III classis*

*Missá Dilexísti, de Communi Virgīnum  
3º loco (61), præter orationem sequentem:*

*Mass Dilexísti (Common of virgins III), page (61), except  
the following prayer:*

P

Deus, virginitátis amátor, qui beá-  
tam Mariám Magdalénam Virgīnem,  
tuo amóre succénsam, cælestibus do-  
nis decorásti: da; ut, quam festíva  
celebritáte venerámur, puritáte et  
caritáte imitémur. Per Dóminum.

Prayer

O God, because you cherish virginity, you  
enkindled in the heart of blessed Mary Mag-  
dalen your divine love, and blessed her with  
heavenly gifts.\* May we who celebrate her  
feast imitate her purity and love. Through  
Jesus Christ.

C

Accépta tibi sit, Dómine, sacrátæ  
plebis oblátio pro tuórum honóre  
Sanctórum: quorum se méritis de  
tribulatióne percepisse cognóscit au-  
xilium. Per Dóminum.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedi-  
cated to you.\* We offer it in honor of your  
saints for the help we received through their  
merits when we were in trouble. Through  
Jesus Christ.

C

Satiásti, Dómine, famíliam tuam mu-  
néribus sacris: eius, quæsumus, sem-  
per interventióne nos réfove, cuius  
solémnia celebrámus. Per Dóminum.

Prayer after Communion

O Lord, you have feasted your family with  
the food of heaven.\* Refresh us always  
through the intercession of your saint whose  
feast we celebrate this day. Through Jesus  
Christ.

May 31. Bl. Virgin Mary Queen

SAINT FELIX I  
*Pope and Martyr*

May 30

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

Prayer

O eternal Shepherd, who appointed blessed Felix shepherd of the whole Church,\* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

BLESSED VIRGIN MARY  
QUEEN

May 31

Entrance Antiphon

Let us all rejoice in the Lord, celebrating a feast in honor of the Queenship of the Blessed Virgin Mary, on whose solemnity the angels rejoice and give praise to the Son of God (*P. T. Alleluia, alleluia*). *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *℣.* Glory be to the Father. Let us all rejoice.

Commemoratio

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (2).*

CI

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Felícem Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstítisti esse pastórem. Per Dóminum.

CI

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam bénígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

CI

Refectióne sancta enutrítam guberná, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

*II classis*

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Virgínis Regínæ: de cuius solemnitate gaudent Angeli, et coláudant Fílium Dei (*T. P. Allelúia, allelúia*). *Ps. 44, 2* Effúndit cor meum verbum bonum: dico ego carnem meum Regi. *℣.* Glória Patri. Gaudeámus.

## May 31. Bl. Virgin Mary Queen

IN MISSIS VOTIVIS:

Salve, sancta parens, eníxa puérpera  
Regem: qui cælum, terrámque regit  
in sæcula sæculórum (*T. P. Allelúia,*  
allelúia). *Ps. 44, 2* Eructávit cor me-  
um verbum bonum: dico ego ópera  
mea Regi. *Ÿ. Glória Patri. Salve.*

Concéde nobis, quæsumus, Dómine:  
ut, qui solemnitétem beátæ Mariæ  
Virginis Reginæ nostræ celebrámus:  
eius muníti præsidio, pacem in præ-  
sénti et glóriam in futúro cónsequi  
mereámur. Per Dóminum.

*Et fit commemoratio S. Petronillæ Virg.:*

Exáudi nos, Deus salutáris noster:  
ut, sicut de beátæ Petronillæ Vir-  
ginis tuæ festivitáte gaudémus; ita  
piæ devotiónis erudiámur afféctu.  
Per Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 24, 5 et 7, 9–11, 30–31*

Ego ex ore Altíssimi prodívi, primo-  
génita ante omnem creatúram; ego  
in altíssimis habitávi, et thronus  
meus in colúmna nubis. In omni terra  
steti et in omni pópulo, et in omni  
gente primátum hábui, et ómnium  
excelléntium et humílium corda vir-  
túte calcávi. Qui audit me, non con-  
fundétur, et qui operántur in me, non  
peccábunt; qui elúcidant me, vitam  
aetérnam habébunt.

*Tempore paschali:*

Allelúia, allelúia. *Ÿ. Beáta es, Virgo  
María, quæ sub cruce Dómini sus-*

IN VOTIVE MASSES

### Entrance Antiphon *Sedulius*

Hail, holy mother, who gave birth to the  
King who rules heaven and earth forever  
and ever (*P. T. Alleluia, alleluia*). *Ps. 44, 2*  
My heart overflows with a goodly theme; as  
I sing my ode to the king. *Ÿ. Glory be to the  
Father. Hail.*

### Prayer

O Lord, we celebrate the feast of the blessed  
Virgin Mary, our Queen.\* Grant that under  
her protection we may obtain peace in this  
life and glory in the life to come. Through  
Jesus Christ.

*Commemoration of Saint Petronilla, virgin:*

### Prayer

Hear our prayer, O God our savior,\* and let  
us learn the spirit of true devotion from your  
blessed virgin Petronilla, as we joyfully cele-  
brate her feast. Through Jesus Christ.

A Reading from the Book of Sirach  
*Eccli. 24, 5 and 7, 9–11, 30–31*

From the mouth of the Most High I came  
forth,  
the first born before all creation.  
In the highest heavens did I dwell,  
my throne on a pillar of cloud.  
I traversed the whole world, and over  
every people and nation I held sway;  
Over the minds of all, both high and low,  
I ruled with power.  
He who obeys me will not be put to shame,  
He who serves me will never fail.  
They who reflect my brightness  
will have eternal life.

*In paschal time:*

Alleluia, alleluia. *Ÿ. Blessed are you, O  
Virgin Mary, who stood beneath the cross of*

## May 31 Bl. Virgin Mary Queen

the Lord, alleluia. *℟.* Now with him you reign forever. Alleluia.

*Outside paschal time:*

*Gradual Apoc. 19, 16* He has on his garment and on his thigh a name written: "King of kings and Lord of lords." *℟. Ps. 44, 10* The Queen takes her place at his right hand in gold of Ophir.

Alleluia, alleluia. *℟.* Hail, Queen of mercy, protect us from the enemy, and receive us at the hour of death. Alleluia.

*In votive Masses after Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract* Rejoice, O Virgin Mary, for alone you have destroyed all heresies. *℟.* You believed the words of the Archangel Gabriel. *℟.* As a virgin, you brought forth God and man; and after childbirth you remained an inviolate virgin. *℟.* O Mother of God, intercede for us.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 26–33*

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary. The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

But she was troubled by this message, and wondered what this salutation meant. Then the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And, now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over

tinuisti, alleluia: *℟.* Nunc cum eo regnas in ætérnum. Alleluia.

*Extra tempus paschale:*

*Graduale Apoc. 19, 16* Ipse habet in vestiménto et in fémore suo scriptum: Rex regum, et Dóminus dominántium. *℟. Ps. 44, 10* Regína adstat ad dèxteram eius, ornáta auro ex Ophir.

Alleluia, alleluia. *℟.* Salve, Regína misericórdiæ, tu nos ab hoste prótege, et mortis hora súscipe. Alleluia.

*In Missis votivis post Septuagesimam, omíssis Alleluia, et versu sequenti, dicitur:*

*Tractus* Gaude, María Virgo, cunctas hæreses sola interemísti. *℟.* Quæ Gabriélis Archángeli dictis credidísti. *℟.* Dum Vírgo Deum et hóminem genuísti; et post partum, Virgo, invioláta permansísti. *℟.* Dei Génatrix, intercède pro nobis.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 1, 26–33*

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Náza-reth, ad Vírginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne eius: et cogitábat, qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen eius Iesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris eius: et regnábit in domo Iacob in ætérnum, et regni eius non erit finis.

## May 31. Bl. Virgin Mary Queen

the house of Jacob forever, and his reign will have no end.”

Credo.

Creed.

### Offertory Antiphon

Regáli ex progénie María exórta refúlget; cuius précibus nos adiuvári, mente et spírítu devotíssime póscimus. (*T. P. Alleluia.*)

Sprung from a royal line, Mary shines with glory. We devoutly plead to be helped by her prayers in mind and in heart. (*P. T. Alleluia.*)

### Prayer over the Gifts

Accipe, quæsumus, Dómine, múnera lætántis Ecclésiæ, et beátæ Vírginis Mariæ Regínæ suffragántibus méritis, ad nostræ salútis auxiliúm proveníre concéde. Per Dóminum.

O Lord, receive the gifts of your jubilant Church\* and let them assist us toward salvation through the merits of the blessed Virgin Mary, our Queen. Through Jesus Christ.

*Pro S. Petronilla*

*For Saint Petronilla*

### Prayer over the Gifts

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxiliúm. Per Dóminum.

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

*Præfatio de B. Maria Virg. Et te in Festivitate.*

*Preface of the Blessed Virgin Mary (on this feast)*

### Communion Antiphon

Regína mundi digníssima, María Virgo perpétua, intercéde pro nostra pace et sálute, quæ genuísti Christum Dóminum, Salvatórem ómnium. (*T. P. Alleluia.*)

Most worthy Queen of the world, Mary ever Virgin, you bore Christ the Lord, the Savior of all men. Intercede for our peace and salvation. (*P. T. Alleluia.*)

### Prayer after Communion

Celebrátis solémniis, Dómine, quæ pro sanctæ Mariæ, Regínæ nostræ, festivitáte perégimus: eius, quæsumus, nobis intercessióne fiant salutária; in cuius honóre sunt exultánter impléta. Per Dóminum.

We have celebrated the sacred mysteries with joy, O Lord, on this feast of Holy Mary, our Queen.\* May the sacrifice we have jubilantly offered in her honor aid our eternal salvation through her intercession. Through Jesus Christ.

## June 1. St. Angela Merici

*For Saint Petronilla*

### Prayer after Communion

O Lord you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

*Pro S. Petronilla*

Satiásti, Dómine, fámiám tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

SAINT PETRONILLA

*Virgin*

May 31

*Mass Vultum tuum (Common of virgins IV), page (64), with the prayers given above.*

Commemoratio

*Missæ Vultum tuum, Communi Virginum 4° loco (64).*

## FEASTS OF JUNE

### SAINT ANGELA MERICI

*Virgin*

June 1

*Mass Dilexisti (Common of virgins III), page (61), with the following prayers:*

*III classis*

*Missæ Dilexisti, de Communi Virginum 3° loco (61), præter orationes sequentes:*

### Prayer

O God, you instituted a new congregation of holy virgins in the Church through blessed Angela.\* May her intercession help us to practice the angelic virtues and renounce earthly things for the sake of everlasting happiness. Through Jesus Christ.

Deus, qui novum per beátam Angelam sacrárum Virginum collégium in Ecclésia tua floréscere voluísti: da nobis, eius intercessióne, angélicis móribus vívere; ut, terrénis ómnibus abdicátis gáudiis pérfrui mereámur ætéris. Per Dóminum.

P

### Prayer over the Gifts

O Lord, may the sacrificial gifts we offer you in memory of blessed Angela \* obtain forgiveness of our sins and win us the gift of your grace. Through Jesus Christ.

Hóstia, Dómine, quam tibi beátæ Angelæ memóriam recoléntes offérimus, et nostræ pravitatís véniam implóret, et grátia tuæ nobis dona concíliet. Per Dóminum.

P

### Prayer after Communion

We who have eaten of the food of heaven, O Lord, beg that the prayers and example of blessed Angela \* may help cleanse us from all stain of sin and make us pleasing to you in body and soul. Through Jesus Christ.

Cælésti alimónia refécti, súpplíces te, Dómine, deprecámur: ut beátæ Angelæ précibus et exémplo, ab omni labe mundáti, et córpore tibi placeámus, et mente. Per Dóminum nostrum.

P

June 2. Sts. Marcellinus, Peter, and Erasmus

SAINTS MARCELLINUS, PETER,  
AND ERASMUS  
*Bishop, Martyrs*

June 2

Commemoratio

EXTRA TEMPUS PASCHALI

OUTSIDE OF EASTER SEASON

Entrance Antiphon

*Ps. 33, 18*

Clamavérunt iusti, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eórum liberávit eos. *Ps. ibid., 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *℣.* Glória Patri. Clamavérunt.

When the just cry out, the Lord hears them, and from all their distress he rescues them. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *℣.* Glory be to the Father. When the just.

Prayer

Deus, qui nos ánnua beatórum Mártyrum tuórum Marcellíni, Petri atque Erásmi solemnitate lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, accendámur exémplic. Per Dóminum.

We are made happy, O God, by the annual feast of your holy martyrs Marcellinus, Peter, and Erasmus.\* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 8, 18–23*

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 8, 18–23*

Fratres: Exístimo quod non sunt condígnæ passiónes huius témporis ad futúram glóriam, quæ revelábitur in nobis. Nam exspectátió creatúræ revelatiónem filiórum Dei exspectat. Vanitati enim creatúra subiecta est non volens, sed propter eum, qui subiecit eam in spe: quia et ipsa creatúra liberábitur a servitúte corruptiúnis, in libertátem glóriæ filiórum Dei. Scimus enim quod omnis creatúra ingemiscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primítias spíritus habéntes: et ipsi intra nos gæmimus adoptiúnem filiórum Dei exspectántes, redemptiúnem córporis nostri: in Christo Iesu Dómino nostro.

Brethren: I consider the sufferings of the present time unworthy to be compared with the glory that one day will be revealed in us. Even creation itself is waiting with eager longing for that revelation of the sons of God. For creation was condemned to a futile existence, not willingly, but by the will of him who doomed it. Yet hope still remained that even creation itself would be delivered from its slavery to corruption and would come to share in the glorious liberty of the children of God. Up to the present, as we know, the whole of creation has been groaning together as it undergoes the pains of childbirth. And not only creation, but we ourselves also groan in our hearts, for, even though we have the Spirit as first fruits of our harvest, we are still waiting for the full

adoption that will come to us through the redemption of our bodies, in Christ Jesus, our Lord.

*Gradual Ps. 33, 18–19* When the just cry out, the Lord hears them, and from all their distress he rescues them. *℟.* The Lord is close to the brokenhearted and those who are crushed in spirit he saves.

Alleluia, alleluia. *℟.* *John 15, 16* I have chosen you out of the world, that you should go, and bear fruit, and that your fruit should remain. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 21, 9–19*

At that time Jesus said to his disciples: “When you hear of wars and insurrections do not become frightened. These things are bound to happen first, but the end will not follow immediately.”

Then he said to them: “Nation will rise against nation and kingdom against kingdom. There will be earthquakes, and plagues in various places, and famines, and in the sky fearful omens and great signs. But before all this they will manhandle you and persecute you, handing you over to synagogues and prisons, and bringing you to trial before kings and governors because of my name. It will lead to your testifying to your faith. Resolve, then, not to worry beforehand about your defense. For I will give you words and wisdom, which none of your adversaries will be able to take exception to or contradict. You will be handed over even by your parents, brothers, relatives, and friends; some of you will be put to death, and you will be hated by all because of my name. But not a hair of your head will perish. By your perseverance you will save your souls.”

*Graduale Ps. 33, 18–19* Clamaverunt iusti, et Dóminus exaudivit eos: et ex ómnibus tribulatió nibus eórum liberávit eos. *℟.* Iuxta est Dóminus his, qui tribuláto sunt corde: et húmiles spírítu salvábit.

Allelúia, allelúia. *℟.* *Ioann. 15, 16* Ego vos elégi de mundo, ut eátis, et fructum afferátis; et fructus vester máneat. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 21, 9–19*

In illo témpore: Dixit Iesus discipulis suis: Cum audiéritis prœlia et seditiões, nolíte terréri: opórtet primum hæc fieri, sed nondum statim finis. Tunc dicébat illis: Surget gens contra gentem, et regnum adversus regnum. Et terræmótus magni erunt per loca, et pestiléntiæ, et fames, terrorésque de cælo, et signa magna erunt. Sed ante hæc ómnia iniíciant vobis manus suas, et persequéntur tradéntes in synagógas et custódiás, trahéntes ad reges et præsídes propter nomen meum: contínget autem vobis in testimónium. Pónite ergo in córdibus vestris non præmeditári quemádmódu m respondeátis. Ego enim dabo vobis os et sapiéntiam, cui non póterunt resistere, et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte affíciant ex vobis: et éritis ódio ómnibus propter nomen meum: et capíllus de cápíte vestro non períbit. In paciéntia vestra possidébitis ánimas vestras.

June 2. Sts. Marcellinus, Peter, and Erasmus

Offertory Antiphon

*Ps. 31, 11*

Lætámini in Dómino, et exultáte iusti: et gloriámini omnes recti corde.

Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

Prayer over the Gifts

Hæc hóstia, quæsumus, Dómine, quam sanctórum Mártyrum tuórum natalítia recenséntes offérimus: et víncula nostræ pravítatis absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

May these sacrificial gifts, O Lord, which we offer in remembrance of the birthdays of your saints,\* free us from the slavery of sin and win us your mercy. Through Jesus Christ.

Communion Antiphon

*Wis. 3, 1, 2 and 3*

Iustórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiae: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

The souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; but they are in peace.

Prayer after Communion

Sacro múnere satiáti, súplices te, Dómine, deprecámur: ut, quod débitæ servitútis celebrámus offício, salvatiónis tuæ sentiámus augméntum. Per Dóminum.

Nourished by your sacred gift, O Lord, we humbly ask that through this worship we may receive an increase of your life-giving grace. Through Jesus Christ.

TEMPORE PASCHALI

IN EASTER SEASON

Entrance Antiphon

*Ps. 144, 10-11*

Sancti tui, Dómine, benedícant te: glóriam regni tui dicent, allelúia, allelúia. *Ps. ibid., 1* Exaltábo te, Deus meus Rex: et benedícam nómini tuo in sæculum, et in sæculum sæculi. *Ÿ.* Glória Patri. Sancti.

Let your faithful ones bless you, O Lord; let them discourse of the glory of your kingdom, alleluia, alleluia. *Ps. ibid., 1* I will extol you, O my God and my King, and I will bless your name forever and ever. *Ÿ.* Glory be to the Father. Let your faithful ones.

Prayer

Deus, qui nos ánnua beatórum Mártyrum tuórum Marcellíni, Petri atque Erásmi solemnitáte lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, accendámur exémples. Per Dóminum.

We are made happy, O God, by the annual feast of your holy martyrs Marcellinus, Peter, and Erasmus.\* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

June 2. Sts. Marcellinus, Peter, and Erasmus

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 8, 18–23*

Brethren: I consider the sufferings of the present time unworthy to be compared with the glory that one day will be revealed in us. Even creation itself is waiting with eager longing for that revelation of the sons of God. For creation was condemned to a futile existence, not willingly, but by the will of him who doomed it. Yet hope still remained that even creation itself would be delivered from its slavery to corruption and would come to share in the glorious liberty of the children of God. Up to the present, as we know, the whole of creation has been groaning together as it undergoes the pains of childbirth. And not only creation, but we ourselves also groan in our hearts, for, even though we have the Spirit as first fruits of our harvest, we are still waiting for the full adoption that will come to us through the redemption of our bodies, in Christ Jesus, our Lord.

Alleluia, alleluia. *℣. John 15, 16* I have chosen you out of the world, that you should go and bear fruit, and that your fruit should remain. Alleluia. *℣. Ps. 115, 15* Precious in the eyes of the Lord is the death of his faithful ones. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 15, 5–11*

At that time Jesus said to his disciples: “I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a

Lectio Epistolæ beati Pauli  
Apóstoli ad Romános  
*Rom. 8, 18–23*

Fratres: Existimo, quod non sunt condignæ passiones huius temporis ad futuram glóriam, quæ revelabitur in nobis. Nam expectatio creaturæ revelationem filiorum Dei expectat. Vanitati enim creatúra subiecta est non volens, sed propter eum, qui subiecit eam in spe: quia et ipsa creatúra liberabitur a servitute corruptionis, in libertatem glóriæ filiorum Dei. Scimus enim quod omnis creatúra ingemiscit, et parturit usque adhuc. Non solum autem illa, sed et nos ipsi primitias spiritus habentes: et ipsi intra nos gemimus adoptionem filiorum Dei expectantes, redemptionem corporis nostri: in Christo Iesu Domino nostro.

Allelúia, allelúia. *℣. Ioann. 15, 16* Ego vos elégi de mundo, ut eátis, et fructum afferátis; et fructus vester máneat. Allelúia. *℣. Ps. 115, 15* Pretiósa in conspéctu Dómini mors Sanctórum eius. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 15, 5–11*

In illo témpore: Dixit Iesus discipulis suis: Ego sum vitis, vos pámites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque volúeritis, petétis, et fiet vobis. In hoc

## June 4. St. Francis Caracciolo

clarificátus est Pater meus, ut fructum plúrimum afferátis, et efficiámini mei discipuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si præcépta mea servavéritis, manébitis in dilectióne mea, sicut et ego Patris mei præcépta servávi, et máneo in eius dilectióne. Hæc locútus sum vobis, ut gáudium meum in vobis sit, et gáudium vestrum impleátur.

part of you, ask for whatever you want and you shall have it. In this my Father has been glorified: in your bearing much fruit and becoming my disciples. As the Father has loved me, so have I loved you. Remain on in my love. And you will remain in my love if you keep my commandments, just as I have kept my Father's commandments and remain in his love. I have said all this to you that my joy may be with you and your joy may be complete."

### Offertory Antiphon

*Ps. 31, 11*

Lætámini in Dómino, et exultáte iusti: et gloriámini omnes recti corde, allelúia, allelúia.

Be glad in the Lord, and rejoice, you just; and exult, all you upright of heart, alleluia, alleluia.

### Prayer over the Gifts

Hæc hóstia, quæsumus, Dómine, quam sanctórum Mártyrum tuórum natalítia recenséntes offérimus: et víncula nostræ pravitatís absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

May these sacrificial gifts, O Lord, which we offer in remembrance of the birthdays of your saints, \* free us from the slavery of sin and win us your mercy. Through Jesus.

### Communion Antiphon

*Ps. 32, 1*

Gaudéte iusti in Dómino, allelúia: rectos decet collaudátio, allelúia.

Exult, you just, in the Lord, alleluia; praise from the upright is fitting, alleluia.

### Prayer after Communion

Sacro múnere satiáti, súplices te, Dómine, deprecámur; ut, quod débitæ servitútis celebrámus officio, salvatiónis tuæ sentiámus augméntum. Per Dóminum.

Nourished by your sacred gift, O Lord, we humbly ask that through this worship we may receive an increase of your life-giving grace. Through Jesus Christ.

## SAINT FRANCIS CARACCIOLO

*Confessor*

June 4

### Entrance Antiphon

*Ps. 21, 15; 68, 10*

Factum est cor meum tamquam cera liquéscens in médio ventris mei:

My heart has become like wax melting away within my bosom, because zeal for your

June 4. St. Francis Caracciolo

house consumes me (*P. T. Alleluia, alleluia*).  
*Ps. 72, 1* How good God is to Israel, to those  
who are clean of heart! *℣.* Glory be to the  
Father. My heart.

quóniam zelus domus tuæ comédit  
me (*T. P. Allelúia, allelúia*). *Ps. 72,*  
*1* Quam bonus Israël Deus: his, qui  
recto sunt corde! *℣.* Glória Patri.  
Factum est.

Prayer

O God, you gave blessed Francis, the founder  
of a new religious congregation in your  
Church, a special zeal for prayer and love of  
penance.\* Let all your servants imitate his  
example, so that by prayer and the restraint  
of evil inclinations in their bodies they may  
be made worthy of heaven. Through Jesus.

Deus, qui beátum Francíscum, novi  
órdinis institutórem, orándi stúdio et  
pæniténtiæ amóre decorásti: da fá-  
mulis tuis in eius imitatióne ita pro-  
ficere; ut, semper orántes et corpus  
in servitútem redigéntes, ad cæléstem  
glóriam pervenire mereántur. Per  
Dóminum.

A Reading from the Book of Wisdom  
*Wis. 4, 8–14*

Léctio libri Sapiéntiæ  
*Sap. 4, 7–14*

The just man, though he die early, shall be  
at rest.  
For the age that is honorable comes not  
with the passing of time,  
nor can it be measured in terms of years.  
Rather, understanding is the hoary crown for  
men,  
and an unsullied life, the attainment of  
old age.  
He who pleased God was loved;  
he who lived among sinners was trans-  
ported—  
Snatched away, lest wickedness pervert  
his mind  
or deceit beguile his soul;  
For the witchery of paltry things obscures  
what is right  
and the whirl of desire transforms the  
innocent mind.  
Having become perfect in a short while,  
he reached the  
fullness of a long career;  
for his soul was pleasing to the Lord,  
therefore he sped him out of the midst of  
wickedness.

Iustus, si morte præoccupátus fúerit,  
in refrigério erit. Senéctus enim  
venerábilis est non diutúrna, neque  
annórum número computáta: cani  
autem sunt sensus hóminis, et ætas  
senectútis vita immaculáta. Placens  
Deo factus est diléctus, et vivens  
inter peccatóres translátus est. Rap-  
tus est, ne malítia mutáret intellé-  
ctum eius, aut ne fíctio decíperet  
ánimam illíus. Fascinátio enim nu-  
gacitátis obscúrat bona, et incon-  
stántia concupiscéntiæ transvértit  
sensem sine malítia. Consummátus  
in brevi explévit témpora multa,  
plácita enim erat Deo ánima illíus:  
propter hoc properávit educere illum  
de médio iniquitátum.

*Gradual Ps. 41, 2* As the hind longs for the  
running waters, so my soul longs for you,  
O God. *℣. Ps. ibid., 3* Athirst is my soul

*Graduale Ps. 41, 2* Quemádmódum  
desiderat cervus ad fontes aquárum:  
ita desiderat ánima mea ad te, Deus.

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☩. *Ps. ibid.*, 3 Sitivit ánima mea ad Deum fortem vivum.

Allelúia, allelúia. ☩. *Ps. 72*, 26 Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in ætérnum. Allelúia.

*Tempore paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. ☩. *Ps. 64*, 5 Beátus quem elegísti, et assumpsísti: inhabitábit in átriis tuis. Allelúia. ☩. *Ps. 111*, 9 Dispérsit, dedit paupéribus: iustítia eius manet in sáeculum sáeculi. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 12, 35-40*

In illo témpore: Dixit Iesus discípulis suis: Sint lumbi vestri præcincti, et lucérnæ ardéntes in má nibus vestris, et vos símiles homínibus exspectántibus dóminum suum, quando revertátur a núptiis: ut, cum vénerit, et pulsáverit, conféstim apériant ei. Beáti servi illi, quos, cum vénerit dóminus, invénerit vigilántes: amen dico vobis, quod præcinget se, et fáciat illos discúmbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem scitóte, quóniam si sciret paterfamílias, qua hora fur veníret, vigiláret útique, et non síneret, pérfodi domum suam. Et vos estóte paráti: quia qua hora non putátis, Fílius hóminis véniet.

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur (*T. P. Allelúia*).

Da nobis, clementíssime Iesu: ut præclára beáti Francísci mérita re-

for the strong living God.

Alleluia, alleluia. ☩. *Ps. 72*, 26 My flesh and my heart waste away; God is the God of my heart and my portion forever. Alleluia.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. ☩. *Ps. 64*, 5 Happy the man you choose and bring to dwell in your courts. Alleluia. ☩. *Ps. 111*, 9 Lavishly he gives to the poor; his generosity shall endure forever. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 35-40*

At that time Jesus said to his disciples: "Let your belts be fastened round your waists and your lamps burning ready. Be like men awaiting their master's return from a wedding, so that you open up for him as soon as he comes and knocks.

Happy for those servants whom the master finds vigilant on his arrival! I tell you: he will fasten his belt, seat them at table, and come and wait on them. Even if he comes at midnight or before sunrise and finds them prepared, it will be happy for them. Bear in mind, if the head of the house had known at what time the thief was coming he would certainly not have let him break into his house. You too should be vigilant because the Son of Man comes at a time you least expect."

Offertory Antiphon  
*Ps. 91, 13*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow (*P. T. Alleluia*).

Prayer over the Gifts

As we honor the glorious merits of blessed Francis, fill us, most merciful Jesus, with

June 5. St. Boniface

the same fire of love that he had,\* so that we may worthily assist at your holy banquet table: You who live and reign.

coléntes, eódem nos, ac ille, caritátis igne succénsi, digne in circúitu sacræ huius mensæ tuæ esse valeámus: Qui vivis.

Communion Antiphon

*Ps. 30, 20*

How great is the goodness, O Lord, which you have in store for those who fear you (*P. T. Alleluia*).

Quam magna multitúdo dulcédinis tuæ, Dómine, quam abscondísti tíméntibus te! (*T. P. Allelúia*).

Prayer after Communion

O Lord, we have offered this holy sacrifice in your honor today on the feast of blessed Francis.\* Keep us ever grateful and continue its fruits in us. Through Jesus Christ.

Sacrosáncti sacrificii, quæsumus, Dómine, quod hódie in solemnitate beáti Francisci tuæ obtúlimus maiestatí, grata semper in méntibus nostris memória perseveret, et fructus. Per Dóminum.

SAINT BONIFACE

*Bishop and Martyr*

June 5

*III classis*

Entrance Antiphon

*Isaia 65, 19 and 23*

I will rejoice in Jerusalem and exult in my people. No longer shall the sound of weeping be heard there, or the sound of crying. My elect shall not toil in vain, nor beget children for sudden destruction; for a race blessed by the Lord are they and their offspring (*P. T. Alleluia, alleluia*). *Ps. 43, 2* O God, our ears have heard, our fathers have declared to us, the deeds you did in their days. *℟.* Glory be to the Father. I will rejoice.

Exsultábo in Ierúsalem, et gaudébo in pópulo meo: et non audiétur in eo ultra vox fletus et vox clamóris. Elécti mei non laborábunt frustra, neque generábunt in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis (*T. P. Allelúia, allelúia*). *Ps. 43, 2* Deus, áuribus nostris audívimus: patres nostri narravérunt opus, quod operátus es in diébus eórum. *℣.* Glória Patri. Exsultábo.

Prayer

O God, you have brought many nations to acknowledge your name through the zeal of your holy martyr Bishop Boniface.\* May we, in honoring his feast, know the benefits of his powerful intercession with you. Through Jesus Christ.

Deus, qui multitudínem populórum, beáti Bonifátii Mártyris tui atque Pontíficis zelo, ad agnitióem tui nóminis vocáre dignátus es: concéde propítius; ut cuius, solémnia cólimus, étiam patrocínia sentiámus. Per Dóminum.

Lectio libri Sapiéntiæ  
Eccli. 44, 1–15

Laudémus viros gloriósos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnificéntia sua a sáculo. Dóminántes in potestátibus suis, hómínes magni virtúte, et prudéntia sua præditi, nuntiántes in prophétis dignitátem prophetárum, et impetrántes in præsénti pópulo, et virtúte prudéntiæ pópulis sanctíssima verba. In perítia sua requiréntes modos músicos, et narrántes cármina scripturárum. Hómínes dívites in virtúte, pulchritúdinis stúdiu habéntes: pacificántes in dómibus suis. Omnes isti in generatióne gentis suæ glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt, reliquérunnt nomen narrándi laudes eórum. Et sunt quorum non est memória: periérunt quasi qui non fúerint: et nati sunt, quasi non nati, et filii ipsórum cum ipsis. Sed illi viri misericórdiæ sunt, quorum pietátes non defuérunnt: cum sémíne eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatióne et generatióne. Sapiéntiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia.

*Graduale 1 Petri. 4, 13–14* Comunicántes Christi passiónibus gaudeíte, ut in revelatióne glóriæ eius gaudeátis exsultántes. *℣.* Si exprobrámini in nómine Christi, beáti éritis: quóniam quod est honóris, glóriæ, et virtútis Dei, et qui est eius Spíritus, super vos requiescet.

A Reading from the Book of Sirach  
Eccli. 44, 1–15

Let us praise those godly men,  
our ancestors, each in his own time:  
Rulers of the earth by their authority,  
men of renown for their might,  
Or counselors in their wisdom,  
or seers of all things in prophecy;  
Resolute governors of peoples,  
or judges with discretion;  
Authors skilled in composition,  
or poets with collected proverbs;  
Composers of melodious psalms,  
or discoursers on lyric themes;  
Stalwart men, solidly established  
and at peace in their own estates—  
All these were glorious in their time,  
each illustrious in his day.  
Some of them have left behind a name  
that is remembered to their praise;  
But of others there is no memory,  
for it perished when they perished,  
And they are as though they had never  
lived,  
they and their children after them.  
Yet these also were godly men  
whose virtues have not been forgotten;  
Their wealth remains in their families,  
their heritage with their descendants;  
Through God's covenant with them their  
family endures,  
and their hopes are never shattered.  
All these are buried in peace,  
but their name lives on and on.  
At gatherings their wisdom is retold,  
and the assembly sings their praises.

*Gradual 1 Peter 4, 13–14* In as far as you are partakers of the sufferings of Christ, rejoice that you may also rejoice with exultation in the revelation of his glory. *℣.* If you are upbraided for the name of Christ, blessed will you be, because the honor, the glory and the power of God, and his Spirit rest upon you.

June 5. St. Boniface

Alleluia, alleluia. *Ps. Isai 66, 12* I will spread prosperity over him like a river, and glory like an overflowing torrent. Alleluia.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Isai 66, 10 and 14* Rejoice with Jerusalem and be glad because of her, all you who love the Lord. Alleluia. *Ps.* You shall see and your heart shall rejoice; and the Lord's power shall be known to his servants. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 1-12*

At that time, when Jesus saw the crowds, he went up on the mountain, and after he had sat down, his disciples gathered around. Then he began to teach them, "Happy the poor in spirit: theirs is the kingdom of heaven. Happy those who mourn: they shall be consoled. Happy the humble: they shall inherit the land. Happy those who hunger and thirst for holiness: they shall be satisfied. Happy the merciful: they shall find mercy. Happy the sincere of heart: they shall behold God. Happy the peacemakers: they shall be called God's children. Happy those who suffer persecution for religion: theirs is the kingdom of heaven. Happy are you when they insult you and persecute you and utter every kind of slander against you, on my account. Be glad! Yes, be overjoyed: your reward in heaven is great."

Offertory Antiphon  
*Ps. 15, 7 and 8*

I bless the Lord who counsels me; I set God ever before me; with him at my right hand I shall not be disturbed (*P. T.* Alleluia).

Allelúia, allelúia. *Ps. Isai. 66, 12* Declinábo super eum quasi flúvium pacis, et quasi torréntem inundántem glóriam. Allelúia.

*Tempore paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. Isai. 66, 10 et 14* Lætámini cum Ierúsalem, et exsultáte in ea omnes, qui dilígitis Dóminum. Allelúia. *Ps.* Vidébitis, et gaudébit cor vestrum: cognoscé-tur manus Dómini servis eius. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 5, 1-12*

In illo témpore: Videns Iesus turbas, ascéndit in montem, et cum sedísset, accessérunt ad eum discipuli eius, et apériens os suum, docébat eos, dicens: Beáti páuperes spírítu: quóniam ipsórum est regnum caelórum. Beáti mites: quóniam ipsi possidébunt terram. Beáti qui lugent: quóniam ipsi consolabúntur. Beáti qui esúriunt et sitiunt iustítiam: quóniam ipsi saturabúntur. Beáti misericórdes: quóniam ipsi misericórdiam consequéuntur. Beáti mundo corde: quóniam ipsi Deum vidébunt. Beáti pacífici: quóniam filii Dei vocabúntur. Beáti qui persecutió-nem patiúntur propter iustítiam: quóniam ipsórum est regnum caelórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsus vos, mentiéntes, propter me: gaudéte, et exsultáte, quóniam merces vestra copiósa est in caelis.

Benedicam Dóminum, qui tríbuit mihi intelléctum: providébam Deum in conspéctu meo semper, quóniam a dextris est mihi ne comóvear (*T. P.* Allelúia).

June 6. St. Norbert

Prayer over the Gifts

Super has hóstias, Dómine, quæsumus, benedictio copiósá descéndat: quæ et sanctificatióem nostram misericórditer operétur; et de sancti Bonifátii Mártyris tui atque Pontíficis fáciat solemnitáte gaudére. Per Dóminum.

Pour out your rich blessings, O Lord, upon this sacrifice.\* May it make us more holy and help us to rejoice on the feast of your holy martyr bishop Boniface. Through Jesus Christ.

Communion Antiphon

*Apoc. 3, 21*

Qui vícerit, dabo ei sedére mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno eius (*T. P. Allelúia*).

He who overcomes, I will permit him to sit with me upon my throne; as I also have overcome and have sat with my Father on his throne (*P. T. Alleluia*).

Prayer after Communion

Sanctificáti, Dómine, salutári mysterio: quæsumus; ut nobis sancti Bonifátii Mártyris tui atque Pontíficis pia non desit orátio, cuius nos donásti patrocínio gubernári. Per Dóminum.

We have been made holy by this life-giving mystery, O Lord.\* May we always be aided by the prayers of your holy martyr bishop Boniface, whom you gave us as a protector and a guide. Through Jesus Christ.

SAINT NORBERT

*Bishop and Confessor*

June 6

*III classis*

*Missá Státuit, de Communi Confessoris Pontíficis 1º loco (5), præter orationem sequentem:*

*Mass Státuit (Common of a confessor bishop I), page (5), except the following prayer:*

P

Deus, qui beátum Norbértum Confessórem tuum atque Pontíficem, verbi tui præcónem exímium effecísti, et per eum Ecclésiám tuam nova prole fecundásti: præsta, quæsumus; ut, eiúsdem suffragántibus méritis, quod ore simul et ópere dócuit, te adiuvánte, exercére valeámus. Per Dóminum.

Prayer

You made your blessed bishop and confessor Norbert a great preacher of the gospel, O God, and through him founded a new religious congregation in your Church.\* May his merits and prayers win your help for us so that we may follow his teaching and example. Through Jesus Christ.

C

Sancti tui, quæsumus, Dómine, nos ubique lætifícent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Prayer over the Gifts

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

June 9. Sts. Primus and Felician

Prayer after Communion

C

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop Norbert. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Norbérto Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

SAINTS PRIMUS AND FELICIAN

*Martyrs*

June 9

Commemoratio

OUTSIDE OF EASTER SEASON

EXTRA TEMPUS PASCHALE

Entrance Antiphon

*Eccli. 44, 15 and 14*

At gatherings the wisdom of the saints is retold, and the assembly sings their praises; their name lives on and on. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *℣.* Glory be to the Father. At gatherings.

Sapiéntiam sanctórum narrent pó-puli, et laudes eórum nún-tiet ec-clésia: nómina autem eórum vivent in sáeculum sáeculi. *Ps. 32, 1* Exsultáte iusti in Dómino: rectos decet col-laudátio. *℣.* Glória Patri. Sapién-tiam.

Prayer

May we always be worthy to celebrate the feast of your holy martyrs, Primus and Felician, O Lord,\* so that through their intercession we may enjoy your gracious protection. Through Jesus Christ.

Fac nos, quæsumus, Dómine, sanctórum Mártyrum tuórum Primi et Feliciáni semper festa sectári: quorum suffrágiis protectiónis tuæ dona sentiámus. Per Dóminum nostrum.

A Reading from the Book of Wisdom

*Wis. 5, 16–20*

Léctio libri Sapiéntiæ

*Sap. 5, 16–20*

The just live forever,  
and in the Lord is their recompense,  
and the thought of them is with the Most High.  
Therefore shall they receive the splendid crown,  
the beauteous diadem, from the hand of the Lord—  
For he shall shelter them with his right hand,  
and protect them with his arm.  
He shall take his zeal for armor  
and he shall arm creation to requite the

Iusti autem in perpétuum vivent, et apud Dóminum est merces eórum, et cogitátio illórum apud Altíssimum. Ideo accípient regnum decóris, et diadéma speciéi de manu Dómini: quóniam déstera sua teget eos, et bráccchio sancto suo deféndet illos. Accípíet armatúram zelus illíus, et armábit creatúram ad últiónem inimicórum. Induet pro thoráce iustítiam, et accípíet pro gálea iudícium certum. Sumet scutum inexpugnábile, æquitátem.

June 9. Sts. Primus and Felician

enemy;

He shall don justice for a breastplate  
and shall wear sure judgment for a  
helmet;

He shall take invincible rectitude as a shield.

*Graduale Ps. 88, 6 et 2* Confitebúntur  
cæli mirabília tua, Dómine: étenim  
veritátem tuam in ecclésia sanctó-  
rum. *℟.* Misericórdias tuas, Dómine,  
in ætérnum cantábo: in generatióne  
et progénie.

Allelúia, allelúia. *℟.* Hæc est vera  
fratérnitas, quæ vicit mundi crímina:  
Christum secúta est, ínclita tenens  
regna cæléstia. Allelúia.

*Gradual Ps. 88, 6 and 2* The heavens  
proclaim your wonders, O Lord, and your  
faithfulness, in the assembly of the holy  
ones. *℟.* The favors of the Lord I will sing  
forever; through all generations.

Alleluia, alleluia. *℟.* This is the true  
brotherhood which overcame the wicked-  
ness of the world; it followed Christ, at-  
taining the glorious kingdom of heaven.  
Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 11, 25–30*

In illo témpore: Respóndens Iesus,  
dixit: Confíteor tibi, Pater, Dómine  
cæli et terræ, quia abscondísti hæc  
a sapiéntibus et prudéntibus, et  
revelásti ea párvulis. Ita Pater: quó-  
niam sic fuit plácitum ante te. Omnia  
mihi trádicta sunt a Patre meo. Et  
nemo novit Fílium, nisi Pater: neque  
Patrem quis novit, nisi Fílius, et cui  
volúerit Fílius reveláre. Veníte ad  
me omnes, qui laborátis, et oneráti  
estis, et ego refíciam vos. Tóllite  
iugum meum super vos, et díscite  
a me, quia mitis sum, et húmilis  
corde: et inveniétis réquiem animá-  
bus vestris. Iugum enim meum  
suáve est, et onus meum leve.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 11, 25–30*

At that time Jesus declared, “Thank you,  
Father, Master of heaven and earth, because  
what you have hidden from the learned and  
the clever, you have revealed to infants. Yes,  
Father—for you have graciously willed it  
this way. Everything has been handed over  
to me by my Father. No one knows the Son  
except the Father. No one knows the Father  
except the Son—or anyone to whom the Son  
wishes to reveal him. Come to me, all of  
you who are wearied from toil and heavily  
burdened, and I will refresh you. Take my  
yoke upon your shoulders and receive my  
instruction, because I am gentle and humble  
of heart. Thus will you find refreshment for  
your souls. For this yoke of mine lies easy:  
this burden of mine is light.”

Offertory Antiphon  
*Ps. 67, 36*

Mirábilis Deus in sanctis suis: Deus  
Israël, ipse dabit virtútem, et forti-  
túdinem plebi suæ: benedíctus Deus,  
allelúia.

God is wonderful in his saints; the God of  
Israel is he who gives power and strength  
to his people. Blessed be God! Alleluia.

June 9. Sts. Primus and Felician

Prayer over the Gifts

Accept, O Lord, the sacrificial gift we are to consecrate to your glorious martyrs. \* May it purify us of our sins, and make our petitions pleasing to you. Through Jesus Christ.

Fiat tibi, quæsumus, Dómine, hóstia sacránda placábilis, pretiósí celebritáte martýrii: quæ et peccáta nostra puríficet, et tuórum tibi vota concíliet famulórum. Per Dóminum.

Communion Antiphon

*John 15, 16*

I have chosen you out of the world, that you should go and bear fruit, and that your fruit should remain.

Ego vos elégi de mundo, ut eátis, et fructuñ afferátis; et fructus vester máneat.

Prayer after Communion

We ask, almighty God, that the celebration of this heavenly sacrifice on the feast of your martyrs Primus and Felician, may bring us your merciful pardon. Through Jesus Christ.

Quæsumus, omnípotens Deus: ut sanctórum Mártyrum tuórum Primi et Feliciáni cæléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquirat. Per Dóminum.

IN EASTER SEASON

TEMPORE PASCHALI

Entrance Antiphon

*Ps. 144, 10-11*

Let your faithful ones bless you, O Lord; let them discourse of the glory of your kingdom, alleluia, alleluia. *Ps. ibid., 1* I will extol you, O my God and King, and I will bless your name forever and ever. *Ps.* Glory be to the Father. Let your faithful ones.

Sancti tui, Dómine, benedícant te: glóriam regni tui dicent, allelúia, allelúia. *Ps. ibid., 1* Exaltábo te, Deus meus rex: et benedicam nómini tuo in sáeculum, et in sáeculum sáeculi. *Ps.* Glória Patri. Sancti tui.

Prayer

May we always be worthy to celebrate the feast of your holy martyrs, Primus and Felician, O Lord, \* so that through their intercession we may enjoy your gracious protection. Through Jesus Christ.

Fac nos, quæsumus, Dómine, sanctórum Mártyrum tuórum Primi et Feliciáni semper festa sectári: quorum suffrágiis protectiόnis tuæ dona sentiámus. Per Dóminum.

A Reading from the Epistle of blessed  
Peter the Apostle

*1 Peter 1, 3-7*

Praised be the God and Father of our Lord Jesus Christ. He, in his great mercy, gave us a new birth: a birth into a hope that

Léctio Epístolæ beáti Petri  
Apóstoli  
*1 Petr. 1, 3-7*

Benedíctus Deus et Pater Dómini nostri Iesu Christi, qui secúndum misericórdiam suam magnam re-

## June 9. Sts. Primus and Felician

generávit nos in spem vivam, per resurrectionem Iesu Christi ex mórtuis, in hereditátem incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in cælis in vobis, qui in virtúte Dei custodimini per fidem in salútem, parátam revelári in témpore novíssimo. In quo exultábitis, módicum nunc si opórtet contristári in váriis tentatióibus: ut probatio vestræ fidei multo pretiosior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Iesu Christi Dómini nostri.

Allelúia, allelúia. *℣.* Hæc est vera fratérnitas, quæ vicit mundi crímina: Christum secúta est, ínclita tenens regna cælestia. Allelúia. *℣.* Te Mártyrum candidátus laudat exércitus, Dómine. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 11, 25–30*

In illo témpore: Respóndens Iesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus et purdéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trá dita sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego reficiam vos. Tóllite iugum meum super vos, et díscite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Iugum enim meum suáve est, et onus meum leve.

draws its life from the resurrection of Jesus Christ from the dead; a birth into an imperishable estate—inviolate and unfading—that has been kept in heaven for us who are guarded with God’s power through faith; a birth into a salvation that stands ready to be revealed in the last time. Here is cause for rejoicing. You may for the moment have to suffer distress in many a trial; but this is so that the genuineness of your faith, more precious than perishable and fire-tried gold, may prove a cause for praise, glory, and honor when Jesus Christ appears.

Alleluia, alleluia. *℣.* This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven. Alleluia. *℣.* The white-robed army of Martyrs praises you, O Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 11, 25–30*

At that time Jesus declared, “Thank you, Father, Master of heaven and earth, because what you have hidden from the learned and the clever, you have revealed to infants. Yes, Father—for you have graciously willed it this way. Everything has been handed over to me by my Father. No one knows the Son except the Father. No one knows the Father except the Son—or anyone to whom the Son wishes to reveal him. Come to me, all of you who are wearied from toil and heavily burdened, and I will refresh you. Take my yoke upon your shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy: this burden of mine is light.”

June 10. St. Margaret

Offertory Antiphon

*Ps. 31, 11*

Be glad in the Lord, and rejoice, you just; and exult, all you upright of heart, alleluia, alleluia.

Lætámini in Dómino, et exultáte iusti: et gloriámini omnes recti corde, allelúia, allelúia.

Prayer over the Gifts

Accept, O Lord, the sacrificial gift we are to consecrate to your glorious martyrs.\* May it purify us of our sins, and make our petitions pleasing to you. Through Jesus Christ.

Fiat tibi, quæsumus, Dómine, hóstia sacránda placábilis, pretiósí celebritáte mártýrii: quæ et peccáta nostra puríficet, et tuórum tibi vota concíliet famulórum. Per Dóminum nostrum.

Communion Antiphon

*Ps. 32, 1*

Exult, you just, in the Lord, alleluia; praise from the upright is fitting, alleluia.

Gaudéte iusti in Dómino, allelúia: rectos decet collaudátio, allelúia.

Prayer after Communion

We ask, almighty God, that the celebration of this heavenly sacrifice on the feast of your martyrs Primus and Felician, may bring us your merciful pardon. Through Jesus Christ.

Quæsumus, omnipotens Deus: ut sanctorum Mártýrum tuórum Primi et Feliciáni cælestibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquirat. Per Dóminum.

SAINT MARGARET

*Queen, Widow*

June 10

*Mass Cognóvi (Common of holy women II), page (72), except the following prayer:*

*III classis*

*Missa Cognóvi, de Comuni non Virginum 2º loco (72), præter orationem sequentem:*

Prayer

O God, you inspired blessed Queen Margaret with a wonderful love for the poor.\* May our love for you grow deeper and deeper because of her intercession and example. Through Jesus Christ.

Deus, qui beátam Margáritam regínam exímia in páuperes caritáte mirábilém effecísti: da; ut eius intercessióne et exémplo, tua in córdibus nostris caritas iúgiter augeátur. Per Dóminum.

P

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Accépta tibi sit, Dómine, sacráta plebis oblátio pro tuórum honóre Sanctorum: quorum se méritis de tribulatióne percepisse cognóscit auxílium. Per Dóminum.

C

June 11. St. Barnabas

C

Prayer after Communion

Satiásti Dómine, famíliam tuam munéribus sacris: eius, quáesumus, semper interventióne nos réfove, cuius solénnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

SAINT BARNABAS

*Apostle*

June 11

*III classis*

EXTRA TEMPUS PASCHALE

OUTSIDE EASTER SEASON

Entrance Antiphon

*Ps. 138, 17*

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. ibid., 1-2* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. *Ψ. Glória Patri. Mihi autem.*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand *Ψ. Glory be to the Father. To me.*

Prayer

Deus, qui nos beáti Bárnabæ Apóstoli tui méritis et intercessióne lætíficas: concéde propítius; ut, qui tua per eum beneficia póscimus, dono tuæ grátiae consequámur. Per Dóminum.

O God, the merits and prayers of your blessed apostle Barnabas are a source of happiness for us.\* Grant us as a gift of your grace the blessings we seek through him. Through Jesus Christ.

Léctio Actuum Apostolorum

*Act. 11, 21-26; 13, 1-3*

A Reading from  
the Acts of the Apostles  
*Acts 11, 21-26; 13, 1-3*

In diébus illis: Multus númerus credéntium Antiochiæ convérsus est ad Dóminum. Pervénit autem sermo ad aures ecclésiæ, quæ erat Ierosólymis, super istis: et misérunt Bárnabam usque ad Antiochíam. Qui cum pervénisset, et vidisset grátiam Dei, gavísus est: et hortabátur omnes in propósito cordis permanére in Dómino: quia erat vir bonus, et plenus Spíritu Sancto, et fide. Et appósita est multa turba Dómino. Proféctus est autem Bárnabas Tarsum, ut quæreretur Saulum: quem cum invenisset, perduxit Antiochíam. Et annum

In those days at Antioch a great number believed and were converted to the Lord. News of them eventually reached the ears of the church in Jerusalem, and Barnabas was sent to Antioch. On his arrival, he rejoiced when he saw the evidence of God's favor. He urged them all to remain firm in their commitment to the Lord, for he himself was a good man, filled with the Holy Spirit and faith. And a considerable number was added to the Lord. Then he went off to Tarsus to look for Saul; and when he found

June 11. St. Barnabas

him, he brought him back to Antioch. Then for a whole year they met together with the church and instructed a considerable number. There in Antioch for the first time the disciples were called Christians. In the church at Antioch there were prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manahen (who had been brought up with Herod the tetrarch) and Saul. Once while they were engaged in the liturgy of the Lord and were fasting, the Holy Spirit spoke to them: "Set apart Barnabas and Saul for me, to do the work for which I have called them." Then, after they had fasted and prayed, they laid hands on them and sent them off.

*Gradual Ps. 18, 5 and 2* Through all the earth their voice resounds, and to the ends of the world, their message. *℣.* The heavens declare the glory of God, and the firmament proclaims his handiwork.

Alleluia, alleluia. *℣. John 15, 16* I have chosen you out of the world, that you should go and bear fruit, and that your fruit should remain. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 10, 16–22*

At that time Jesus said to his disciples: "Remember, I am sending you out like sheep surrounded by wolves. So be shrewd as serpents, but innocent as doves. Be constantly on your guard in dealing with people. They will hand you over to courts; they will flog you in their synagogues. You will be brought to trial before governors and kings on account of me, to testify to your faith before them and the pagans. Now when they hand you over, do not worry about what you are to say, or how to say it. In that hour, you will be inspired as to what to say. It will not be yourselves speaking, but your Father's Spirit speaking in you.

totum conversati sunt ibi in ecclesia: et docuerunt turbam multam, ita ut cognominarentur primum Antiochia discipuli, Christiani. Erant autem in ecclesia, quae erat Antiochia, prophetae et doctores, in quibus Barnabas, et Simon, qui vocabatur Niger, et Lucius Cyrenensis, et Manahen, qui erat Herodis Tetrarchae collactaneus, et Saulus. Ministrantibus autem illis Domino, et ieiunantibus, dixit illis Spiritus Sanctus: Segregate mihi Saulum, et Barnabam in opus, ad quod assumpsit eos. Tunc ieiunantes, et orantes, imponentesque eis manus, dimiserunt illos.

*Graduale Ps. 18, 5 et 2* In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum. *℣.* Caeli enarrant gloriam Dei: et opera manuum eius annuntiat firmamentum.

Alleluia, alleluia. *℣. Ioann. 15, 16* Ego vos elegi de mundo, ut eatis et fructum afferatis: et fructus vester maneat. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 10, 16–22*

In illo tempore: Dixit Iesus discipulis suis: Ecce ego mitto vos sicut oves in medio luporum. Estote ergo prudentes sicut serpentes, et simplices sicut columbae. Cavete autem ab hominibus. Tradent enim vos in conciliis, et in synagogis suis flagellabunt vos: et ad praesides, et ad reges ducemini propter me in testimonium illis, et gentibus. Cum autem tradent vos, nolite cogitare quomodo, aut quid loquamini: dabitur enim vobis in illa hora quid loquamini. Non enim vos estis qui loquamini, sed Spiritus Patris vestri, qui loquitur in vobis. Tradet autem frater fratrem in mortem, et pater filium: et insurgent filii in parentes, et morte eos afficient: et eritis odio omnibus

## June 11. St. Barnabas

propter nomen meum: qui autem perseveraverit usque in finem, hic salvus erit.

Credo.

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progénie et generatióne.

Múnera, Domine, oblata sanctifica, et intercedente beato Barnaba Apóstolo tuo, nos per hæc a peccatorum nostrorum maculis emúnda. Per Dóminum.

*Præfatio de Apostolis.*

Vos, qui secuti estis me, sedebitis super sedes, iudicantes duodecim tribus Israël.

Súplices te rogámus, omnipotens Deus: ut, quos tuis réficis sacramentis, intercedente beato Barnaba Apóstolo tuo, tibi étiam plácitis móribus dignánte tribuas deservire. Per Dóminum.

TEMPORE PASCHALI

Protexisti me, Deus, a convéntu malignántium, allelúia: a multitudine operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus oratióne meam cum dépre-

Brother will hand over brother for execution, likewise the father his child, while children will turn against their parents and have them put to death. Indeed, because of my name, you will be hated by everyone. Still, it is the man who bears things patiently to the end who will be saved.”

Creed.

### Offertory Antiphon

*Ps. 44, 17-18*

You shall make them princes through all the land; they shall remember your name, O Lord, through all generations.

### Prayer over the Gifts

Bless these gifts we offer you, O Lord.\* May they cleanse us from the stain of our sins through the prayers of your blessed apostle Barnabas. Through Jesus Christ.

*Preface of the Apostles*

### Communion Antiphon

*Matth. 19, 28*

You who have followed me shall sit on thrones judging the twelve tribes of Israel.

### Prayer after Communion

O almighty God, we are nourished with your sacrament.\* Through the intercession of your blessed apostle Barnabas, may we live a life of worthy service pleasing to you. Through Jesus Christ.

IN EASTER SEASON

### Entrance Antiphon

*Ps. 63, 3*

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear, O God, my voice

June 11. St. Barnabas

in lament; from the dread enemy preserve my life. V. Glory be to the Father. You have sheltered me.

Prayer

O God, the merits and prayers of your blessed apostle Barnabas are a source of happiness for us. \* Grant us as a gift of your grace the blessings we seek through him. Through Jesus Christ.

A Reading from the  
Acts of the Apostles  
*Acts 11, 21–26; 13, 1–3*

In those days at Antioch a great number believed and were converted to the Lord. News of them eventually reached the ears of the church in Jerusalem, and Barnabas was sent to Antioch. On his arrival, he rejoiced when he saw the evidence of God's favor. He urged them all to remain firm in their commitment to the Lord, for he himself was a good man, filled with the Holy Spirit and faith. And a considerable number was added to the Lord. Then he went off to Tarsus to look for Saul; and when he found him, he brought him back to Antioch. Then for a whole year they met together with the church and instructed a considerable number. There in Antioch for the first time the disciples were called Christians. In the church at Antioch there were prophets and teachers: Barnabas. Simeon who was called Niger, Lucius of Cyrene, Manahen (who had been brought up with Herod the tetrarch) and Saul. Once while they were engaged in the liturgy of the Lord and were fasting, the Holy Spirit spoke to them: "Set apart Barnabas and Saul for me, to do the work for which I have called them." Then, after they had fasted and prayed, they laid hands on them and sent them off.

Alleluia, alleluia. V. *Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your

cor: a timóre inimíci éripe ánimam meam. V. Glória Patri. Protexísti.

Deus, qui nos beáti Bárnabæ Apóstoli tui méritis et intercessióne lætíficas: concéde propítius; ut, qui tua per eum benefícia póscimus, dono tuæ grátiae consequámur. Per Dóminum.

Léctio Actuum Apostolorum  
*Act. 11, 21–26; 13, 1–3*

In diébus illis: Multus númerus credéntium Antiochiæ convérsus est ad Dóminum. Pervénit autem sermo ad aures ecclésiæ, quæ erat Ierosólymis, super istis: et misérunt Bárnabam usque ad Antiochiám. Qui cum pervénisset, et vidisset grátiam Dei, gávisus est: et hortabátur omnes in propósito cordis permanére in Dómino: quia erat vir bonus, et plenus Spíritu Sancto, et fide. Et appósita est multa turba Dómino. Proféctus est autem Bárnabas Tarsum, ut quæreret Saulum: quem cum invenisset, perdúxit Antiochiám. Et annum totum conversáti sunt ibi in ecclésia: et docuérunt turbam multam, ita ut cognominaréntur primum Antiochiæ discípuli, Christiáni. Erant autem in ecclésia, quæ erat Antiochiæ prophéta et doctóres, in quibus Bárnabas, et Simon, qui vocabátur Niger, et Lúcius Cyrenénsis, et Mánahen, qui erat Heródis Tetrárchæ collectáneus, et Saulus. Ministrántibus autem illis Dómino, et ieiunántibus, dixit illis Spíritus Sanctus: Segregáte mihi Saulum, et Bárnabam in opus, ad quod assúpsi eos. Tunc ieiunántes, et orántes, imponentésque eis manus, dimiserunt illos.

Allelúia, allelúia. V. *Ps. 88, 6* Confitebúntur cæli mirabilia tua, Dó-

## June 11. St. Barnabas

mine: étenim veritátem tuam in ecclésia sanctorum. Alleluia. *Ps. 20, 4* Posuisti, Dómine, super caput eius corónam de lápide pretioso. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 10, 16–22*

In illo témpore: Dixit Iesus discipulis suis: Ecce ego mitto vos sicut oves in médio lupórum. Estóte ergo prudéntes sicut serpéntes, et simplices sicut colúmbæ. Cavéte autem ab homínibus. Tradent enim vos in concíliis, et in synagógis suis flagellábunt vos: et ad práesides, et ad reges ducémini propter me in testimónium illis, et géntibus. Cum autem tradent vos, nolíte cogitáre quómo, aut quid loquámini: dábitur enim vobis in illa hora quid loquámini. Non enim vos estis qui loquámini, sed Spíritus Patris vestri, qui lóquitur in vobis. Tradet autem frater fratrem in mortem, et pater fílium: et insúrgent fílii in paréntes, et morte eos afficiént: et éritis ódio ómnibus propter nomen meum: qui autem perseveráverit usque in finem, hic salvus erit.

Credo.

Confitebúntur cæli mirabilia tua, Dómine: et veritátem tuam in ecclésia sanctorum, alleluia, alleluia.

Múnera, Dómine, obláta sanctífica, et intercedénte beáto Bárnaba Apóstolo tuo, nos per hæc a peccatorum nostrórum máculis emúnda. Per Dóminum.

*Præfatio de Apostolis.*

faithfulness in the assembly of the holy ones. Alleluia. *Ps. 20, 4* You placed on his head, O Lord, a crown of precious stones. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 10, 16–22*

At that time Jesus said to his disciples: “Remember, I am sending you out like sheep surrounded by wolves. So be shrewd as serpents, but innocent as doves. Be constantly on your guard in dealing with people. They will hand you over to courts; they will flog you in their synagogues. You will be brought to trial before governors and kings on account of me, to testify to your faith before them and the pagans. Now when they hand you over, do not worry about what you are to say, or how to say it. In that hour, you will be inspired as to what to say. It will not be yourselves speaking, but your Father’s Spirit speaking in you. Brother will hand over brother for execution, likewise the father his child, while children will turn against their parents and have them put to death. Indeed, because of my name, you will be hated by everyone. Still, it is the man who bears up patiently to the end who will be saved.”

Creed

Offertory Antiphon  
*Ps. 88, 6*

The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones, alleluia, alleluia.

Prayer over the Gifts

Bless these gifts we offer you, O Lord. \* May they cleanse us from the stain of our sins through the prayers of your blessed apostle Barnabas. Through Jesus Christ.

*Preface of the Apostles*

June 12. St. John of San Facundo

Communion Antiphon

*Ps. 63, 11*

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

Lætábitur iustus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, alleluia, alleluia.

Prayer after Communion

O almighty God, we are nourished with your sacrament. Through the intercession of your blessed apostle Barnabas, may we live a life of worthy service pleasing to you. Through Jesus Christ.

Súpplices te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedente beáto Bárnaba Apóstolo tuo, tibi étiam plácitis móribus dignánter tríbuas deservíre. Per Dóminum.

SAINT JOHN OF SAN FACUNDO

*Confessor*

June 12

*Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:*

*III classis*

*Missa Os iusti, de Comuni Confessoris non Pontificis 1° loco (45), præter orationem sequentem:*

Prayer

O God, author of peace and lover of charity, you conferred on your blessed confessor John the wondrous gift of reconciling enemies.\* May his merits and prayers root us in your love so that we may never be tempted to separate ourselves from you. Through Jesus Christ.

Deus, auctor pacis et amátor caritátis, qui beátum Ioánnem Confessórem tuum mirífica dissidentes componéndi grátia decorásti: eius méritis et intercessióne concéde; ut, in tua caritáte firmáti, nullis a te tentatióibus separémur. Per Dóminum.

*Commemoration of Saints Basilides, Cyrinus, Nabor, and Nazarius, martyrs:*

*Et fit commemoratio Ss. Basilidis, Cyrini, Naboris et Nazarii Martyrum:*

Prayer

O Lord, cheer our lives through the celebration of the heavenly birthday of your holy martyrs Basilides, Cyrinus, Nabor, and Nazarius.\* May our devotion add further glory to their eternal blessedness. Through Jesus Christ.

Sanctórum Mártyrum tuórum Basilidis, Cyríni, Náboris atque Nazárii, quáesumus, Dómine, natalítia nobis votíva resplédeant: et, quod illis cóntulit excelléntia sempitérna, frúctibus nostræ devotiónis accrésat. Per Dóminum.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

## June 12. Sts. Basilides and Companions

*Pro Ss. Basilide, Cyrino, Nabore et Nazario*

Pro sanctorum tuorum Basilidis, Cyrini, Naboris atque Nazarii sanguine venerando, hostias tibi, Domine, solemniter immolamus, tua mirabilia pertractantes: per quem talis est perfecta victoria. Per Dominum.

*For the martyrs*

### Prayer over the Gifts

We solemnly offer you these gifts, O Lord, in honor of the blood shed by your saints Basilides, Cyrinus, Nabor, and Nazarius,\* as we recall the miracles of your grace that won them so great a victory. Through Jesus Christ.

C

Refecti cibo potuque caelesti, Deus noster, te supplices exoramus: ut, in cuius haec commemoratione percipimus, eius muniamur et precibus. Per Dominum.

*Pro Ss. Basilide, Cyrino, Nabore et Nazario*

Semper, Domine, sanctorum Martyrum tuorum Basilidis, Cyrini, Naboris atque Nazarii solennia celebrantes: praesta, quaesumus; ut eorum patrocinia iugiter sentiamus. Per Dominum.

*For the martyrs*

### Prayer after Communion

Refreshed with heavenly food and drink we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

### Prayer after Communion

O Lord, through the yearly observance of the feast of your holy martyrs Basilides, Cyrinus, Nabor and Nazarius \* may we enjoy their protection at all times. Through Jesus Christ.

SAINTS BASILIDES, CYRINUS,  
NABOR, AND NAZARIUS  
*Martyrs*

Commemoratio

June 12

Entrance Antiphon  
*Ps. 78, 11, 12 and 10*

Intret in conspectu tuo, Domine, gemitus compeditorum: redde vicinis nostris septuplum in sinu eorum: vindica sanguinem sanctorum tuorum, qui effusus est. *Ps. ibid., 1* Deus, venerunt gentes in hereditatem tuam: polluérunt templum sanctum tuum: posuerunt Ierusalem in pomorum custodiam. *V. Glória Patri.* Intret.

Let the prisoners' sighing come before you, O Lord; repay our neighbors sevenfold into their bosoms; avenge the blood of your saints which has been shed. *Ps. ibid., 1* O God, the nations have come into your inheritance; they have defiled your holy temple, they have made Jerusalem as a place to keep fruit. *V. Glory be to the Father.* Let the prisoners' sighing.

## June 12. Sts. Basilides and Companions

### Prayer

O Lord, cheer our lives through the celebration of the heavenly birthday of your holy martyrs Basilides, Cyrinus, Nabor, and Nazarius.\* May our devotion add further glory to their eternal blessedness. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 10, 32–38*

Brethren: Recall the days gone by when after you had been enlightened you endured a great contest of suffering. At times you were publicly exposed to insult and trial; at times you associated yourselves with those who were treated in that way. And you even joined in the sufferings of those who were in prison, and joyfully accepted the confiscation of your goods, knowing that you had better and permanent possessions. Therefore, don't cast away your courage; it will have a great reward. You need patience so that you may do God's will and receive what he has promised. For, just "a brief moment, and he who is to come will come and will not delay. My just man will live because of his fidelity."

*Gradual Ps. 78, 10 and 2* Avenge, O Lord, the blood of your saints which has been shed. *℣.* They have given the corpses of your servants as food to the birds of heaven, the flesh of your faithful ones to the beasts of the earth.

Alleluia, alleluia. *℣. Eccli. 44, 14* The bodies of the saints are buried in peace, but their name lives on and on. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 24, 3–13*

At that time, while Jesus was seated on the Mount of Olives, his disciples came up to

Sanctorum Martyrum tuorum Basilidis, Cyrini, Naboris atque Nazarii, quaesumus, Domine, natalitia nobis votiva resplendeant: et, quod illis contulit excellentia sempiterna, fructibus nostrae devotionis accrescat. Per Dominum.

Lectio Epistolae beati Pauli  
Apostoli ad Hebraeos  
*Hebr. 10, 32–38*

Fratres: Rememoramini pristinos dies, in quibus illuminati, magnum certamen sustinuistis passionum: et in altero quidem opprobriis, et tribulationibus spectaculum facti: in altero autem socii taliter conversantium effecti. Nam et vinctis compassi estis, et rapinam bonorum vestrorum cum gaudio suscepistis, cognoscentes vos habere meliorem, et manentem substantiam. Nolite itaque amittere confidentiam vestram, quae magnam habet remunerationem. Patientia enim vobis necessaria est: ut voluntatem Dei facientes, reportetis promissionem. Adhuc enim modicum aliquantulum, qui venturus est, veniet, et non tardabit. Iustus autem meus ex fide vivit.

*Graduale Ps. 78, 10 et 2* Vindica, Domine, sanguinem sanctorum tuorum, qui effusus est. *℣.* Posuerunt mortalia servorum tuorum escas volatilibus caeli: carnes sanctorum tuorum bestiiis terrae.

Alleluia, alleluia. *℣. Eccli. 44, 14* Corpora sanctorum in pace sepulta sunt: et nomina eorum vivent in generationem et generationem. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 24, 3–13*

In illo tempore: Sedente Iesu super montem Oliveti, accesserunt ad eum

## June 12. Sts. Basilides and Companions

discípuli secréto, dicéntes: Dic nobis, quando hæc erunt? et quod signum advéntus tui, et consummationis sæculi? Et respóndens Iesus, dixit eis: Vidéte ne quis vos sedúcat. Multi enim vénient in nómine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditóri enim estis prælia, et opiniónes præliórum. Vidéte ne turbémini. Opórtet enim hæc fieri, sed nondum est finis. Consúrget enim gens in gentem, et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia, iníitia sunt dolórum. Tunc tradent vos in tribulatiónem, et occídent vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et ínvicem tradent, et ódio habébunt ínvicem. Et multi pseudoprophétæ surgent, et sedúcent multos. Et quóniam abundávit iníquitas, refrigéscet cáritas multórum. Qui autem perseveráverit usque in finem, hic salvus erit.

Exsultábunt sancti in glória, lætabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum.

Pro sanctórum Basílidis, Cyríni, Náboris atque Nazárii sángine venerándo, hóstias tibi, Dómine, solémniter immolámus, tua mirabília pertractátes: per quem talis est perfécta victória. Per Dóminum.

Posuérun't mortália servórum tuórum Dómine, escas volatílibus cæli, carnes sanctórum tuórum béstiis

him privately and said, "Tell us, when will this occur? What will be the sign of your coming and the end of the world?" In reply, Jesus said to them, "Watch out; let no one mislead you. Many will come, attempting to impersonate me. 'I am the Messiah,' they will claim, and will mislead many. You are going to hear about wars and war-scaries; see to it that you do not become frightened. It is bound to happen. Still, this is not yet the end. Nation will rise against nation, one kingdom against another. There will be famines and pestilence and earthquakes in different places. Now all this is the start of the birthpangs. Then they will hand you over to torture and will kill you. Indeed, because of my name you will be hated by all nations. And then, many people will falter, betraying one another and hating one another. Many false prophets will appear and will mislead many. Because of the increase of evil, most men's love will grow cold. Still, it is the man who bears up patiently to the end who will be saved."

### Offertory Antiphon

*Ps. 149, 5-6*

Let the faithful exult in glory; let them sing for joy upon their couches; let the high praises of God be in their throats.

### Prayer over the Gifts

We solemnly offer you these gifts, O Lord, in honor of the blood shed by your saints Basilides, Cyrinus, Nabor, and Nazarius,\* as we recall the miracles of your grace that won them so great a victory. Through Jesus Christ.

### Communion Antiphon

*Ps. 78, 2 and 11*

They have given the corpses of your servants, O Lord, as food to the birds of heaven, the flesh of your faithful ones to the beasts of

June 13. St. Anthony of Padua

the earth. With your great power free those doomed to death.

terræ: secúndum magnitúdinem brá-chii tui pósside filios morte punitórum.

Prayer after Communion

O Lord, through the yearly observance of the feast of your holy martyrs Basilides, Cyrinus, Nabor and Nazarius \* may we enjoy their protection at all times. Through Jesus Christ.

Semper, Dómine, sanctorum Mártyrum tuorum Basílidis, Cyríni, Náboris atque Nazárii solémnia celebrátes: præsta, quæsumus; ut eorum patrocínia iúgiter sentiámus. Per Dóminum.

SAINT ANTHONY OF PADUA  
*Confessor and Doctor  
of the Church*

June 13

*Mass In médio (Common of doctors), page (41), with the following prayers:*

*III classis*

*Missa In médio, ut in Communi Doctorum (41), præter orationes sequentes:*

Prayer

O God, let the Church rejoice on the occasion of the solemn commemoration of your blessed confessor and doctor Anthony.\* May she always be protected by your divine help so that her members may one day be worthy of eternal happiness. Through Jesus Christ.

Ecclesiám tuam, Deus, beáti Antónii Confessóris tui atque Dóctóris solémnitas votíva lætíficet: ut spirituális semper muniátur auxiliis et gáudiis pérfrui mereátur ætérnis. Per Dóminum.

P

Prayer over the Gifts

May this offering aid the salvation of your people, O Lord,\* for whom you have willed to offer yourself to the Father as a living victim in sacrifice: You who live and reign.

Præsens oblátio fiat, Dómine, pópulo tuo salutáris: pro quo dignátus es Patri tuo te vivéntem hóstiam immoláre: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas, Deus, per ómnia sæcula sæculórum.

P

Prayer after Communion

Nourished with your divine gift, O Lord, we ask that we may feel the effect of your life-giving sacrifice \* through the merits and intercession of your blessed confessor and doctor Anthony. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R̄. Amen.

Divínis, Dómine, munéribus satiáti: quæsumus; ut beáti Antónii Confessóris tui atque Doctóris méritis et intercessióne, salutáris sacrificii sentiámus efféctum. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

P

June 14. St. Basil the Great

SAINT BASIL THE GREAT

*Bishop, Confessor, and  
Doctor of the Church*

*III classis*

June 14

Entrance Antiphon

*Eccli. 15, 5*

In médio Ecclésiæ apéruit os eius: et implévit eum Dóminus spíritu sapiéntiæ, et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ψ.* Glória Patri. In médio.

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ψ.* Glory be to the Father. In the midst.

Prayer

Exáudi, quæsumus, Dómine, preces nostras, quas in beáti Basilii Confessoris tui atque Pontíficis solemnitate deférimus: et, qui tibi digne méruit famulári, eius intercedéntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.

O Lord, graciously hear the prayers we offer on the feast of your blessed confessor bishop Basil.\* Forgive us all our sins through the merits and intercession of this saint who served you so well on earth. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*2 Tim. 4, 1-8*

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*2 Tim. 4, 1-8*

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: práedica verbum, insta oportúne, importúne: árgue, óbsecra, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritate quidem auditum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangelístæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna iustítiæ, quam reddet mihi Dóminus in illa

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the good

June 14. St. Basil the Great

fight, I have run the race, I have kept faith. As for the future, a merited crown is reserved for me, and on that Day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter. Alleluia, alleluia. *℣. Ps. 88, 21* I have found David, my servant; with my holy oil I have anointed him. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 14, 26–35*

At that time Jesus said to the crowds: “If anyone comes to me and does not hate his father and mother, and wife and children and sisters, and even his own life, he cannot be my disciple. One who does not carry his cross and follow me cannot be my disciple. If one of you is thinking of building a tower, will he not first sit down and calculate the outlay to see if he has enough to complete the project? For fear that, if he lays the foundations and is not able to finish, all who see it will begin to laugh at him, saying: ‘That is the man who began to build but could not finish.’ Or if a king is about to march on another king to do battle with him, will he not sit down first and consider whether with ten thousand men he can encounter an enemy marching against him twenty thousand strong? If he cannot, he sends a delegation while the enemy is still at a distance, asking for terms of peace. So then, none of you who does not renounce all his possessions can be my disciple. Salt is good. But if even the salt loses its strength, what shall it be seasoned with? It is fit

die, iustus iudex: non solum autem mihi, sed et iis, qui diligunt adventum eius.

*Graduale Ps. 36, 30–31* Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium. *℣.* Lex Dei eius in corde ipsius, et non supplantabuntur gressus eius. Alleluia, alleluia. *℣. Ps. 88, 21* Inveni David servum meum, oleo sancto meo unxi eum. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 14, 26–35*

In illo tempore: Dixit Iesus turbis: Si quis venit ad me, et non odit patrem suum, et matrem, et uxorem, et filios, et fratres, et sorores, adhuc autem et animam suam, non potest meus esse discipulus. Et qui non baiulat crucem suam, et venit post me, non potest meus esse discipulus. Quis enim vobis volens turrim aedificare, non prius sedens computat sumptus, qui necessarii sunt, si habeat ad perficiendum; ne, posteaquam posuerit fundamentum, et non potuerit perficere, omnes, qui vident, incipiant illudere ei, dicentes: Quia hic homo coepit aedificare, et non potuit consummare? Aut quis rex iturus committere bellum adversus alium regem, non sedens prius cogitat, si possit cum decem millibus occurrere ei, qui cum viginti millibus venit ad se? Alioquin, adhuc illo longe agente, legationem mittens, rogat ea, quae pacis sunt. Sic ergo omnis ex vobis, qui non renuntiat omnibus, quae possidet, non potest meus esse discipulus. Bonum est sal. Si autem sal evanuerit, in quo condietur? Neque in terram, neque in sterquilinum utile est, sed foras mittetur. Qui habet aures audiendi, audiat.

June 15. Sts. Vitus and Companions

neither for the earth nor for the manure heap but must be thrown out. He who has ears to hear, let him hear.”

Offertory Antiphon

*Ps. 88, 25*

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

Sancti Basilíi Confessóris tui atque Pontíficis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut per hæc piæ placatiónis offícia, et illum beáta retribútio comitétur, et nobis grátia tuæ dona concíliet. Per Dóminum.

Let our annual commemoration of your blessed confessor bishop Basil please you, O Lord.\* Grant that this sacrifice of atonement which we offer on his feast may bring him greater honor and fill us with your grace. Through Jesus Christ.

Communion Antiphon

*Luke 12, 42*

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Prayer after Communion

Deus, fidélium remunerátor animárum: præsta; ut beáti Basilíi Confessóris tui atque Pontíficis, cuius venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

O God, rewarder of the faithful, pardon our sins through the intercession of your blessed confessor bishop Basil, whom we honor this day. Through Jesus Christ.

SAINTS VITUS, MODESTUS,  
AND CRESCENTIA

*Martyrs*

June 15

Entrance Antiphon

*Ps. 33, 20–21*

Commemoratio

Multæ tribulatiónes iustórum, et de his ómnibus liberávit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. *Ps. ibid., 2* Benedícam Dóminum in omni

Many are the troubles of the just, but out of them all the Lord delivers them; the Lord watches over all their bones; not one of them shall be broken. *Ps. ibid., 2* I will bless the

June 15. Sts. Vitus and Companions

Lord at all times; his praise shall be ever in my mouth. *℟.* Glory be to the Father. Many are the troubles.

témpore: semper laus eius in ore meo. *℟.* Glória Patri. Multæ.

Prayer

Do not let your Church, O Lord, become proud of her learning.\* Grant her rather, through the intercession of the holy martyrs Vitus, Modestus, and Crescentia, to grow in humility to please you, so that she may shun evil and pursue goodness with the freedom of true love. Through Jesus Christ.

Da Ecclésiæ tuæ, quæsumus, Dómine, sanctis Martýribus tuis Vito, Modesto atque Crescentia intercedéntibus, supérbe non sápere, sed tibi plácita humilitáte proficere: ut, prava despiciens, quæcúmque recta sunt, líbera exérceat caritáte. Per Dóminum.

A Reading from the Book of Wisdom  
*Wis. 3, 1-8*

Lectio libri Sapiéntiæ  
*Sap. 3, 1-8*

The souls of the just are in the hand of God,  
and no torment shall touch them.  
They seemed, in the view of the foolish, to be  
dead;  
and their passing away was judged as  
an affliction  
and their going forth from us, utter  
destruction.  
But they are in peace.  
For if before men, indeed, they be punished,  
yet is their hope full of immortality;  
Chastised a little, they shall be greatly  
blessed,  
because God tried them  
and found them worthy of himself.  
As gold in the furnace, he proved them,  
and as sacrificial offerings he took them to  
himself.  
In the time of their visitation they shall  
shine,  
and shall dart about as sparks through  
stubble;  
They shall judge nations and rule over  
peoples,  
and the Lord shall be their King forever.

Iustórum ánimæ in manu Dei sunt,  
et non tanget illos torméntum mortis.  
Visi sunt óculis insipiéntium mori: et  
æstimáta est afflictio éxitus illórum:  
et quod a nobis est iter, exterminium:  
illi autem sunt in pace. Et si coram  
homínibus torménta passi sunt, spes  
illórum immortalitáte plena est. In  
paucis vexáti, in multis bene dis-  
ponéntur: quóniam Deus tentávit  
eos, et invénit illos dignos se. Tam-  
quam aurum in fornáce probávit  
illos, et quasi holocáusti hóstiam  
accépit illos, et in témpore erit re-  
spéctus illórum. Fulgébunt iusti, et  
tamquam scintíllæ in arundinéto  
discúrrunt. Iudicábunt nátiónes, et  
dominabúntur pópulis, et regnábít  
Dóminus illórum in perpétuum.

*Gradual Ps. 149, 5 and 1* Let the faithful  
exult in glory; let them sing for joy upon  
their couches. *℟.* Sing to the Lord a new

*Graduale Ps. 149, 5 et 1* Exsultábunt  
sancti in glória: lætabúntur in cubíli-  
bus suis. *℟.* Cantáte Dómino cánti-

## June 15. Sts. Vitus and Companions

cum novum: *iaus eius in ecclesia sanctorum.*

Alleluia, alleluia. *Ps. 144, 10-11*  
Sancti tui, Domine, benedicent te:  
gloriam regni tui dicent. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 10, 16-20*

In illo tempore: Dixit Iesus discipulis suis: Qui vos audit, me audit: et qui vos spernit, me spernit. Qui autem me spernit, spernit eum, qui misit me. Reversi sunt autem septuaginta duo cum gaudio, dicentes: Domine, etiam demonia subiiciuntur nobis in nomine tuo. Et ait illis: Videbam satanam sicut fulgur de caelo cadentem. Ecce dedi vobis potestatem calcandi supra serpentes et scorpiones, et super omnem virtutem inimici: et nihil vobis nocabit. Verumtamen in hoc nolite gaudere, quia spiritus vobis subiiciuntur: gaudete autem, quod nomina vestra scripta sunt in caelis.

Mirabilis Deus in sanctis suis: Deus Israel ipse dabit virtutem, et fortitudinem plebi suae: benedictus Deus.

Sicut gloriam divinae potentiae munera pro Sanctis oblata testantur: sic nobis effectum, Domine, tuae salvationis impendant. Per Dominum.

Iustorum animae in manu Dei sunt et non tanget illos tormentum malitiae: visi sunt oculis insipientium mori: illi autem sunt in pace.

song of praise in the assembly of the faithful. Alleluia, alleluia. *Ps. 144, 10-11* Let the faithful ones bless you, O Lord; let them discourse of the glory of your kingdom. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 16-20*

At that time Jesus said to his disciples: "He who hears you hears me; he who rejects you rejects me. And he who rejects me, rejects him who sent me." The seventy-two returned in jubilation, saying: "Lord, even the demons are subject to us in your name." He said to them: "I watched Satan fall like lightning from the sky. And, see, I have given you the power to tread on serpents and scorpions, and all the forces of the enemy, and nothing will ever injure you. Nevertheless do not rejoice so much in the fact that the spirits are subject to you as that your names are inscribed in heaven."

Offertory Antiphon  
*Ps. 67, 36*

God is wonderful in his saints; the God of Israel is he who gives power and strength to his people. Blessed be God!

Prayer over the Gifts

O Lord, may the gifts we offer in honor of your saints bear witness to the glory of your almighty power.\* May they also bring us your salvation. Through Jesus Christ.

Communion Antiphon  
*Wis. 3, 1-2 and 3*

The souls of the just are in the hand of God, no torment shall touch them. They seemed, in the view of the foolish, to be dead, but they are in peace.

June 18. St. Ephrem the Syrian

Prayer after Communion

We are refreshed by your solemn blessing, O Lord.\* May this life-saving sacrament assist us in body and soul through the prayers of your holy martyrs Vitus, Modestus, and Crescentia. Through Jesus Christ.

Repléti, Dómine, benedictióne solénni: quæsumus; ut per intercessiónem sanctorum Mártyrum tuorum Viti, Modésti et Crescéntiæ, medicína sacraménti et corpóribus nostris prosit, et méntibus. Per Dóminum.

SAINT GREGORY BARBARIGO

*Bishop and Confessor*

June 17

*Mass Státuit (Common of a confessor bishop I), page (35), except the following prayer:*

Prayer

O God, you granted your blessed confessor and bishop Gregory renown through his solicitude for souls and his love of the poor.\* Permit us to imitate his example as we honor his good deeds. Through Jesus Christ.

*III classis*

*Missa Státuit, de Communi Confessoris Pontificis 1° loco (35), præter orationem sequentem:*

P

Deus, qui beátum Gregórium Confessórem tuum atque Pontíficem pastoráli sollicitúdine, et páuperum miseratióne claréscere voluísti: concede propítius; ut, cuius mérita celebrámus, caritátis imitémur exémpa. Per Dóminum.

Prayer over the Gifts

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Sancti tui, quæsumus, Dómine, nos ubíque lætíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

C

Prayer after Communion

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop Gregory. Through Jesus Christ.

Præsta, quæsumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Gregório, Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

C

SAINT EPHREM THE SYRIAN

*Deacon, Confessor, and  
Doctor of the Church*

June 18

*Mass In médio (Common of doctors), page (41), except the following prayer:*

*III classis*

*Missa In médio, de Communi Doctorum (41), præter orationem sequentem:*

June 18. St. Ephrem the Syrian

P

Deus, qui Ecclesiam tuam beati Ephræm Confessoris tui et Doctoris mira eruditione et præclaris vitæ meritis illustrare voluisti: te supplices exoramus; ut, ipso intercedente, eam adversus erroris et pravitatis insidias perenni tua virtute defendas. Per Dominum.

*Et fit commemoratio Ss. Marci et Marcelliani Martyrum:*

Præsta, quæsumus, omnipotens Deus: qui sanctorum Martyrum tuorum Marci et Marcelliani natalitia colimus; a cunctis malis imminentibus eorum intercessionibus liberemur. Per Dominum.

C2

Sancti Ephræm Confessoris tui atque Doctoris nobis, Domine, pia non desit oratio: quæ et mûnera nostra conciliet; et tuam nobis indulgentiam semper obtineat. Per Dominum.

*Pro Ss. Marco et Marcelliano*

Mûnera tibi, Domine, dicata sanctifica: et, intercedentibus sanctis Martyribus tuis Marco et Marcelliano, per eadem nos placatus intende. Per Dominum.

C2

Ut nobis, Domine, tua sacrificia dent salutem: beatus Ephræm Confessor tuus et Doctor egregius, quæsumus, precator accedat. Per Dominum.

*Pro Ss. Marco et Marcelliano*

Salutaris tui, Domine, mûnere satiati, supplices exoramus: ut, cuius lætamur gustu, intercedentibus san-

Prayer

O God, you added glory to the Church by the brilliant learning and outstanding merits of your blessed confessor and doctor Ephrem.\* Defend your Church with your unfailing power against the subversion of sin and error, through the intercession of this saint. Through Jesus Christ.

*Commemoration of Saints Mark and Marcellian, martyrs:*

Prayer

O almighty God, today we are celebrating the birthday of your blessed martyrs Mark and Marcellian.\* Hear their prayers and rescue us from all the dangers that threaten us. Through Jesus Christ.

Prayer over the Gifts

O Lord, let the blessed confessor and doctor Ephrem always help us.\* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

*For the martyrs*

Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord.\* May the prayers of your blessed martyrs Mark and Marcellian help these offerings to win your mercy for us. Through Jesus Christ.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation \* through the intercession of your blessed confessor and illustrious doctor Ephrem. Through Jesus Christ.

*For the martyrs*

Prayer after Communion

O Lord, may the banquet of salvation, of which we have partaken with joy,\* bring us a new life by the intercession of your blessed

June 18. Sts. Mark and Marcellian

martyrs Mark and Marcellian. Through  
Jesus Christ.

ctis Martýribus tuis Marco et Mar-  
celliano, renovémur efféctu. Per  
Dóminum.

SAINTS MARK AND MARCELLIAN

*Martyrs*

June 18

Commemoratio

Entrance Antiphon

*Ps. 36, 39*

The salvation of the just is from the Lord;  
he is their refuge in time of distress. *Ps. ibid.*,  
1 Be not vexed over evildoers, nor jealous of  
those who do wrong. *℟.* Glory be to the  
Father. The salvation.

Salus autem iustórum a Dómino: et  
protéctor eórum est in témpore  
tribulatiónis. *Ps. ibid.*, 1 Noli æmulári  
in malignántibus: neque zeláveris  
faciéntes iniquitátem. *℟.* Glória Patri.  
Salus.

Prayer

O almighty God, today we are celebrating  
the birthday of your blessed martyrs Mark  
and Marcellian. \* Hear their prayers and res-  
cue us from all the dangers that threaten us.  
Through Jesus Christ.

Præsta, quæsumus, omnípotens De-  
us: ut, qui sanctórum Mártyrum  
tuórum Marci et Marcelliani nata-  
lítia cólimus; a cunctis malis im-  
minéntibus, eórum intercessiúnibus  
liberémur. Per Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 5, 1-5*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 5, 1-5*

Brethren: Now that we have been justified  
by faith, we are at peace with God through  
our Lord Jesus Christ. Through him we have  
gained access by faith to the favor in which  
we now stand, and we boast of our hopes for  
the glory of God. But not only that—we  
even boast of our afflictions! For we know  
that affliction makes for endurance, and  
endurance for tested virtue, and tested  
virtue for hope. And hope does not disap-  
point, because the love of God has been  
poured out in our hearts through the Holy  
Spirit who was given to us.

Fratres: Iustificáti ex fide, pacem  
habéamus ad Deum per Dóminum  
nostrum Iesum Christum: per quem  
et habémus accéssum per fidem in  
grátiam istam, in qua stamus, et  
gloriámur in spe glóriæ filiórum Dei.  
Non solum autem, sed et gloriámur  
in tribulatiúnibus: sciéntes quod  
tribulatio paciéntiam operáatur, pa-  
tiéntia autem probatióem, probatio  
vero spem, spes autem non con-  
fúndit: quia caritas Dei diffúsa est in  
córdibus nostri per Spíritum Sanctum  
qui datus est nobis.

*Gradual. Wis. 3, 1-2 and 3* The souls of  
the just are in the hand of God, and no  
torment shall touch them. *℟.* They seemed,  
in the view of the foolish, to be dead; but  
they are in peace.

*Graduale Sap. 3, 1-2 et 3* Iustórum  
ánimæ in manu Dei sunt, et non  
tanget illos torméntum malitiæ. *℟.*  
Visi sunt óculis insipiéntium mori:  
illi autem sunt in pace.

June 18. Sts. Mark and Marcellian

Allelúia, allelúia. *℣.* Hæc est vera fratérnitas, quæ numquam pótuit violári certámine: qui, effúso sáanguine, secúti sunt Dóminum. Allelúia.

Alleluia, alleluia. *℣.* This is the true brotherhood, which could never be broken by any conflict. Shedding their blood, they followed the Lord. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 11, 47-51*

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 47-51*

In illo témpore: Dicébat Iesus scribis et pharisæis: Væ vobis, qui ædificátis monuménta prophetárum: patres autem vestri occidérunt illos. Profécto testificámini quod consentítis opéribus patrum vestrorum: quóniam ipsi quidem eos occidérunt, vos autem ædificátis eórum sepúlcrá. Proptérea et sapiéntia Dei dixit: Mittam ad illos prophétas et apóstolos, et ex illis occident, et persecúentur: ut inquirátur sanguis ómnium prophetárum, qui effúsus est a constitutióne mundi a generatióne ista, a sáanguine Abel usque ad sáanguinem Zachariæ, qui périit inter altáre et ædem. Ita dico vobis, requirétur ab hac generatióne.

At that time, Jesus said to the scribes and Pharisees: "Woe to you, you build the tombs of the prophets, but your fathers murdered them. You vouch for and approve the deeds of your fathers, in that they did the murders and you erect the tombs. For this reason the wisdom of God said: 'I will send them prophets and apostles and they will kill and persecute some of them—so that this generation will have to account for the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zacharia who met his death between the altar and the sanctuary. Yes, I tell you this generation will have to account for it.'"

Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Offertory Antiphon  
*Ps. 123, 7*

We were rescued like a bird from the fowlers' snare; broken was the snare, and we were freed.

Múnera tibi, Dómine, dicáta sanctífica: et, intercedéntibus sanctis Martyribus tui Marco et Marcelliano, per éadem nos placátus inténde. Per Dóminum.

Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord. \* May the prayers of your blessed martyrs Mark and Marcellian help these offerings to win your mercy for us. Through Jesus Christ.

Amen dico vobis, quod uni ex mínimis meis fecístis, mihi fecístis: veníte,

Communion Antiphon  
*Matth. 25, 40 and 34*

Amen I say to you, what you did for one of my least ones, you did for me. Come,

June 19. St. Juliana Falconieri

blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world.

Prayer after Communion

O Lord, may the banquet of salvation, of which we have partaken with joy,\* bring us a new life by the intercession of your blessed martyrs Mark and Marcellian. Through Jesus Christ.

benedicti Patris mei, possidete paratum vobis regnum ab initio saeculi.

Salutaris tui, Domine, munere satiati, supplices exoramus: ut, cuius letamur gustu, intercedentibus sanctis Martyribus tuis Marco et Marcelliano, renovemur effectu. Per Dominum.

SAINT JULIANA OF FALCONIERI

*Virgin*

June 19

*Mass Dilexisti (Common of virgins III), page (61), except the following prayer:*

Prayer

O God, you miraculously nourished the blessed virgin Juliana by the precious body of your Son, when she was on the point of death.\* May we likewise be comforted and strengthened in the struggle with death and brought safely to our heavenly home through the merits of this saint. Through Jesus Christ.

*Commemoration of Saints Gervase and Protase, martyrs:*

Prayer

We are made happy, O God, by the annual feast of your holy martyrs Gervase and Protase.\* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

*III classis*

*Missa Dilexisti de Communi Virginum 3° loco (61), praeter orationem sequentem:*

P

Deus, qui beatum Iulianam Virginem tuam extremo morbo laborantem, pretioso Filii tui corpore mirabiliter recreare dignatus es: concede, quaesumus; ut, eius intercedentibus meritis, nos quoque eodem in mortis agone refecti ac roborati, ad caelestem patriam perducamur. Per eundem Dominum.

*Et fit commemoratio Ss. Gervasii et Protasii Martyrum:*

Deus, qui nos annua sanctorum Martyrum tuorum Gervasii et Protasii solemnitate laetificas: concede propitius: ut, quorum gaudemus meritis, accendamus exemplis. Per Dominum.

C

Accepta tibi sit, Domine, sacratae plebis oblatio pro tuorum honore Sanctorum: quorum se meritis de tribulatione percepisse cognoscit auxilium. Per Dominum.

June 19. Sts. Gervase and Protase

*Pro Ss. Gervasio et Protasio*

Oblátis, quásumus, Dómine, placáre munéribus: et, intercedéntibus sanctis Martýribus tuis, a cunctis nos defénde perículis. Per Dóminum.

*For the martyrs*

Prayer over the Gifts

O Lord, be moved to compassion by our offerings \* and shield us from all danger through the prayers of your holy martyrs. Through Jesus Christ.

C

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quásumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

*Pro Ss. Gervasio et Protasio*

Hæc nos commúnio, Dómine, purget a crimine: et, intercedéntibus sanctis Martýribus tuis Gervásio et Protásio, cæléstis remédii fáciat esse consórtes. Per Dóminum.

*For the martyrs*

Prayer after Communion

O Lord, may this communion cleanse us from sin, and bestow on us spiritual health from heaven \* through the intercession of your blessed martyrs Gervase and Protase. Through Jesus Christ.

SAINTS GERVASE AND PROTASE

*Martyrs*

June 19

Entrance Antiphon

*Ps. 84, 9*

Commemoratio

Loquétur Dóminus pacem in plebem suam: et super sanctos suos, et in eos, qui convertúntur ad ipsum. *Ps. ibid., 2* Benedixísti, Dómine, terram tuam, avertísti captivitátem Iacob. *Ÿ.* Glória Patri. Loquétur.

The Lord proclaims peace to his people, and to his faithful ones, and to those who are converted to him. *Ps. ibid., 2* You have favored, O Lord, your land; you have turned away the captivity of Jacob. *Ÿ.* Glory be to the Father. The Lord proclaims.

Prayer

Deus, qui nos ánnua sanctórum Mártyrum tuórum Gervásii et Protásii sollemnitate lætíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémpis. Per Dóminum.

We are made happy, O God, by the annual feast of your holy martyrs Gervase and Protase.\* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

A Reading from the Epistle of blessed  
Peter the Apostle  
*1 Peter 4, 13–19*

As you are participating in the sufferings of Christ, rejoice: so that in the revelation of his glory also you may rejoice and be glad. If you suffer reproach in the name of Christ, happy are you, because the Spirit of glory and the Spirit of God rests upon you. Let none of you, then, suffer as a murderer or thief or evildoer, as a meddler in other men's affairs. But if it be as a Christian, you are not to be ashamed; rather, you are to glorify God in this name. It is in fact the time for the judgment to begin, starting from the household of God; and if from you first, what will be the end of those who reject the gospel of God? And if "the just man is hardly safe, where will he be seen who is impious and a sinner?" So then, even those who suffer according to the will of God are to commend their souls to the faithful Creator, in the doing of good.

*Gradual Exodus 15, 11* God is glorious in his saints, wonderful in majesty, a worker of wonders. *℣. Ibid., 6* Your right hand, O Lord, is magnificent in power, your right hand has shattered the enemy.

Alleluia, alleluia. *℣.* This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 6, 17–23*

At that time, coming down the mountain, Jesus came to a halt on a level stretch with a great number of his disciples, and a large crowd of people from all Judea and Jerusalem and the coast of Tyre and Sidon, who came to hear him and to be cured of their diseases. Those who were troubled with

Lectio Epistolæ beati Petri  
Apóstoli  
*1 Petr. 4, 13–19*

Caríssimi: Communicántes Christi passiónibus gaudéte, ut et in revelatióne glóriæ eius gaudeátis exultántes. Si exprobrámini in nómine Christi, beáti éritis: quóniam quod est honóris, glóriæ, et virtútis Dei, et qui est eius Spíritus, super vos requiésцит, Nemo autem vestrum patiátur ut homicída, aut fur, aut malédictus, aut alienórum appetítor. Si autem ut christiánus, non erubéscat: gloríficet autem Deum in isto nómine. Quóniam tempus est, ut incípiat iudícium a domo Dei. Si autem primum a nobis: quis finis eórum, qui non credunt Dei Evangélio? Et si iustus vix salvábitur, ímpius et peccátor ubi parébunt? Itaque et hi, qui patiúntur secúndum voluntátem Dei, fidéli Creatóri comméndent ánimas suas in benefáctis.

*Graduale Exodi 15, 11* Gloriósus Deus in sanctis suis: mirábilis in maiestáte, fáciens prodígia. *℣. Ibid., 6* Dextera tua, Dómine, glorificáta est in virtúte: dextera manus tua confrégit inimícos.

Allelúia, allelúia. *℣.* Hæc est vera fratérnitas, quæ vicit mundi crimina: Christum secúta est, ínclita tenens regna cæléstia. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 6, 17–23*

In illo témpore: Descéndens Iesus de monte, stetit in loco campéstri, et turba discipulórum eius, et multitúdo copiósa plebis ab omni Iudæa, et Ierúsalem, et marítima, et Tyri, et Sidónis, qui vénerant ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus

June 19. Sts. Gervase and Protase

immúndis, curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discípulos suos, dicébat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis: quia saturabímmini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et eíecerint nomen vestrum tamquam malum propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

unclean spirits were cured, and all in the crowd were trying to touch him, because power went out from him and cured all. Then raising his eyes to his disciples he said:

“Happy are you poor, for yours is the kingdom of God.

Happy are you who are now hungry, for you shall be full.

Happy are you who now weep, for you shall laugh.

Happy will you be when men hate you, when they

ostracize you and insult you, and proscribe your name as evil, because of the Son of Man.

On that day rejoice and exult, for your reward will be great in heaven.”

Offertory Antiphon

*Ps. 31, 11*

Lætámmini in Dómino et exsultáte, iusti: et gloriámmini, omnes recti corde.

Be glad in the Lord and rejoice, you just; exult, all you upright of heart.

Prayer over the Gifts

Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedéntibus sanctis Martýribus tuis, a cunctis nos defénde perículis. Per Dóminum.

O Lord, be moved to compassion by our offerings \* and shield us from all danger through the prayers of your holy martyrs. Through Jesus Christ.

Communion Antiphon

*Ps. 78, 2 and 11*

Posuérunť mortália servórum tuórum, Dómine, escas volatilibus cæli, carnes sanctórum tuórum béstiis terræ: secúndum magnitúdinem bráchií tui pósside filios morte punitórum.

They have given the corpses of your servants, O Lord, as food to the birds of heaven, the flesh of your faithful ones to the beasts of the earth. With your great power free those doomed to death.

Prayer after Communion

Hæc nos commúnio, Dómine, purget a crímíne: et, intercedéntibus sanctis Martýribus tuis Gervásio et

O Lord, may this communion cleanse us from sin, and bestow on us spiritual health from heaven \* through the inter-

June 21. St. Aloysius Gonzaga

cession of your blessed martyrs Gervase and Protase. Through Jesus Christ.

Protasio, cælestis remédii fáciat esse consórtes. Per Dóminum.

SAINT SILVERIUS  
*Pope and Martyr*

June 20

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

Prayer

Commemoratio

CI

O eternal Shepherd, who appointed blessed Silverius shepherd of the whole Church, \* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Silvérium Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

Prayer over the Gifts

CI

We have offered our gifts to you, O Lord. \* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus.

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Prayer after Communion

CI

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food. \* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

Refectióne sancta enutrítam guberná, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SAINT ALOYSIUS GONZAGA  
*Confessor*

June 21

*III classis*

Entrance Antiphon  
*Ps. 8, 6*

You have made him little less than the angels, and crowned him with glory and honor. *Ps. 148, 2* Praise the Lord, all you his angels, praise him, all you his hosts. *V.* Glory be to the Father. You have made.

Minuísti eum paulo minus ab Angelis: glória et honóre coronásti eum. *Ps. 148, 2* Laudáte Dóminum, omnes Angeli eius: laudáte eum, omnes virtútes eius. *V.* Glória Patri. Minuísti.

June 21. St. Aloysius Gonzaga

Prayer

Caeléstium donórum distribútor, Deus, qui in angélico iúvene Aloísio miram vitæ innocéntiam pari cum pæniténtia sociásti: eius méritis et précibus concéde: ut, innocéntem non secúti, pæniténtem imitémur. Per Dóminum.

O God, you are the dispenser of heavenly gifts, and in young Aloysius you united a wondrous innocence and an exceptional spirit of penance.\* Although we may not have his innocence, may we at least imitate his penance with the help of his merits and prayers. Through Jesus Christ.

Léctio libri Sapiéntiæ  
*Eccli. 31, 8-11*

Beátus vir, qui invéntus est sine mácula: et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirábilia in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória ætérrna: qui pótuit tránsgridi, et non est tránsgréssus: fácere mala, et non fecit: ídeo stabi- líta sunt bona illíus in Dómino.

A Reading from the Book of Sirach  
*Eccli. 31, 8-11*

Happy the man found without fault,  
who turns not aside after gain!  
Who is he, that we may praise him?  
he, of all his kindred, has done wonders,  
For he has been tested by gold and come off  
safe,  
and this remains his glory;  
He could have sinned but did not,  
could have done evil but would not,  
So that his possessions are secure in the  
Lord,  
and the assembly recounts his praises.

*Graduale Ps. 70, 5-6* Dómine, spes mea a iuventúte mea: in te confirmátus sum ex útero: de ventre matris meæ tu es protéctor meus. *Ps. 40, 13* Me autem propter innocéntiam suscepísti: et confirmásti me in conspéctu tuo in ætérrnum. Allelúia, allelúia. *Ps. 64, 5* Beátus quem elegísti, et assumpsísti: inhabitábit in átriis tuis. Allelúia.

*Gradual Ps. 70, 5-6* O Lord, you are my trust from my youth; I have been strengthened by you from birth; from my mother's womb you are my protector. *Ps. 40, 13* But because of my innocence you sustain me and you establish me in your sight forever.

Alleluia, alleluia. *Ps. 64, 5* Happy the man you choose and take to yourself. He shall dwell in your courts. Alleluia.

*In Missis votivis tempore paschali omit- titur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 64, 5* Beátus quem elegísti, et assumpsísti: inhabitábit in átriis tuis. Allelúia. *Ps. 70, 18* Deus, docuísti me a iuventúte mea: et usque nunc pronuntiábo mirábilia tua. Allelúia.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 64, 5* Happy the man you choose and take to yourself. He shall dwell in your courts. Alleluia. *Ps. 70, 18* O God, you have taught me from my youth and till the present I proclaim your wondrous deeds. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 22, 29, 40*

At that time Jesus replied to the Sadducees: "You are wrong, because you fail to understand either the Scriptures or the power of God. At the resurrection, men neither marry nor are married, but live like angels in heaven. With regard to the resurrection of the dead, have you not read what God said to you, 'I am the God of Abraham, the God of Isaac, the God of Jacob'? He is the God of the living, not of the dead." Upon hearing this, the crowds were spellbound by his teaching. When the Pharisees heard that he had silenced the Sadducees, they assembled in a body. One of them, a lawyer, in an attempt to trip him up, asked him, "Master, which commandment in the Law is the greatest?" So he said to him, "'You shall love the Lord God with all your heart, with all your soul, and with all your mind.' This is the greatest and the first commandment. And the second is similar to it, 'You shall love your neighbor as yourself.' On these two commandments, the whole Law is based, and the Prophets as well."

Offertory Antiphon  
*Ps. 23, 3-4*

Who can ascend the mountain of the Lord?  
or who may stand in his holy place? He whose  
hands are sinless, whose heart is clean.

Prayer over the Gifts

O Lord, may we approach the banquet of  
heaven dressed in the wedding garment of  
priceless pearls \* such as blessed Aloysius  
prepared for himself by his devotion and sor-  
row. Through Jesus Christ.

Communion Antiphon  
*Ps. 77, 24-25*

He gave them the bread of heaven; man ate  
the bread of angels.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 22, 29-40*

In illo témpore: Respóndens Iesus,  
ait sadducæis: Errátis, nesciéntes  
Scriptúras, neque virtútem Dei. In  
resurrectiône enim neque nubent  
neque nubéntur: sed erunt sicut  
Angeli Dei in cælo. De resurrectiône  
autem mortuórum non legístis quod  
dictum est a Deo dicénte vobis: Ego  
sum Deus Abraham, et Deus Isaac,  
et Deus Iacob? Non est Deus mor-  
tuórum, sed vivéntium. Et audiéntes  
turbæ, mirabántur in doctrína eius.  
Pharisæi autem audiéntes quod silen-  
tium imposuísset sadducæis, con-  
venérunt in unum: et interrogávit  
eum unus ex eis legis doctor, tentans  
eum: Magíster, quod est mandátum  
magnum in lege? Ait illi Iesus: Díliges  
Dóminum Deum tuum ex toto corde  
tuo, et in tota ánima tua, et in tota  
mente tua. Hoc est máximum, et  
primum mandátum. Secúndum au-  
tem símile est huic: Díliges próximum  
tuum, sicut teípsum. In his duóbus  
mandátis univérsta lex pendet, et  
prophétæ.

Quis ascéndet in montem Dómini,  
aut quis stabit in loco sancto eius?  
Innocens mánibus, et mundo corde.

Cælésti convívio fac nos, Dómine,  
nuptiáli veste indútos accúmbere:  
quam beáti Aloísii pia præparatio, et  
iuges lácrimæ inástimábilibus orná-  
bant margarítis. Per Dóminum.

Panem cæli dedit eis: panem Angeló-  
rum manducávit homo.

June 22. St. Paulinus

Prayer after Communion

Angelórum esca nutritos, angélicis étiam, Dómine, da móribus vívere: et eius, quem hódie cólimus, exém-plo, in gratiárum semper actióne manére. Per Dóminum.

O Lord, may we who have been nourished by the food of angels also live like angels \* and follow the example of the saint whom we honor this day by always being grateful to you. Through Jesus Christ.

SAINT PAULINUS  
*Bishop and Confessor*

June 22

*III classis*

Entrance Antiphon  
*Ps. 131, 9-10*

Sacerdótes tui, Dómine, índuant iustítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. *Ps. ibid., 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *Ÿ. Glória Patri. Sacerdótes.*

May your priests, O Lord, be clothed with justice; let your faithful ones shout merrily for joy. For the sake of David your servant, reject not the plea of your anointed. *Ps. ibid., 1* Remember, O Lord, David and all his meekness. *Ÿ. Glory be to the Father. May your priests.*

Prayer

Deus, qui ómnia pro te in hoc sáculo relinquéntibus, céntuplum in futúro et vitam atérnam promísisti: concéde propítius; ut, sancti Pontíficis Paulíni vestígiis inhæréntes, valeámus terréna despícere, et sola caeléstia desideráre: Qui vivis.

O God, you promised a hundredfold reward and eternal life to those who forsake the world for your sake. \* May we walk in the footsteps of your holy bishop Paulinus, resisting the things of the earth and desiring those of heaven: You who live and reign.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 8, 9-15*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*2 Cor. 8, 9-15*

Fratres: Scitis grátiam Dómini nostri Iesu Christi, quóniam propter vos egénus factus est, cum esset dives, ut illius inópia vos dívites essétis. Et consílium in hoc do: hoc enim vobis útile est, qui non solum fácere, sed et velle cœpístis ab anno prióre: nunc vero et facto perfícite: ut quemádmó-dum promptus est ánimus voluntátis, ita sit et perficiéndi ex eo quod habé-

Brethren: You know, indeed, the favor of our Lord Jesus Christ; how, for your sakes he made himself poor, although he was rich, in order that by his poverty you might become rich. Now I am going to give you some advice on this matter (of the collection). It will help you who already began last year not only to do this good work, but

also to want to do it. Carry it through now to a successful completion, so that your giving according to your ability may correspond to your willingness. For if there is a willingness to give, it will be acceptable if it is according to one's ability, not if it is beyond one's means. The relief of others ought not to impoverish you, but there should be an equality. In the present time your plenty should supply their need, in order that their surplus may also come to the aid of your wants, so that there may be an equality; as it is written: "he who gathered much did not have too much; and he who gathered little did not have too little."

*Gradual Eccli. 44, 16* Behold a great priest, who in his days pleased God. *℣. Ibid., 20* There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. *℣. Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 32–34*

At that time Jesus said to his disciples: "Be without fear, little flock; for your Father has decided to give you the kingdom. Sell what you have and give alms. Provide yourselves with purses that do not become worn out, an unfailing treasure in heaven, where neither thief approaches nor moth destroys. For your heart will be wherever your treasure is."

Offertory Antiphon  
*Ps. 88, 21–22*

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

tis. Si enim voluntas prompta est, secundum id quod habet, accepta est, non secundum id quod non habet. Non enim ut aliis sit remissio, vobis autem tribulatio, sed ex æqualitate. In præsentî tẽpore vestra abundantia illõrum inõpiam sũppleat: ut et illõrum abundantia vestræ inõpiæ sit supplemẽtum, ut fiat æqualitas, sicut scriptum est: Qui multum, non abundavit: et qui módicum, non minoravit.

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diẽbus suis placuit Deo, *℣. Ibid., 20* Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia. *℣. Ps. 109, 4* Tu es sacerdos in ætẽrnum, secundum ordinem Melchisedech. Alleluia.

✠ Sequẽntia sancti Evangẽlii  
secundum Lucam  
*Luc. 12, 32–34*

In illo tẽpore: Dixit Iesus discipulis suis: Nolite timere, pusillus grex, quia complacuit Patri vestro dare vobis regnum. Vendite quæ possidetis, et date eleemosynam. Facite vobis sacculos, qui non veterascunt, thesaurum non deficientem in cælis: quo fur non appropriat, neque tinea corrumpit. Ubi enim thesaurus vester est, ibi et cor vestrum erit.

Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

## June 23. Vigil of St. John the Baptist

### Prayer over the Gifts

Da nobis, Dómine, perfectæ caritátis sacrificium, exémplo sancti Pontíficis Paulíni, cum altáris oblatióne coniúgere: et beneficéntiæ stúdio sempitérnam misericórdiam promeréri. Per Dóminum.

O Lord, grant that we may imitate the example of your holy bishop Paulinus and unite an offering of perfect love with the gifts we lay upon the altar.\* May our zeal for good merit us your everlasting mercy. Through Jesus Christ.

### Communion Antiphon

*Luke 12, 42*

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

### Prayer after Communion

Tríbe nobis per hæc sancta, Dómine, illum pietátis et humilitátis afféctum, quem ex hoc divíno fonte hausit sanctus Póntifex tuus Paulínus: et, ipsíus intercessióne, in omnes, qui te deprecántur, grátia tuæ divítias benígnus effúnde. Per Dóminum.

O Lord, through this holy sacrament give us the same devotion and humility that your holy bishop Paulinus drew from this divine source.\* Pour out the treasures of your grace upon all who pray to you, through the intercession of this saint. Through Jesus Christ.

## VIGIL OF THE BIRTH OF SAINT JOHN THE BAPTIST

June 23

### Entrance Antiphon

*Luke 1, 13, 15 and 14*

Ne tíneas, Zacharía, exaudíta est orátio tua: et Elísabeth uxor tua páriet tibi filium, et vocábis nomen eius Ioánnem: et erit magnus coram Dómino: et Spírítu Sancto replébitur adhuc ex útero matris suæ: et multi in nativitate eius gaudébunt. *Ps. 20, 2* Dómine, in virtúte tua lætábitur rex: et super salutáre tuum exultábit veheménter. *Ÿ. Glória Patri. Ne tíneas.*

Do not be afraid, Zachary, your petition has been heard, and your wife Elizabeth shall bear you a son, and you shall call his name John; and he shall be great before the Lord, and shall be filled with the Holy Spirit even from his mother's womb; and many will rejoice at his birth. *Ps. 20, 2* O Lord, in your strength the king is glad; in your salvation how greatly he rejoices! *Ÿ. Glory be to the Father. Do not be afraid.*

*Non dicitur Glória in excélsis.*

*The Gloria is not said.*

June 23. Vigil of St. John the Baptist

Prayer

May your servants walk in the path of salvation, almighty God.\* May they follow the exhortation of blessed John, the precursor of Jesus Christ and herald of his coming, and by doing so come safely to your Son our Lord: Who lives and reigns.

Præsta, quæsumus, omnipotens Deus: ut familia tua per viam salutis incédât; et, beati Ioannis Præcursoris hortaménta sectándo, ad eum quem prædíxit, secúra pervéniat, Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit.

A Reading from the Prophet  
Jeremia  
*Jerem. 1, 4–10*

Léctio Ieremiæ Prophætæ  
*Jerem. 1, 4–10*

In those days:  
The word of the Lord came to me thus:  
Before I formed you in the womb I  
knew you,  
before you were born I dedicated you,  
a prophet to the nations I appointed  
you.  
“Ah, Lord God!” I said,  
“I know not how to speak; I am too  
young.”  
But the Lord answered me,  
Say not, “I am too young.”  
To whomever I send you,  
you shall go;  
whatever I command you,  
you shall speak.  
Have no fear before them,  
because I am with you to  
deliver you, says the Lord.  
Then the Lord extended his hand and  
touched my mouth, saying,  
See, I place my words in your mouth!  
This day I set you  
over nations and over kingdoms,  
To root up and to tear down,  
to destroy and to demolish,  
to build and to plant,  
says the Lord Almighty.

In diébus illis: Factum est verbum  
Dómini ad me dicens: Priúsquam  
te formárem in útero, novi te: et  
ántequam exíres de vulva, sanctificávi  
te, et prophétam in géntibus dedi te.  
Et dixi: A a a, Dómine Deus: ecce  
nescio loqui, quia puer ego sum. Et  
dixit Dóminus ad me: Noli dícere:  
Puer sum: quóniam ad ómnia, quæ  
mittam te, ibis: et univérta, quæcúm-  
que mandávero tibi, loqueris. Ne  
tímeas a fácie eórum: quia tecum ego  
sum, ut éruam te, dicit Dóminus. Et  
misit Dóminus manum suam, et  
tétigit os meum: et dixit Dóminus ad  
me: Ecce dedi verba mea in ore tuo:  
ecce constitúi te hódie super gen-  
tes, et super regna, ut evéllas, et  
déstruas, et dispérdas, et díssipes,  
et ædífices, et plantes: dicit Dómi-  
nus omnipotens.

June 23. Vigil of St. John the Baptist

*Graduale Ioann. 1, 6-7* Fuit homo missus a Deo, cui nomen erat Ioánes. *℣.* Hic venit ut testimónium perhiberet de lúmine, paráre Dómino plebem perféctam.

*Gradual John 1, 6-7* There was a man, one sent from God, whose name was John. *℣.* This man came to bear witness concerning the light, to prepare for the Lord a perfect people.

✠ *Inítium sancti Evangélii  
secúndum Lucam  
Luc. 1, 5-17*

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 5-17*

Fuit in diébus Heródis, regis Iudææ, sacerdos quidam nómine Zacharías, de vice Abía, et uxor illius de filiábus Aaron, et nomen eius Elisabéth. Erant autem iusti ambo ante Deum, incedéntes in ómnibus mandátis, et iustificatióibus Dómini sine queréla, et non erat illis fílius, eo quod esset Elisabéth stérilis, et ambo processissent in diébus suis. Factum est autem, cum sacerdotio fungerétur in ór-dine vicis suæ ante Deum, secúndum consuetúdinem sacerdotii, sorte éxiit, ut incénsium póneret, ingressus in templum Dómini: et omnis multitúdo pópuli erat orans foris hora incénsi. Appáruit autem illi Angelus Dómini, stans a dextris altáris incénsi. Et Zacharías turbátus est videns, et timor írruit super eum. Ait autem ad illum Angelus: Ne tímeas, Zacharía, quóniam exaudíta est deprecátió tua: et uxor tua Elisabéth páriet tibi fílium, et vocábis nomen eius Ioá-nem: et erit gáudium tibi, et exultátió, et multi in nativítate eius gaudébunt: erit enim magnus coram Dómino: et vinum, et síceram non bibet, et Spírítu Sancto replébitur adhuc ex útero matris suæ: et multos filiórurum Israél convértet ad Dóminum Deum ipsórum: et ipse præcédet ante illum in spírítu, et virtúte Eliæ: ut convértat corda patrum in fílios, et incrédulos ad prudéntiam iustórum, paráre Dómino plebem perféctam.

In the days of Herod, King of Judea, there was a priest named Zachary, of the priestly class of Abia; his wife was a descendant of Aaron, named Elizabeth. Both of them were just in the eyes of God, blamelessly following all the commandments and ordinances of the Lord. But they were childless, for Elizabeth was barren and both were advanced in years. Once, when it was the turn of his class and he was fulfilling his priestly functions before God, it fell to his lot, by liturgical usage, to enter the sanctuary of the Lord and offer incense; and the whole assembly of people was praying outside at the hour of incense. An angel of the Lord appeared to him, standing on the right of the altar of incense. Zachary, seeing him, was troubled and overcome by fear. The angel said to him: "Do not be afraid, Zachary; your prayer has been heard; your wife, Elizabeth, will bear a son, and you shall name him John. You will have joy and gladness, and many will rejoice at his birth for he will be great in the eyes of the Lord. He will never drink wine or strong drink and he will be filled by the Holy Spirit from his mother's womb, and he will bring back many of the sons of Israel to the Lord their God. And he will himself go before him with the spirit and power of Elia, to turn the hearts of fathers to their children, and the rebellious to the wisdom of the just, and to prepare a well-disposed people for the Lord."

June 24. Birth of St. John the Baptist

Offertory Antiphon

*Ps. 8, 6-7*

You crowned him with glory and honor.  
You have given him rule over the works  
of your hands, O Lord.

Glória et honóre coronásti eum:  
et constituísti eum super ópera  
mánuum tuárum, Dómine.

Prayer over the Gifts

Bless these gifts we offer you, O Lord.\*  
May they cleanse us from the stain of our  
sins through the intercession of blessed  
John the Baptist. Through Jesus Christ.

Múnera, Dómine, obláta sanctífica:  
et intercedénte beáto Ioáinne Bap-  
tístá, nos per hæc a peccatórum  
nostrórum máculis emúnda. Per Do-  
minum.

Communion Antiphon

*Ps. 20, 6*

Great is his glory in your salvation; maj-  
esty and splendor you conferred upon him,  
O Lord.

Magna est glória eius in salutári  
tuo: glóriam et magnum decórem  
impónes super eum, Dómine.

Prayer after Communion

O Lord, may the powerful intercession of  
blessed John the Baptist be ours,\* so that  
it may obtain for us the mercy of Jesus  
Christ, your Son our Lord, whom John  
foretold would come: Who lives and reigns.

Beáti Ioánnis Baptístæ nos, Dómine,  
præclára comítetur orátio: et quem  
ventúrum esse prædíxit, poscat nobis  
fore placátum, Dóminum nostrum  
Iesum Christum Fílium tuum: Qui  
tecum vivit.

BIRTH OF  
SAINT JOHN THE BAPTIST

June 24

*I classis*

Entrance Antiphon

*Isaia 49, 1 and 2*

From my mother's womb the Lord called  
me by my name, and made my mouth a  
sharp-edged sword; he concealed me in the  
shadow of his hand, and made me a chosen  
arrow. *Ps. 91, 2* It is good to give thanks to  
the Lord, to sing praise to your name,  
Most High. *Ÿ.* Glory be to the Father.  
From my mother's womb.

De ventre matris meæ vocávit me  
Dóminus nómine meo: et pósuit os  
meum ut gládium acútum: sub  
teguménto manus suæ protéxit me,  
et pósuit me quasi sagíttam eléctam.  
*Ps. 91, 2* Bonum est confitéri Dó-  
mino: et psállere nómini tuo, Altís-  
sime. *Ÿ.* Glória Patri. De ventre.

## June 24. Birth of St. John the Baptist

### Prayer

Deus, qui præséntem diem honorábilem nobis in beáti Ioánnis nativitate fecisti: da pópulis tuis spirituá-  
lium grátiam gaudiórum; et ómnium  
fidélium mentes dírige in viam salútis  
ætérnæ. Per Dóminum nostrum Is-  
sum Christum Fílium tuum: Qui  
tecum vivit et regnat in unitáte,  
Spíritus Sancti Deus: per ómnia  
sæcula sæculórum.

### Léctio Isaíæ Prophétæ *Isai. 49, 1-3, 6 et 7*

Audíte, insulæ, et atténdite, pópuli,  
de longe: Dóminus ab útero vocávit  
me, de ventre matris meæ, recordátus  
est nóminis mei. Et pósuit os meum  
quasi gládium acútum: in umbra  
manus suæ protéxit me, et pósuit me  
sicut sagíttam eléctam: in pháretra  
sua abscóndit me. Et dixit mihi:  
Servus meus es tu, Israël, quia in te  
gloriábor. Et nunc dicit Dóminus,  
formans me ex útero servum sibi:  
Ecce dedi te in lucem géntium, ut  
sis salus mea usque ad extrémum  
terræ. Reges vidébunt, et consúrgent  
príncipes, et adorábunt propter Dó-  
minium, et sanctum Israël, qui elégit  
te.

*Graduale Jerem. 1, 5 et 9* Priúsqvam  
te formárem in útero, novi te: et  
ántequam exíres de ventre, sanctifi-  
cávi te. *℣.* Misit Dóminus manum  
suam, et tétigit os meum, et dixit  
mihi.  
*Alleluía, alleluía. ℣. Luc. 1, 76* Tu,

O God, you made the birthday of blessed  
John important for us.\* Grant the grace of  
spiritual happiness to your people every-  
where, and lead us in the path of eternal  
salvation. Through Jesus Christ your Son,  
our Lord, who lives and reigns with you in  
the unity of the Holy Spirit,\* God, forever  
and ever. *℞.* Amen.

### A Reading from the Prophet Isaia *Isaia 49, 1-3, 6-7*

Hear me, O coastlands,  
listen, O distant peoples.  
The Lord called me from birth,  
from my mother's womb he gave me my  
name.  
He made of me a sharp-edged  
sword  
and concealed me in the shadow of his  
arm.  
He made me a polished arrow,  
in his quiver he hid me.  
You are my servant, he said to me,  
Israel, through whom I show my glory.  
For now the Lord has spoken  
who formed me as his servant from the  
womb,  
I will make you a light to the nations,  
that my salvation may reach to the ends  
of the earth.  
When kings see you, they shall stand up,  
and princes shall prostrate themselves  
Because of the Lord who is faithful,  
the Holy One of Israel who has chosen  
you.

*Gradual Jerem. 1, 5 and 9* Before I formed  
you in the womb, I knew you, and before  
you were born, I dedicated you. *℣.* The  
Lord extended his hand, and touched my  
mouth, and said to me.  
*Alleluia, alleluia. ℣. Luke 1, 76* You, child,

## June 24. Birth of St. John the Baptist

shall be called the prophet of the Most High; you shall go before the Lord to prepare his ways. Alleluia.

puer, prophéta Altíssimi vocáberis: præíbis ante Dóminum paráre vias eius. Allelúia.

### ✠ A Reading from the holy Gospel according to Luke *Luke 1, 57-68*

Elizabeth's time for delivery was come and she gave birth to a son. And when her neighbors and relations heard that the Lord had extended his mercy to her, they rejoiced with her. On the eighth day they came to circumcise the child and they were going to name him after his father Zachary. But his mother intervened and said: "No, but he will be called John."

And they said to her, "There is none of your relatives called by that name." They asked the father by signs what he wished him to be called. He called for a writing tablet and wrote the words, 'John is his name.' His mouth was immediately opened and his tongue loosed and he began to talk, praising God.

Fear descended on all the neighbors, and in all the hill-country of Judea all these things began to be recounted. All who heard them stored them in their hearts, saying, "What will this child be? For the hand of the Lord was with him."

And Zachary, his father, was filled with the Holy Spirit and prophesied in these words:

Blessed be the Lord, the God of Israel, because he has visited and wrought redemption for his people.

Creed.

### Offertory Antiphon *Ps. 91, 13*

The just man shall flourish like the palm tree; like a cedar of Lebanon shall he grow.

### ✠ Sequéntia sancti Evangéllii secúndum Lucam *Luc. 1, 57-68*

Elísabeth implétum est tempus pariéndi, et péperit filium. Et audiérunt vicíni, et cognáti eius, quia magnificávit Dóminus misericórdiam suam cum illa, et congratulábántur ei. Et factum est in die octávo, venérunt circumcídere púerum, et vocábant eum nómine patris sui Zacharíam. Et respóndens mater eius, dixit: Nequáquam, sed vocábitur Ioánnes. Et dixerunt ad illam: Quia nemo est in cognatióne tua, qui vocétur hoc nómine. Innuébant autem patri eius quem vellet vocári eum. Et póstulus pugillárem, scripsit, dicens: Ioánnes est nomen eius. Et miráti sunt univérsi. Apértum est autem íllico os eius, et lingua eius, et loquebátur benedícens Deum. Et factus est timor super omnes vicínos eórum: et super ómnia montána Iudææ divulgábántur ómnia verba hæc: et posuérunt omnes, qui audierant in corde suo, dicétes: Quis, putas, puer iste erit? Etenim manus Dómini erat cum illo. Et Zacharías pater eius replétus est Spíritu Sancto, et prophetávit, dicens: Benedíctus Dóminus Deus Israël, quia visitávit, et fecit redemptiόνem plebis suæ.

Credo.

Iustus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

June 25. St. William

Prayer over the Gifts

Tua, Dómine, munéribus altária cumulámus: illius nativítatem honóre débito celebrántes, qui Salvatórem mundi et cécinít adfutúrum, et adésse monstrávit, Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit.

We place our gifts upon your altar, O Lord, in solemn celebration of the birthday of John.\* He was the herald of the coming of the Savior of the world, and when he arrived pointed him out as Jesus Christ, your Son our Lord: Who lives and reigns.

Communion Antiphon

*Luke 1, 76*

Tu, puer, prophéta Altíssimi vocáberis: præibis enim ante faciém Dómini paráre vias eius.

You, child, shall be called the prophet of the Most High; for you shall go before the face of the Lord to prepare his ways.

Prayer after Communion

Sumat Ecclésia tua, Deus, beáti Ioánnis Baptístæ generatióne lætítiam: per quem suæ regeneratiónis cognóvit auctórem, Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit.

O God, let your Church rejoice over the birth of blessed John the Baptist,\* for through him she came to know the author of her new birth, Jesus Christ, your Son our Lord: Who lives and reigns.

*In Missis votivis omnia dicuntur ut supra, cum orationibus tamen de vigilia; et post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*In votive Masses all as above, but the prayers are taken from the vigil; after Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tractus Ps. 20, 3-4* Desidérium animæ eius tribuísti ei: et voluntáte labiórur eius non fraudásti eum. *℣.* Quóniam prævenísti eum in benedictiónibus dulcédinis. *℣.* Posuísti in cápíte eius corónam de lápide pretiósó.

*Tract Ps. 203-4* You have granted him his heart's desire; you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed on his head a crown of precious stones.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Luc. 1, 76* Tu, puer, prophéta Altíssimi vocáberis: præibis ante Dóminum paráre vias eius. Alleluia. *℣. Osee 14, 6* Iustus germinábit sicut lílium, et florébit in ætérnum ante Dóminum. Alleluia.

Alleluia, alleluia. *℣. Luke 1, 76* You, child, shall be called the prophet of the Most High; you shall go before the face of the Lord to prepare his ways. Alleluia. *℣. Osee 14, 6* The just man shall blossom like the lily and flourish forever before the Lord. Alleluia.

SAINT WILLIAM

*Abbot*

June 25

*III classis*

*Missá Os iusti, de Comuni Abbatum (50), præter orationem sequentem:*

*Mass Os iusti (Common of abbots), page (50), except the following prayer:*

June 26. Sts. John and Paul

Prayer

P

O God, the example and protection of your saints, strengthen us in our own weakness, and enable us to walk in the path of salvation.\* May we so honor the merits of the blessed abbot William, that we may gain his intercession and follow in his footsteps. Through Jesus Christ.

Deus, qui infirmitati nostræ ad terendam salutis viam in Sanctis tuis exemplum et præsidium collocasti: da nobis, ita beati Guliélmi Abbátis mérita venerári; ut eiusdem excipiámus suffrágia, et vestigia prosequámur. Per Dóminum.

Prayer over the Gifts

C

May the offerings we lay upon your sacred altar, O Lord, bring us closer to our salvation through the intercession of the blessed abbot William. Through Jesus.

Sacris altáribus, Dómine, hóstias superpósitas sanctus Guliélmus Abbas, quæsumus, in salutem nobis provenire depóscat. Per Dóminum.

Prayer after Communion

C

May the sacrament we have received and the prayers of the blessed abbot William protect us, O Lord.\* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus.

Prótegat nos, Dómine, cum tui perceptiône sacraménti beátus Guliélmus Abbas, pro nobis intercedéndo: ut et conversatiónis eius experiámur insígnia, et intercessiόνis percipiámus suffrágia. Per Dóminum.

SAINTS JOHN AND PAUL

*Martyrs*

June 26

*III classis*

Entrance Antiphon

*Ps. 33, 20–21*

Many are the troubles of the just; but out of them all the Lord delivers them; the Lord watches over all their bones; not one of them shall be broken. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *V.* Glory be to the Father. Many are the troubles.

Multæ tribulatiónes iustórum, et de his ómnibus liberávit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. *Ps. ibid., 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *V.* Glória Patri. Multæ.

Prayer

O almighty God, let our joy be doubled on this feast of the victory of blessed John and Paul,\* for they were made true brothers by sharing the same faith and the same martyrdom. Through Jesus Christ.

Quæsumus, omnipotens Deus: ut nos geminata lætítia hodiérnæ festivitátis excípiat, quæ de beatórum Ioánnis et Pauli glorificatióne procédit; quos eadem fides et pássio vere fecit esse germános. Per Dóminum.

June 26. Sts. John and Paul

Lectio libri Sapientiae  
Eccli. 44, 10–15

Hi viri misericordiae sunt quorum pietates non defuerunt: cum semine eorum permanent bona, hereditas sancta nepotes eorum, et in testamentis stetit semen eorum: et filii eorum propter illos usque in aeternum manent: semen eorum, et gloria eorum non derelinquuntur. Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generationem et generationem. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia.

*Graduale Ps. 132, 1–2* Ecce quam bonum, et quam incundum, habitare fratres in unum. *℣.* Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Alleluia, alleluia. *℣.* Haec est vera fraternitas, quae vicit mundi crimina: Christum secuta est inclita tenens regna caelestia. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Lucam  
Luc. 12, 1–8

In illo tempore: Dixit Jesus discipulis suis: Attendite a fermento pharisaeorum, quod est hypocrisis. Nihil autem operatum est, quod non revelatur: neque absconditum, quod non sciatur. Quoniam, quae in tenebris dixistis, in lumine dicentur: et quod in aurem locuti estis in cubiculis, praedicabitur in tectis. Dico autem vobis amiciis meis: Ne terreamini ab his, qui occidunt corpus, et post haec non habent amplius quid faciant. Ostendam autem vobis quem timeatis: timeate eum, qui postquam occiderit, habet potestatem mittere in gehennam. Ita dico vobis: hunc timeate. Nonne quinque passeret veniunt dipondio, et unus ex illis non est

A Reading from the Book of  
Sirach  
Eccli. 44, 10–15

These were godly men  
whose virtues have not been forgotten;  
Their wealth remains in their families,  
their heritage with their descendants;  
Through God's covenant with them their  
family endures,  
and their hopes are never shattered.  
All these are buried in peace,  
but their name lives on and on.  
At gatherings their wisdom is retold,  
and the assembly sings their praises.

*Gradual Ps. 132, 1–2* Behold, how good it is and how pleasant, where brethren dwell as one! *℣.* It is as when the precious ointment upon the head runs down over the beard, the beard of Aaron.

Alleluia, alleluia. *℣.* This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven.

✠ A Reading from the holy Gospel according to Luke  
Luke 12, 1–8

At that time Jesus said to his disciples: "Be on your guard against the leaven (that is, the hypocrisy) of the Pharisees. There is nothing concealed that will not be revealed, nothing hidden that will not be made known. Therefore, everything you have said under cover of darkness will be heard in broad daylight, and what you have whispered in locked rooms will be proclaimed from the housetops.

I tell you, my friends: "Do not be afraid of those who kill the body, and can then do nothing further. I will show you whom you ought to fear: Fear him who has power to cast into hell after he has killed. Yes, I

June 26. Sts. John and Paul

warn you, he is the one for you to fear. Are not five sparrows sold for two pennies? And yet not one of them is overlooked by God. Furthermore even the hairs of your head are all counted. Have no fear. You are worth more than a multitude of sparrows. I tell you: everyone who acknowledges me before men, the Son of Man will acknowledge him before the angels of God.”

in oblivióne coram Deo? Sed et capilli cápitis vestri omnes numeráti sunt. Nolíte ergo timére: multis passéribus pluris estis vos. Dico autem vobis: Omnis quicumque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

Offertory Antiphon

*Ps. 5, 12–13*

All who love your name shall glory in you, for you, O Lord, bless the just man; O Lord, you surround us with the shield of your good will.

Gloriabúntur in te omnes, qui díligunt nomen tuum, quóniam tu, Dómine, benedíces iusto: Dómine, ut scuto bonæ voluntátis tuæ coronásti nos.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyrs, John and Paul,\* and grant us your unending assistance through these offerings. Through Jesus Christ.

Hóstias tibi, Dómine, sanctórum Mártyrum tuórum Ioánnis et Pauli dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

Communion Antiphon

*Wis. 3, 4, 5 and 6*

For if before men they were punished, God tried them; as gold in the furnace he proved them, and as sacrificial offerings he took them to himself.

Et si coram homínibus torménta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

Prayer after Communion

We have received the sacrament of heaven, O Lord, to commemorate your holy martyrs John and Paul.\* We now humbly beg that the sacred rite which we have celebrated may be our joy for all eternity. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R* Amen.

Súpsimus, Dómine, sanctórum Mártyrum tuórum Ioánnis et Pauli solémnia celebrántes, sacraménta cæléstia: præsta, quæsumus; ut, quod temporáliter gérimus, ætérnis gáudiis consequámur. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

June 28. Vigil of Sts. Peter and Paul

VIGIL OF  
SAINTS PETER AND PAUL  
Apostles

June 28

Entrance Antiphon  
*John 21, 18-19*

*II classis*

Dicit Dóminus Petro: Cum esses iúnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis: hoc autem dixit, significans qua morte clarificatúrus esset Deum. *Ps. 18, 1* Cæli enárrant glóriam Dei: et ópera mánuum eius annúntiat firmaméntum. *Ÿ. Glória Patri. Dicit Dóminus.*

*Non dicitur Glória in excélsis.*

Præsta, quæsitæ omnipotens Deus, ut nullis nos permittas perturbatióibus cõtrari tibi; quos in apostólicæ confessiõnis petra solidásti. Per Dóminum.

Lectio Actuum Apostolorum  
*Act. 3, 1-10*

In diébus illis: Petrus et Ioánnes ascendébant in templum ad horam oratiõnis nonam. Et quidam vir, qui erat claudus ex útero matris suæ, baiulabátur: quem ponébant cotídie ad portam templi, quæ dicitur Speciõsa, ut péteret eleemósynam ab introeúntibus in templum. Is cum vidisset Petrum et Ioánnem incipiéntes introire in templum, rogábat ut eleemósynam accíperet. Intuens autem in eum Petrus cum Ioáanne, dixit: Réspice in nos. At ille intendébat in eos, sperans se áliquod acceptúrum ab eis. Petrus autem dixit: Argéntum et aurum non est mihi: quod autem hábeo, hoc tibi do: In nómine Iesu Christi Nazaréni surge, et ámbula.

The Lord said to Peter, "When you were young you girded yourself and walked where you would. But when you are old you will stretch forth your hands, and another will gird you, and lead you where you would not." Now this he said to signify by what manner of death he should glorify God. *Ps. 18, 1* The heavens declare the glory of God, and the firmament proclaims his handiwork. *Ÿ. Glory be to the Father. The Lord said.*

*The Gloria is not said.*

Prayer

O almighty God, let no disturbance upset us,\* for you have established us upon the rock which is the faith of your apostles. Through Jesus Christ.

A Reading from the Acts of the Apostles  
*Acts 3, 1-10*

In those days Peter and John were going up to the Temple for the three o'clock hour of prayer, and a man crippled from birth was being carried in. They would bring him every day and put him at that Temple gate called the Beautiful, to beg from the people entering the Temple. When he saw Peter and John on their way in, he begged them for something. Peter stared at the man and so did John. "Look at us!" Peter said. He gave them his whole attention, hoping to get something. Then Peter said, "I have neither silver nor gold, but what I have, I'll give you! In the name of Jesus Christ the Nazorean, walk!" And he took his right

June 28. Vigil of Sts. Peter and Paul

hand and pulled him up. Immediately the beggar's feet and ankles became strong; he jumped up, stood for a moment and began to walk around. He went into the Temple with them, walking, and jumping and praising God. When the people saw him walking around praising God, they recognized him as that beggar who used to sit at the Beautiful Gate of the Temple. They were struck with astonishment and amazed at what had happened to him.

*Gradual Ps. 18, 5 and 2* Through all the earth their voice resounds, and to the ends of the world, their message. *Ps.* The heavens declare the glory of God, and the firmament proclaims his handiwork.

✠ A Reading from the holy Gospel  
according to John  
*John 21, 15-19*

At that time Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" "Yes, Lord," he said, "you know that I love you." He told him, "Feed my lambs." A second time he repeated his question, "Simon, son of John, do you love me?" "Yes, Lord," he said, "you know that I love you." He told him, "Tend my little sheep." A third time he asked him, "Simon, son of John, do you love me?" Peter was hurt because he had asked a third time, "Do you love me?" So he said to him, "Lord, you know all things; you know well that I love you." Jesus told him, "Feed my sheep. Truly I assure you, when you were a young man, you used to fasten your own belt and go wherever you wished. But when you grow old, you will stretch out your hands, and another will fasten a belt around you and take you where you do not wish to go."

(What he said indicated, in fact, the sort of death by which Peter was to glorify God.)

Et apprehensa manu eius dextera, allevavit eum, et protinus consolidatae sunt bases eius, et plantae. Et exsiliens stetit, et ambulabat: et intravit cum illis in templum, ambulans, et exsiliens, et laudans Deum. Et vidit omnis populus eum ambulantem et laudantem Deum. Cognoscebant autem illum, quod ipse erat, qui ad eleemosynam sedebat ad Speciosam portam templi: et implenti sunt stupore et extasi in eo, quod contigerat illi.

*Graduale Ps. 18, 5 et 2* In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum. *Ps.* Caeli enarrant gloriam Dei: et opera manuum eius annuntiat firmamentum.

✠ Sequentia sancti Evangelii  
secundum Ioannem  
*Ioann. 21, 15-19*

In illo tempore: Dixit Iesus Simoni Petro: Simon Ioannis, diligis me plus his? Dicit ei: Etiam, Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei iterum: Simon Ioannis, diligis me? Ait illi: Etiam, Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tertio: Simon Ioannis, amas me? Contristatus est Petrus, quia dixit ei tertio, Amas me? et dixit ei: Domine, tu omnia nosti: tu scis quia amo te. Dicit ei: Pasce oves meas. Amen, amen dico tibi: cum esses iunior, cingebas te, et ambulabas ubi volebas: cum autem senueris, extendes manus tuas, et alius te cinget, et ducet quo tu non vis. Hoc autem dixit, significans qua morte clarificaturus esset Deum.

June 29. Sts. Peter and Paul

Offertory Antiphon  
*Ps. 138, 17*

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

*Prefatio Communis.*

Munus populi tui, quaesumus, Domine, apostolica intercessione sanctifica: nosque a peccatorum nostrorum maculis emunda. Per Dominum.

Simon Ioannis, diligis me plus his? Domine, tu omnia nosti: tu scis, Domine, quia amo te.

Quos caelesti, Domine, alimento satiasti: apostolicis intercessionibus ab omni adversitate custodi. Per Dominum.

*I classis*

Nunc scio vere, quia misit Dominus Angelum suum: et eripuit me de manu Herodis, et de omni expectatione plebis Iudaeorum. *Ps. 138, 1-2* Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *Ps. Gloria Patri.* Nunc scio.

Deus, qui hodiernam diem Apostolorum tuorum Petri et Pauli martyrio consecrasti: da Ecclesiae tuae, eorum

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

*Common Preface*

Prayer over the Gifts

Bless these gifts of your people, O Lord.\* May they cleanse us from the stain of our sins by the intercession of your apostles. Through Jesus Christ.

Communion Antiphon  
*John 21, 15 and 17*

Simon, son of John, do you love me more than these do? Lord, you know all things; you know, Lord, that I love you.

Prayer after Communion

You have nourished us with the food of heaven, O Lord.\* Shield us now against all dangers through the prayers of your apostles. Through Jesus Christ.

SAINTS PETER AND PAUL  
*Apostles*

June 29

Entrance Antiphon  
*Acts 12, 11*

Now I know for certain that the Lord has sent his angel and rescued me from the power of Herod and from all that the Jewish people were expecting. *Ps. 138, 1-2* O Lord, you have probed me and you know when I sit and when I stand. *Ps. Gloria be to the Father.* Now I know.

Prayer

O God, this day is sacred because of the martyrdom of your apostles Peter and Paul.\* May your Church follow the teachings of

## June 29. Sts. Peter and Paul

these two saints in every respect, for from them she received the faith in the beginning. Through Jesus Christ.

### A Reading from the Acts of the Apostles *Acts 12, 1-11*

In those days Herod the King started to harass some of the members of the church. He beheaded James, the brother of John, and when he saw that this pleased the Jews, he proceeded to arrest Peter too. It was during the Feast of Unleavened Bread that he had him arrested and thrown into prison with four squads of soldiers to guard him. Herod intended to bring him before the people after the Passover. So it was that Peter was kept in prison, while the church prayed fervently to God on his behalf. During the very night before Herod was going to bring him forward, Peter was sleeping between two soldiers, fastened with two chains, while guards stood watch at the door. Suddenly the angel of the Lord stood nearby and a light shone in the cell. He tapped Peter on the side and woke him up. "Hurry, get up!" he said. And the chains dropped from his wrists. The angel said, "Put on your belt and your sandals!" This he did. Then the angel said, "Now put on your cloak and follow me." Peter followed him out, but did not realize that all this was really happening with the angel's help, for it seemed to be just a vision. But when they passed the first guard, and then the second, and came to the iron gate leading to the city, it opened for them of itself. They went out and walked down a narrow alley, when suddenly the angel left him. Peter, coming to his senses, said, "Now I know for certain that the Lord has sent his angel to rescue me from Herod's clutches, and from all that the Jewish people hoped for."

in ómnibus sequi præceptum; per quos religiõnis sumpsit exórdium. Per Dóminum.

### Léctio Actuum Apostolórum *Act. 12, 1-11*

In diébus illis: Misit Heródes rex manus, ut afflígeret quosdam de ecclésia. Occidit autem Iacobum fratrem Ioánnis gládio. Videns autem quia placéret Iudáeis, appósuit ut apprehénderet et Petrum. Erant autem dies azymórum. Quem cum apprehédisset, misit in cárcerem, tradens quátuor quaterniónibus mílitum custodiéndum, volens post Pascha producere eum pópulo. Et Petrus quidem servabátur in cárcere. Orátio autem fiébat sine intermissiõne ab ecclésia ad Deum pro eo. Cum autem productúrus eum esset Heródes, in ipsa nocte erat Petrus dórmienti inter duos mílites, vinctus caténis duábus: et custódes ante óstium custodiébant cárcerem. Et ecce Angelus Dómini ástitit: et lumen refúlsit in habitáculo: percussóque látere Petri, excitávit eum dicens: Surge velociter. Et cecidérunt caténæ de mánibus eius. Dixit autem Angelus ad eum: Præcingere, et cálea te cáligas tuas. Et fecit sic. Et dixit illi: Circúmda tibi vestiméntum tuum, et séquere me. Et éxiens sequebátur eum, et nesciébat quia verum est, quod fiébat per Angelum: existimábat autem se visum vidére. Transeúntes autem primam et secúndam custódiám, venérunt ad portam férream, quæ ducit ad civitátem: quæ ultro apérta est eis. Et exeúntes processérunt vicum unum: et continuo discéssit Angelus ab eo. Et Petrus ad se revérsus, dixit: Nunc scio vere, quia misit Dóminus Angelum suum, et erípuit me de manu Heródis, et de omni exspectatiõne plebis Iudæórum.

June 29. Sts. Peter and Paul

*Graduale Ps. 44, 17–18* Constitúes eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. *℟.* Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Allelúia, allelúia. *℟. Matth. 16, 18*  
Tu es Petrus, et super hanc petram  
ædificábo Ecclésiám meam. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 16, 13–19*

In illo témpore: Venit Iesus in partes Cæsaráe Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixérunt: Alii Ioánnem Baptístam, álii autem Elíam, álii vero Ieremíam, aut unum ex prophétis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus Fílius Dei vivi. Respóndens autem Iesus, dixit ei: Beátus es, Simon Bar Iona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

Credo.

Constitúes eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine, in omni progénie et generatióne.

Hóstias, Dómine, quas nómini tuo sacrándas offérimus, apostólica pro-

*Gradual Ps. 77, 17–18* You shall make them princes through all the land; they shall remember your name, O Lord. *℟.* The place of your fathers your sons shall have; therefore shall nations praise you.

Alleluia, alleluia. *℟. Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 13–19*

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who do people say the Son of Man is?" They replied, "Some, John the Baptist; others, Elia; still others, Jeremia, or one of the prophets." "And you," he said to them, "who do you say I am?" "You are the Messiah," Simon Peter answered, "the Son of the living God!" Jesus replied, "Happy are you, Simon son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death's realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven."

Creed.

Offertory Antiphon  
*Ps. 44, 17–18*

You shall make them princes through all the land; they shall remember your name, O Lord, through all generations.

Prayer over the Gifts

May your blessed apostles join their prayers to the sacrificial gifts we offer to your name,

## Votive Mass of St. Peter

O Lord,\* so that we may win your pardon and protection. Through Jesus Christ.

*Preface of the Apostles*

### Communion Antiphon

*Matth. 16, 18*

You are Peter, and upon this rock I will build my Church.

### Prayer after Communion

You have nourished us with the food of heaven, O Lord,\* Shield us now against all dangers through the prayers of your apostles. Through Jesus Christ.

*For a votive Mass of Saints Peter and Paul, the Mass Mihi autem is celebrated, as given among the votive Masses. In the Easter season, the Mass Protexisti is celebrated, as indicated in the same place.*

## VOTIVE MASS OF SAINT PETER

*Apostle*

*Celebrated separately from Saint Paul, apostle*

OUTSIDE OF PASCHAL TIME

### Entrance Antiphon

*Ps. 138, 17*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *Ps.* Glory be to the Father. To me.

IN PASCHAL TIME

### Entrance Antiphon

*Ps. 63, 3*

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear O God, my voice in lament; from the dread enemy preserve my life. *Ps.* Glory be to the Father. You have sheltered me.

sequatur oratio: per quam nos expiari tribuas, et defendi. Per Dominum.

*Prefatio de Apostolis.*

Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam.

Quos caelesti, Domine, alimento satiasti: apostolicis intercessionibus ab omni adversitate custodi. Per Dominum.

*Pro votiva Ss. Petri et Pauli sumitur Missa Mihi autem, quae habetur inter votivas. Tempore autem paschali dicitur Missa Protexisti, ut ibidem notatur.*

*seorsim dicenda a S. Paulo Ap.*

EXTRA TEMPUS PASCHALE

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps. ibid., 1-2* Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *Ps.* Gloria Patri. Mihi.

TEMPORE PASCHALI

Protexisti me, Deus, a conventu malignantium, alleluia: a multitudine operantium iniquitatem, alleluia, alleluia. *Ps. ibid., 2* Exaudi, Deus, orationem meam cum deprecor: a timore inimici eripe animam meam. *Ps.* Gloria Patri. Protexisti.

## Votive Mass of St. Peter

### Prayer

Præsta, quæsumus, omnipotens Deus: ut nullis nos permittas perturbatiõibus cõcuti; quos in apostolicæ confessiõnis petra solidasti.

*Et fit commemoratio S. Pauli Ap., sub unica conclusione:*

Deus, qui multitudinem gèntium beati Pauli Apõstoli prædicatiõne docuisti: da nobis, quæsumus; ut, cuius natalicia cõlimus, eius apud te patrocinia sentiãmus. Per Dõminum.

### Lectio Actuum Apostolorum *Act. 12, 1-11*

In dièbus illis: Misit Herõdes rex manus, ut affligeret quosdam de ecclèsia. Occidit autem Iacobum fratrem Ioãnnis gládio. Videns autem quia placeret Iudæis, appõsuit ut apprehenderet et Petrum. Erant autem diès azymõrum. Quem cum apprehendisset, misit in càrcerem, tradens quãtuor quaterniõibus militum custodiendum, volens post Pascha producere eum põpulo. Et Petrus quidem servabatur in càrcere. Orãtio autem fiebat sine intermissione ab ecclèsia ad Deum pro eo. Cum autem producturus eum esset Herõdes, in ipsa nocte erat Petrus dõrmiens inter duos milites, vinctus catenis duabus: et custõdes ante õstium custodièbant càrcerem. Et ecce Angelus Dõmini àstitit: et lumen réfulsit in habitaculo: percussõque làtere Petri, excitavit eum, dicens: Surge velociter. Et ceciderunt catenæ de manibus eius. Dixit autem Angelus ad eum: Præcingere, et cålcea te cålignas tuas. Et fecit sic. Et dixit illi: Circúmda tibi vestimèntum tuum, et séquere me. Et éxiens sequebatur eum, et nescièbat quia verum est, quod fiebat per Angelum: existimabat autem se visum videre. Transeúntes autem primam et se-

O almighty God, let no disturbance upset us,\* for you have established us upon the rock which is the faith of your apostles.

*Commemoration of Saint Paul, apostle, under one conclusion:*

### Prayer

O God, you have instructed many nations through the preaching of the blessed apostle Paul.\* Let the power of his intercession with you help us who venerate his memory this day. Through Jesus Christ.

### A Reading from the Acts of the Apostles *Acts 12, 1-11*

In those days Herod the King started to harass some of the members of the church. He beheaded James, the brother of John, and when he saw that this pleased the Jews, he proceeded to arrest Peter too. It was during the Feast of Unleavened Bread that he had him arrested and thrown into prison, with four squads of soldiers to guard him. Herod intended to bring him before the people after the Passover. So it was that Peter was kept in prison, while the church prayed fervently to God on his behalf. During the very night before Herod was going to bring him forward, Peter was sleeping between two soldiers, fastened with two chains, while guards stood watch at the door. Suddenly the angel of the Lord stood nearby and a light shone in the cell. He tapped Peter on the side and woke him up. "Hurry, get up!" he said. And the chains dropped from his wrists. The angel said, "Put on your belt and your sandals!" This he did. Then the angel said, "Now put on your cloak and follow me." Peter followed him out, but did not realize that all this was really happening with the angel's help,

## Votive Mass of St. Peter

for it seemed to be just a vision. But when they passed the first guard, and then the second, and came to the iron gate leading to the city, it opened for them of itself. They went out and walked down a narrow alley when suddenly the angel left him. Peter, coming to his senses, said, "Now I know for certain that the Lord has sent his angel to rescue me from Herod's clutches, and from all that the Jewish people hoped for."

*Gradual Ps. 44, 17–18* You shall make them princes through all the land; they shall remember your name, O Lord. *℟.* The place of your fathers your sons shall have; therefore shall nations praise you.

Alleluia, alleluia. *℟. Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Matth. 16, 18–19* You are Peter, and upon this rock I will build my Church. *℟.* And the gates of hell shall not prevail against it. And I will give you the keys of the kingdom of heaven. *℟.* And whatever you shall bind on earth shall be bound in heaven. *℟.* And whatever you shall loose on earth shall be loosed in heaven.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Ps. 106, 8* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia. *℟. Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 13–19*

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who

cúndam custódiam, venérunt ad portam férream, quæ ducit ad civitátem: quæ ultro apérta est eis. Et exeúntes processérunt vicum unum: et contínuo discéssit Angelus ab eo. Et Petrus ad se revérsus, dixit: Nunc scio vere, quia misit Dóminus Angelum suum, et erípuit me de manu Heródis, et de omni expectatíone plebis Iudæórum.

*Graduale Ps. 44, 17–18* Constitúes eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. *℟.* Pro pátribus tuis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.

Allelúia, allelúia. *℟. Matth. 16, 18* Tu es Petrus, et super hanc petram ædificábo EccléSIam meam. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Matth. 16, 18–19* Tu es Petrus, et super hanc petram ædificábo EccléSIam meam. *℟.* Et portæ ínferi non prævalébunt advérsus eam: et tibi dabo claves regni cælórum. *℟.* Quodcúmque ligáveris super terram, erit ligátum et in cælis. *℟.* Et quodcúmque sólveris super terram, erit solútum et in cælis.

*Tempore autem paschali, omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Ps. 106, 8* Confiteántur Dómino misericórdiæ eius, et mirabilia eius filiis hóminum. Allelúia. *℟. Matth. 16, 18* Tu es Petrus, et super hanc petram ædificábo EccléSIam meam. Allelúia.

✠ Sequéntia sancti EvangéIIi  
secúndum Matthæum  
*Matth. 16, 13–19*

In illo témpore: Venit Iesus in partes Cæsaréæ Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt

## Votive Mass of St. Peter

hómīnes esse Fīlium hómīnis? At illi dixerunt: Alii Ioānnem Baptistam, alii autem Elīam, alii vero Ieremīam, aut unum ex prophétis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respōdens Simon Petrus, dixit: Tu es Christus Fīlius Dei vivi. Respōdens autem Iesus, dixit ei: Beátus es, Simon Bar Iona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiā meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

do people say the Son of Man is?" They replied, "Some, John the Baptist; others, Elia; still others, Jeremia, or one of the prophets." "And you," he said to them, "who do you say I am?" "You are the Messiah," Simon Peter answered, "the Son of the living God!" Jesus replied, "Happy are you, Simon son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death's realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven."

### Offertory Antiphon

*Ps. 44, 17-18*

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine, in omni progénie et generatióne. (*T. P. Allelúia.*)

You shall make them princes through all the land; they shall remember your name, O Lord, through all generations (*P. T. Alleluia.*)

### Prayer over the Gifts

Munus pópuli tui, quæsumus, Dómine, apostólica intercessióne sanctífica: nosque a peccatórum nostrórum máculis emúnda.

Bless these gifts of your people, O Lord.\* May they cleanse us from the stain of our sins by the intercession of your apostles.

*Et fit commemoratio S. Pauli Ap., sub unica conclusione:*

*For Saint Paul*

### Prayer over the Gifts

Apóstoli tui Pauli précibus, Dómine, plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

O Lord, sanctify the offerings of your people through the intercession of the blessed apostle Paul.\* The sacrifice we offer is already acceptable to you because you instituted it; may it become even more pleasing to you through the prayers of your saint. Through Jesus Christ.

*Præfatio de Apostolis.*

*Preface of the Apostles*

June 30. Commemoration of St. Paul

Communion Antiphon  
*Matth. 16, 18*

You are Peter, and upon this rock I will build my Church. (*P. T. Alleluia.*)

Tu es Petrus, et super hanc petram ædificábo Ecclesiám meam. (*T. P. Allelúia.*)

Prayer after Communion

You have nourished us with the food of heaven, O Lord.\* Shield us now against all dangers through the prayers of your apostles.

Quos cælesti Dómine, alimento satiásti: apostólicis intercessiónibus ab omni adversitaté custódi.

*For Saint Paul*

*Et fit commemoratio S. Pauli Ap., sub única conclusione:*

Prayer after Communion

We who have received your sacrament, O Lord, look hopefully for the prayers of your blessed apostle Paul.\* May the sacred rite that we have celebrated in his honor bring us healing for our own sinfulness. Through Jesus Christ.

Percéptis, Dómine, sacraméntis: beáto Paulo Apóstolo tuo interveniénte, deprecámur; ut, quæ pro illius celebráta sunt glória, nobis proficiant ad medélam. Per Dóminum nostrum.

*For a votive Mass of Saint Paul, apostle, the Mass of June 30 is taken, with a commemoration of Saint Peter, apostle.*

*Item pro votiva de S. Paulo sumitur Missa ut in sequenti die, cum comemoratione S. Petri.*

COMMEMORATION OF  
SAINT PAUL  
*Apostle*

June 30

Entrance Antiphon  
*2 Tim. 1, 12*

I know whom I have believed, and I am certain that he is able to guard the trust committed to me against that day; being a just judge. *Ps. 138, 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *V.* Glory be to the Father. I know.

*III classis*

Scio cui crédidi, et certus sum, quia potens est depósitum meum serváre in illum diem, iustus iudex. *Ps. 138, 1-2* Dómine, probásti me, et cognovísti me: tu cognovísti sessionem meam et resurrectionem meam. *V.* Glória Patri. Scio.

Prayer

O God, you have instructed many nations through the preaching of the blessed apostle Paul.\* Let the power of his intercession with you help us who venerate his memory this day.

Deus, qui multitudinem géntium béati Pauli Apóstoli prædicatione docuísti: da nobis, quæsumus; ut, cuius natalícia cólimus, eius apud te patrocínia sentiámus.

## June 30. Commemoration of St. Paul

*Et fit commemoratio S. Petri Apostoli, sub unica conclusione:*

Deus, qui beáto Petro Apóstolo tuo, collátis clávisibus regni cæléstis, ligándi atque solvéndi pontificium tradidisti: concéde; ut, intercessiónis eius auxílio, a peccatórum nostrórum néxibus liberémur: Qui vivis.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Gálatas  
*Gal. 1, 11-20*

Fratres: Notum vobis fácio Evangelium, quod evangelizátum est a me, quia non est secúndum hóminem: neque enim ego ab hómine accépi illud, neque didici, sed per revelatióem Iesu Christi. Audístis enim conversatióem meam aliquándo in Iudaísmo: quóniam supra modum persequébar Ecclesiám Dei, et expugnábam illam, et proficiébam in Iudaísmo supra multos coætáneos meos in génere meo, abundántius æmulátor exsistens paternárum meárum traditiónum. Cum autem plácuít ei, qui me segregávit ex útero matris meæ, et vocávit per grátiam suam, ut reveláret Fílium suum in me, ut evangelizárem illum in géntibus: continuo non acquiévi carni et sánguini, neque veni Ierosólymam ad antecessóres meos Apóstolos: sed ábii in Arábiam: et íterum revérsus sum Damáscum: deínde post annos tres veni Ierosólymam vidére Petrum, et mansi apud eum diébus quíndecim: álium autem Apostolórum vidi néminem, nisi Iacóbum fratrem Dómini. Quæ autem scribo vobis, ecce coram Deo, quia non méntior.

*Graduale Gal. 2, 8-9* Qui operátus est Petro in apostolátum, operátus est et mihi inter gentes: et cognóverunt

*Commemoration of Saint Peter, apostle, under one conclusion:*

### Prayer

O God, you entrusted the keys of the kingdom of heaven to your blessed apostle Peter and gave him the power of bishop to bind or to loose.\* May his intercession help free us from the slavery of sin: You who live and reign.

A Reading from the Epistle of blessed Paul the Apostle to the Galatians  
*Gal. 1, 11-20*

Brethren: I want you to realize that the gospel that I preached to you is no human invention. I did not myself receive it or learn it from any man, but by revelation from Jesus Christ. You have heard, I know the story of my former way of life in Judaism. You know that I persecuted the Church of God beyond all measure and tried to destroy it; that I made progress in the Jewish observances far beyond many of my age and generation, since I was an unrestrained zealot for living out all the traditions of my forefathers. But the time came when he who had set me apart before I was born, and had called me by his favor, chose to reveal his Son to me that I might proclaim him among the Gentiles. Immediately, without seeking to consult human advisers or even going to Jerusalem to see those who were apostles before me, I went off into Arabia, then later returned to Damascus. Then, three years later, I went up to Jerusalem to visit Cephas, staying with him fifteen days. I did not meet any other of the apostles except James, the brother of the Lord. I protest before God that what I have just written to you is the truth.

*Gradual Gal. 2, 8-9* He who worked in Peter for the apostleship, worked also in me among the Gentiles, and they recognized

June 30. Commemoration of St. Paul

the grace of God, that was given to me. *Ps. 1 Cor. 15, 10* The grace of God in me has not been fruitless; but his grace always remains in me.

Alleluia, alleluia. *Ps.* Holy Apostle Paul, preacher of truth and teacher of the Gentiles, intercede for us. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract* O holy Apostle Paul, you are a vessel of election and indeed worthy to be glorified. *Ps.* You are the preacher of truth and teacher of the Gentiles in faith and truth. *Ps.* Through you all nations have known the grace of God. *Ps.* Intercede for us with God who chose you.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 106, 8* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia. *Ps.* Holy Apostle Paul, preacher of truth and teacher of the Gentiles, intercede for us. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 10, 16–22*

At that time Jesus said to his disciples: "Remember, I am sending you out like sheep surrounded by wolves. So be shrewd as serpents, but innocent as doves. Be constantly on your guard in dealing with people. They will hand you over to courts; they will flog you in their synagogues. You will be brought to trial before governors and kings on account of me, to testify to your faith before them and the pagans. Now when they hand you over, do not worry about what you are to say, or how to say it. In that

*gratiam Dei, quæ data est mihi. Ps. 1 Cor. 15, 10* Grátia Dei in me vácuá non fuit: sed grátia eius semper in me manet.

Allelúia, allelúia. *Ps.* Sancte Paule Apóstole, prædicátor veritátis, et doctor géntium, intercède pro nobis. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus* Tu es vas electiónis, sancte Paule Apóstole: vere digne es glorificándus. *Ps.* Prædicátor veritátis, et doctor géntium in fide et veritáte. *Ps.* Per te omnes gentes cognóverunt grátiam Dei. *Ps.* Intercède pro nobis ad Deum, qui te elégit.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 106, 8* Confíteántur Dómino misericórdiæ eius, et mirabília eius fíliis hóminum. Allelúia. *Ps.* Sancte Paule, prædicátor veritátis, et doctor géntium, intercède pro nobis. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 10, 16–22*

In illo témpore: Dixit Iesus discí-pulis suis: Ecce ego mitto vos sicut oves in médio lupórum. Estóte ergo prudéntes sicut serpéntes, et simplices sicut colúmbæ. Cavéte autem ab homínibus. Tradent enim vos in concíliis, et in synagógis suis flagellábunt vos: et ad præsides, et ad reges ducémini propter me in testimónium illis, et géntibus. Cum autem tradent vos, nolíte cogitáre quómo, aut quid loquámini: dábitur enim vobis in illa hora quid loquámini. Non enim vos estis qui loquámini, sed Spíritus Patris

June 30. Commemoration of St. Paul

vestri, qui loquitur in vobis. Tradet autem frater fratrem in mortem, et pater filium: et insurgent filii in parentes, et morte eos afficient: et eritis odio omnibus propter nomen meum: qui autem perseveraverit usque in finem, hic salvus erit.

hour, you will be inspired as to what to say. It will not be yourselves speaking, but your Father's Spirit speaking in you. Brother will hand over brother for execution, likewise the father his child, while children will turn against their parents and have them put to death. Indeed, because of my name, you will be hated by everyone. Still, it is the man who bears up patiently to the end who will be saved."

Offertory Antiphon

*Ps. 138, 17*

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Prayer over the Gifts

Apóstoli tui Pauli precibus, Dómine, plebis tuæ dona sanctifica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis.

O Lord, sanctify the offerings of your people through the intercession of the blessed apostle Paul.\* The sacrifice we offer is already acceptable to you because you instituted it; may it become even more pleasing to you through the prayers of your saint.

*Et fit commemoratio S. Petri Apostoli, sub unica conclusione:*

*For Saint Peter*

Prayer over the Gifts

Ecclesiæ tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illius glória celebrámus, nobis prosit ad véniam. Per Dóminum.

O Lord, accept the prayers and sacrifice of your Church through the intercession of the blessed apostle Peter.\* May this Mass which we celebrate in his honor win pardon for us. Through Jesus Christ.

*Præfatio de Apostolis.*

*Preface of the Apostles*

Communion Antiphon

*Matth. 19, 28 and 29*

Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me, centuplum accipiétis, et vitam ætérnam possidébitis.

Amen I say to you that you who have left all things and followed me, shall receive a hundredfold, and shall possess life everlasting.

## July 1. Precious Blood of our Lord Jesus Christ

### Prayer after Communion

We who have received your sacrament, O Lord, look hopefully for the prayers of your blessed apostle Paul.\* May the sacred rite that we have celebrated in his honor bring us healing for our own sinfulness.

*For Saint Peter*

Percéptis, Dómine, sacraméntis: beáto Paulo Apóstolo tuo interveniēte, deprecámur; ut, quæ pro illius celebráta sunt glória, nobis proficiant ad medélam.

*Et fit commemoratio S. Petri Apostoli, sub unica conclusione:*

### Prayer after Communion

May our offering bring us happiness, O Lord.\* We praise you for the wondrous things you accomplished through your apostle Peter and ask for forgiveness through his intercession. Through Jesus.

Lætíficet nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirábilem prædicámus; sic per illum tuæ sumámus indulgéntiæ largitátem. Per Dóminum.

## FEASTS OF JULY PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

July 1

*I classis*

### Entrance Antiphon

*Apoc. 5, 9–10*

You have redeemed us, O Lord, with your blood, out of every tribe and tongue and people and nation, and have made us for our God a kingdom. *Ps. 88, 2* The favors of the Lord I will sing forever; through all generations my mouth shall proclaim your faithfulness. *V.* Glory be to the Father. You have redeemed us.

Redemisti nos, Dómine, in ságuine tuo, ex omni tribu, et lingua, et pópulo, et natióne: et fecisti nos Deo nostro regnum. *Ps. 88, 2* Misericórdias Dómini in ætérnum cantábo: in generatióne et generatióne annuntiábo veritátem tuam in ore meo. *V.* Glória Patri. Redemísti.

### Prayer

O almighty and eternal God, you established your only-begotten Son Redeemer of the world and he atoned for the sins of man by the shedding of his blood.\* May we [on this solemn feast] pay fitting honor to the precious blood that was the price of our salvation. By its power defend us against the evils of our present life so that we may enjoy its everlasting fruit in heaven. Through Jesus Christ.

Omnípotens sempitérne Deus, qui unigénitum Fílium tuum mundi Redemptórem constituísti, ac eius Sanguine placári voluísti: concéde, quæsumus, salútis nostræ prætium solém-ni cultu ita venerári, atque a præsentis vitæ malis eius virtúte deféndi in terris; ut fructu perpétuo lætémur in cælis. Per eúndem Dóminum.

## July 1. Precious Blood of our Lord Jesus Christ

*In Missis votivis omittantur verba: solémni cultu.*

Lectio Epistolæ beāti Pauli  
Apóstoli ad Hebræos  
*Hebr. 9, 11–15*

Fratres: Christus assistens pónitifex futurórum bonórum, per ámplius et perféctius tabernáculum non manu-fáctum, id est, non huius creatiónis; neque per sánguinem hircórum, aut vitulórum, sed per próprium sán-guinem introívit semel in Sancta, æténa redemptióne invénta. Si enim sanguis hircórum, et taurórum, et cinis vítulæ aspérsus, inquinátos sanctíficat ad emundatiónem carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ideo novi testaménti mediátor est: ut morte intercedénte, in redemptiόnem eárum prævaricatiόnum, quæ erant sub prióri testaménto, repromissiόnem accípiant, qui vocáti sunt ætérnæ hereditátis: in Christo Iesu Dómino nostro.

*Graduale 1 Ioann. 5, 6 et 7–8* Hic est qui venit per aquam et sánguinem, Iesus Christus: non in aqua solum, sed in aqua et ságuine. *℣.* Tres sunt, qui testimónium dant in cælo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, aqua, et sanguis: et hi tres unum sunt.

Allelúia, allelúia. *℣. Ibid., 9* Si testimónium hóminum accépi-mus, testimónium Dei maius est. Allelúia.

*In Missis votivis post Septuagesimam, ommissis Allelúia, et versu sequenti, dicitur:*

*In votive Masses the words, on this solemn feast, are omitted.*

A Reading from the Epistle of blessed Paul  
the Apostle to the Hebrews  
*Hebr. 9, 11–15*

Brethren: When Christ came as high priest of the good things which have come to be, he entered once for all into the sanctuary, passing through the greater and more perfect tent not made by hands, that is, not belonging to this creation. He entered not with the blood of goats and calves but with his own blood, and achieved eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can make holy those who are defiled so that their flesh is made clean, how much more will the blood of Christ, who through the eternal spirit offered himself up unblemished to God, cleanse our consciences from dead works to worship the living God? This is why he is mediator of a new covenant: that since his death has taken place for deliverance from transgressions committed under the first covenant, those who have been called may receive the eternal inheritance: in Christ Jesus, our Lord.

*Gradual 1 John 5, 6 and 7–8* This is he who came in water and in blood, Jesus Christ; not in the water only, but in the water and in the blood. *℣.* There are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three are one.

Alleluia, alleluia. *℣. Ibid., 9* If we receive the testimony of men, the testimony of God is greater. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

## July 1. Precious Blood of our Lord Jesus Christ

*Tract Ephes. 1, 6–8* God has favored us in his beloved Son. In him we have redemption through his blood. *℟.* The remission of sins, according to the riches of his grace. This grace has abounded beyond measure in us. *℟.* *Rom. 3, 24–25* We are justified freely by his grace through the redemption which is Christ Jesus. *℟.* Whom God has set forth as a propitiation by his blood through faith.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟.* *Apoc. 5, 9* Worthy are you, O Lord, to take the scroll and to open its seals; for you were slain, and have redeemed us for God with your blood. Alleluia. *℟.* *Exodus 12, 13* And the blood shall be to you for a sign; seeing the blood, I will pass over you; thus no destructive blow will come upon you. Alleluia.

### ✠ A Reading from the holy Gospel according to John *John 19, 30–35*

At that time, when Jesus took the wine, he said, “It is finished”; and bowing his head, he handed over the spirit. Since it was Preparation Day, the Jews did not want the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. So they asked Pilate to have the legs broken and the bodies taken down. Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of the one, then of the other. But when they came to Jesus and saw that he was already dead, they did not break his legs. However, one of the soldiers jabbed his side with a lance and immediately blood and water flowed out. (This testimony has been given by an eye-witness, and his testimony is true.)

Creed.

*Tractus Ephes. 1, 6–8* Gratificávit nos Deus in dilécto Filio suo, in quo habémus redemptiónem per sán-guinem eius. *℟.* Remissionem peccatórum, secúndum divítias grátiae eius, quæ superabundávit in nobis. *℟.* *Rom. 3, 24–25* Iustificáti gratis per grátiam ipsíus, per redemptiónem quæ est in Christo Iesu. *℟.* Quem propósuit Deus propitiatióem per fidem in sán-guine ipsíus.

*Tempore autem paschali, omittitur gradualis, et eius loco dicitur:*

Allelúia, allelúia. *℟.* *Apoc. 5, 9* Dignus es, Dómine, accípere librum, et aperire signácula eius: quóniam occísus es, et redemísti nos Deo in sán-guine tuo. Allelúia. *℟.* *Exodi 12, 13* Erit autem sanguis vobis in signum: et vidébo sán-guinem, et transíbo vos: nec erit in vobis plaga dispérens. Allelúia.

### ✠ Sequéntia sancti Evangélíi secúndum Ioánnem *Ioann. 19, 30–35*

In illo témpore: Cum accepisset Iesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Iudáei ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogáverunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primí quidem fregérunt crura, et altérius, qui crucifixus est cum eo. Ad Iesum autem cum venissent, ut vidérunt eum iam mórtuum, non fregérunt eius crura, sed unus mílitum lancea latus eius apéruit, et contínuo exívit sanguis, et aqua. Et qui vidit, testimoniúm perhibuit: et verum est testimoniúm eius.

Credo.

## July 2. Visitation of the Bl. Virgin Mary

### Offertory Antiphon

*1 Cor. 10, 16*

Calix benedictiōnis, cui benedicimus, nonne comunicatio sāguinis Christi est? et panis, quem frāngimus, nonne participatio cōrporis Dōmini est?

The cup of blessing that we bless, is it not the sharing of the blood of Christ? And the bread that we break, is it not the partaking of the body of the Lord?

### Prayer over the Gifts

Per hęc divīna mystēria, ad novi, quāsumus, testamēti mediātorem Iesum accedāmus: et super altāria tua, Dōmine virtūtum, aspersiōnem sāguinis mēlius loquētem, quam Abel, innovēmus. Per eūdem Dōminum.

May these divine mysteries draw us closer to Jesus, the mediator of the new covenant.\* Let us renew upon your altar, O Lord of Hosts, the sprinkling of the blood of Christ which is far more efficacious than the sacrifice offered by Abel. Through Jesus Christ.

*Præfatio de sancta Cruce.*

*Preface of the Holy Cross*

### Communion Antiphon

*Hebr. 9, 28*

Christus semel oblātus est ad multōrum exhauriēda peccāta: secūndo sine peccāto apparēbit expectāntibus se in salutem.

Christ was offered once to take away the sins of many; the second time he will appear with no part in sin to those who wait for him unto salvation.

### Prayer after Communion

Ad sacram, Dōmine, mensam admissi, hāusimus aquas in gāudio de fontibus Salvatōris: sanguis eius fiat nobis, quāsumus, fons aquæ in vitam ætēnam salientis: Qui tecum.

We have been admitted to your sacred banquet, O Lord, and have joyously refreshed ourselves with the waters from the fountain of our Savior.\* May his blood spring up within us as a saving water for eternal life: Who lives and reigns.

## VISITATION OF THE BLESSED VIRGIN MARY

July 2

### Entrance Antiphon

*Sedulius*

Salve, sancta parens, enīxa puérpera Regem: qui cælum terrāmque regit in sæcula sæculōrum. *Ps. 44, 2* Eru-

Hail, holy Mother, who gave birth to the King who rules heaven and earth forever and ever. *Ps. 44, 2* My heart overflows with

## July 2. Visitation of the Bl. Virgin Mary

a goodly theme; as I sing my ode to the king.  
V. Glory be to the Father. Hail, holy  
Mother.

### Prayer

Grant us your servants the gift of your  
divine grace, O Lord.\* Let the solemn feast  
of the Blessed Virgin's Visitation establish  
us more securely in peace, just as her  
motherhood heralded the beginning of our  
salvation. Through Jesus Christ.

*Commemoration of Saints Processus and Martinian,  
martyrs:*

### Prayer

O God, the glorious witness of your holy  
martyrs Processus and Martinian overshadows  
and protects us.\* May we profit by their  
example and rejoice in the assistance of their  
prayers. Through Jesus Christ.

### A Reading from the Canticle of Canticles *Cant. 2, 8-14*

Hark! my lover—here he comes  
springing across the mountains,  
leaping across the hills.  
My lover is like a gazelle  
or a young stag.  
Here he stands behind our wall,  
gazing through the windows,  
peering through the lattices.  
My lover speaks: he says to me,  
“Arise, my beloved, my beautiful one,  
and come!  
“For see, the winter is past,  
the rains are over and gone.  
The flowers appear on the earth,  
the time of pruning the vines has come,  
and the song of the dove is heard in our  
land.  
The fig tree puts forth its figs,  
and the vines, in bloom, give forth

ctávit cor meum verbum bonum:  
dico ego ópera mea Regi. V. Glória  
Patri. Salve.

Fámulis tuis, quáesumus, Dómine,  
cælestis grátiae munus impertíre: ut,  
quibus beátæ Víginis partus éxstitit  
salútis exórdium; Visitatiónis eius vo-  
tíva solémnitas pacis tríbuat incre-  
méntum. Per Dóminum.

*Et fit commemoratio Ss. Processi et  
Martiniani Martyrum:*

Deus, qui nos sanctórum Máty-  
rum tuórum Procéssi et Martiniáni  
gloriósis confessiõibus circúmdas  
et prótegis: da nobis et eórum imi-  
tatióne proficere, et intercessiõne  
gaudére. Per Dóminum.

### Lectio libri Sapiéntiæ *Cant. 2, 8-14*

Ecce iste venit sáliens in móntibus,  
transíliens colles: símilis est diléctus  
meus cápreæ, hinnulóque cervórum.  
En ipse stat post paríetem nostrum,  
respiciens per fenéstras, prospiciens  
per cancellos. En diléctus meus  
lóquitur mihi: Surge, própera, amíca  
mea, colúmbea mea, formósa mea, et  
veni. Iam enim hiems tránsiit, imber  
ábiit, et recéssit. Flores apparuérunt  
in terra nostra, tempus putatiónis ad-  
vénit: vox túrturis audita est in terra  
nostra: ficus prótulit grossos suos:  
vineæ floréntes dedérunt odórem  
suum. Surge, amíca mea, speciósa  
mea, et veni: colúmbea mea in fora-  
mínibus petræ, in cavérna macériae,  
osténde mihi fáciem tuam, sonet  
vox tua in áuribus meis: vox enim  
tua dulcis, et fácies tua decóra.

## July 2. Visitation of the Bl. Virgin Mary

fragrance.

Arise, my beloved, my beautiful one, and come!

“O my dove in the clefts of the rock,  
in the secret recesses of the cliff,

Let me see you,

let me hear your voice,

For your voice is sweet,  
and you are lovely.”

*Graduale* Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es mater Salvatóris. *℟.* Virgo Dei Génatrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúia, allelúia. *℟.* Felix es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol iustítiæ Christus Deus noster. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 1, 39–47*

In illo témpore: Exsúrgens María ábiit in montána cum festinatóne in civitátem Iuda: et intrávit in domum Zachariæ, et salutávit Elísabeth. Et factum est, ut audívit salutatióem Mariæ Elísabeth, exsultávit infans in útero eius: et repléta est Spíritu Sancto Elísabeth: et exclamávit voce magna, et dixit: Benedícta tu inter mulieres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat Mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidisti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.

Crede.

*Gradual* Blessed and venerable are you, O Virgin Mary, for without stain to your virginity, you became the Mother of the Savior. *℟.* O Virgin, Mother of God, he whom the whole world cannot contain, being made man, shut himself up within your womb.

Alleluia, alleluia. *℟.* Happy are you, O holy Virgin Mary, and most worthy of all praise; for out of you has risen the sun of justice, Christ our God. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 39–47*

In those days Mary set out and went with haste into the hill-country, to a town of Juda. She entered Zachary's house and greeted Elizabeth. And, when Elizabeth heard Mary's greeting, the infant stirred in her womb; and Elizabeth was filled with the Holy Spirit, and cried out in a loud voice: "Blessed are you among women, and blessed is the fruit of your womb. And who am I, that the mother of my Lord should come to me? For the moment that your salutation sounded in my ears the infant stirred in my womb with joy. Happy is she who has believed that the Lord's words to her would be fulfilled."

And Mary said:

“My soul magnifies the Lord,  
and my spirit rejoices in God my  
savior.”

Creed

## July 2. Visitation of the Bl. Virgin Mary

### Offertory Antiphon

Blessed are you, O Virgin Mary, who bore the Creator of all things; you brought forth him who made you, and you remain forever a virgin.

Beáta es, Virgo María, quæ ómnium portásti Creatórem: genuísti qui te fecit, et in ætérnum pérmanes virgo.

### Prayer over the Gifts

O Lord, may the humanity of your only-begotten Son, Jesus Christ, our Lord, be our help.\* By his birth he did not impair the virgin purity of his mother, but rather sanctified it. May he free us from our sins and make our offering acceptable to you on this feast of Mary's Visitation: Who lives and reigns.

Unigéniti tui, Dómine, nobis succúr-rat humánitas: ut, qui natus de Vírgine, matris integritátem non mínuit, sed sacrávit; in Visitatiónis eius solémniis, nostris nos piáculis éxuens, oblatiόνem nostram tibi fáciat accéptam Iesus Christus Dóminus noster: Qui tecum vivit.

*For the martyrs*

*Pro Ss. Processo et Martiniano*

### Prayer over the Gifts

Accept our prayers and gifts, O Lord.\* May the intercession of your saints make these offerings worthy of you. Through Jesus Christ.

Súscipe, Dómine, preces et múnera: quæ ut tuo sint digna conspéctu, Sanctórum tuórum précibus adiuvémur. Per Dóminum.

*Preface of the Blessed Virgin Mary (on this feast of the Visitation).*

*Prefatio de B. Maria Virg. Et te in Visitatióne.*

### Communion Antiphon

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Beáta viscera Mariæ Vírginis, quæ portavérunt ætérni Patris Fílium.

### Prayer after Communion

We have partaken of your sacrament, O Lord, with which we yearly celebrate this feast.\* May it help us in this life and in the life to come. Through Jesus Christ.

Súmpsimus, Dómine, celebritátis ánnuæ votíva sacraménta; præsta, quæsumus; ut et temporális vitæ nobis remédia præbeant, et ætérnæ. Per Dóminum.

*For the martyrs*

*Pro Ss. Processo et Martiniano*

### Prayer after Communion

We are refreshed by the sacrifice of your sacred body and precious blood, O Lord our God.\* May our devout celebration of these divine mysteries ensure our salvation. Through Jesus Christ.

Córpore sacri, et pretiósí Sanguinis repléti libámine, quæsumus, Dómine Deus noster: ut, quod pia devotióne gérimus, certa redemptiόνem capiámus. Per eúndem Dóminum.

## July 2. Sts. Processus and Martinian

SAINTS PROCESSUS AND MARTINIAN

*Martyrs*

July 2

Entrance Antiphon

*Eccli. 44, 15 and 14*

Commemoratio

Sapiéntiam sanctorum narrent populi,  
et laudes eorum nuntiet ecclesia:  
nómina autem eorum vivent in  
sæculum sæculi. *Ps. 32, 1* Exultáte,  
iusti, in Dómino: rectos decet col-  
laudátio. *Ÿ.* Glória Patri. Sapiéntiam.

At gatherings the wisdom of the saints is  
retold, and the assembly sings their praises;  
their name lives on and on. *Ps. 32, 1* Exult,  
you just, in the Lord; praise from the up-  
right is fitting. *Ÿ.* Glory be to the Father.  
At gatherings.

Prayer

Deus, qui nos sanctorum Mártyrum  
tuorum Procéssi et Martiniáni glo-  
riosis confessiónibus circúmdas et  
protégis: da nobis et eorum imita-  
tióne proficere, et intercessióne gau-  
dére. Per Dóminum.

O God, the glorious witness of your holy  
martyrs Processus and Martinian overshad-  
ows and protects us.\* May we profit by  
their example and rejoice in the assistance  
of their prayers. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 10, 32–38*

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 10, 32–38*

Fratres: Rememorámini prístinos  
dies, in quibus illumináti, magnum  
certámen sustinuístis passiónum: et  
in áltero quidem oppróbriis, et  
tribulatióibus spectáculum facti:  
in áltero autem sócii táliter con-  
versántium effécti. Nam et vinctis  
compássi estis, et rapínam, bonó-  
rum vestrorum cum gáudio susce-  
pístis, cognoscéntes vos habére  
meliórem, et manéntem substánti-  
am. Nolíte itaque amittere confi-  
déntiam vestram, quæ magnam  
habet remuneratióem. Patiéntia  
enim vobis necessária est: ut volun-  
tátem Dei faciéntes, reportétis pro-  
missióem. Adhuc enim módicum  
aliquántulum, qui ventúrus est, vé-  
niet, et non tardábit. Iustus autem  
meus ex fide vivit.

Brethren: Recall the days gone by when,  
after you had been enlightened, you endured  
a great contest of suffering. At times you  
were publicly exposed to insult and trial;  
at times you associated yourselves with  
those who were treated in that way. And  
you even joined in the sufferings of those  
who were in prison, and joyfully accepted  
the confiscation of your goods, knowing  
that you had better and permanent posses-  
sions. Therefore, don't cast away your cour-  
age; it will have a great reward. You need  
patience so that you may do God's will and  
receive what he has promised. For, just "a  
brief moment, and he who is to come will  
come and will not delay. My just man will  
live because of his fidelity."

*Graduale Ps. 123, 7–8* Anima no-  
stra, sicut passer, erépta est de

*Gradual Ps. 123, 7–8* We were rescued like  
a bird from the fowlers' snare. *Ÿ.* Broken

July 2. Sts. Processus and Martinian

was the snare, and we were freed; our help is in the name of the Lord, who made heaven and earth.

Alleluia, alleluia. *Ps. 67, 4* The just feast and exult before God; and they are glad and rejoice. Alleluia.

✠ A Reading from the holy Gospel according to Matthew  
*Matth. 16, 24–27*

At that time Jesus said to his disciples: “If a man determines to come after me, he must renounce self, take up his cross, and follow me. Whoever determines to save himself will destroy himself; but whoever destroys himself for my sake will find himself. What advantage would it be for a man to gain the whole world at the cost of destroying himself? Or what can a man give in exchange for his own self? The Son of Man is going to come with his Father’s glory accompanied by his angels, and then he will repay each man according to his conduct.”

Offertory Antiphon  
*Ps. 149, 5–6*

Let the faithful exult in glory; let them sing for joy upon their couches; let the high praises of God be in their throats. Alleluia.

Prayer over the Gifts

Accept our prayers and gifts, O Lord.\* May the intercession of your saints make these offerings worthy of you. Through Jesus Christ.

Communion Antiphon  
*Luke 12, 4*

But I say to you, my friends: Do not be afraid of those who persecute you.

lāqueo venántium. *Ps. Láqueus contritus est, et nos liberáti sumus: adiutórium nostrum in nómine Dómini, qui fecit cælum et terram.*

Allelúia, allelúia. *Ps. 67, 4 Iusti epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia. Allelúia.*

✠ Sequéntia sancti Evangélii secúndum Mattháeum  
*Matth. 16, 24–27*

In illo témpore: Dixit Iesus discipulis suis: Si quis vult post me veníre, ábneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdíderit ánimam suam propter me, invéniet eam. Quid enim prodest hómíni, si mundum univérsum lucrétur, ánimæ vero suæ detriméntum patiátur? Aut quam dabit homo commutatiónem pro ánimá suá? Fílius enim hómínis ventúrus est in glória Patris sui cum Angelis suis: et tunc reddet unicuíque secúndum ópera eius.

Exsultábunt sancti in glória, lætabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum, allelúia.

Súscipe, Dómine, preces et múnera: quæ ut tuo sint digna conspéctu, Sanctórum tuórum précibus adiuvémur. Per Dóminum.

Dico autem vobis amícis meis: Ne terreámini ab his, qui vos persequúntur.

July 3. St. Irenaeus

Prayer after Communion

Córpōris sacri, et pretiōsi Sanguinis replēti libāmine, quāsumus, Dōmine Deus noster: ut, quod pia devotiōne gērimus, certa redemptiōne capiāmus. Per eūdem Dōminum.

We are refreshed by the sacrifice of your sacred body and precious blood, O Lord our God.\* May our devout celebration of these divine mysteries ensure our salvation. Through Jesus Christ.

SAINT IRENAEUS

*Bishop and Martyr*

July 3

Entrance Antiphon

*Malach. 2, 6*

*III classis*

Lex veritātis fuit in ore eius, et iniquitas non est inventa in labiis eius: in pace, et in aequitate ambulavit mecum, et multos avertit ab iniquitate. *Ps. 77, 1* Attēdite, pōpule meus, legem meam: inclināte aurem vestram in verba oris mei. *Ψ. Glória Patri. Lex veritātis.*

The law of truth was in his mouth, and iniquity was not found on his lips. He walked with me in peace, and in equity, and turned many away from evil. *Ps. 77, 1* Hearken, my people, to my law; incline your ears to the words of my mouth. *Ψ. Glory be to the Father. The law.*

Prayer

Deus, qui beāto Irenāeo Mārtyri tuo atque Pontifici tribuisti, ut et veritate doctrinā expugnāret hēreses, et pacem Ecclesiā feliciter confirmāret: da, quāsumus, plebi tuā in sancta religiōne constāntiam; et pacem tuam nostris concēde tempōribus. Per Dōminum nostrum.

O God, through your help the teachings of the blessed confessor bishop Irenaeus overcame heresy and established peace in the Church.\* Grant us peace in our day and keep your people steadfast in their holy religion. Through Jesus Christ.

Lectio Epistolae beati Pauli  
Apostoli ad Timotheum  
*2 Tim. 3, 14-17; 4, 1-5*

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*2 Tim. 3, 14-17; 4, 1-5*

Carissime: Pērmāne in iis, quae didicisti, et crēdita sunt tibi: sciens a quo didiceris: et quia ab infāntia sacras litteras nosti, quae te possunt instrūere ad salutem, per fidem, quae est in Christo Iesu. Omnis Scriptūra divinitus inspirāta utilis est ad docēndum, ad arguēndum, ad corripiēndum, ad erudiēndum in iustitia: ut perfectus sit homo Dei, ad omne opus bonum instrūctus. Testificor coram

Beloved: You must hold to what you have learned and believed. You know who your teachers were. From childhood you have known the holy Scriptures which are able to give you the wisdom which leads to salvation, through faith in Jesus Christ. All Scripture is inspired by God and is useful for teaching, reproving, correcting, and training in holiness, so that the man of God

### July 3. St. Irenaeus

may be able to meet all demands and be equipped for every kind of good work. Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry.

*Gradual Ps. 121, 8* Because of my relatives and friends I will say, "Peace be within you!" *Ps. 36, 37* Keep innocence, and behold equity; for there is a future for the man of peace.

Alleluia, alleluia. *Ps. Eccli. 6, 35* Stand in the multitude of the prudent priests and from your heart join yourself to their wisdom that you may hear every discourse of God. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 36, 23 and 30–31* By the Lord are the steps of man made firm, and he approves his way. *Ps. 36, 37* The mouth of the just man tells of wisdom, and his tongue utters what is right. *Ps. 36, 37* The law of his God is in his heart, and his steps do not falter.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 36, 37* Keep innocence, and behold equity; for there is a future for the man of peace. Alleluia. *Ps. Eccli. 6, 35* Stand in the multitude of the

Deo, et Iesu Christo, qui iudicaturus est vivos et mortuos, per adventum ipsius, et regnum eius: praedica verbum, insta opportune, importune: argue, obsecra, increpa in omni patientia, et doctrina. Erit enim tempus, cum sanam doctrinam non sustinebunt, sed ad sua desideria coacervabunt sibi magistros, prurientes auribus, et a veritate quidem auditum avertent, ad fabulas autem convertentur. Tu vero vigila, in omnibus labora, opus fac Evangelistae, ministerium tuum imple.

*Graduale Ps. 121, 8* Propter fratres meos, et proximos meos loquebar pacem de te. *Ps. 36, 37* Custodi innocentiam, et vide aequitatem: quoniam sunt reliquiae homini pacifico.

Alleluia, alleluia. *Ps. Eccli. 6, 35* In multitudine presbyterorum prudentium sta, et sapientiae illorum ex corde coniungere, ut omnem narrationem Dei possis audire. Alleluia.

*In Missis votivis post Septuagesimam omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 36, 23 et 30–31* Apud Dominum gressus hominis dirigentur: et viam eius volet. *Ps. 36, 37* Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium. *Ps. 36, 37* Lex Dei eius in corde ipsius: et non supplantabuntur gressus eius.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *Ps. 36, 37* Custodi innocentiam, et vide aequitatem: quoniam sunt reliquiae homini pacifico. Alleluia. *Ps. Eccli. 6, 35* In

## July 3. St. Irenaeus

multitúdine presbyterórum prudéntium sta, et sapiéntiæ illórum ex corde coniúngere, ut omnem narratiónem Dei possis audíre. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 10, 28–33*

In illo témpore: Dixit Iesus discipulis suis: Nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere; sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénna. Nonne duo pásseres asse véneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capilli cápitis omnes numeráti sunt. Nolíte ergo timére: multis passéribus melióres estis vos. Omnis ergo, qui confitébitur me coram homínibus, confitébor et ego eum coram Patre meo, qui in cælis est. Qui autem negáverit me coram homínibus, negábo et ego eum coram Patre meo, qui in cælis est.

Doctrínam quasi antelucánum illúmino ómnibus, et enarrábo illam usque ad longínquum.

Deus, qui credéntes in te pópulos nullis sinis cóncuti terróribus: dignáre preces et hóstias dicátæ tibi plebis suscípere; ut pax a tua pietáte concéssa, christianórum fines ab omni hoste fáciat esse secuóros. Per Dóminum nostrum.

Vidéte quóniam non soli mihi laborávi, sed ómnibus exquiréntibus veritátem.

prudent priests and from your heart join yourself to their wisdom that you may hear every discourse of God. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 10, 28–33*

At that time Jesus said to his disciples: “Don’t be afraid of those who deprive the body of life, but cannot do away with life itself. Rather, be afraid of him who can destroy both life and body in Gehenna. A pair of sparrows, you know, sells for only a few cents. Yet not one of them will fall to the ground without your Father’s consent. As for you, every hair on your head has been counted. So don’t be afraid. You are worth far more than many sparrows. Now, every one who acknowledges me before his fellow men I will acknowledge before my heavenly Father. But the man who disowns me before his fellow men I will disown before my heavenly Father.”

Offertory Antiphon  
*Eccli. 24, 44*

I send my teachings forth to all shining like the dawn, and I will make them known afar off.

Prayer over the Gifts

O God, you will not permit the faithful who believe in you to be shaken by the threat of danger. \* Accept the prayers and offerings of the people dedicated to you, and mercifully grant Christian communities peace and security against all their enemies. Through Jesus Christ.

Communion Antiphon  
*Eccli. 24, 47*

See that I have not labored for myself only, but for all who seek the truth.

July 5. St. Anthony Mary Zaccaria

Prayer after Communion

O God, you are the author and lover of peace; to know you is to live and to serve you is to reign.\* Defend us against all attacks, so that we who trust in your protection and have the help of your blessed martyr bishop Irenaeus, may live without fear of any enemy. Through Jesus Christ.

Deus, auctor pacis et amátor, quem nosse, vivere, cui servíre, regnáre est: prótege ab ómnibus impugnatióibus súplices tuos; ut, qui in defensióne tua confidimus, beáti Irenæi Mátyris tui atque Pontíficis intercessióne, nullus hostilitátis arma timeámus. Per Dóminum.

SAINT  
ANTHONY MARY ZACCARIA  
*Confessor*

July 5

*III classis*

Entrance Antiphon  
*1 Cor. 2, 4*

My speech and my preaching were not in the persuasive words of human wisdom, but in the demonstration of the Spirit of the power. *Ps. 110, 1* I will give thanks to you, O Lord, with all my heart in the company and assembly of the just. *Ps.* Glory be to the Father. My speech.

Sermo meus, et prædicatio mea non in persuasibilibus humanæ sapiéntiæ verbis, sed in ostensióne spíritus et virtútis. *Ps. 110, 1* Confitébor tibi, Dómine, in toto corde meo, in consílio iustórum et congregatióne. *Ps.* Glória Patri. Sermo meus.

Prayer

O Lord God, teach us according to the spirit of your apostle Paul that knowledge which surpasses all understanding.\* It was through this learning that blessed Anthony was instructed to found new religious families of priests and virgins for your Church. Through Jesus Christ.

Fac nos, Dómine Deus, supereminéntem Iesu Christi sciéntiam, spíritu Pauli Apóstoli ediscere: qua beátus Antónius María mirabiliter erudítus, novas in Ecclésia tua clericórum et vírginum famílias congregávit. Per eúndem Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*1 Tim. 4, 8–16*

Lectio Epistolæ beáti Pauli  
Apóstoli ad Timótheum  
*1 Tim. 4, 8–16*

Beloved: Piety confers all benefits, since to it are attached promises for this life and for the life to come. This is a reliable saying and worthy of all acceptance. The reason why we work hard and struggle is that we have placed our hope in the living God who is

Caríssime: Píetas ad ómnia útilis est: promissionem habens vitæ, quæ nunc est, et futúre. Fidélis sermo, et omni acceptiόne dignus. In hoc enim laborámus, et maledícimur, quia sperámus in Deum vivum, qui est Salvátor ómnium hóminum, máxime

July 5. St. Anthony Mary Zaccaria

fidélium. Præcipe hæc, et doce. Nemo adolescéntiam tuam contémnat: sed exéplum esto fidélium in verbo, in conversatióne, in caritaté, in fide, in castitaté. Dum vénio, atténde lectióri, exhortatióri, et doctrínæ. Noli negligere grátiam, quæ in te est, quæ data est tibi per prophetiam, cum impositione mánuum presbyterii. Hæc meditáre, in his esto: ut proféctus tuus manifestus sit ómnibus. Atténde tibi, et doctrínæ: insta in illis. Hoc enim fáciens, et teípsum salvum fácies, et eos qui te áudiunt.

*Graduale Philipp. 1, 8–9* Testis mihi est Deus, quo modo cúpiam omnes vos in viscéribus Iesu Christi. Et hoc oro, ut caritas vestra magis ac magis abúndet in sciéntia, et in omni sensu. *Ps. Ibid., 10* Ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi.

Allelúia, allelúia. *Ps. Ibid., 11* Repléti fructu iustitiæ per Iesum Christum, in glóriam et laudem Dei. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus 2 Cor. 10, 17–18* Qui gloriátur, in Dómino gloriétur: non enim qui seípsum comméndat, ille probátus est: sed quem Deus comméndat. *Ps. Gal. 6, 14* Mihi autem absit gloriári, nisi in Cruce Dómini nostri Iesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. *Ps. Philipp. 1, 21* Mihi vívere Christus est, et mori lucrum.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 2 Cor. 7, 4* Replétus sum consolatióne, supera-

Savior of all men, especially of believers. Keep insisting on these teachings. Let no one look down on you because of your youth. Be a model for the faithful in your speech, behavior, love, fidelity and chastity. Until I arrive, devote yourself to reading, exhortation, and teaching. Do not neglect the spiritual gift you have, which was given because of prophecy about you and was conferred when the elders laid hands on you. Take pains with these matters, give yourself to them completely, so that all can see the progress you are making. Pay attention to your conduct, especially to your teaching. Persevere in these things, and you will save yourself and those who listen to you.

*Gradual Philipp. 1, 8–9* God is my witness how I long for you all in the heart of Christ Jesus. And this I pray, that your charity may more and more abound in knowledge and all discernment *Ps. Ibid., 10* That you may approve the better things, that you may be upright and without offense unto the day of Christ.

Alleluia, alleluia. *Ps. Ibid., 11* Filled with the fruit of justice, through Jesus Christ, to the glory and praise of God. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract 2 Cor. 10, 17–18* But he who boasts, let him boast in the Lord. For he is not approved who commends himself, but he whom the Lord commends. *Ps. Gal. 6, 14* But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. *Ps. Philipp. 1, 21* For to me to live is Christ and to die is gain.

*In paschal time the gradual is omitted, and its place is said:*

Alleluia, alleluia. *Ps. 2 Cor. 7, 4* I am filled with comfort, I overflow with joy in all our

July 5. St. Anthony Mary Zaccaria

troubles. Alleluia. *V. Ibid., 6, 13* I speak as to my children—be you also open wide to us. Alleluia.

búndo gáudio in omni tribulatíone nostra. Allelúia. *V. Ibid., 6, 13* Tamquam filiis dico: dilatámini et vos. Allelúia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 10, 15–21*

At that time Jesus said to his disciples: "I assure you, whoever does not accept the kingdom of God like a little child, shall not enter it." Then he put his arms around the children, and blessed them, placing his hands upon them. As he was setting out on a journey, a man came running up, knelt down before him and asked, "Good Master, what must I do to inherit eternal life?" Jesus answered, "Why do you call me good? No one is good except the one God. You know the commandments: 'You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother.'" He replied, "Master, I have observed all these since my childhood." Then Jesus looked at him with love and told him, "There is one thing more you need to do. Go, sell what you have, and give the money to the poor. Then you will possess heavenly treasure. And come back and follow me."

✠ Sequéntia sancti Evangélii  
secúndum Marcum  
*Marc. 10, 15–21*

In illo témpore: Dixit Iesus discipulis suis: Quisquis non recéperit regnum Dei velut párvulus, non intrábit in illud. Et compléxans párvulos, et impónens manus super illos, benedicébat eos. Et cum egréssus esset in viam, procúrrens quidam, genu flexo ante eum, rogábat eum: Magister bone, quid fáciam ut vitam aetérnam percípiam? Iesus autem dixit ei: Quid me dicis bonum? Nemo bonus, nisi unus Deus. Præcépta nosti: Ne adúlteres, ne occídas, ne furéris, ne falsum testimónium dixeris, ne fraudem féceris, honóra patrem tuum et matrem. At ille respóndens, ait illi: Magister, hæc ómnia observávi a iuventúte mea. Iesus autem intúitus eum, diléxit eum, et dixit ei: Unum tibi deest: vade, quæcúmque habes vende, et da paupéribus, et habébis thesáurum in cælo: et veni, séquere me.

Offertory Antiphon  
*Ps. 137, 1–2*

In the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name.

In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo.

Prayer over the Gifts

O Lord, let us approach your heavenly banquet with the same purity of soul and body that blessed Anthony so wondrously showed when he offered this most holy sacrifice. Through Jesus Christ.

Ad mensam cæléstis convívii fac nos, Dómine, eam mentis et córporis puritátem afférre, qua beátus Antónius María, hanc sacratíssimam hóstiam offerens, mirífice ornátus enívit. Per Dóminum.

## July 7. Sts. Cyril and Methodius

### Communion Antiphon

*Philipp. 3, 17*

Imitátóres mei estóte, fratres, et observáte eos, qui ita ámbulant, sicut habétis formam nostram.

Brethren, be imitators of me, and mark those who walk after the pattern you have in us.

### Prayer after Communion

Cælésti dape qua pasti sumus, Dómine Iesu Christe, eo corda nostra caritátis igne flamméscant: quo beátus Antónius María salutáris hóstiæ vexíllum, contra Ecclésiæ tuæ hostes, éxtulit ad victóriam: Qui vivis.

O Lord Jesus Christ, may the heavenly banquet which has nourished us inflame our hearts with the same love that filled blessed Anthony when he bore the eucharistic banner in victory over the enemies of the Church: You who live and reign.

## SAINTS CYRIL AND METHODIUS

*Bishops and Confessors*

*III classis*

July 7

### Entrance Antiphon

*Ps. 131, 9–10*

Sacerdótes tui, Dómine, índuant iustítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. *Ps. ibid., 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *Ψ. Glória Patri. Sacerdótes.*

May your priests, O Lord, be clothed with justice; let your faithful ones shout merrily for joy. For the sake of David, your servant, reject not the plea of your anointed. *Ps. ibid., 1* Remember, O Lord, David and all his meekness. *Ψ. Glory be to the Father. May your priests.*

### Prayer

Omnípotens sempitérne Deus, qui Slavóniæ gentes per beátos Confessóres tuos atque Pontífices Cyríllum et Methódium ad agnitióem tui nóminis veníre tribuísti: præsta; ut, quorum festivitáte gloriámur, eórum consórtio copulémur. Per Dóminum.

O almighty and eternal God, the preaching of the blessed confessor bishops Cyril and Methodius brought the Slavic nations to the knowledge of your holy name.\* May we who now glory in their feast join them one day in the fellowship of heaven. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 7, 23–27*

A Reading from the Epistle of blessed Paul  
the Apostle to the Hebrews  
*Hebr. 7, 23–27*

Fratres: Plures facti sunt sacerdotés, idéirco quod morte prohi-

Brethren: There were many priests under the old covenant because they were pre-

July 7. Sts. Cyril and Methodius

vented by death from remaining in office, but Jesus, because he remains forever, has a priesthood which does not pass away. Therefore, he is forever able to save those who approach God through him, since he always lives to make intercession for them. It was fitting that we should have such a high priest: holy, innocent, undefiled, separated from sinners, higher than the heavens themselves. Unlike the high priests, he does not have to offer sacrifice day by day, first for his own sins and then for those of the people — Jesus Christ, our Lord, did that once for all when he offered up himself.

*Gradual Ps. 131, 16–17* Her priests I will clothe with salvation, and her faithful ones shall shout merrily for joy. *℟.* In her will I make a horn to sprout forth for David; I will place a lamp for my anointed. Alleluia, alleluia. *℟. Ps. 109, 4* The Lord has sworn, and he will not repent: “You are a priest forever, according to the order of Melchisedec.” Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℟.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Ps. 109, 4* The Lord has sworn, and he will not repent: “You are a priest forever, according to the order of Melchisedec.” Alleluia. *℟. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

beréntur permanére: Iesus autem, eo quod máneat in ætérnum, sempitérnum habet sacerdotium. Unde et salváre in perpétuum potest accedéntes per semetípsum ad Deum: semper vivens ad interpellándum pro nobis. Talis enim decébat, ut nobis esset pónitifex, sanctus, ínno-cens, impollútus, segregátus a peccatóribus, et excélsior cælis factus: qui non habet necessitátem cotí-die, quemádmódum sacerdotés, prius pro suis delictis hóstias offérre, de-índe pro pópuli: hoc enim fecit semel, seípsum offeréndo, Iesus Christus Dóminus noster.

*Graduale Ps. 131, 16–17* Sacerdotés eius índuam salutári: et sancti eius exsultatióne exsultábunt. *℟.* Illuc prodúcam cornu David: parávi lucérnam Christo meo.

Allelúia, allelúia. *℟. Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℟.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℟.* Glória et divítiae in domo eius: et iustitia eius manet in sáeculum sáeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia. *℟. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

## July 7. Sts. Cyril and Methodius

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 10, 1-9*

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta; et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui; et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscéperint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

✠ A Reading  
from the holy Gospel  
according to Luke  
*Luke 10, 1-9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Offertory Antiphon  
*Ps. 67, 36*

Mirábilis Deus in sanctis suis: Deus Israél, ipse dabit virtútem, et fortitúdinem plebi suæ: benedíctus Deus.

God is wonderful in his saints; the God of Israel gives power and strength to his people. Blessed be God!

Prayer over the Gifts

Preces nostras, quæsumus, Dómine, et tuórum réspice oblatiónes fidélium: ut tibi gratæ sint in tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxiliúm. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sécula séculórum.

Look favorably on the prayers and offerings of your people, O Lord.\* May this celebration of the feast of your saints please you and bring us your merciful help. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, \* God, forever and ever. R. Amen.

## July 8. St. Elizabeth

### Communion Antiphon

*Matth. 10, 27*

“What I tell you in darkness, speak it in the light,” says the Lord, “and what you hear whispered, preach it on the housetops.”

Quod dico vobis in ténébris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, prædicáte super tecta.

### Prayer after Communion

O almighty God, you have given us these heavenly gifts.\* Grant us the grace to prefer them to all earthly gifts through the intercession of your saints Cyril and Methodius. Through Jesus Christ.

Quæsumus, omnípotens Deus: ut, qui nobis múnera dignáris præbere cælestia, intercedéntibus sanctis tuis Cyrillo et Methódio, despícere terréna concédas. Per Dóminum.

## SAINT ELIZABETH

*Queen, Widow*

July 8

*Mass Cognóvi (Common of holy women II), page (72), except the following prayer:*

*III classis*

*Missa Cognóvi, de Communi non Virginum 2° loco (72), præter orationem sequentem:*

### Prayer

Most merciful God, among the special blessings you granted the queen Elizabeth, you gave her the power to put an end to devastating wars.\* Give us through her prayers the peace we earnestly seek and our joyful reward in heaven. Through Jesus Christ.

Clementíssime Deus, qui beátam Elísabeth regínam, inter céteras egrégias dotes, bélicí furóris sedándi prærogatíva decorásti: da nobis, eius intercessióne; post mortális vitæ, quam suppliciter pétimus, pacem, ad atérna gáudia perveníre Per Dóminum.

P

### Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum, quorum se méritis, de tribulatióne percepísse cognóscit auxiliium. Per Dóminum.

C

### Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

C

July 10. Seven Holy Brothers; Sts. Rufina and Secunda

SEVEN HOLY BROTHERS  
*Martyrs and*

SAINTS RUFINA AND SECUNDA  
*Virgins and Martyrs*

*III classis*

July 10

Entrance Antiphon  
*Ps. 112, 1 and 9*

Laudáte, púeri, Dóminum, laudáte nomen Dómini: qui habitáre facit stérilem in domo, matrem filiórum lætántem. *Ps. ibid., 2* Sit nomen Dómini benedíctum: ex hoc nunc, et usque in sæculum. *V.* Glória Patri. Laudáte.

Praise the Lord, you children, praise the name of the Lord. He established in her home the barren wife as the joyful mother of children. *Ps. ibid., 2* Blessed be the name of the Lord both now and forever. *V.* Glory be to the Father. Praise the Lord.

Prayer

Præsta, quæsumus, omnípotens Deus: ut, qui gloriósos Mártyres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

We pay honor to the bravery of your glorious martyrs in bearing witness to you, almighty God.\* Grant that we may feel the power of their intercession with you. Through Jesus Christ.

Léctio libri Sapiéntiæ  
*Prov. 31, 10–31*

A Reading from the Book of Proverbs  
*Prov. 31, 10–31*

Mulierem fortem quis invéniet? Procul, et de últimis fínibus prætium eius. Confídit in ea cor viri sui, et spóliis non indigébit. Reddet ei bonum, et non malum ómnibus diébus vitæ suæ. Quæsívit lanam et linum, et operáta est consílio mánuum suárum. Facta est quasi navis institóris, de longe portans panem suum. Et de nocte surréxit, dedítque prædam domésticis suis, et cibária ancillis suis. Considerávit agrum, et emit eum: de fructu mánuum suárum plantávit véneam. Accínxit fortitúdine lumbos suos, et roborávit bráccium suum. Gustávit, et vidit, quia bona est negotiátio eius: non exstinguétur in nocte lucérna eius. Manum suam misit ad fórtia, et digiti eius apprehendérunt fusum. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. Non

When one finds a worthy wife,  
her value is far beyond pearls.  
Her husband, entrusting his heart to her,  
has an unfailing prize.  
She brings him good, and not evil,  
all the days of her life.  
She obtains wool and flax  
and makes cloth with skillful hands.  
Like merchant ships,  
she secures her provisions from afar.  
She rises while it is still night,  
and distributes food to her household.  
She picks out a field to purchase;  
out of her earnings she plants a vineyard.  
She is girt about with strength,  
and sturdy are her arms.  
She enjoys the success of her dealings;  
at night her lamp is undimmed.

July 10. Seven Holy Brothers; Sts. Rufina and Secunda

She puts her hands to the distaff,  
and her fingers ply the spindle.  
She reaches out her hands to the poor,  
and extends her arms to the needy.  
She fears not the snow for her household;  
all her charges are doubly clothed.  
She makes her own coverlets;  
fine linen and purple are her clothing.  
Her husband is prominent at the city gates  
as he sits with the elders of the land.  
She makes garments and sells them,  
and stocks the merchants with belts.  
She is clothed with strength and dignity,  
and she laughs at the days to come.  
She opens her mouth in wisdom,  
and on her tongue is kindly counsel.  
She watches the conduct of her household,  
and eats not her food in idleness.  
Her children rise up and praise her  
her husband, too, extols her:  
“Many are the women of proven worth,  
but you have excelled them all.”  
Charm is deceptive and beauty fleeting;  
the woman who fears the Lord is to be  
praised.  
Give her a reward of her labors,  
and let her works praise her at the city  
gates.

*Gradual Ps. 123, 7–8* We were rescued like  
a bird from the fowlers’ snare. *℣.* Broken  
was the snare, and we were freed. Our help  
is in the name of the Lord, who made  
heaven and earth.

Alleluia, alleluia. *℣.* This is the true brother-  
hood, which overcame the wickedness of  
the world; it followed Christ, attaining the  
glorious kingdom of heaven. Alleluia.

*In votive Masses in paschal time the gradual is omitted, and  
in its place is said:*

Alleluia, alleluia. *℣.* This is the true brother-  
hood which overcame the wickedness of the  
world; it followed Christ, attaining the  
glorious kingdom of heaven. Alleluia. *℣.*

timébit dómui suæ a frigóribus nivis:  
omnes enim doméstici eius vestíti  
sunt duplícibus. Stragulátam vestem  
fecit sibi: byssus, et púrpura indu-  
méntum eius. Nóbilis in portis vir  
eius, quando séderit cum senatóribus  
terræ. Síndonem fecit, et véndidit, et  
cíngulum trádidit Chananáeo. Forti-  
túdo et decor induméntum eius, et  
ridébit in die novíssimo. Os suum  
apérui sapiéntiæ, et lex cleméntiæ  
in lingua eius. Considerávit sémitas  
domus suæ, et panem otíosa non  
comédit. Surrexérunt filii eius, et  
beatíssimam prædicavérunt: vir eius,  
et laudávit eam. Multæ filíæ congre-  
gavérunt divítias: tu supergréssa es  
univérsas. Fallax grátia, et vana est  
pulchritúdo: múlter timens Dó-  
minum, ipsa laudábitur. Date ei de  
fructu mánuum suárum: et laudent  
eam in portis ópera eius.

*Graduale Ps. 123, 7–8* Anima nostra,  
sicut passer, erépta est de láqueo  
venántium. *℣.* Láqueus contrítus est,  
et nos liberáti sumus: adiutórium  
nostrum in nómine Dómini, qui  
fecit cælum et terram.

Alleluia, alleluia. *℣.* Hæc est vera  
fratérnitas quæ vicit mundi crímina:  
Christum secúta est, ínclita tenens  
regna cæléstia. Alleluia.

*In Missis votivis tempore paschali omit-  
titur, graduale, et eius loco dicitur:*

Alleluia, alleluia, *℣.* Hæc est vera  
fratérnitas, quæ vicit mundi crímina:  
Christum secúta est, ínclita tenens  
regna cæléstia. Alleluia. *℣.* Te Már-

July 10. Seven Holy Brothers; Sts. Rufina and Secunda

tyrum candidátus laudat exércitus,  
Dómine. Allelúia.

The white-robed army of martyrs praises  
you, O Lord. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 12, 46-50*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 12, 46-50*

In illo témpore: Loquente Iesu ad turbas, ecce mater eius, et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant quæréntes te. At ipse respóndens dicénte sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et exténdens manum in discipulos suos, dixit: Ecce mater mea, et fratres mei. Quicumque enim fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est.

At that time Jesus was speaking to the crowds when suddenly his mother and brothers appeared outside desiring to speak with him. Someone said to him, "Look, your mother and your brothers are waiting outside, asking to speak to you." In reply he said to the one who told him, "Who is my mother? Who are my brothers?" And pointing with his hand to his disciples, he said, "There are my mother and my brothers. Whoever does the will of my heavenly Father, that person is brother and sister and mother to me."

Offertory Antiphon  
*Ps. 123, 7*

Anima nostra, sicut passer, erépta est.  
de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

We were rescued like a bird from the fowlers' snare; broken was the snare, and we were freed.

Prayer over the Gifts

Sacrificiis præsentibus, quæsumus,  
Dómine, inténde placátus: et, intercedéntibus Sanctis tuis, devotióni nostræ proficiant, et salúti. Per Dóminum.

Look with favor upon these offerings, O Lord,\* and through the intercession of your saints let them aid our devotion and our salvation. Through Jesus Christ.

Communion Antiphon  
*Matth. 12, 50*

Quicumque fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

"Whoever does the will of my Father in heaven, he is my brother and sister and mother," says the Lord.

Prayer after Communion

Quæsumus, omnípotens Deus: ut intercedéntibus Sanctis tuis, illius salutáris capiámus efféctum: cuius per hæc mystéria pignus accépiamus. Per Dóminum.

O almighty God, grant that by the intercession of your saints we may attain the salvation promised us through this sacrament. Through Jesus Christ.

July 12. St. John Gualbert

SAINT PIUS I  
*Pope and Martyr*

July 11

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

Prayer

O eternal Shepherd, who appointed blessed Pius shepherd of the whole Church,\* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT JOHN GUALBERT

*Abbot*

July 12

Entrance Antiphon

*Ps. 36, 30-31*

The mouth of the just man tells of wisdom and his tongue utters what is right. The law of his God is in his heart. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *V.* Glory be to the Father. The mouth.

Commemoratio

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

CI

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Pium Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

CI

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

CI

Refectióne sancta enutritam guberná, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne directa, et incrementa libertátis accipiat et in religiónis integritáte persístat. Per Dóminum.

*III classis*

Os iusti meditábitur sapiéntiam, et língua eius loquétur iudícium: lex Dei eius in corde ipsíus. *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *V.* Glória Patri. Os iusti.

July 12. St. John Gualbert

Prayer

Intercéssio nos, quæsumus, Dómine, beáti Ioánnis Abbátis comméndet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

*Et fit commemoratio Ss. Naboris et Felicis Martyrum:*

Præsta, quæsumus, Dómine: ut, sicut nos sanctórum Mártyrum tuórum Náboris et Felícis natalícia celebránda non déserrunt; ita iúgiter suffrágiis comitentur. Per Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 45, 1-6*

Diléctus Deo et homínibus, cuius memória in benedictióne est. Símilem illum fecit in glória sanctórum, et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et iussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide et lenitáte ipsíus sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsíus, et indúxit illum in nubem. Et dedit illi coram præcépta, et legem vitæ, et disciplínæ.

*Graduale Ps. 20, 4-5* Dómine, prævenisti eum in benedictiónibus dulcedinis: posuisti in cápite eius corónam de lápide pretiósó. *Ps. 91, 13* Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi.

Allelúia, allelúia. *Ps. 91, 13* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúia.

Let the blessed abbot John intercede for us, O Lord.\* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

*Commemoration of Saints Nabor and Felix, martyrs:*

Prayer

O Lord, may the prayers of your holy martyrs Nabor and Felix always accompany us, just as we never fail to celebrate their birthday. Through Jesus Christ.

A Reading from the Book of Sirach  
*Eccli. 45, 1-6*

Dear to God and men,  
his memory is held in benediction.  
God's honor devolved upon him,  
and the Lord strengthened him with  
fearful powers;  
God wrought swift miracles at his words  
and sustained him in the king's presence.  
He gave him the Commandments for his  
people,  
and revealed to him his glory.  
For his trustworthiness and meekness  
God selected him from all mankind;  
He permitted him to hear his voice,  
and led him into the cloud,  
Where, face to face, he gave him the Com-  
mandments,  
the law of life and understanding.

*Gradual Ps. 20, 4-5* O Lord, you welcomed him with goodly blessings, you placed on his head a crown of precious stones. *Ps. 91, 13* He asked life of you and you gave him length of days forever and ever.

Alleluia, alleluia. *Ps. 91, 13* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. Alleluia.

July 12. St. John Gualbert

✠ A Reading  
from the holy Gospel  
according to Matthew  
*Matth. 5, 43-48*

At that time Jesus said to his disciples: "You have heard the commandment, 'You shall love your neighbor, but you shall hate your enemy.' But now I command you, love your enemies; pray for those who persecute you that you may be true sons of your heavenly Father. For he makes the sun rise on the bad and the good alike; he makes the rain fall on the just and the unjust. If you love those who love you, what merit is yours? Even tax collectors do that! If you greet only your brothers, what is so extraordinary about your conduct? Even pagans do that! In a word, you must be perfect, as your heavenly Father is perfect.

Offertory Antiphon  
*Ps. 20, 3 and 4*

You have granted him his heart's desire,  
O Lord; you refused not the wish of his  
lips: you placed on his head a crown of  
precious stones.

Prayer over the Gifts

May the offerings we lay upon your sacred  
altar, O Lord, bring us closer to our salva-  
tion through the intercession of the blessed  
abbot John. Through Jesus Christ.

*For the martyrs*

Prayer over the Gifts

May the prayers of your holy martyrs Nabor  
and Felix make the gifts of your people ac-  
ceptable to you, O Lord,\* and may their  
merits make the offerings that we present in  
honor of their victory worthy of you.  
Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Matthéum  
*Matth. 5, 43-48*

In illo témpore: Dixit Iesus discíplis  
suis: Audístis quia dictum est: Díliges  
próximum tuum, et ódio habébis  
inimícum tuum. Ego autem dico  
vobis: Díligite inimícos vestros, bene-  
fácite his, qui odérunt vos: et oráte  
pro persecúentibus, et calumniánti-  
bus vos: ut sitis filii Patris vestri, qui  
in cælis est: qui solem suum oríri  
facit super bonos et malos: et pluit  
super iustos et iniústos. Si enim  
díligitis eos, qui vos díligunt, quam  
mercédem habébitis? nonne et publi-  
cáni hoc faciunt? Et si salutavéritis  
fratres vestros tantum, quid ámplius  
fácitis? nonne et éthnici hoc faciunt?  
Estóte ergo vos perfécti, sicut et  
Pater vester cæléstis perféctus est.

Desidérium ánimæ eius tribuísti ei,  
Dómine, et voluntáte labiórú eius  
non fraudásti eum: posuísti in cápite  
eius corónam de lápide pretiósio.

Sacris altáribus, Dómine, hóstias  
superpósitas sanctus Ioánnes Abbas,  
quæsumus, in salutem nobis pro-  
veníre depóscat. Per Dóminum.

*Pro Ss. Nabore et Felice*

Múnera plebis tuæ, quæsumus, Dó-  
mine, sanctórum Mártyrum tuórum  
Náboris et Felicis fiant grata suffrá-  
giis: et quorum triúmphis tuo nómini  
offerúntur, ipsórum digna perficián-  
tur et méritis. Per Dóminum.

July 14. St. Bonaventure

Communion Antiphon  
*Luke 12, 42*

Fidélis servus et prudens, quem constituit dōminus super familiam suam: ut det illis in tēpore tritici mensuram.

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Prayer after Communion

Prótegat nos, Dómine, cum tui perceptiōne sacramēti beátus Ioánnes Abbas, pro nobis intercedēdo: ut et conversatiōnis eius experiámur insignia, et intercessiōnis percipiámus suffrágia. Per Dóminum.

May the sacrament we have received and the prayers of the blessed abbot John protect us, O Lord.\* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

*Pro Ss. Nabore et Felice*

*For the martyrs*

Prayer after Communion

Nataliciis Sanctórum tuórum, quésumus, Dómine: ut, sacramēti múnere vegetáti, bonis, quibus per tuam grátiam nunc fovémur, perfruámur aetérnis. Per Dóminum.

We have been nourished, O Lord, by the gift of your sacrament on the birthday of your saints.\* Grant that we may enjoy forever the good things we now possess through your grace. Through Jesus Christ.

SAINTS NABOR AND FELIX  
*Martyrs*

July 12

Commemoratio

*Missa Salus autem, de Communi plurimorum Martyrum 3° loco (23), cum orationibus ut in Missa præcedenti.*

*Mass Salus autem (Common of several martyrs III), page (23), with the prayers given above.*

SAINT BONAVENTURE  
*Bishop, Confessor, and  
Doctor of the Church*

July 14

*III classis*

Entrance Antiphon  
*Eccli. 15, 5*

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spiritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ÿ.* Glória Patri. In médio.

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ÿ.* Glory be to the Father. In the midst.

## July 14. St. Bonaventure

### Prayer

O God, you have given us blessed Bonaventure as a guide on our way to eternal salvation.\* Let him who once instructed your faithful on earth now intercede for us in heaven. Through Jesus Christ.

Deus, qui pópulo tuo aeternae salutis beátum Bonaventúram minístrum tribuísti: praesta, quaesumus; ut, quem Doctórem vitæ habuístus in terris, intercessórem habére mereámur in caelis. Per Dóminum.

### A Reading from the Epistle of blessed Paul the Apostle to Timothy *2 Tim. 4, 1-8*

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the good fight, I have run the race, I have kept faith. As for the future, a merited crown is reserved for me, and on that day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

*Gradual Ps 36, 30-31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *Ps. 109, 4* The Lord has sworn, and he will not repent: "You are a priest forever, according to the order of Melchisedec." Alleluia.

### Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum *2 Tim. 4, 1-8*

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta opportúne, importúne: árgue, óbseca, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténter. Tu vero vígila, in ómnibus labóra, opus fac Evangelístæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósa est mihi coróna iustítiae, quam reddet mihi Dóminus in illa die, iustus iudex: non solum autem mihi, sed et iis, qui díligunt advéntum eius.

*Graduale Ps. 36, 30-31* Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in aetérnum, secúndum órđinem Melchisedech. Alleluia.

## July 14. St. Bonaventure

✠ Séquéntia sancti Evangélii  
secúndum Matthéum  
*Matth. 5, 13–19*

In illo témpore: Dixit Iesus discíplis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscóndi supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvare legem, aut prophétas: non veni sólvare, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, iota unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit et docúerit, hic magnus vocábitur in regno cælórum.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Sancti Bonaventúre Confessóris tui atque Pontíficis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut, per hæc piæ placatiónis officia, et illum beáta retribútio comitétur, et nobis grátie tuæ dona concíliet. Per Dóminum.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven.”

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

Let our annual commemoration of your blessed confessor bishop Bonaventure please you, O Lord.\* Grant that this sacrifice of atonement which we offer on his feast may bring him greater honor and fill us with your grace. Through Jesus Christ.

July 15. St. Henry

Communion Antiphon  
*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

Prayer after Communion

O God, rewarder of the faithful, pardon our sins through the intercession of your blessed confessor Bonaventure, whom we honor this day. Through Jesus Christ.

Deus, fidélium remunerátor animárum: præsta; ut, beáti Bonaventúre Confessóris tui atque Pontíficis, cuius venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

SAINT HENRY  
*Emperor, Confessor*

July 15

*Mass Os iusti (Common of a confessor not a bishop), page (45), except the following prayer:*

*III classis*

*Missá Os iusti, de Communi Confessoris non Pontíficis 1° loco (45), præter orationem sequentem:*

Prayer

O God, on this day you raised the blessed confessor Henry from the highest earthly royalty to an eternal kingdom, and strengthened him by your generous grace to withstand the fascinations of the world.\* Enable us also to turn aside from worldly attractions and come to you with a pure heart. Through Jesus Christ.

Deus, qui hodiérna die beátum Henricum Confessórem tuum e terréni cúlmine impérii ad regnum ætérnum transtulísti: te súpplikes exorámus; ut, sicut illum, grátia tuæ ubertáte prævéntum, illécebras sáculi superáre fecísti, ita nos fácias, eius imitatióne, mundi huius blandiménta vitáre, et ad te puris méntibus pervenire. Per Dóminum.

P

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confidimus, et futúris. Per Dóminum.

C

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súpplikes exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

C

July 16. Bl. Virgin Mary of Mt. Carmel

BLESSED VIRGIN MARY  
OF MT. CARMEL

Commemoratio

*Si Commemoratio B. Mariæ Virg. de Monte Carmelo venerit in sabbato, Missa dici potest aut de sancta Maria in sabbato, aut propria de Commemoratione B. Mariæ Virg. de Monte Carmelo.*

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Vírginis: de cuius solemnitate gaudent Angeli, et colláudant Filium Dei, *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ. Glória Patri. Gaudeámus.*

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IN MISSIS VOTIVIS:

Salve, sancta parens, eníxa puérpera Regem: qui cælum, terrámque regit in sæcula sæculórum. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ. Glória Patri. Salve.*

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Deus, qui beatíssimæ semper Vírginis et Genetrícis tuæ Mariæ singulári título Carméli órđinem decorásti: concéde propítius; ut, cuius hódie Commemoratióem solémni celebrá-mus offício, eius muníti præsídiis, ad gáudia sempitérna perveníre mereá-mur: Qui vivis.

Léctio libri Sapiéntiæ  
*Eccli. 24, 23-31*

Ego quasi vitis fructificávi suavitátem odóris: et flores mei, fructus honóris et honestátis. Ego mater pulchræ

July 16

*If this commemoration comes on a Saturday, Mass may be celebrated either of the Blessed Virgin Mary on Saturday, or the proper Mass of the Commemoration of the Blessed Virgin Mary of Mt. Carmel.*

Entrance Antiphon

Let us all rejoice in the Lord, celebrating a feast 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 overflows with a goodly theme; as I sing my ode to the king. *Ÿ. Glory be to the Father. Let us all rejoice.*

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IN VOTIVE MASSES:

Entrance Antiphon

*Sedulius*

Hail, holy Mother, who gave birth to the King who rules heaven and earth forever and ever. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *Ÿ. Glory be to the Father. Hail, Holy Mother.*

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Prayer

O God, the order of Carmel was singularly honored when the title of the most blessed ever-virgin Mary, your mother, was given to it.\* Grant that we who commemorate this solemn feast today may be shielded by her protection and attain everlasting happiness: You who live and reign.

A Reading from the Book of Sirach  
*Eccli. 24, 23-31*

I bud forth delights like the vine,  
my blossoms become fruit fair and rich.  
I am the mother of the gift of love,

July 16. Bl. Virgin Mary of Mt. Carmel

of the fear and the knowledge of God,  
and of the just man's hope.

In me is every boon of truth and of the way;  
in me is all hope of virtue and of life.

Come to me, all you that yearn for me,  
and be filled with my fruits;

My spirit is sweeter than honey,  
a better heritage than the honeycomb;  
the remembrance of me is for age upon  
age.

He who eats of me will hunger still,  
he who drinks of me will thirst for more;

He who obeys me will not be put to shame,  
he who serves me will never fail.

They who reflect my brightness  
will have eternal life.

*Gradual* Blessed and venerable are you,  
O Virgin Mary; for without stain to your  
virginity you became the Mother of the  
Savior. *Ps.* O Virgin Mother of God, he  
whom the whole world cannot contain,  
being made man, shut himself up within  
your womb.

Alleluia, alleluia. *Ps.* Mother of God, the  
life that had been lost was given us through  
you, who received your offspring from  
heaven and brought forth a Savior into the  
world. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its  
following verse is omitted, and there is said:*

*Tract* Rejoice, O Virgin Mary, for alone  
you have destroyed all heresies. *Ps.* You be-  
lieved the words of the Archangel Gabriel.  
*Ps.* As a Virgin, you brought forth God and  
man; and after childbirth you remained an  
inviolable virgin. *Ps.* O Mother of God,  
intercede for us.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps.* Num. 17, 8 The rod of  
Jesse has blossomed: a Virgin has brought  
forth God and man: God has given peace,

dilectiónis, et timóris, et agnitiónis,  
et sanctæ spei. In me grátia omnis  
viæ et veritátis, in me omnis spes  
vitæ et virtútis. Transíte ad me,  
omnes qui concupísцитis me, et a  
generatióibus meis implémini. Spí-  
ritus enim meus super mel dulcis, et  
heréditas mea super mel et favum.  
Memória mea in generatiónes sæculó-  
rum. Qui edunt me, adhuc esúrient:  
et qui bibunt me, adhuc sítient. Qui  
audit me, non confundétur: et qui  
operántur in me, non peccábunt.  
Qui elúcidant me, vitam atérnam  
habébunt.

*Graduale* Benedícta et venerábilis es,  
Virgo María: quæ sine tactu pudóris  
invénta es mater Salvatóris. *Ps.*  
Virgo Dei Génatrix, quem totus non  
capit orbis, in tua se clausit víscera  
factus homo.

Allelúia, allelúia. *Ps.* Per te, Dei  
Génatrix, nobis est vita pérdita data:  
quæ de cælo suscepisti prolem, et  
mundo genuísti Salvatórem. Allelúia.

*In Missis votivis post Septuagesimam,  
omissis Allelúia et versu sequenti, dicitur:*

*Ttactus* Gaude, María Virgo, cunctas  
háereses sola interemísti. *Ps.* Quæ  
Gabriélis Archángeli dictis credi-  
dísti. *Ps.* Dum Virgo Deum et hómi-  
nem genuísti: et post partum, Virgo,  
invioláta permansísti. *Ps.* Dei Géne-  
trix, intercède pro nobis.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. *Ps.* Num. 17, 8  
Virga Iesse flóruit: Virgo Deum et  
hóminem génuít: pacem Deus réddi-

## July 16. Bl. Virgin Mary of Mt. Carmel

dit, in se reconcilians ima summis.  
Alleluia. *℣. Luc. 1, 28 Ave, María,  
grátia plena: Dóminus tecum: bene-  
dícta tu in muliéribus. Alleluia.*

✠ *Sequéntia sancti Evangélii  
secúndum Lucam  
Luc. 11, 27–28*

In illo témpore: Loquente Iesu ad turbas, extóllens vocem quædam múlier de turba, dixit illi: Beátus venter, qui te portávit, et úbera quæ suxísti. At ille dixit: Quinímmo beáti qui áudiunt verbum Dei, et custódiunt illud.

Recordáre, Virgo mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis.

Sanctífica, Dómine, quæsumus, obláta libámina; et beátæ Dei Genetrícis Mariæ salubérrima intercessione, nobis salutária fore concéde. Per eúndem Dóminum.

*Prefatio de B. Maria Virg. Et te in Commemoratióne.*

Regína mundi digníssima, María Virgo perpétua, intercède pro nostra pace et salúte, quæ genuísti Christum Dóminum Salvatórem ómnium.

Adiuvet nos, quæsumus, Dómine, gloriósæ tuæ Genetrícis, sempérque Virginis Mariæ intercéssio veneránda: ut, quos perpétuis cumulávit beneficiis, a cunctis periculis absolútos, sua fáciat pietáte concórdes: Qui vivis.

reconciling in himself the lowest with the highest. Alleluia. *℣. Luke 1, 28 Hail, Mary, full of grace, the Lord is with you; blessed are you among women. Alleluia.*

✠ *A Reading from the holy Gospel  
according to Luke  
Luke 11, 27–28*

At that time while Jesus was speaking, a woman from the crowd raised her voice and said: “Happy the womb that bore you and the breasts that fed you.”

“Rather,” he replied, “happy are they who hear the word of God and keep it.”

*Offertory Antiphon  
Jerem. 18, 20*

Be mindful, O Virgin Mother, to speak good things for us in the sight of the Lord, so that he may turn away his anger from us.

*Prayer over the Gifts*

Sanctify the gifts we offer you, O Lord,\* and grant that they may bring us closer to salvation through the most helpful intercession of Mary the blessed Mother of God. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (as we commemorate).*

*Communion Antiphon*

Most worthy Queen of the world, Mary ever Virgin, you brought forth Christ the Lord, the Savior of all men. Intercede for our peace and salvation.

*Prayer after Communion*

O Lord, help us by the prayers of your immaculate ever-virgin Mother Mary.\* Her loving care has already brought us lasting blessings; may she shield us from all dangers and unite us in heart and mind: You who live and reign.

July 17. St. Alexis

SAINT ALEXIS  
*Confessor*

July 17

Commemoratio

Entrance Antiphon  
*Ps. 36, 30–31*

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of his God is in his heart. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *℣.* Glory be to the Father. The mouth of the just man.

Os iusti meditabitur sapiéntiam, et lingua eius loquetur iudícium: lex Dei eius in corde ipsíus. *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem *℣.* Glória Patri. Os iusti.

Prayer

O God, it is a joy for us to celebrate each year the feast of your blessed confessor Alexis.\* May we who commemorate his birthday also imitate his example. Through Jesus Christ.

Deus, qui nos beáti Aléxii Confessoris tui ánnua solemnitate lætificas: concéde propítius; ut, cuius natalícia cólimus, étiam actiónes imitémur. Per Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*1 Tim. 6, 6–12*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*1 Tim. 6, 6–12*

Beloved: Piety is indeed a source of great profit—when one is satisfied with what he possesses. We brought nothing into the world, since we can take nothing out of it. If we have food and shelter let us be satisfied with that. Those who want to be rich fall into temptation and snares and all kinds of foolish and harmful desires, such as plunge men into ruin and destruction. Yes, love of money is the root of all evils. Some who reach out for it have wandered away from the faith and have pierced themselves with many torments. But you, O man of God, must shun these things. Strive for justice, piety, faithfulness, love, patience and gentleness. Fight a good fight for the faith; take hold of eternal life.

Caríssime: Est quæstus magnus pietas cum sufficiéntia. Nihil enim intúlimus in hunc mundum: haud dúbium quod nec auférre quid pòssumus. Habéntes autem aliménta, et quibus tegámur, his conténti simus. Nam qui volunt dívites fieri, incidunt in tentatiónem, et in láqueum diaboli, et desidéria multa inútilia, et nocíva quæ mergunt hómines in intéritum, et perditiónem. Radix enim ómnium malórum est cupiditas: quam quidam appeténtes, erravérunt a fide, et inseruérunt se dolóribus multis. Tu autem, o homo Dei, hæc fuge: sectáre vero iustítiam, pietátem, fidem, caritátem, patiéntiam, mansuetúdinem. Certa bonum certámen fidei, apprehénde vitam ætérrnam.

*Gradual Ps. 91, 13, and 14* The just man shall flourish like the plam tree, like a cedar of Lebanon shall he grow in the house

*Gradual Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *℣.*

July 17. St. Alexis

*Ibid.*, 3 Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

Allelúia, allelúia. *℣. Iac. 1, 12* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Matthæum  
*Matth. 19, 27–29*

In illo témpore: Dixit Petrus ad Iesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede maiestátis suæ, sedébitis et vos super sedes duódecim, iudicántes duódecim tribus Israël. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætéenam possidébit.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen

of the Lord. *℣. Ibid.*, 3 To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *℣. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 27–29*

At that time Peter spoke up and said to Jesus, “Look, we have given up everything and have followed you. What are we going to possess?” Jesus said to them, “I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of Israel. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life.”

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Communion Antiphon  
*Matth. 24, 46–47*

Blessed is that servant whom his master, when he comes, shall find watching. Amen

July 18. St. Camillus de Lellis

I say to you, he will set him over all his goods.

dico vobis, super ómnia bona sua constítuet eum.

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súpplīces exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

SAINT CAMILLUS DE LELLIS

*Confessor*

July 18

*III classis*

Entrance Antiphon

*John 15, 13*

Greater love than this no one has, that one lay down his life for his friends. *Ps. 40, 2* Happy is he who has regard for the lowly and the poor; in the day of misfortune the Lord will deliver him. *V.* Glory be to the Father. Greater love.

Maiórem hac dilectiõnem nemo habet, ut ánimam suam ponat quis pro amícis suis. *Ps. 40, 2* Beátus qui intéllegit super egénū, et páuperem: in die mala liberábit eum Dóminus. *V.* Glória Patri. Maiórem.

Prayer

O God, you blessed Saint Camillus with a special gift of love to help the dying in their last agony.\* Pour out your love upon us through the merits of your saint, so that we may overcome our enemy at the hour of our death and earn a heavenly reward. Through Jesus Christ.

Deus, qui sanctum Camillum, ad animárum in extrémō agóne luctántium subsídium, singulári caritátis prærogatíva decorásti: eius, quæsumus, méritis, spíritum nobis tuæ dilectiõnis infúnde; ut in hora éxitus nostri hostem víncere, et ad cælestam mereámur coronam pervenire. Per Dóminum.

*Commemoration of Saints Symphorosa and her seven sons, martyrs:*

*Et fit commemoratio Ss. Symphorosæ et septem filiorum eius Martyrum:*

Prayer

O God, you have given us the grace to celebrate the birthday of your blessed martyrs Symphorosa and her sons.\* Grant that we may also share their eternal happiness in heaven. Through Jesus Christ.

Deus, qui nos concédís sanctórum Mártyrum tuórum Symphorósæ et filiórum eius natalícia cólere: da nobis in ætéRNA beatitúDine de eórum societáte gaudére. Per Dóminum.

July 18. St. Camillus de Lellis

Lectio Epistolæ beati Ióannis  
Apóstoli  
1 Ioann. 3, 13–18

Caríssimi: Nolíte mirári, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam dilígimus fratres. Qui non diligit, manet in morte: omnis qui odit fratrem suum, homicída est. Et scitis, quóniam omnis homicída non habet vitam ætérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere. Qui habúerit substántiam huius mundi, et viderit fratrem suum necessitátem habére, et cláuserit víscera sua ab eo: quómo do caritas Dei manet in eo? Filíoli mei, non diligámus verbo, neque lingua, sed ópere, et veritáte.

*Graduale Ps. 36, 30–31* Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *℣.* Lex Dei eius in corde ipsíus: et non supplantábuntur gressus eius.  
*Allelúia, allelúia. ℣. Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Allelúia.*

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

*Allelúia, allelúia. ℣. Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Allelúia. ℣. Osee*

A Reading from the Epistle of Blessed  
John the Apostle  
1 John 3, 13–18

Beloved: No need to be surprised if the world hates you. That we have passed from death to life we know, because we love the brothers. The man without love is still in the abode of death. Everyone who hates his brother is a murderer; and, as you know, no murderer has eternal life abiding within him. The way we came to understand love was that he laid down his life for us; so must we too lay down our lives for the brothers. Now, how can divine love abide within a man who has enough of this world's livelihood, and yet closes his heart to his brother when he observes him in need? Little children let us show with deeds that our love is genuine, and not merely express it with words.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter. *Alleluia, alleluia. ℣. Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. *Alleluia.*

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

*Alleluia, Alleluia. ℣. Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. *Alleluia. ℣. Osee*

July 18. St. Camillus de Lellis

14, 6 The just man shall blossom like the lily,  
and shall flourish forever before the Lord.  
Alleluia.

14, 6 Iustus germinabit sicut lilium:  
et florébit in ætérnum ante Dó-  
minum. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 15, 12–16*

At that time Jesus said to his disciples:  
“This is my commandment: love one an-  
other as I have loved you. No one can show  
greater love than this: to lay down his life  
for those he loves. And you are the ones I  
love if you do what I command you. No  
longer do I call you slaves, for a slave does  
not understand what his master does.  
Rather, I have called you my loved ones,  
because I have revealed to you everything I  
have heard from the Father. It was not you  
who chose me. No, I chose you and ap-  
pointed you to go and bear fruit; and this  
fruit of yours is to remain, so that whatever  
you ask the Father in my name, he will  
give you.”

✠ Sequéntia sancti Evangélli  
secúndum Ioánnem  
*Ioann. 15, 12–16*

In illo témpore: Dixit Iesus discíplis  
suis: Hoc est præcéptum meum, ut  
diligátis ínvicem, sicut diléxi vos.  
Maiórem hac dilectiónem nemo  
habet, ut ánimam suam ponat quis  
pro amícis suis. Vos amíci mei estis,  
si fecéritis quæ ego præcípio vobis.  
Iam non dicam vos servos: quia  
servus nescit quid fáciat dóminus  
eius. Vos autem dixi amícos: quia  
omnia quæcúmque audívi a Patre  
meo, nota feci vobis. Non vos me  
elegístis: sed ego elégi vos, et pósui  
vos, ut eátis, et fructum afferátis: et  
fructus vester máneat: ut quodcúm-  
que petiéritis Patrem in nómine meo,  
det vobis.

Offertory Antiphon  
*Ps. 20, 2–3*

O Lord, in your strength the just man is  
glad; in your victory how greatly he re-  
joices! You have granted him his heart's  
desire.

In virtúte tua, Dómine, lætábitur  
iustus, et super salutáre tuum ex-  
sultábit veheménte: desidérium áni-  
mæ eius tribuísti ei.

Prayer over the Gifts

With this spotless offering, almighty God,  
our Father, we renew the work of our Lord  
Jesus' immeasurable love.\* May it heal all  
the infirmities of our body and soul, and  
comfort and protect us in our last agony  
through the intercession of blessed Camillus.  
Through Jesus Christ your Son, our Lord,  
who lives and reigns with you in the unity  
of the Holy Spirit \* God, forever and ever.  
R. Amen.

Hóstia immaculáta, qua illud Dómini  
nostri Iesu Christi imménsæ caritátis  
opus renovámus, sit, Deus Pater  
omnípotens, sancto Camillo inter-  
cedénte, contra omnes córporis et  
ánimæ infirmitátes salutáre remé-  
dium, et in extrémo agóne solátium  
et tutéla. Per eúndem Dóminum.  
nostrum Iesum Christum Fílium  
tuum: Qui tecum vivit et regnat in  
unitáte Spíritus Sancti Deus: per  
omnia sácula sæculórum.

## July 18. St. Symphorosa

*Pro Ss. Symphorosa et septem filiis eius*

*For the martyrs*

### Prayer over the Gifts

Múnera, tibi, Dómine, nostræ devotiõnis offerimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

We offer these gifts to you in sacrifice, O Lord. \* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

### Communion Antiphon

*Matth. 25, 36 and 40*

Infirmus fui, et visitástis me. Amen, amen dico vobis: Quámdu fecístis uni ex his frátribus meis mínimis, mihi fecístis.

I was sick and you visited me. Amen, amen, I say to you, as long as you did it for one of these the least of my brethren, you did it for me.

### Prayer after Communion

Per hæc cælestia aliménta, quæ sancti Camílli Confessóris tui solémnia celebrántes, pia devotiõne suscepimus: da, quæsumus, Dómine; ut in hora mortis nostræ sacraméntis refécti, et culpis ómnibus expiáti, in sinum misericórdiæ tuæ læti súscipi mereámur: Qui vivis et regnas.

With loving devotion, O Lord, we have received the food of heaven in celebration of the feast of your blessed confessor Camillus. \* May your sacraments strengthen us at the hour of our death, cleanse us from sin and bring us happily into your merciful arms: You who live and reign.

*Pro Ss. Symphorosa et septem filiis eius*

*For the martyrs*

### Prayer after Communion

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis Symphorósa et filiis eius: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

O Lord, may the intercession of your holy martyrs Symphorosa and her sons help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

## SAINT SYMPHOROSA AND HER SEVEN SONS

*Martyrs*

July 18

Commemoratio

*Missa ut in festo Ss. duodecim Fratrum Mart., die 1 septembris, cum orationibus ut in Missa præcedenti.*

*Mass Clamavérunt, as on the feast of the Twelve Holy Brothers, martyrs, September 1, with the prayers given above.*

July 19. St. Vincent de Paul

SAINT VINCENT DE PAUL

*Confessor*

July 19

*III classis*

Entrance Antiphon

*Ps. 91, 13-14*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow, planted in the house of our God. *Ps. ibid., 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℟.* Glory be to the Father. The just man.

Iustus ut palma florébit: sicut cedrus Líbanì multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. *Ps. ibid., 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℟.* Glória Patri. Iustus.

Prayer

O God, you endowed blessed Vincent with apostolic zeal to preach the gospel to the poor and to add glory to the priesthood.\* May we who venerate his holy life profit by the example of his virtue. Through Jesus Christ.

Deus, qui ad evangelizándum paupéribus et ecclesiástici órdis decórem promovéndum, beátum Vincéntium apostólica virtúte roborásti: præsta, quæsumus; ut, cuius pia mérita venerámur. virtútum quoque instruámur exémpis. Per Dóminum.

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Corinthians

*1 Cor. 4, 9-14*

Brethren: We have become a spectacle to the whole world, to angels as well as men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are held in honor, but we in contempt! To this very hour we are hungry and thirsty and poorly clad and roughly treated and wandering about homeless. We work hard, toiling with our own hands. We are insulted and we bless; we are persecuted and we bear it patiently; we are slandered and we gently try to conciliate. We have become the world's scapegoats, the scum of all, right up to now. I am writing this not to make you ashamed, but to admonish you as my beloved children in Christ Jesus, Our Lord.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corinthios  
*1 Cor. 4, 9-14*

Fratres: Spectáculum facti sumus mundo, et Angelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo: nos infirmi, vos autem fortes: vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurimus, et sitimus, et nudi sumus, et cólaphis cædimur, et instábiles sumus, et laborámus operántes mánibus nostris: maledícimur, et benedicimus: persecutióne pati-mur, et sustinémus: blasphemámur, et obsecrámus: tamquam purgamenta huius mundi facti sumus, ómnium peripséma usque adhuc. Non ut confundam vos, hæc scribo, sed ut fílios meos caríssimos móneo: in Christo Iesu Dómino nostro.

July 19. St. Vincent de Paul

*Graduale Ps. 36, 30–31* Os iusti meditabitur sapiéntiam, et lingua eius loquetur iudícium. *℣.* Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius. Allelúia, allelúia. *℟.* *Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia.

✠ *Sequéntia sancti Evangélii  
secúndum Lucam  
Luc. 10, 1–9*

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam. *Ite:* ecce, ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscéperint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

In virtúte tua, Dómine, lætábitur iustus: et super salutáre tuum exsultábit veheménter: desidérium ánimæ eius tribuísti ei.

Præsta nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter. Alleluia, alleluia. *℟.* *Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia.

✠ *A Reading from the holy Gospel  
according to Luke  
Luke 10, 1–9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Offertory Antiphon  
*Ps. 20, 2–3*

O Lord, in your strength the just man is glad; in your victory how greatly he rejoices! You have granted him his heart's desire.

Prayer over the Gifts

Accept this offering which we humbly present in honor of your saints, almighty God,\*

July 20. St. Jerome Emilian

and through it purify our bodies and our souls. Through Jesus Christ.

et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

Communion Antiphon  
*Matth. 19, 28 and 29*

Amen I say to you that you, who have left all things and followed me, shall receive a hundredfold, and shall possess life everlasting.

Amen dico vobis, quod vos, qui reliquistis ómnia et secúti estis me, céntuplum accipiétis, et vitam ætérnam possidébítis.

Prayer after Communion

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity\* through the intercession of your blessed confessor Vincent. Through Jesus Christ.

Quáesumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Vincéntio Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

SAINT JEROME EMILIAN  
*Confessor*

July 20

*III classis*

Entrance Antiphon  
*Lam. 2, 11*

My gall is poured out on the ground because of the downfall of the daughter of my people, as child and infant faint away in the open spaces of town. *Ps. 112, 1* Praise the Lord, you servants, praise the name of the Lord. *Ÿ.* Glory be to the Father. My gall is poured out.

Effúsum est in terra iecur meum super contritióne filíæ pópuli mei, cum deficeret párvulus et lactens in platéis óppidi. *Ps. 112, 1* Laudáte, púeri, Dóminum: laudáte nomen Dómini. *Ÿ.* Glória Patri. Effúsum.

Prayer

O God, Father of mercy, grant that we may faithfully preserve the spirit of adoption, which makes us your children in name and in fact,\* through the merits and prayers of blessed Jerome, father and helper of orphans. Through Jesus Christ.

Deus, misericordiárum pater, per mérita et intercessiónem beáti Hierónymi, quem órphanis adiutórem et patrem esse voluísti: concéde; ut spíritum adóptionis quo filii tui nominámur et sumus, fidéliter custodiámus. Per Dóminum.

*Commemoration of Saint Margaret, virgin and martyr:*

*Et fit commemoratio S. Margaritæ Virginis et Martyris:*

July 20. St. Jerome Emilian

Prayer

Indulgéntiam nobis quæsumus, Dómine, beáta Margaríta Virgo et Martyr implóret: quæ tibi grata semper éxstitit et mérito castitátis, et tuæ professióne virtútis. Per Dóminum.

O Lord, pardon our sins through the intercession of the blessed virgin martyr Margaret, who pleased you by her purity and her faith. Through Jesus Christ.

Léctio Isaíæ Prophétæ  
*Isai. 58, 7-11*

A Reading from the Prophet  
Isaia  
*Isaia 58, 7-11*

Hæc dicit Dóminus: Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam iustítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum; si abstúleris de médio tui caténam et desieris exténdere dígitum, et loqui quod non prodest. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ erunt sicut merídiés. Et réquiem tibi dabit Dóminus semper, et implébit splendóribus ánimam tuam, et ossa tua liberábit, et eris quasi hortus irriguus, et sicut fons aquárum, cuius non deficient aquæ.

Thus says the Lord:  
Share your bread with the hungry,  
shelter the oppressed and the homeless;  
Clothe the naked when you see them,  
and do not turn your back on your own.  
Then your light shall break forth like the dawn,  
and your wound shall quickly be healed;  
Your vindication shall go before you,  
and the glory of the Lord shall be your rear guard.  
Then you shall call, and the Lord will answer,  
you shall cry for help, and he will say:  
Here I am!  
If you remove from your midst oppression,  
false accusation and malicious speech;  
If you bestow your bread on the hungry  
and satisfy the afflicted;  
Then light shall rise for you in the darkness,  
and the gloom shall become for you like midday;  
Then the Lord will guide you always  
and give you plenty even on the parched land.  
He will renew your strength,  
and you shall be like a watered garden,  
like a spring whose water never fails.

*Graduale Prov. 5, 16* Deriventur fontes tui foras, et in platéis aquas tuas dívide. *Ps. 111, 5-6* Iucúndus homo, qui miserétur, et cómmodat: dispónet sermónes suos in iudício,

*Gradual Prov. 5, 16* Let your water sources be dispersed abroad, and in the streets divide your waters. *Ps. 111, 5-6* Well for the man who is gracious and lends, who

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conducts his affairs with justice; he shall never be moved.

Alleluia, alleluia. *℣. Ibid., 9* Lavishly he gives to the poor; his generosity shall endure forever. Alleluia.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia. *℣. Ibid., 9* Lavishly he gives to the poor; his generosity shall endure forever. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 13–21*

At that time little children were brought to Jesus that he might place his hands upon them in prayer. But the disciples began to scold them. Then Jesus said, "Allow the children to come to me. Do not hinder them. It is to such as these that the kingdom of heaven belongs." Then after he laid his hands on their heads, he left that place. And suddenly a man came up to him and said, "Master, what good must I do to possess eternal life?" He answered, "Why do you question me about what is good? There is only one who is good. But if you really wish to enter into life, keep the commandments." "Which ones?" he asked. Jesus replied, "These: 'You shall not kill'; 'You shall not commit adultery'; 'You shall not steal'; 'You shall not bear false witness'; 'Honor your father and your mother'; and, 'You shall love your neighbor as yourself.'" The young man said to him, "I have observed all these; what more do I need to do?" Jesus told him, "If you really wish to be perfect, go, sell what you own, and give the money to the poor. Then you will possess heavenly treasure. And come back and follow me."

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quia in ætérnum non commovébitur.

Allelúia, allelúia. *℣. Ibid., 9* Dispérsit, dedit paupéribus, iustítia eius manet in sáeculum sáeculi. Allelúia.

*In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 111, 1* Beátus vir qui timet Dóminum, in mandátis eius cupit nimis. Allelúia. *℣. Ibid., 9* Dispérsit, dedit paupéribus: iustítia eius manet in sáeculum sáeculi. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 19, 13–21*

In illo témpore: Obláti sunt Iesu párvuli, ut manus eis impóneret, et oráret. Discípuli autem increpábant eos. Iesus vero ait eis: Sínite parvulos, et nolíte eos prohibére ad me veníre: tálíum est enim regnum cælórum. Et cum imposuísset eis manus, ábiit inde. Et ecce unus accédens, ait illi: Magíster bone, quid boni fáciam ut hábeam vitam ætérnam? Qui dixit ei: Quid me intérogas de bono? Unus est bonus, Deus. Si autem vis ad vitam ingredi, serva mandáta. Dicit illi: Quæ? Iesus autem dixit: Non homicídium fácies: Non adulterábis: Non fácies furtum: Non falsum testimónium dices: Honóra patrem tuum, et matrem tuam, et díliges próximum tuum sicut teípsum. Dicit illi adoléscens: Omnia hæc custodívi a iuventúte mea: quid adhuc mihi deest? Ait illi Iesus: Si vis perfectus esse, vade, vende quæ habes, et da paupéribus, et habébis thesáurum in cælo: et veni, séquere me.

July 20. St. Jerome Emilian

Offertory Antiphon  
*Tob. 12, 12*

Quando orábas cum lácrimis, et sepeliébas mórtuos, et derelinquébas prándium tuum, et mórtuos abscondébas per diem in domo tua, et nocte sepeliébas eos: ego óbtuli oratiónem tuam Dómino

When you prayed with tears, and buried the dead, and left your dinner, and hid the dead by day in your house, and buried them by night, I offered your prayer to the Lord.

Prayer over the Gifts

Clementíssime Deus, qui, véteri hómine consúmpto, novum secúndum te in beáto Hierónymo creáre dignátus es: da, per mérita ipsíus; ut nos páriter renováti, hanc placatiónis hóstiam in odórem tibi suavíssimum offerámus. Per Dóminum.

O most merciful God, you destroyed the old self of your blessed Jerome and remade him in your own likeness.\* Renew us also in spirit through the merits of this saint, and allow our offering of this sacrifice of atonement to rise before you like a sweet fragrance. Through Jesus Christ.

*Pro S. Margarita*

*For Saint Margaret*

Prayer over the Gifts

Hóstias tibi, Dómine, beátæ Margarítæ Vírginis et Mártýris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

O Lord, graciously accept the gifts we offer you in honor of your blessed virgin martyr Margaret,\* and grant us your unending assistance through these offerings. Through Jesus Christ.

Communion Antiphon  
*James 1, 27*

Relígio munda et immaculáta apud Deum et Patrem, hæc est: Visitáre pupíllas, et víduas in tribulatióne eórum, et immaculátum se custodíre ab hoc sáeculo.

Religion pure and undefiled before God the Father, is this: to give aid to orphans and widows in their tribulation, and to keep oneself unspotted from this world.

Prayer after Communion

Angelórum pane refécti te, Dómine, supplíciter deprecámur: ut, qui ánuam beáti Hierónymi Confessóris tui memóriam celebráre gaudémus; eiúsdem étiam et exéplum imitémur, et amplíssimum in regno tuo práemium obtinére valeámus. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sáecula sáeculórum.

We are refreshed with the bread of angels, O Lord.\* May the yearly celebration in memory of blessed Jerome help us to imitate his example and win the abundant rewards of your kingdom. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

July 21. St. Lawrence of Brindisi

*For Saint Margaret*

Prayer after Communion

We have been nourished by your divine gift, O Lord our God.\* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed virgin martyr Margaret. Through Jesus Christ.

SAINT MARGARET  
*Virgin and Martyr*

July 20

*Mass* Me exspectavérunt (*Common of virgins II*), page (56).

SAINT LAWRENCE OF BRINDISI  
*Confessor and Doctor  
of the Church*

July 21

Entrance Antiphon  
*Eccli. 15, 5*

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ps. 150, 1* Glory be. In the midst.

Prayer

O God, you favored your blessed confessor and doctor Lawrence with the combined spirit of wisdom and fortitude to measure up to any hardship in seeking the glory of your name and the salvation of souls.\* Grant that in the same spirit we may recognize our obligations and fulfill them with his help. Through Jesus Christ.

*Commemoration of Saint Praxedes, virgin:*

*Pro S. Margarita*

Dívini múnaris largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedénte beáta Margaríta Vírgine et Mártýre tua, in eius semper participatióne vivámus. Per Dóminum.

Commemoratio

*Missa* Me exspectavérunt, de *Communi Virginum 2º loco* (56).

*III classis*

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spírítu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ps. 150, 1* Glória Patri. In médio.

Deus, qui ad árdua quæque pro nóminis tui glória et animárum salúte beáto Lauréntio, Confessóri tuo atque Doctóri, spírítu sapiéntiæ et fortitúdinis contulísti: da nobis in eódem spírítu et agénda cognóscere; et cógnita, eius intercessióne, perfícere. Per Dóminum.

*Et fit commemoratio S. Praxedis Virginis:*

July 21. St. Lawrence of Brindisi

Prayer

Exáudi nos, Deus, salutáris noster: ut, sicut de beátæ Praxédís Vírginis tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Hear our prayer, O God our Savior,\* and let us learn the spirit of true devotion from your blessed virgin Praxedes, as we joyfully celebrate her feast. Through Jesus Christ.

Léctio Epistolæ beáti Pauli  
Apóstoli ad Timótheum  
2 Tim. 4, 1-8

A Reading from the Epistle of  
blessed Paul the Apostle to  
Timothy  
2 Tim. 4, 1-8

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta opportúne, importúne: árgue, óbseca, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evange-lístæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutiÓnis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósite est mihi coróna iustítiæ, quam reddet mihi Dóminus in illa die, iustus iudex: non solum autem mihi, sed et iis, qui díligunt advéntum eius.

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as a preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the good fight, I have run the race, I have kept faith. As for the future, a merited crown is reserved for me, and on that day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

*Graduale Ps. 36, 30-31* Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *Ps.* Lex Dei eius in corde ipsíus: et non supplantábuntur gressus eius. Allelúia, allelúia. *Ps. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

*Gradual Ps. 36, 30-31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *Ps.* The law of his God is in his heart, and his steps do not falter. Alleluia, alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

## July 21. St. Lawrence of Brindisi

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *℟.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia. *℟. Osee 14, 6* The just man shall blossom like the lily; and shall flourish forever before the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13-19*

At that time Jesus said to his disciples: "You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don't think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to

*In Missis votivis post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beatus vir, qui timet Dominum: in mandatis eius cupit nimis. *℟.* Potens in terra erit semen eius: generatio rectorum benedicetur. *℟.* Gloria et divitiae in domo eius: et iustitia eius manet in saeculum saeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *℟. Eccli. 45, 9* Amavit eum Dominus, et ornavit eum: stolam gloriae induit eum. Alleluia. *℟. Osee 14, 6* Iustus germinabit sicut liliium: et florabit in aeternum ante Dominum. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 5, 13-19*

In illo tempore: Dixit Iesus discipulis suis: Vos estis sal terrae. Quod si sal evanuerit, in quo salietur? Ad nihilum valet ultra, nisi ut mittatur foras, et conculcetur ab hominibus. Vos estis lux mundi. Non potest civitas abscondi supra montem posita. Neque accendunt lucernam, et ponunt eam sub modio, sed super candelabrum, ut luceat omnibus qui in domo sunt. Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in caelis est. Nolite putare, quoniam veni solvere legem, aut prophetas: non veni solvere, sed adimplere. Amen quippe dico vobis, donec transeat caelum et terra, iota unum, aut unus apex non praeteribit a lege, donec omnia fiant. Qui ergo solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno caelorum: qui autem fecerit, et docuerit, hic magnus vocabitur in regno caelorum.

July 21. St. Lawrence of Brindisi

follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven.”

Offertory Antiphon  
*Ps. 91, 13*

Iustus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow.

Prayer over the Gifts

Sancti Lauréntii Confessóris tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum nostrum.

O Lord, let the blessed confessor and doctor Lawrence always help us.\* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

*Pro S. Praxede*

*For Saint Praxedes*

Prayer over the Gifts

Accépta tibi sit, Dómine, sacráta plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepísse cognóscit auxiliúm. Per Dóminum.

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Communion Antiphon  
*Luke 12, 42*

Fidélis servus et prudens, quem constitúit dóminus super famíliam suam: ut det illis in témpore trítici mensúram.

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Prayer after Communion

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Lauréntius Confessor tuus et Doctor egrégius, quæsumus, precátor accédát. Per Dóminum.

O Lord, may this sacrifice bring us closer to our salvation \* through the intercession of your blessed confessor and illustrious doctor Lawrence. Through Jesus Christ.

*Pro S. Praxede*

*For Saint Praxedes*

Prayer after Communion

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus.

July 21. St. Praxedes

SAINT PRAXEDES

*Virgin*

July 21

Commemoratio

Entrance Antiphon

*Ps. 118, 46-47*

I will speak of your decrees before kings without being ashamed. And I will delight in your commands, which I love exceedingly. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. I will speak.

Loquébar de testimoniis tuis in conspectu regum, et non confundébar: et meditábar in mandátis tuis quæ diléxi nimis. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℟.* Glória Patri. Loquébar.

Prayer

Hear our prayer, O God our Savior, \* and let us learn the spirit of true devotion from your blessed virgin Praxedes, as we joyfully celebrate her feast. Through Jesus Christ.

Exáudi nos, Deus, salutáris noster: ut, sicut de beátæ Praxédis Vírginis tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Corinthians

*1 Cor. 7, 25-34*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corinthios  
*1 Cor. 7, 25-34*

Brethren: I have not received from the Lord any commandment about virgins, but I give my opinion as one who is trustworthy, thanks to the Lord's mercy. I think, then, that because of the present distress virginity is good; yes, it is good for a person to live in this way. Are you bound to a wife? Don't try to be free. Are you unmarried? Don't go looking for a wife. However, if you do marry, you do not sin. And if a virgin marries, she commits no sin. But such people will have trials in the flesh; and I would like to spare you that. I tell you, brothers, time is running out. From now on those with wives should live as though they had none, and those who weep as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they own nothing, and those who use the world as though they

Fratres: De virgíribus præcéptum Dómini non hábeo: consílium autem do, tamquam misericórdiam consecúsus a Dómino, ut sim fidélis. Existimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómini sic esse. Alligátus es uxóri? noli quérere solutiónem. Solúsus es ab uxóre? noli quérere uxórem. Si autem acceperis uxórem, non peccásti. Et si núpserit virgo, non peccávit: tribulatiónem tamen carnis habébunt huiúsmodi. Ego autem vobis parco. Hoc ítque dico, fratres: Tempus breve est: réliquum est, ut et qui habent uxóres, tamquam non habéntes sint: et qui flent, tamquam non flentes: et qui gaudent, tamquam non gaudentes: et qui emunt, tamquam non possidéntes, et qui utúntur hoc mundo, tamquam non utántur: præterit enim figúra huius mundi. Volo autem vos sine sollicitúdine esse. Qui sine uxóre est, sollicitus est quæ

July 21. St. Praxedes

Dómini sunt, quómodo pláceat Deo. Qui autem cum uxóre est, sollicitus est quæ sunt mundi, quómodo pláceat uxóri, et dívísus est. Et múlier innúpta, et virgo cógitat quæ Dómini sunt, ut sit sancta córpore, et spírítu: in Christo Iesu Dómino nostro.

*Graduale Ps. 44, 8* Dilexisti iustítiam, et odisti iniquitátem. *℣.* Proptérea unxit te Deus, Deus tuus, óleo lætítiae. Allelúia, allelúia. *℣. Ibid., 5* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 44–52*

In illo témpore: Dixit Iesus discípu-  
lis suis parábolam hanc: Símile est  
regnum cælórum thesáuro abscón-  
dito in agro: quem qui invénit homo,  
abscondit, et præ gáudio illius vadit,  
et vendit univérsa, quæ habet, et  
emit agrum illum. Iterum símile est  
regnum cælórum hómíni negotia-  
tóri, quærénti bonas margarítas.  
Invénta autem una pretiósá mar-  
garíta, ábiit, et véndidit ómnia, quæ  
hábuit, et emit eam. Iterum símile est  
regnum cælórum sagénæ missæ in  
mare, et ex omni génere piscium  
congregánti. Quam, cum impléta  
esset, educéntes, et secus litus se-  
déntes, elegérunt bonos in vasa,  
malos autem foras misérunt. Sic erit  
in consummatione sáeculi: exí-  
bunt Angeli, et separábunt malos de  
médio iustórum, et mittent eos in  
camínium ignis: ibi erit fletus, et  
stridor déntium. Intellexístis hæc  
ómnia? Dicunt ei: Etiam. Ait illis:  
Ideo omnis scriba doctus in regno  
cælórum símilis est hómíni patri-  
famíliis, qui profert de thesáuro  
suo nova et vétera.

were not using it; for the world as we see it is passing away. I want you to be without worries. The unmarried man is busy with the Lord's affairs, concerned with pleasing the Lord. But the married man is busy with the cares of this world, concerned with pleasing his wife. So he is divided. The unmarried woman, like the virgin, is concerned with the things of the Lord, that she may be holy in body as well as in spirit in Christ Jesus, our Lord.

*Gradual Ps. 44, 8* You love justice and hate wickedness. *℣.* Therefore God, your God, has anointed you with the oil of gladness. Alleluia, alleluia. *℣. Ibid., 5* In your splendor and your beauty ride on triumphant, and reign. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44–52*

At that time Jesus told his disciples this parable: "The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant's search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them,

July 22. St. Mary Magdalen, Penitent

“So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his store-room the new as well as the old.”

Offertory Antiphon

*Ps. 44, 3*

Grace is poured out upon your lips, thus God has blessed you forever and ever.

*Diffusa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum, et in sæculum sæculi.*

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

*Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxiliium. Per Dóminum.*

Communion Antiphon

*Matth. 13, 45–46*

The kingdom of heaven is like a merchant in search of fine pearls. When he finds a single pearl of great price, he goes and sells all that he has and buys it.

*Símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas: invénta autem una pretiósá margaríta, dedit ómnia sua, et comparávit eam.*

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus.

*Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum*

SAINT MARY MAGDALEN

*Penitent*

July 22

Entrance Antiphon

*Ps. 118, 95–96*

Sinners wait to destroy me, but I pay heed to your decrees, O Lord. I see that all fulfillment has its limits; broad indeed is your command. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *V.* Glory be to the Father. Sinners wait.

*III classis*

*Me expectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummationis vidi finem: latum mandátum tuum nimis. Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *V.* Glória Patri. *Me expectavérunt.*

## July 22. St. Mary Magdalen, Penitent

### Prayer

Beátæ Mariæ Magdalénæ, quæsumus, Dómine, suffrágiis adiuvémur: cuius précibus exorátus, quatríduánum fratrem Lázarus vivum ab inferis resuscitásti: Qui vivis.

O Lord, help us through the prayers of blessed Mary Magdalen, \* whose pleas moved you to recall her brother Lazarus to life after he had been dead for four days: You who live and reign.

Léctio libri Sapiéntiæ  
*Cant. 3, 2-5; 8, 6-7*

Surgam, et circuibó civitátem: per vicos et platéas quæram quem diligit ánima mea: quæsívi illum, et non invéni. Invenérunt me vígiles, qui custódiunt civitátem: Num quem diligit ánima mea, vidístis? Páululum cum pertransíssem eos, invéni quem diligit ánima mea: ténui eum, nec dimíttam donec introdúcam illum in domum matris meæ, et in cubículum genetrícis meæ. Adiúro vos, filia Ierúsalem, per cápreas, cervósque campórum, ne suscitétis, neque evigiláre faciátis diléctam donec ipsa velit. Pone me ut signáculum super cor tuum, ut signáculum super brácchium tuum: quia fortis est ut mors diléctio, dura sicut inférnus æmulátio: lám-pades eius, lám-pades ignis atque flammárum. Aquæ multæ non potuerunt exstíngere caritátem, nec flúmina óbruent illam: si déderit homo omnem substántiam domus suæ pro dilectióne, quasi nihil despíciat eam.

*Graduale Ps. 44, 8* Dilexisti iustítiam, et odísti iniquitátem. *℣.* Proptérea unxit te Deus, Deus tuus, óleo lætítia.  
*Allelúia, allelúia. ℣. Ibid., 3* Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. Allelúia.

A Reading from the Canticle of  
Canticles

*Cant. 3, 2-5; 8, 6-7*

I will rise then and go about the city;  
in the streets and crossings I will seek  
Him whom my heart loves.

I sought him but I did not find him.  
The watchmen came upon me  
as they made their rounds of the city:  
Have you seen him whom my heart loves?  
I had hardly left them  
when I found him whom my heart loves.  
I took hold of him and would not let him go  
till I should bring him to the home of my  
mother,

to the room of my parent.  
I adjure you, daughters of Jerusalem,  
by the gazelles and hinds of the field,  
Do not arouse, do not stir up love  
before its own time.

Set me as a seal on your heart,  
as a seal on your arm;  
For stern as death is love,  
relentless as the nether world is devotion;  
its flames are a blazing fire.  
Deep waters cannot quench love,  
nor floods sweep it away.

Were one to offer all he owns to purchase  
love,  
he would be roundly mocked.

*Gradual Ps. 44, 8* You love justice and hate iniquity. *℣.* Therefore God, your God, has anointed you with the oil of gladness. Alleluia, alleluia. *℣. Ibid., 3* Grace is poured out upon your lips; thus God has blessed you forever. Alleluia.

July 22. St. Mary Magdalen, Penitent

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 7, 36–50*

At that time a Pharisee invited Jesus to dine with him. He went to the Pharisee's home and took his place at table. A woman, a well-known sinner in town, learned that he was dining in the home of the Pharisee. She brought with her a vial of perfume and placed herself behind him at his feet, weeping. With her tears she wet his feet, and wiped them with her hair, then kissed them and perfumed them with the ointment. His host, the Pharisee, when he saw this, said to himself: 'If this man were a prophet, he would know who and what sort of woman this is that touches him, that she is a sinner.' Jesus in answer said to him: "Simon, I have something to say to you."

"Master," said he, "say it."

"Two men owed money to a certain money-lender; one owed five hundred days' wages, the other, fifty. Since neither was able to repay, he canceled both debts. Now which of them will love him more?"

Simon answered: "He, I presume, for whom he canceled more."

Jesus said to him: "You are correct."

And turning to the woman, he said to Simon: "You see this woman? I came to your home; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss; but she has not ceased kissing my feet since I entered. You did not anoint my head with oil; but she has anointed my feet with perfume. Therefore, I tell you, her many sins are forgiven because of her great love. But he to whom little is forgiven, loves little."

He said to her: "Your sins are forgiven." His fellow-guests began to say among themselves: "Who is this who even forgives sins?" But he said to the woman: "Your faith has saved you: go in peace."

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 7, 36–50*

In illo témpore: Rogábat Iesum quidam de pharisáeis, ut manducáret cum illo. Et ingrédessus domum pharisáei, discúbuit. Et ecce múlier, quæ erat in civitáte peccátrix, ut cognóvit, quod accubuisset in domo pharisáei, áttulit alabástrum unguénti: et stans retro secus pedes eius, lácrimis cœpit rigáre pedes eius, et capíllis cápitis suí tergébat, et osculabátur pedes eius, et unguénto unguébat. Videns autem pharisáeus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quæ et qualis est múlier, quæ tangit eum: quia peccátrix est. Et respóndens Iesus, dixit ad illum: Simon, hábeo tibi áliquíd dícere. At ille ait: Magíster, dic. Duo debitóres erant cúdam fæneratóri: unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrisque. Quis ergo eum plus diligit? Respóndens Simon, dixit: Æstimo quia is, cui plus donávit. At ille dixit ei: Recte iudicásti. Et convérsus ad mulíerem, dixit Simóni: Vides hanc mulíerem? Intrávi in domum tuam, aquam pédibus meis non dedísti: hæc autem lácrimis rigávit pedes meos, et capíllis suis tersit. Osculum mihi non dedísti: hæc autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: hæc autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus díligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunt, qui simul accumbébant, dícere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulíerem: Fides tua te salvam fecit: vade in pace.

July 23. St. Apollinaris

Offertory Antiphon

*Ps. 44, 10*

Filiæ regum in honóre tuo: ástitit  
regína a dextris tuis in vestítu deau-  
ráto, circúmdata varietáte.

The daughters of kings come in your honor;  
the queen takes her place at your right hand  
in gold and colored clothing.

Prayer over the Gifts

Múnera nostra, quæsumus, Dómine,  
beátæ Mariæ Magdalénæ gloriósa  
mérita tibi reddant accépta: cuius  
oblatiónis obséquium unigénitus Fí-  
lius tuus cleménte suscepit impén-  
sum: Qui tecum.

Accept our gifts, O Lord, through the merits  
of blessed Mary Magdalen,\* as her humble  
homage and service were graciously ac-  
cepted by your only-begotten Son: Who  
lives and reigns.

Communion Antiphon

*Ps. 118, 121, 122 and 128*

Feci iudícium, et iustítiam, Dómine,  
non calumniéntur mihi supérbi: ad  
ómnia mandáta tua dirigébar, om-  
nem viam iniquitátis ódio hábui.

I have fulfilled just ordinances, O Lord; let  
not the proud oppress me. For in all your  
precepts I go forward; every false way I  
hate.

Prayer after Communion

Sumpto, quæsumus, Dómine, único  
ac salutári remédio, Córpo et Sán-  
guine tuo pretióso: ab ómnibus malis,  
sanctæ Mariæ Magdalénæ patro-  
cíniiis, eruámur: Qui vivis et regnas.

O Lord, we have received your precious  
body and blood, our solitary hope of sal-  
vation.\* Now we ask that the prayers of  
blessed Mary Magdalen may save us from  
all evil: You who live and reign.

SAINT APOLLINARIS

*Bishop and Martyr*

July 23

Entrance Antiphon

*Dan. 3, 84 and 87*

*III classis*

Sacerdótes Dei benedicite Dóminum:  
sancti, et húmiles corde, laudáte  
Deum. *Ibid.*, 57 Benedícite, ómnia  
ópera Dómini, Dómino: laudáte et  
superexaltáte eum in sácula. *Ps.*  
Glória Patri. Sacerdótes.

Priests of the Lord, bless the Lord; holy  
men of humble heart, praise God. *Ibid.*, 57  
Bless the Lord, all you works of the Lord,  
praise and exalt him above all forever. *Ps.*  
Glory be to the Father. Priests of the Lord.

Prayer

Deus, fidélium remunerátor animá-  
rum, qui hunc diem beáti Apollináris

O God, rewarder of the faithful, you have  
made this day holy by the martyrdom of

## July 23. St. Apollinaris

your blessed confessor bishop Apollinaris.\*  
Pardon our sins through his intercession.  
Through Jesus Christ.

*Commemoration of Saint Liborius, bishop and confessor:*

### Prayer

O almighty God, grant that our solemn celebration of the feast of your confessor bishop Liborius\* may increase our devotion and bring us closer to our salvation. Through Jesus Christ.

### A Reading from the Epistle of blessed Peter the Apostle *1 Peter 5, 1-11*

Beloved: I make this appeal to the elders among you, I who am a fellow elder and witness of the sufferings of Christ and sharer also in the glory that is to be revealed: shepherd the flock of God among you, watching over it not perforce, but willingly as God would have it; not in avarice, but generously; not lording it over your charges, but being examples for the flock. Then when the chief shepherd appears you will receive the unfading crown of glory. Young men, for your part, be subject to the elders. All of you, take upon yourselves humility, each toward the others, because "God resists the proud, but to the humble he grants favor."

Therefore humble yourselves beneath the mighty hand of God, that he may exalt you when the time comes. Cast upon him all your anxiety, because he it is who takes care of you. Be earnest, be vigilant! Your opponent, the devil, is going about like a roaring lion, seeking someone to devour. Withstand him, strong in the faith, aware that in the world the identical sufferings are being inflicted on your brotherhood. And the God of all grace, who called you into his eternal glory in Christ, when you have

Sacerdótis tui martýrio consecrásti: tribue nobis, quæsumus, fámulis tuis; ut, cuius venerándam celebrámus festivitátem, précibus eius indulgéntiam consequámur. Per Dóminum.

*Et fit commemoratio S. Liborii Episcopi et Confessoris:*

Da, quæsumus, omnipotens Deus: ut beáti Libórii Confessóris tui atque Pontíficis veneránda solémnitas, et devotióem nobis áugeat, et salútem. Per Dóminum.

### Léctio Epístolæ beáti Petri Apóstoli *1 Petr. 5, 1-11*

Caríssimi: Senióres, qui in vobis sunt, óbsecro, consénior et testis Christi passiónum: qui et eius, quæ in futúro revelánda est, glóriæ comunicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánece secúndum Deum: neque turpis lucri grátia, sed voluntárie: neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et cum apparúerit princeps pastórum, percipiétis immarcescibilem glóriæ corónam. Similíter adolescéntes, súbditi estóte senióribus. Omnes autem ínvicem humilitátem insinuáte: quia Deus supérbis resístit, humílibus autem dat grátiam. Humiliámini ígitur sub poténti manu Dei, ut vos exáltet in témpore visitatiónis: omnem sollicitúdinem vestram proiciéntes in eum, quóniam ipsi cura est de vobis. Sóbrii estóte, et vigilate: quia adversárius vester diábolus tamquam leo rúgiens circuit, quærens quem dévoret: cui resístite fortes in fide: sciéntes eándem passiónem ei, quæ in mundo est, vestræ fraternitáti fieri. Deus autem omnis grátia, qui vocávit nos in ætérnam, suam glóriam in Christo Iesu, módicum passos ipse perficiet, confirmábit, solidabítque. Ipsi glória, et impérium in sæcula sæculórum Amen.

July 23. St. Apollinaris

suffered briefly, will himself form, support, strengthen and establish you. His is the sovereignty forever and ever. Amen.

*Graduale Ps. 88, 21–23* Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et bráccium meum confortábit eum. *℣.* Nihil proficiet inimicus in eo, et filius iniquitátis non nocébit ei. Allelúia, allelúia. *℣. Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

*Gradual Ps. 88, 21–23* I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong. *℣.* No enemy shall have an advantage over him, nor shall the son of iniquity have power to hurt him.

Alleluia, alleluia. *℣. Ps. 109, 4* The Lord has sworn, and he will not repent: “You are a priest forever, according to the order of Melchisedec.” Alleluia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 22, 24–30*

In illo témpore: Facta est conténtio inter discípulos, quis eórum viderétur esse maior. Dixit autem eis Iesus: Reges géntium dominántur eórum; et qui potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui maior est in vobis, fiat sicut minor: et qui præcésor est, sicut ministrátor. Nam quis maior est, qui recúmbit, an qui ministrat? nonne qui recúmbit? Ego autem in médio vestrúm sum, sicut qui ministrat. Vos autem estis, qui permanístis mecum in tentatióibus meis: et ego dispóno vobis, sicut dispósuit mihi Pater meus regnum, ut edátis, et bibátis super mensam meam in regno meo: et sedeátis super thronos, iudicántes duódecim tribus Israél.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 22, 24–30*

At that time a dispute arose among the disciples about which of them would be regarded as the greatest. Jesus said to them: “Earthly kings lord it over their peoples, and those who exercise authority over them are called their benefactors. For you, it should not be so; let the greater among you be as the junior, and the leader like the servant. Who is in fact the greater—he who sits at table, or he who waits on table? Isn’t it the one who sits? Yet I am in your midst like the one who waits. It is you who have stood loyally by me in my trials. And I, for my part, dispose to you the kingdom which my Father has disposed to me. You will eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.”

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

## July 23. St. Apollinaris

### Prayer over the Gifts

O God, look kindly upon these gifts which we offer you in honor of your blessed martyr priest Apollinaris and in satisfaction for our sins. Through Jesus Christ.

*For Saint Liborius*

### Prayer over the Gifts

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

### Communion Antiphon

*Matth. 25, 20 and 21*

“Master, you delivered to me five talents; behold, I have gained other five over and above.” “Well done, good and faithful servant; because you have been faithful over a few things, I will set you over many; enter into the joy of your master.”

### Prayer after Communion

We have received your holy sacrament, O Lord.\* We now ask to be comforted by the unfailing protection of blessed Apollinaris, for you will always be merciful to those who are helped by your saints. Through Jesus Christ.

*For Saint Liborius*

### Prayer after Communion

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor Liborius Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, \* God, forever and ever. R̄. Amen.

Réspice, Dómine, propítius super hæc múnera: quæ pro beáti Sacerdótis et Mártýris tui Apollinárís commemoratióne deférimus, et pro nostris offensió nibus immolámus. Per Dóminum.

*Pro S. Liborio*

Sancti tui, quæsumus, Dómine, nos ubíque lætíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Dómine, quinque talénta tradidísti mihi, ecce ália quinque superlucrátus sum. Euge, serve bone et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam: intra in gáudium dómíni tui.

Tua sancta suméntes, quæsumus, Dómine, ut beáti Apollinárís nos foveant continuáta præsídia: quia non désinis propítius intuéri quos tálibus auxiliis concésseris adiuvári. Per Dóminum.

*Pro S. Liborio*

Præsta, quæsumus, omnípotens Deus: ut, de percéptis munéríbus grátias exhibéntes, intercedénte beáto Libório Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sáecula sáeculórum.

July 25. St. James

SAINT LIBORIUS  
*Bishop and Confessor*

July 23

Commemoratio

*Missæ Státuit, de Communi Confessoris Pontificis 1° loco (35).*

*Mass Státuit (Common of a confessor bishop I), page (35).*

SAINT CHRISTINA  
*Virgin and Martyr*

July 24

Commemoratio

*Missæ Me expectavérunt, de Communi Virginum 2° loco (56).*

*Mass Me expectavérunt (Common of virgins II), page (56).*

C

Indulgéntiam nobis, quæsumus, Dómine, beáta Christína Virgo et Mártyr implóret: quæ tibi grata semper éxstitit, et mérito castitátis, et tuæ professióne virtútis. Per Dóminum.

Prayer

O Lord, pardon our sins through the intercession of the blessed virgin martyr Christina,\* who pleased you by her purity and faith. Through Jesus Christ.

C

Hóstias tibi, Dómine, beátæ Christínæ Vírginis et Mártýris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed virgin martyr Christina,\* and grant us your unending assistance through these offerings. Through Jesus Christ.

C

Divíni múnaris largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedénte beáta Christína Vírgine et Mártýre tua, in eius semper participatióne vivámus. Per Dóminum.

Prayer after Communion

We have been nourished by your divine gift, O Lord our God.\* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed virgin martyr Christina. Through Jesus Christ.

SAINT JAMES  
*Apostle*

July 25

*II classis*

Entrance Antiphon  
*Ps. 138, 17*

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. ibid., 1-2* Dó-

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O

## July 25. St. James

Lord, you have probed me and you know me; you know when I sit and when I stand. *Ÿ.* Glory be to the Father. To me.

### Prayer

Sanctify and protect your people, O Lord.\* Let the assistance of your apostle James strengthen them that they may serve you with confidence and please you by their conduct. Through Jesus Christ.

*Commemoration of Saint Christopher, martyr:*

### Prayer

O almighty God, grant that we who celebrate the birthday of your blessed martyr Christopher, may be made stronger in our love of you through his intercession. Through Jesus Christ.

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Corinthians  
*1 Cor. 4, 9–15*

Brethren: As I see it, God has put us apostles on display like men doomed to die in the last place. We have become a spectacle to the whole world, to angels as well as men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are held in honor, but we in contempt! To this very hour we are hungry and thirsty and poorly clad and roughly treated and wandering about homeless. We work hard, toiling with our own hands. We are insulted and we bless; we are persecuted and we bear it patiently; we are slandered and we gently try to conciliate. We have become the world's scapegoats, the scum of all, right up to now. I am writing this not to make you ashamed, but to admonish you as my beloved children. You may indeed have ten thousand teachers

mine, probásti me, et cognovísti me: tu cognovísti sessionem meam, et resurrectionem meam. *Ÿ.* Glória Patri. Mihi autem.

Esto, Dómine, plebi tuæ sanctificátor et custos: ut, Apóstoli tui Iacóbi muníta præsidiiis, et conversatióne tibi pláceat, et secúra mente desérviat. Per Dóminum.

*Et fit commemoratio S. Christophori Martyris:*

Præsta, quæsumus, omnipotens Deus: ut, qui beáti Christóphori Máryris tui natalícia cólimus, intercessiόne eius in tui nóminis amóre roborémur. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 4, 9–15*

Fratres: Puto, quod Deus nos Apóstolos novíssimos osténdit, tamquam morti destinátos: quia spectáculum facti sumus mundo, et Angelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo: nos infirmi, vos autem fortes: vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurimus, et sitimus, et nudi sumus, et cólaphis cædimur, et instábiles sumus, et laborámus operántes máribus nostris: maledícimur, et benedícimus: persecutióne pátimur, et sustinémus: blasphemámur, et obsecrámus: tamquam purgaménta huius mundi facti sumus, ómnium peripséma usque adhuc. Non ut confúdam vos, hæc scribo, sed ut filios meos caríssimos móneo. Nam si decem míllia pædagogórum habeátis in Christo: sed non multos patres. Nam in Christo Iesu per Evangélium ego vos génuí.

July 25. St. James

*Graduale Ps. 44, 17–18* Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. *Ps.* Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.

Alleluia, alleluia. *Ps. Ioann. 15, 16* Ego vos elegi de mundo, ut eatis, et fructum afferatis: et fructus vester maneat. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 20, 20–23*

In illo tempore: Accessit ad Iesum mater filiorum Zebedaei cum filiis suis, adorans, et petens aliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sedeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram in regno tuo. Respondens autem Iesus, dixit: Nescitis quid petatis. Potestis bibere calicem, quem ego bibiturus sum? Dicunt ei: Possumus. Ait illis: Calicem quidem meum bibetis: sedere autem ad dexteram meam, vel sinistram, non est meum dare vobis, sed quibus paratum est a Patre meo.

Credo

In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum.

Oblationes populi tui, quaesumus, Domine, beati Iacobi Apostoli passio beata conciliet: et quae nostris non

in Christ, but you have only one Father. I begot you in Christ Jesus through my preaching of the gospel.

*Gradual Ps. 44, 17–18* You shall make them princes through all the land; they shall remember your name, O Lord. *Ps.* The place of your fathers your sons shall have; therefore shall nations praise you.

Alleluia, alleluia. *Ps. John 15, 16* I have chosen you out of the world, that you should go and bear fruit, and that your fruit should remain. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 20, 20–23*

At that time the mother of Zebedee's sons came up to Jesus, accompanied by her sons, to do him homage and to ask a favor of him. He said to her, "What do you want?" She said to him, "Promise that these two sons of mine will sit, one at your right, the other at your left, in your kingdom." In reply, Jesus said, "You do not realize what you are asking. Can you drink the cup which I am going to drink?" "We can," they said. He told them, "From my cup you shall indeed drink. But, as for sitting at my right or my left, that favor is not mine to grant; it is for those for whom it has been reserved by my Father."

Creed

Offertory Antiphon  
*Ps. 18, 5*

Through all the earth their voice resounds, and to the ends of the world, their message.

Prayer over the Gifts

May the holy martyrdom of the blessed apostle James make the offerings of your people acceptable to you, O Lord. \* In spite

July 25. St. James

of our unworthiness, may these gifts become pleasing to you through the prayers of your saint. Through Jesus Christ.

aptæ sunt méritis, fiant tibi plácitæ eius deprecatióne. Per Dóminum.

*For Saint Christopher*

*Pro S. Christophoro*

Prayer over the Gifts

Accept our offerings and prayers, O Lord.\* Cleanse us by this heavenly rite and in your mercy hear our petitions. Through Jesus.

Munéribus nostris, quæsumus, Dómine, precibúsq;e susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

*Preface of the Apostles*

*Præfatio de Apostolis.*

Communion Antiphon

*Matth. 19, 28*

You who have followed me shall sit on thrones, judging the twelve tribes of Israel.

Vos, qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israël.

Prayer after Communion

Help us, O Lord, through the intercession of your blessed apostle James,\* in whose honor we have joyfully received your holy gifts today. Through Jesus Christ.

Beáti Apóstoli tui Iacóbi, quæsumus, Dómine, intercessióne nos ádiuva: pro cuius festivitáte percépimus tua sancta lætántes. Per Dóminum.

*For Saint Christopher*

*Pro S. Christophoro*

Prayer after Communion

O Lord our God, may we who now joyfully commemorate your saints on earth rejoice one day with them in heaven. Through Jesus Christ.

Da, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctórum temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

*In votive Masses all as above, but after Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*In Missis votivis omnia dicuntur ut supra, sed post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tract Ps. 20, 3-4* You have granted him his heart's desire; you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed on his head a crown of precious stones.

*Tractus Ps. 20, 3-4* Desidérium animæ eius tribuísti ei: et voluntáte labiórum eius non fraudásti eum. *℣.* Quóniam prævenísti eum in benedictiónibus dulcédinis. *℣.* Posuísti in cápite eius corónam de lápide pretiósó.

## July 25. St. Christopher

*Tempore autem paschali ut supra, præter sequentia:*

Protexisti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratióem meam cum déprecor: a timóre inimíci éripe ánimam meam. *Ps.* Glória Patri. Protexisti.

*Post epistolam omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. Ioann. 15, 16* Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat. Allelúia. *Ps. 88, 6* Confitebúntur cæli mirabilia tua, Dómine: étenim veritátem tuam in ecclésia sanctórum. Allelúia.

Confitebúnter cæli mirabilia tua, Dómine: et veritátem tuam in ecclésia sanctórum, allelúia, allelúia.

Lætábitur iustus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúia, allelúia.

Commemoratio

*Missæ In virtúte, de Comuni unius Martyris 3º loco (10).*

*In paschal time all as above, except the following:*

### Entrance Antiphon *Ps. 63, 3*

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear O God, my voice in lament; from the dread enemy preserve my life. *Ps.* Glory be to the Father. You have sheltered me.

*After the epistle, the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. John 15, 16* I have chosen you out of the world that you should go and bear fruit and that your fruit should remain. Alleluia. *Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones. Alleluia.

### Offertory Antiphon *Ps. 88, 6*

The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones, alleluia, alleluia.

### Communion Antiphon *Ps. 63, 11*

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

## SAINT CHRISTOPHER

*Martyr*

July 25

*Mass In virtúte (Common of one martyr III), page (10).*

July 26. St. Anne

SAINT ANNE, MOTHER OF  
THE BLESSED VIRGIN MARY

July 26

*II classis*

Entrance Antiphon

July 26 - Feast of St. Joachim and St. Anne

O God, You chose St. Joachim and St. Anne to be the parents of Mary, who bore Your Son. May we experience their constant protection and the help of their prayers. Through Christ our Lord. Amen.

Prayer over the gifts:

Look with favor upon these offerings, O Lord, which we make in honor of the holy patriarch Joachim and of his wife and most blessed child. May their intercession win complete forgiveness of our sins and everlasting glory. Through Christ our Lord. Amen.

Prayer after Communion:

We are given new life through your divine sacraments, O Lord our God. Grant us eternal salvation through the intercession of blessed Joachim and Anne, whom You chose to be the parents of the mother of Your Son, Jesus Christ our Lord, who reigns with You and the Holy Spirit, one God, forever and ever, Amen.

and her fingers ply the spindle.

n Dómino, diem  
ub honóre beátæ  
mnitáte gaudent  
t Fílium Dei. *Ps.*  
meum verbum  
era mea Regi. *Ψ.*  
ámus.

næ grátiam con-  
t Genetrícis uni-  
éffici mererétur:  
t, cuius solémnia  
ud te patrocíniis  
idem Dóminum.

Sapiéntiæ  
10-31

quis invéniet?  
fínibus prétium  
cor viri sui, et  
bit. Reddet ei  
nalum ómnibus  
æsvít lanam et  
est consílio má-  
a est quasi navis  
portans panem  
surréxit, dedít-  
ésticis suis, et  
is. Considerávit  
: de fructu má-  
antávit véneam.  
lumbos suos, et  
a suum. Gustá-  
na est negotiátió  
létur in nocte  
um suam misit  
ius apprehendé-  
n suam apéruit  
uas exténdit ad  
lébit dómui suæ  
: omnes enim  
doméstici eius vestíti sunt duplíci-



“The editors of the Brébeuf Hymnal have done a great service to the profession [in this] extensively researched volume worthy of careful study by liturgical musicians. [...] This detailed exploration of classic Latin hymnody and its English translations is not only a labor of love, but an original contribution to research, and I hope that the results of this research project are shared more widely for the use of musicologists and liturgical historians.”

— Dr. Aaron James (ANTIPHON, Vol. 23.2, 2019)

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July 26. St. Anne

SAINT ANNE, MOTHER OF  
THE BLESSED VIRGIN MARY

July 26

*II classis*

Entrance Antiphon

Let us all rejoice in the Lord, celebrating a feast in honor of blessed Anne, on whose solemnity the angels rejoice and give praise to the Son of God. *Ps. 44, 2* My heart overflows with a goodly theme, as I sing my ode to the king. *℟.* Glory be to the Father. Let us all rejoice.

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Annæ: de cuius solemnitate gaudent Angeli, et colláudant Fílium Dei. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *℟.* Glória Patri. Gaudeámus.

Prayer

O God, you conferred upon Saint Anne the grace to become the mother of the one who bore your only begotten Son.\* Help us through the prayers of this holy woman as we celebrate her feast. Through the same Jesus Christ.

Deus, qui beátæ Annæ grátiam conférre dignátus es, ut Genetrícis unigéniti Fílii tui mater éffici mererétur: concéde propítius; ut, cuius solénnia celebrámus, eius apud te patrocíniis adiuvémur. Per eúndem Dóminum.

A Reading from the Book of Proverbs  
*Prov. 31, 10–31*

Léctio libri Sapiéntiæ  
*Prov. 31, 10–31*

When one finds a worthy wife,  
her value is far beyond pearls.  
Her husband, entrusting his heart to her,  
has an unfailing prize.  
She brings him good, and not evil  
all the days of her life.  
She obtains wool and flax  
and makes cloth with skillful hands.  
Like merchant ships,  
she secures her provisions from afar.  
She rises while it is still night,  
and distributes food to her household.  
She picks out a field to purchase;  
out of her earnings she plants a vineyard.  
She is girt about with strength,  
and sturdy are her arms.  
She enjoys the success of her dealings;  
at night her lamp is undimmed.  
She puts her hands to the distaff,  
and her fingers ply the spindle.

Mulíerem fortem quis invéniet?  
Procul, et de últimis fínibus prétium  
eius. Confidit in ea cor viri sui, et  
spóliis non indigébit. Reddet ei  
bonum, et non malum ómnibus  
diébus vitæ suæ. Quæsívit lanam et  
linum, et operáta est consílio má-  
nuum suárum. Facta est quasi navis  
institóris, de longe portans panem  
suum. Et de nocte surréxit, dedít-  
que prædam domésticis suis, et  
cibária ancíllis suis. Considerávit  
agrum, et emit eum: de fructu má-  
nuum suárum plantávit véneam.  
Accínxit fortitúdine lumbos suos, et  
roborávit bráccium suum. Gustá-  
vit, et vidit quia bona est negotiá-  
tio eius: non extingúetur in nocte  
lucérna eius. Manum suam misit  
ad fórtia, et dígití eius apprehendé-  
runt fusum. Manum suam aperúit  
ínopi, et palmas suas exténdit ad  
páuperem. Non timébit dómui suæ  
a frigóribus nivis: omnes enim  
doméstici eius vestíti sunt duplíci-

bus. Stragulátam vestem fecit sibi: byssus, et púrpura induméntum eius. Nóbilis in portis vir eius, quando séderit cum senatóribus terræ. Síndonem fecit, et véndidit, et cingulum trádidit Chananæo. Fortitúdo et decor induméntum eius, et ridébit in die novíssimo. Os suum apéruit sapiéntiæ, et lex cleméntiæ in lingua eius. Considerávit sémitas domus suæ, et panem otíosa non comédit. Surrexérunt filii eius, et beatíssimam prædicavérunt: vir eius, et laudávit eam. Multæ fíliæ congregavérunt divítias: tu supergréssa es univérsas. Fallax grátia, et vana est pulchritúdo: múlier tímens Dóminum, ipsa laudábitur. Date ei de fructu mánuum suárum: et laudent eam in portis ópera eius.

*Graduale Ps. 44, 8* Dilexisti iustítiam, et odísti iniquitátem. *℣.* Proptérea unxit te Deus, Deus tuus, óleo lætítie Allelúia, allelúia. *℟.* *Ibid., 3* Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Matthæum  
*Matth. 13, 44–52*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile est regnum cælórum thesáuro abscondito in agro: quem qui invénit homo, abscondit, et præ gáudio illius vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósa

She reaches out her hands to the poor,  
and extends her arms to the needy.  
She fears not the snow for her household;  
all her charges are doubly clothed.  
She makes her own coverlets;  
fine linen and purple are her clothing.  
Her husband is prominent at the city gates  
as he sits with the elders of the land.  
She makes garments and sells them,  
and stocks the merchants with belts.  
She is clothed with strength and dignity,  
and she laughs at the days to come.  
She opens her mouth in wisdom,  
and on her tongue is kindly counsel.  
She watches the conduct of her household,  
and eats not her food in idleness.  
Her children rise up and praise her;  
her husband, too, extols her:  
“Many are the women of proven worth,  
but you have excelled them all.”  
Charm is deceptive and beauty fleeting;  
the woman who fears the Lord is to be  
praised.  
Give her a reward of her labors,  
and let her works praise her at the city  
gates.

*Gradual Ps. 44, 8* You love justice and hate wickedness. *℣.* Therefore God, your God, has anointed you with the oil of gladness. Alleluia, alleluia. *℟.* *Ibid., 3* Grace is poured out upon your lips; thus God has blessed you forever. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44–52*

At that time Jesus told his disciples this parable: “The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant’s search for fine pearls. When he finally found one really valuable

pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them, "So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old."

Offertory Antiphon

*Ps. 44, 10*

The daughters of kings come in your honor; the queen takes her place at your right hand in gold and colored clothing.

Prayer over the Gifts

Look with favor upon these offerings, O Lord.\* Let them aid our devotion and our salvation through the intercession of blessed Anne, mother of Mary who bore your Son, our Lord Jesus Christ: Who lives and reigns.

Communion Antiphon

*Ps. 44, 3*

Grace is poured out upon your lips; thus God has blessed you forever and ever.

Prayer after Communion

We are given new life through your divine sacraments, O Lord our God.\* Grant us eternal salvation through the intercession of blessed Anne, whom you chose to bear the mother of your Son, Jesus Christ, our Lord: Who lives and reigns.

margarita, ábiit, et véndidit ómnia, quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere piscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exhibunt Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scribe doctus in regno cælórum símilis est hómini patrifamílias, qui profert de thesauro suo nova et vétera.

Fíliæ regum in honóre tuo, ástitit regína a dextris tuis in vestítu deauráto, circúmdata varietáte.

Sacrificiis præsentibus, quæsumus, Dómine, placátus inténde: ut per intercessiónem beátæ Annæ, quæ Genetrícis Fílii tui Dómini nostri Iesu Christi mater éxstitit, et devotióni nostræ proficiant, et salúti. Per eúndem Dóminum.

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi.

Cælestibus sacraméntis vegetáti, quæsumus, Dómine Deus noster: ut, intercessióne beátæ Annæ, quam Genetrícis Fílii tui matrem esse voluísti, ad ætérnam salútem pervenire mereámur. Per eúndem Dóminum.

July 27. St. Pantaleon

IN MISSIS VOTIVIS

Cognóvi, Dómine, quia áequitas iudícia tua, et in veritáte tua humiliásti me: confíge tímóre tuo carnes meas, a mandátis tuis tímui. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *Ps.* Glória Patri. Cognóvi.

*Post Septuagesimam dicitur:*

*Graduale Ps. 44, 3* Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. *Ps. ibid., 5* Propter veritátem, et mansuetúdinem, et iustítiam: et dedúcet te mirábiliter dèxtera tua.

*Tractus Veni, sponsa Christi, áccipe coronam, quam tibi Dóminus præparávit in ætérnum. Ps. 44, 8* Dilexísti iustítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, oleo lætítiæ præ consórtibus tuis. *Ps. ibid., 5* Spécie tua, et pulchritúde tua inténde, prospere procéde, et regna.

*Tempore paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 44, 3* Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. Allelúia. *Ps. ibid., 5* Spécie tua, et pulchritúde tua inténde, prospere procéde, et regna. Allelúia.

Commemoratio

*Missæ lætábitur, de Comuni unius Martyris 4º loco (13).*

C

Præsta, quæsumus, omnipotens Deus: ut, intercedente beáto Pantaleóne

IN VOTIVE MASSES

Entrance Antiphon  
*Ps. 118, 75 and 120*

I know, O Lord, that your ordinances are just, and in your faithfulness you have afflicted me. Pierce my flesh with your fear; I fear your ordinances. *Ps. ibid., 1* Happy are they who walk in the law of the Lord. *Ps.* Glory be to the Father. I know.

*After Septuagesima:*

*Gradual Ps. 44, 3* Grace is poured out upon your lips; thus God has blessed you forever. *Ps. ibid., 5* Because of truth, and meekness, and justice; and may your right hand show you wondrous deeds.

*Tract* Come, O spouse of Christ, receive the crown which the Lord has prepared for you forever. *Ps. 44, 8* You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *Ps. ibid., 5* In your splendor and your beauty, ride on triumphant, and reign.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 44, 3* Grace is poured out upon your lips; thus God has blessed you forever and ever. Alleluia. *Ps. ibid., 5* In your splendor and your beauty ride on triumphant, and reign. Alleluia.

SAINT PANTALEON

*Martyr*

July 27

*Mass lætábitur (Common of one martyr IV), page (13).*

Prayer

O almighty God, through the intercession of your blessed martyr Pantaleon,\* shield

July 28. Sts. Nazarius, Celsus, Victor I, Innocent I

us from bodily harm and purify our minds from evil thoughts. Through Jesus Christ.

Martyre tuo, et a cunctis adversitatibus liberemur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum.

Prayer over the Gifts

C

Accept our worship, O Lord. May it aid our salvation through the prayers of your saint whom we honor by this sacred rite. Through Jesus Christ.

Accépta sit in conspéctu tuo, Dómine, nostra devótio: et eius nobis fiat supplicatióne salutáris, pro cuius solemnitate defértur. Per Dominum.

Prayer after Communion

C

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your blessed martyr Pantaleon make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

Refécti participatióne múnemis sacri, quásumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedente beáto Pantaleóne Mártire tuo, sentiámus efféctum. Per Dominum.

SAINTS NAZARIUS AND CELSUS

*Martyrs*

VICTOR I

*Pope and Martyr, and*

INNOCENT I

*Pope and Confessor*

July 28

*III classis*

Entrance Antiphon

*Ps. 78, 11, 12 and 10*

Let the prisoners' sighing come before you, O Lord; repay our neighbors sevenfold into their bosoms; avenge the blood of your saints which has been shed. *Ps. ibid., 1* O God, the nations have come into your inheritance; they have defiled your holy temple, they have made Jerusalem as a place to keep fruit. *℟.* Glory be to the Father. Let the prisoners' sighing.

Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicinis nostris séptuplum in sinu eórum: vindica sánguinem sanctórum tuórum, qui effúsus est. *Ps. ibid., 1* Deus, venérunt gentes in hereditátem tuam, polluérunt templum sanctum tuum: posuérunt Ierúsalem in pomórum custódiam. *℣.* Glória Patri. Intret.

Prayer

Defend us, O Lord, through the holy witness of your saints Nazarius, Celsus, Victor, and Innocent,\* and let their merits support us in our weakness. Through Jesus Christ.

Sanctórum tuórum nos, Dómine, Nazárii, Celsi, Victóris et Innocéntii conféssio beáta commúniat: et fragilitáti nostræ subsidiúm dignánter exóret. Per Dominum.

July 28. Sts. Nazarius, Celsus, Victor I, Innocent I

Lectio libri Sapiéntiæ  
*Sap. 10, 17–20*

Réddidit Deus iustis mercédem laborum suórum, et dedúxit illos in via mirábili: et fuit illis in velaménto diéi, et in luce stellárum per noctem: tránstulit illos per Mare Rubrum, et transvéxit illos per aquam nímiám. Inimicos autem illórum demérsit in mare, et ab altitúdine inferórum edúxit illos. Ideo iusti tulérunt spólia impiórum, et decantavérunt, Dómine, nomen sanctum tuum, et victricem manum tuam: laudavérunt páriter, Dómine Deus noster.

*Graduale Exodi 15, 11* Gloriósus Deus in sanctis suis: mirábilis in maiestáte, fáciens prodígia. *Ps. Ibid., 6* Déxtera tua, Dómine, glorificáta est in virtúte: déxtera manus tua confrégit inimicos.  
*Allelúia, allelúia. Ps. Eccli. 44, 14* Córpora sanctorum in pace sepúlta sunt, et nómina eórum vivent in generatiónem et generatiónem. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 21, 9–19*

In illo tempóre: Dixit Iesus discipulis suis: Cum audiéritis prælia et seditiónes, nolíte terréri: opórtet primum hæc fieri, sed nondum statim finis. Tunc dicébat illis: surget gens contra gentem, et regnum advérsus regnum. Et terræmótus magni erunt per loca, et pestiléntiæ, et fames, terrorésque de cælo, et signa magna erunt. Sed ante hæc ómnia inícient vobis manus suas, et persequéntur tradéntes in synagógas et custódias, trahéntes ad reges et præsidés propter nomen meum: contínget autem vobis in

A Reading from the Book of Wisdom  
*Wis. 10, 17–20*

God gave the holy ones the recompense of their labors,  
conducted them by a wondrous road,  
And became a shelter for them by day  
and a starry flame by night.  
He took them across the Red Sea  
and brought them through the deep waters—  
But their enemies he overwhelmed,  
and cast them up from the bottom of the depths.  
Therefore the just despoiled the wicked;  
and they sang, O Lord, your holy name  
and praised in unison your conquering hand,  
O Lord our God.

*Gradual Exodus 15, 11* God is glorious in his saints, wonderful in majesty, a worker of wonders. *Ps. Ibid., 6* Your right hand, O Lord, is magnificent in power, your right hand has shattered the enemy.  
*Alleluia, alleluia. Ps. Eccli. 44, 14* The bodies of the saints are buried in peace, but their name lives on and on. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 21, 9–19*

At that time Jesus said to his disciples: “When you hear of wars and insurrections do not become frightened. These things are bound to happen first, but the end will not follow immediately.”

Then he said to them: “Nation will rise against nation and kingdom against kingdom. There will be earthquakes, and plagues in various places, and famines, and in the sky fearful omens and great signs. But before all this they will manhandle you and persecute you, handing you over to synagogues

July 28. Sts. Nazarius, Celsus, Victor I, Innocent I

and prisons, and bringing you to trial before kings and governors because of my name. It will lead to your testifying to your faith. Resolve, then, not to worry beforehand about your defense. For I will give you words and wisdom, which none of your adversaries will be able to take exception to or contradict. You will be handed over even by your parents, brothers, relatives, and friends; some of you will be put to death, and you will be hated by all because of my name. But not a hair of your head will perish. By your perseverance you will save your souls.”

Offertory Antiphon

*Ps. 67, 36*

God is wonderful in his saints; the God of Israel is he who gives power and strength to his people. Blessed be God! Alleluia.

Prayer over the Gifts

O almighty God, may these gifts which we offer you in honor of your saints Nazarius, Celsus, Victor, and Innocent, please you.\* Grant us new life as we receive them back from you. Through Jesus Christ.

Communion Antiphon

*Wis. 3, 4, 5 and 6*

For if before men they were punished, God tried them; as gold in the furnace he proved them, and as sacrificial offerings he took them to himself.

Prayer after Communion

May the prayers of your saints Nazarius, Celsus, Victor, and Innocent, win forgiveness for us, O Lord.\* Grant that the sacrifice we offer in this life may be our everlasting possession in the life to come. Through Jesus Christ.

testimónium. Pónite ergo in córdibus vestris non præmeditári quemádmodum respondeátis. Ego enim dabo vobis os, et sapiéntiam, cui non póterunt resistere, et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte affícient ex vobis: et éritis ódio ómnibus propter nomen meum: et capíllus de cápíte vestro non períbit. In patiéntia vestra possidébitis ánimas vestras.

Mirábilis Deus in sanctis suis: Deus Israél, ipse dabit virtútem, et fortitúdinem plebi suæ: benedíctus Deus, allelúia.

Concéde nobis, omnípotens Deus: ut his munéribus, quæ in sanctórum tuórum Nazárii, Celsi, Victóris et Innocéntii honóre deférimus, et te placémus exhibitis, et nos vivificémur accéptis. Per Dóminum.

Et si coram homínibus torménta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

Sanctórum Nazárii, Celsi, Victóris et Innocéntii, Dómine, intercessióne placátus: præsta, quæsumus; ut, quod temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum.

July 29. St. Martha

SAINT MARTHA

*Virgin*

July 29

Entrance Antiphon

*Ps. 44, 8*

*III classis*

Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. *Ps. ibid., 2* Eructavit cor meum verbum bonum: dico ego opera mea Regi. *℣.* Glória Patri. Dilexisti.

You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *Ps. ibid., 2* My heart overflows with a goodly theme, as I sing my ode to the king. *℣.* Glory be to the Father. You love justice.

Prayer

Exáudi nos, Deus, salutáris noster: ut, sicut de beátæ Marthæ Vírginis tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Hear our prayer, O God our savior,\* and let us learn the spirit of true devotion from your blessed virgin Martha, as we joyfully celebrate her feast. Through Jesus Christ.

*Et fit commemoratio Ss. Felicis, Simplicii, Faustini et Beatricis Martyrum:*

*Commemoration of Saints Felix, Simplicius, Faustinus, and Beatrice, martyrs:*

Prayer

Præsta, quæsumus, Dómine: ut, sicut pópulus cristiánus Mátyrum tuórum Felícis, Simplicii, Faustíni et Beatricis temporáli solemnitáte congáudet, ita perfruátur æténa; et, quod votis célebrat, comprehéndat efféctu. Per Dóminum.

O Lord, your Christian people joyfully unite today to celebrate the feast of your martyrs Felix, Simplicius, Faustinus, and Beatrice.\* Grant that we may enjoy the effects of these sacred rites and rejoice with these saints in heaven. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 10, 17-18; 11, 1-2*

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Corinthians

*2 Cor. 10, 17-18; 11, 1-2*

Fratres: Qui gloriátur, in Dómino gloriétur. Non enim qui seípsum comméndat, ille probátus est: sed quem Deus comméndat. Utinam sustinerétis módicum quid insipientiæ meæ, sed et supportáte me: æmulor enim vos Dei æmulatióne. Despóndi enim vos uni viro vírginem castam exhibére Christo.

Brethren: "Let him who would boast, boast in the Lord." For it is not the man who recommends himself who is approved, but the man whom the Lord recommends. I hope you will put up a little with my foolishness. Please put up with me! I am jealous of you with the jealousy of God, because I have given you in marriage to one husband, presenting you as a chaste virgin to Christ.

July 29. St. Martha

*Gradual Ps. 44, 5* In your splendor and your beauty ride on triumphant, and reign. *Ps.* Because of truth, and meekness, and justice; and may your right hand show you wondrous deeds.

Alleluia, alleluia. *Ps. Ibid., 15 and 16* Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 38-42*

At that time on their journey, Jesus entered a village, and a woman named Martha welcomed him to her home. She had a sister named Mary who seated herself at the Lord's feet and was listening to his words.

Martha, who was busy with many chores, came to him and said: "Lord, are you not concerned that my sister has left me to do the chores on my own? Tell her to give me a helping hand."

In reply, the Lord said to her: "Martha, Martha, you are worried and disturbed about many things; but only a few things are necessary, or even only one. Mary has chosen the good part, and it shall not be taken from her."

Offertory Antiphon  
*Ps. 44, 10*

The daughters of kings come in your honor; the queen takes her place at your right hand in gold and colored clothing.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

*Graduale Ps. 44, 5* Spécie tua, et pulchritudine tua inténde, prospere procéde, et regna. *Ps.* Propter veritatem, et mansuetudinem, et iustitiam, et deducet te mirabiliter dextera tua.

Allelúia, allelúia. *Ps. Ibid., 15-16* Adducéntur Regi vírgines post eam: próximæ eius afferéntur tibi in lætítia. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 10, 38-42*

In illo témpore: Intrávit Iesus in quoddam castéllum: et múlier quædam Martha nómine, excépit illum in domum suam: et huic erat soror nómine María, quæ étiam sedens secus pedes Dómini, audiébat verbum illíus. Martha autem satagébat circa frequens ministérium: quæ stetit, et ait: Dómine, non est tibi curæ quod soror mea reliquit me solam ministráre? dic ergo illi, ut me ádiuuet. Et respóndens, dixit illi Dóminus: Martha, Martha, sollicita es, et turbáris erga plúrima: porro unum est necessarium. María óptimam partem elégit, quæ non auferétur ab ea.

Fíliæ regum in honóre tuo, ástitit regína a dextris tuis in vestítu deauráto, circúmdata varietáte.

Accépta tibi sit, Dómine, sacratæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxiliium. Per Dóminum.

## July 29. Sts. Felix and Companions

*Pro Ss. Felice, Simplicio, Faustino et Beatrice*

Hóstias tibi, Dómine, pro sanctórum Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatricis commemoratióne deférimus: suppliciter deprecántes; ut indulgéntiam nobis páriter cónferant, et salútem. Per Dóminum.

Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádis: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviám Christo Dómino.

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quáesumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

*Pro Ss. Felice, Simplicio, Faustino et Beatrice*

Præsta, quáesumus, omnípotens Deus: ut sanctórum Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatricis cæléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquirat. Per Dóminum.

Commemoratio

*Missæ Sapiéntiam, de Comuni plurimorum Martyrum 2º loco (20), cum orationibus ut in Missa præcedenti.*

*For the martyrs*

### Prayer over the Gifts

We offer our gifts, O Lord, in memory of your holy martyrs Felix, Simplicius, Faustinus, and Beatrice,\* and pray that they may obtain forgiveness and salvation for us. Through Jesus Christ.

### Communion Antiphon *Matth. 25, 4 and 6*

The five wise virgins took oil in their vessels with the lamps: and at midnight a cry arose, "Behold, the bridegroom is coming, go forth to meet Christ the Lord."

### Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

*For the martyrs*

### Prayer after Communion

We ask, almighty God, that the celebration of this heavenly sacrifice on the feast of your martyrs Felix, Simplicius, Faustinus, and Beatrice, may bring us your merciful pardon. Through Jesus Christ.

SAINTS FELIX, SIMPLICIUS,  
FAUSTINUS, AND BEATRICE  
*Martyrs*

July 29

*Mass Sapiéntiam (Common of several martyrs II), page (20), with the prayers given above.*

July 30. Sts. Abdon and Sennen

SAINTS ABDON AND SENNEN

*Martyrs*

July 30

Commemoratio

Entrance Antiphon  
*Ps. 78, 11, 12 and 10*

Let the prisoners' sighing come before you, O Lord; repay our neighbors sevenfold into their bosoms; avenge the blood of your saints which has been shed. *Ps. ibid., 1* O God, the nations have come into your inheritance; they have defiled your holy temple, they have made Jerusalem as a place to keep fruit. *℟.* Glory be to the Father. Let the prisoners' sighing.

Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicinis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps. ibid., 1* Deus, venérunt gentes in hereditátem tuam, polluérunt templum sanctum tuum: posuérunt Ierúsalem in pomórum custódiam. *℣.* Glória Patri. Intret.

Prayer

O God, your saints Abdon and Sennen came to their present glory through your abundant gifts of grace.\* Grant the forgiveness of sins to all your servants that they may be delivered from all harm through the merits of your saints. Through Jesus Christ.

Deus, qui sanctis tuis Abdon et Sennen ad hanc glóriam veniéndi copiósum munus grátiae contulisti: da fámulis tuis suórum véniam peccatórum; ut, Sanctórum tuórum intercedéntibus méritis, ab ómnibus mereántur adversitátibus liberári. Per Dóminum.

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Corinthians  
*2 Cor. 6, 4-10*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 6, 4-10*

Brethren: In everything we strive to show ourselves as ministers of God, with great fortitude in trials, distress, difficulties, in beatings, imprisonments, riots; with hard work, sleepless nights and fastings; with innocence, knowledge, patience and kindness; with a holy spirit, with sincere love; with the message of truth and the power of God; wielding the weapons of justice with right hand and left; whether honored or dishonored; whether spoken of well or ill. We are called impostors, and yet we are truthful; nobodies, and we are well-known; dead, and here we are alive; punished, and

Fratres: Exhibeámus nosmetípsos sicut Dei ministros in multa patiéntia, in tribulatióibus, in necessitatibus, in angústiiis, in plagis, in carcéribus, in seditiúnibus, in labóribus, in vigíliis, in ieiúniis, in castitate, in sciéntia, in longanimitate, in suavitate, in Spíritu Sancto, in caritate non ficta, in verbo veritátis, in virtúte Dei, per arma iustitiæ a dextris, et a sinístris: per glóriam, et ignobilitátem: per infámiam, et bonam famam: ut seductóres, et veráces: sicut qui ignóti, et cógniti: quasi moriéntes, et ecce vívimus: ut castigáti, et non mortificáti: quasi tristes, semper autem gaudéntes: sicut egéntes

July 30. Sts. Abdon and Sennem

multos autem locupletantes: tamquam nihil habentes, et omnia possidentes.

*Graduale Exodi 15, 11* Gloriosus Deus in sanctis suis: mirabilis in maiestate, faciens prodigia. *Ps. Ibid., 6* Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrégit inimicos.

Allelúia, allelúia. *Ps. Sap. 3, 1* Iustorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 5, 1-12*

In illo tempore: Videns Iesus turbas, ascendit in montem, et cum sedisset, accesserunt ad eum discipuli eius, et apériens os suum, docebat eos, dicens: Beati páuperes spírítu: quóniam ipsórum est regnum cælórum. Beati mites: quóniam ipsi possidébunt terram. Beati qui lugent: quóniam ipsi consolabúntur. Beati qui esúriunt et sítiunt iustítiam: quóniam ipsi saturabúntur. Beati misericórdes: quóniam ipsi misericórdiam consequéntur: Beati mundo corde: quóniam ipsi Deum vidébunt. Beati pacifici: quóniam filii Dei vocabúntur. Beati qui persecutiónem patiúnter propter iustítiam: quóniam ipsórum est regnum cælórum. Beati estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsus vos, mentiéntes, propter me: gaudéte, et exultáte, quóniam merces vestra copiósa est in cælis.

Mirabilis Deus in sanctis suis: Deus Israël, ipse dabit virtútem, et fortitúdinem plebi suæ: benedíctus Deus.

we have not yet been put to death; sorrowful, and we are always rejoicing; poor, and we are enriching many; we are said to have nothing, and yet we possess everything.

*Gradual Exodus 15, 11* God is glorious in his saints, wonderful in majesty, a worker of wonders. *Ps. Ibid., 6* Your right hand, O Lord, is magnificent in power; your right hand has shattered the enemy.

Alleluia, alleluia. *Ps. Wis. 3, 1* The souls of the just are in the hand of God, and no torment shall touch them. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 1-12*

At that time, when Jesus saw the crowds, he went up on the mountain, and after he had sat down, his disciples gathered around. Then he began to teach them, "Happy the poor in spirit: theirs is the kingdom of heaven. Happy those who mourn: they shall be consoled. Happy the humble: they shall inherit the land. Happy those who hunger and thirst for holiness: they shall be satisfied. Happy the merciful: they shall find mercy. Happy the sincere of heart: they shall behold God. Happy the peacemakers: they shall be called God's children. Happy those who suffer persecution for religion: theirs is the kingdom of heaven. Happy are you when they insult you and persecute you and utter every kind of slander against you on my account. Be glad! Yes, be overjoyed: your reward in heaven is great."

Offertory Antiphon  
*Ps. 67, 36*

God is wonderful in his saints; the God of Israel is he who gives power and strength to his people. Blessed be God!

## July 31. St. Ignatius

### Prayer over the Gifts

May these gifts, O Lord, which we offer in remembrance of the birthdays of your holy martyrs,\* free us from the slavery of sin and win for us the gift of your mercy. Through Jesus Christ.

Hæc hóstia, quæsumus, Dómine, quam sanctorum Mártyrum tuorum natalicia recensentes offerimus: et vincula nostræ pravitatís absolvat, et tuæ nobis misericordiæ dona concíliet. Per Dóminum.

### Communion Antiphon

*Ps. 78, 2 and 11*

They have given the corpses of your servants, O Lord, as food to the birds of heaven, the flesh of your faithful ones to the beasts of the earth. With your great power free those doomed to death.

Posuerunt mortália servórum tuórum, Dómine, escas volatílibus cæli, carnes sanctorum tuórum béstiis terræ: secúndum magnitúdinem bráccii tui posside filios morte punitórum.

### Prayer after Communion

O Lord, may this sacred rite wash away our sins and fulfill our reasonable desires, through the intercession of your holy martyrs Abdon and Sennen. Through Jesus.

Per huius, Dómine, operatiónem mystérii, et vítia nostra purgéntur: et, intercedéntibus sanctis Martýribus tuis Abdon et Sennen, iusta desidéria compleántur. Per Dóminum.

## SAINT IGNATIUS

*Confessor*

July 31

*III classis*

### Entrance Antiphon

*Philipp. 2, 10–11*

At the name of Jesus every knee should bend of those in heaven, on earth and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. *Ps. 5, 12–13* All who love your name shall glory in you, for you bless the just man. *V.* Glory be to the Father. At the name of Jesus.

In nómine Iesu omne genu flectátur, cæléstium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Iesus Christus in glória est Dei Patris. *Ps. 5, 12–13* Gloriabúntur in te omnes, qui díligunt nomen tuum: quóniam tu benedíces iusto. *V.* Glória Patri. In nómine.

### Prayer

O God, in order to promote the greater glory of your name, you fortified your Church militant with a new army through the work of blessed Ignatius.\* May his help and example bring us through our battle on earth to be crowned with him in heaven. Through Jesus Christ.

Deus, qui ad maiórem tui nóminis glóriam propagándam, novo per beátum Ignátium subsidio militántem Ecclesiám roborásti: concéde; ut, eius auxílo et imitatióne certántes in terris, coronári cum ipso mereámur in cælis. Per Dóminum.

July 31. St. Ignatius

Lectio Epistolæ beati Pauli  
Apóstoli ad Timótheum  
2 Tim. 2, 8–10; 3, 10–12

Carissime: Memor esto, Dóminum Iesum Christum resurrexisse a mórtuis ex sémine David, secúndum Evangelium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salutem consequántur, quæ est in Christo Iesu, cum glória cælésti. Tu autem assecútus es meam doctrínam, institutiónem, propósitum, fidem, longanimitátem, dilectiόnem, paciéntiam, persecutiόnes, passiόnes: quália mihi facta sunt Antiochiæ, Iconii et Lystris: quales persecutiόnes sustinui, et ex ómnibus eripuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Iesu, persecutiόnem paciéntur.

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *℟. Ibid., 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. Allelúia, allelúia. *℟. Iac. 1, 12* Beátus vir, qui suffert tentatiόnem: quóniam, cum probátus fúerit, accípiet coronam vitæ. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℟.* Potens in terra erit semen eius: generátió rectórum benedicétur. *℟.* Glória et divítiæ in domo eius: et iustítia eius manet in sáeculum sáeculi.

*Tempore paschali omittitur graduale, et eius loco dicitur:*

A Reading from the Epistle of  
blessed Paul the Apostle to  
Timothy  
2 Tim. 2, 8–10; 3, 10–12

Beloved, remember what I preached: Jesus Christ, David's descendant, has been raised from the dead! Because of that preaching I suffer as a criminal, even to the point of being put into chains — but there is no chaining the word of God! So I put up with all this for the sake of those whom God has chosen, that they may obtain the salvation and eternal glory which are to be found in Christ Jesus. You have observed my teaching and my manner of life, my determination, fidelity, patience, love, endurance, as well as what persecutions I endured, and what sufferings befell me at Antioch, Iconium and Lystra — yet the Lord rescued me from all of them. Now remember: all who want to live a life of piety in Christ Jesus will have to suffer persecution.

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree; like a cedar of Lebanon shall he grow in the house of the Lord. *℟. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *℟. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℟.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

July 31. St. Ignatius

Alleluia, alleluia. *Ps. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he shall receive the crown of life. Alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 1-9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

O Lord God, may the gracious prayers of blessed Ignatius accompany our offering,\* so that we may in truth be sanctified by these most sacred mysteries which were instituted as the source of all holiness. Through Jesus Christ.

Allelúia, allelúia. *Ps. Jac. 1, 12* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia. *Ps. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 10, 1-9*

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta: et néminem per viam salutáveritis. In quamcúmque domum intráveritis, primum dicite: Pax huic dómui: et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intráveritis, et suscéperint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dicite illis: Appropinquávit in vos regnum Dei.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Adsint, Dómine Deus, oblatiõibus nostris sancti Ignátii benigna suffrágia: ut sacrosáncta mystéria, in quibus omnis sanctitátis fontem constituísti, nos quoque in veritate sanctíficent. Per Dóminum.

Aug. 1. Holy Machabees

Communion Antiphon

*Luke 12, 49*

Ignem veni mittere in terram: et quid volo, nisi ut accendatur?

I have come to cast fire upon the earth, and what will I but that it be kindled?

Prayer after Communion

Laudis hóstia, Dómine, quam pro sancto Ignátio grátias ágéntes obtúlimus: ad perpétuam nos maiestátis tuæ laudatióne, eius intercessióne, perdúcat. Per Dóminum.

O Lord, may this sacrifice of praise, which we offer in thanksgiving for Saint Ignatius, \* lead us, through his intercession, to everlasting praise of your majesty. Through Jesus Christ.

FEASTS OF AUGUST

HOLY MACHABEES

*Martyrs*

August 1

Entrance Antiphon

*Ps. 33, 18*

Clamavérunt iusti, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eórum liberávit eos. *Ps. ibid., 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *℣.* Glória Patri. Clamavérunt.

The just cry out and the Lord hears them, and from all their distress he rescues them. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *℣.* Glory be to the Father. The just cry out.

Prayer

Fratérna nos, Dómine, Mártyrum tuórum coróna lætíficet: quæ et fidei nostræ præbeat increménta virtútum; et múltiplici nos suffrágio consolétur. Per Dóminum.

O Lord, may the martyrdom of these brothers warm our hearts with joy. \* Let it enliven our faith by an increase of virtue, and comfort us by the added number of intercessors we have in heaven. Through Jesus Christ.

Léctio Epístolæ beáti Pauli

Apóstoli ad Hebræos

*Hebr. 11, 33–39*

Fratres: Sancti per fidem vicérunt regna, operáti sunt iustítiam, adépti sunt repromissiónes, obturavérunt ora leónum, extinxérunt ímpetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt mulieres de resurrectióne mórtuos suos: álii autem disténti sunt, non suscipiéntes redemptióne, ut meliorem invenírent resurrectióne:

A Reading from the Epistle of blessed

Paul the Apostle to the Hebrews

*Hebr. 11, 33–39*

Brethren: By faith the saints conquered kingdoms, did what was just, obtained what was promised; they broke the jaws of lions, put out raging fires, escaped the piercing sword; though weak they were made powerful, they became strong in time of war, they turned back foreign invaders. Women received back their dead through resurrection. Others were tortured and did not accept deliverance in order to obtain a better re-

## Aug. 1. Holy Machabees

surrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, they were tested, they were sawed in two, they were put to death at sword's point, they went about garbed in the skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They used to wander about in deserts and on mountains, and dwell in caves and in holes of the earth. To all these approval was given because of their faith, and they were found in Christ Jesus our Lord.

*Gradual Ps. 132, 1-2* Behold, how good it is, and how pleasant, where brethren dwell as one! *℣.* It is as when the precious ointment upon the head runs down over the beard, the beard of Aaron.

Alleluia, alleluia. *℣.* This is the true brotherhood which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 1-8*

At that time Jesus said to his disciples: "Be on your guard against the leaven (that is, the hypocrisy) of the Pharisees. There is nothing concealed that will not be revealed, nothing hidden that will not be made known. Therefore, everything you have said under cover of darkness will be heard in broad daylight and what you have whispered in locked rooms will be proclaimed from the housetops.

I tell you, my friends: Do not be afraid of those who kill the body, and can then do nothing further. I will show you whom you ought to fear: Fear him who has power to cast into hell after he has killed. Yes, I warn you, he is the one for you to fear. Are not five sparrows sold for two pennies? And yet not one of them is overlooked by God. Furthermore even the hairs of your head

alii vero ludibria et verbera experti, insuper et vincula, et carceres: lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt: circumierunt in melotis, in pellibus caprinis, egentes, angustiati, afflicti: quibus dignus non erat mundus: in solitudinibus errantes, in montibus, et speluncis, et in cavernis terrae. Et hi omnes testimonio fidei probati, inventi sunt in Christo Iesu Domino nostro.

*Graduale Ps. 132, 1-2* Ecce quam bonum, et quam iucundum habitare fratres in unum! *℣.* Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Alleluia, alleluia. *℣.* Haec est vera fraternitas, quae vicit mundi crimina: Christum secuta est, inclita tenens regna caelestia. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 12, 1-8*

In illo tempore: Dixit Iesus discipulis suis: Attendite a fermento pharisaeorum, quod est hypocrisis. Nihil autem operatum est, quod non reveletur: neque absconditum, quod non sciatur: Quoniam, quae in tenebris dixistis, in lumine dicentur: et quod in aures locuti estis in cubiculis, predicabitur in tectis. Dico autem vobis amicis meis: Ne timeamini ab his, qui occidunt corpus, et post haec non habent amplius quid faciant. Ostendam autem vobis quem timeatis: timeate eum, qui postquam occiderit, habet potestatem mittere in gehennam. Ita dico vobis: hunc timeate. Nonne quinque passeress veniunt dipondio, et unus ex illis non est in oblivione coram Deo? Sed et capilli capitis vestri omnes numerati sunt. Nolite ergo timere: multis passeribus pluris estis vos. Dico autem vobis: Omnis

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quicumque confessus fuerit me coram hominibus, et Filius hominis confitebitur illum coram Angelis Dei.

*In Missis votivis post Septuagesimam in fine sequentis antiphonæ Alleluia omittitur*

Exsultabunt sancti in glória, lætabuntur in cubilibus suis: exaltationes Dei in faucibus eorum, alleluia.

Mysteria tua, Domine, pro sanctorum Martyrum tuorum honore, devota mente tractemus: quibus et præsidium nobis crescat, et gaudium. Per Dominum.

Dico autem vobis amicis meis: Ne timeamini ab his, qui vos persequuntur.

Præsta, quæsumus, omnipotens Deus: ut, quorum memoriam sacramenti participatione recolimus, fidem quoque proficiendo sectemur. Per Dominum.

*III classis*

Spiritus Domini super me: propter quod unxit me: evangelizare pauperi-

are all counted. Have no fear. You are worth more than a multitude of sparrows. I tell you: everyone who acknowledges me before men, the Son of Man will acknowledge him before the angels of God."

*In votive Masses after Septuagesima, at the end of the following antiphon the Alleluia is omitted.*

Offertory Antiphon

*Ps. 149, 5-6*

Let the faithful exult in glory; let them sing for joy upon their couches; let the high praises of God be in their throats. Alleluia.

Prayer over the Gifts

O Lord, grant that we may celebrate these sacred mysteries with devotion to honor your holy martyrs,\* so that through this sacrifice we may have new help and a deeper joy. Through Jesus Christ.

Communion Antiphon

*Luke 12, 4*

But I say to you, my friends: Do not be afraid of those who persecute you.

Prayer after Communion

O almighty God, grant that we may grow in grace by emulating the faith of these martyrs \* whose memory we honor by the reception of your sacrament. Through Jesus Christ.

SAINT ALPHONSUS MARY  
DE LIGUORI

*Bishop, Confessor, and  
Doctor of the Church*

August 2

Entrance Antiphon

*Luke 4, 18*

The Spirit of the Lord is upon me, because he has anointed me; to bring good news to

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the poor he has sent me, to heal the contrite of heart. *Ps. 77, 1* Hearken, my people, to my teaching; incline your ears to the words of my mouth. *V.* Glory be to the Father. The spirit of the Lord.

Prayer

O God, the burning zeal for souls which you kindled in the blessed confessor bishop Alphonsus Mary gave birth to a new congregation in the Church.\* May we learn from his helpful teaching and take courage from his example, so that with your help we may happily come to you. Through Jesus Christ.

*Commemoration of Saint Stephen I, pope and martyr:*

Prayer

O Eternal Shepherd, who appointed blessed Stephen shepherd of the whole Church,\* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

A Reading from the Epistle of  
blessed Paul the Apostle to  
Timothy  
*2 Tim. 2, 1-7*

Beloved: Take strength from the favor which is yours in Christ Jesus. What you have heard from me and from many witnesses you must hand on to trustworthy men who will be able to teach others. Be my companion in suffering hardship like a good soldier of Christ Jesus. No one who is serving in the army becomes entangled in the affairs of civilian life; he avoids this to please the one who enlisted him. Should anyone compete in sports he receives the winner's crown only if he competes according to the rules. The hard-working farmer is the one who should be the first to have a

bus misit me, sanare contritos corde. *Ps. 77, 1* Attendite, pópule meus, legem meam: inclinaté aures vestram in verba oris mei. *V.* Glória Patri. Spíritus.

Deus, qui per beátum Alfónsum Mariám Confessórem tuum atque Pontíficem, animárum zelo succénsum, Ecclesiám tuam nova prole fecundásti: quæsumus; ut, eius salutáribus mónitis edócti et exémpis roboráti, ad te pervenire feliciter valeámus. Per Dóminum.

*Et fit commemoratio S. Stephani I Papæ et Martyris:*

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Stéphanum Mártirem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclesiæ præstitisti esse pastórem. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*2 Tim. 2, 1-7*

Caríssime: Confortáre in grátia, quæ est in Christo Iesu: et quæ audísti a me per multos testes, hæc comménda fidélibus homínibus, qui idónei erunt et álios docére. Labóra sicut bonus miles Christi Iesu. Nemo militans Deo ímplicat se negotiis sæculáribus: ut ei pláceat, cui se probávit. Nam et qui certat in agóne, non coronáitur, nisi légitime certáverit. Laborántem agricolam opórtet primum de frúctibus percípere. Intélege quæ dico: dabit enim tibi Dóminus in ómnibus intelléctum.

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*Graduale Ps. 118, 52–53* Memor fui iudiciórum tuórum a sáeculo, Dómine, et consolátus sum: deféctio ténuit me pro peccatóribus derelinquéntibus legem tuam. *℣. Ps. 39, 11* Iustítiam tuam non abscondi in corde meo: veritátem tuam, et salutáre tuum dixi.

Allelúia, allelúia. *℣. Eccli. 49, 3–4* Ipse est diréctus divínitus in pæniténtiam gentis, et tulit abominatiónes impietátis: et gubernávit ad Dóminum cor ipsíus: et in diébus peccatórum corroborávit pietátem. Allelúia.

*In Missis votivis post Septuagesimam, ommissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 34, 13* Ego autem cum mihi molésti essent, induébar cilício: humiliábam in ieiúnio ánimam meam: et orátio mea in sinu meo convertétur. *℣. Ps. 22, 5* Parásti in conspéctu meo mensam advérsus eos, qui tríbulant me: impinguásti in óleo caput meum, et calix meus inébrians quam præclárus est! *℣. 1 Cor. 9, 22* Factus sum infirmis infirmus, ut infirmos lucrifácerem.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 132, 1–2* Ecce quam bonum, et quam iucúndum habitáre fratres in unum: sicut unguéntum in cápite, quod descéndit in barbam, barbam Aaron. Allelúia. *℣. Ioann. 15, 16* Pósui vos, ut eátis, et fructum afferátis: et fructus vester máneat. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 10, 1–9*

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in

share in the harvest. Think about what I'm saying; the Lord will enable you to understand it perfectly.

*Gradual Ps. 118, 52–53* I remember your ordinances of old, O Lord, and I am comforted. Indignation seizes me because of the wicked who forsake your law. *℣. Ps. 39, 11* Your justice I kept not hid within my heart; your faithfulness and your salvation I have spoken of.

Alleluia, alleluia. *℣. Eccli. 49, 3–4* He was directed by God to the repentance of the nation, and he took away the abominations of wickedness, he turned to God with his whole heart, and though times were evil, he practiced virtue. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 34, 13* But I, when they were ill, put on sackcloth; I afflicted myself with fasting and poured forth prayers within my bosom. *℣. Ps. 22, 5* You spread the table before me in the sight of my foes. You anoint my head with oil; my cup overflows. *℣. 1 Cor. 9, 22* To the weak I became weak, that I might gain the weak.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 132, 1–2* Behold, how good it is, and how pleasant, where brethren dwell as one! It is as when the precious ointment upon the head runs down over the beard, the beard of Aaron. Alleluia. *℣. John 15, 16* I have chosen you that you should go and bear fruit, and that your fruit should remain. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 1–9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he in-

## Aug. 2. St. Alphonsus Mary de Liguori

tended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.'"

### Offertory Antiphon *Prov. 3, 9 and 27*

Honor the Lord with your wealth, and give him the first fruits of all your produce. Do not withhold him from doing good who is able; if you are able, do good yourself also.

### Prayer over the Gifts

Let our hearts be consumed by the flame of this sacrifice of heaven so that they may be a sweet fragrance to you, Lord Jesus Christ, \* just as you enabled blessed Alphonsus Mary to offer himself as a victim in the celebration of these sacred mysteries: You who live and reign.

*For Saint Stephen*

### Prayer over the Gifts

We have offered our gifts to you, O Lord. \* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

omnem civitatem et locum, quo erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram, neque calceamenta; et neminem per viam salutaveritis. In quamcumque domum intraveritis, primum dicite: Pax huic domui: et si ibi fuerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertetur. In eadem autem domo manete, edentes et bibentes quae apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quamcumque civitatem intraveritis, et susceperint vos, manducate quae apponuntur vobis: et curate infirmos, qui in illa sunt, et dicite illis: Appropinquavit in vos regnum Dei.

Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei. Noli prohibere benefacere eum, qui potest: si vales, et ipse benefac.

Caelesti, Domine Iesu Christe, sacrificii igne corda nostra in odorem suavitatis exure: qui beato Alfonso Mariae tribuisti et haec mysteria celebrare, et per eadem hostiam tibi sanctam seipsum exhibere: Qui vivis.

*Pro S. Stephano*

Oblatis muneribus, quaesumus, Domine, Ecclesiam tuam benignus illumina: ut, et gregis tui proficiat ubique successus, et grati fiant nomini tuo, te gubernante, pastores. Per Dominum.

Aug. 4. St. Dominic

Communion Antiphon  
*Ecli. 50, 1 and 9*

Sacerdos magnus, qui in vita sua suffulsit domum, et in diebus suis corroboravit templum, quasi ignis effulgens, et thus ardens in igne.

A great priest, who in his time renovated the house, and in his days reinforced the temple, as a bright fire, and frankincense burning in the fire.

Prayer after Communion

Deus, qui beatum Alfonsum Mariam Confessorem tuum atque Pontificem fidelem divini mysterii dispensatorem et praedonem effecisti: eius meritis, precibusque concede; un fideles tui et frequenter percipiant, et percipiendo sine fine collaudent. Per Dominum.

O God, you made the blessed confessor bishop Alphonsus Mary, a faithful preacher and minister of this divine mystery.\* May his merits and prayers win for the faithful the grace to receive it frequently and join with him in singing unceasing praise of you. Through Jesus Christ.

*Pro S. Stephano*

*For Saint Stephen*

Prayer after Communion

Refectioe sancta enutritam gubernata, quaesumus, Domine, tuam placatus Ecclesiam: ut potenti moderatioe directa, et incrementa libertatis accipiat et in religionis integritate persistat. Per Dominum.

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

Commemoratio

*Missae Si diligis me, de Communi unius aut plurium Summorum Pontificum (1), cum orationibus ut in Missa praecedenti.*

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1), with the prayers given above.*

SAINT STEPHEN I  
*Pope and Martyr*

August 2

SAINT DOMINIC  
*Confessor*

August 4

*III classis*

Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium: lex Dei eius in corde ipsius. *Ps. ibid., 1* Noli aemulari in malignantibus: neque

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of his God is in his heart. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of

Offertory Antiphon  
*Ps. 36, 30-31*

Aug. 4. St. Dominic

those who do wrong. *℣.* Glory be to the Father. The mouth of the just.

zeláveris faciéntes iniquitátem. *℣.*  
Glória Patri. Os iusti.

Prayer

O God, you have enlightened your Church through the teaching and merits of the blessed confessor Dominic.\* May the Church never be deprived of help on earth, but always advance in spiritual growth through his intercession. Through Jesus Christ.

Deus, qui Ecclésiám tuam beáti Domínici Confessóris tui illumináre dignátus es méritis et doctrínis: concéde; ut eius intercessióne temporálibus non destituátur auxiliis, et spirituálibus semper proficiat increméntis. Per Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*2 Tim. 4, 1-8*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*2 Tim. 4, 1-8*

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the good fight, I have run the race, I have kept faith. As for the future, a merited crown is reserved for me, and on that day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta opportúne, importúne: árgue, óbseca, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangelistæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna iustítiæ, quam reddet mihi Dóminus in illa die, iustus iudex: non solum autem mihi, sed et iis, qui díligunt advéntum eius.

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *℣. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *℣. Ibid., 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Aug. 4. St. Dominic

Allelúia, allelúia. *Ÿ. Osee 14, 6*  
Iustus germinábit sicut lílium: et  
florébit in ætérnum ante Dóminum.  
Allelúia.

Alleluia, alleluia. *Ÿ. Osee 14, 6* The just  
shall blossom like the lily and flourish for-  
ever before the Lord. Alleluia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 12, 35-40*

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 35-40*

In illo témpore: Dixit Iesus discí-  
pulis suis: Sint lumbi vestri præ-  
cincti, et lucernæ ardéntes in má nibus  
vestris, et vos símiles homínibus  
expectántibus dóminum suum,  
quando revertátur a núptiis: ut, cum  
vénerit, et pulsáverit, conféstim  
apériant ei. Beáti servi illi, quos, cum  
vénerit dóminus, invénerit vigilántes:  
amen dico vobis, quod præcinget se,  
et fáciat illos discúmbere, et tránsiens  
ministrábit illis, Et si vénerit in se-  
cúnda vigília, et si in tértia vigília  
vénerit, et ita invénerit, beáti sunt  
servi illi. Hoc autem scitóte, quóniam  
si sciret paterfamílias, qua hora fur  
veníret, vigiláret útique, et non  
síneret pérfodi domum suam. Et  
vos estóte paráti: quía qua hora  
non putátis, Fílius hóminis véniet.

At that time Jesus said to his disciples:  
“Let your belts be fastened round your  
waists and your lamps burning ready. Be  
like men awaiting their master’s return from  
a wedding, so that you open up for him as  
soon as he comes and knocks.

Happy for those servants whom the  
master finds vigilant on his arrival! I tell  
you: he will fasten his belt, seat them at  
table, and come and wait on them. Even if  
he comes at midnight or before sunrise and  
finds them prepared, it will be happy for  
them. Bear in mind, if the head of the house  
had known at what time the thief was com-  
ing he would certainly not have let him  
break into his house. You too should be  
vigilant because the Son of Man comes at a  
time you least expect.”

Offertory Antiphon  
*Ps. 88, 25*

Véritas mea, et misericórdia mea  
cum ipso: et in nómine meo exaltá-  
bitur cornu eius.

My faithfulness and my kindness shall be  
with him, and through my name shall his  
horn be exalted.

Prayer over the Gifts

Múnera tibi, Dómine, dicáta sanctí-  
fica: ut méritis beáti Domínici Con-  
fessóris tui nobis proficiant ad medé-  
lam. Per Dóminum.

Sanctify the offering we have dedicated to  
you, O Lord,\* so that it may restore us to  
health through the merits of your blessed  
confessor Domīnic. Through Jesus Christ.

Communion Antiphon  
*Luke 12, 42*

Fidélis servus et prudens, quem  
constítuit dóminus super famíliam  
suam: ut det illis in témpore trítici  
mensúram.

The faithful and prudent servant whom the  
master will set over his household to give  
them their ration of grain in due time.

## Aug. 5. St. Mary of the Snow

### Prayer after Communion

O almighty God, may the intercession of your blessed confessor Dominic sustain us who are weighted down by our sins. Through Jesus Christ.

Concéde, quæsumus, omnipotens Deus: ut, qui peccatorum nostrorum pondere premimur, beati Domínicí Confessorís tui patrocínio sublevémur. Per Dóminum.

## DEDICATION OF THE CHURCH OF SAINT MARY OF THE SNOW

August 5

*Mass Salve (Common of feasts of the Blessed Virgin Mary), page (81).*

*The Creed is not said.*

*III classis*

*Missa Salve, Sancta parens, de Comuni festorum Beatæ Mariæ Virginis (81), et non dicitur Credo.*

### Prayer

Grant your servants continual health of mind and body, O Lord God. \* Let the intercession of the blessed ever-virgin Mary gain for us freedom from our present sorrow and give us the joy of everlasting happiness. Through Jesus Christ.

Concéde nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitate gaudere: et, gloriósa beátæ Mariæ semper Vírginis intercessióne, a præsentí liberári tristítia, et ætérna pérfrui lætítia. Per Dóminum.

### Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary, \* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

C  
Tua, Dómine, propitiatióne, et beátæ Mariæ semper Vírginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

*Preface of the Blessed Virgin Mary (on this feast)*

*Præfatio B. Mariæ Virginis Et te in Festivitate.*

### Prayer after Communion

O Lord, grant that we who have received the sacrament of our salvation \* may ever be protected through the intercession of the blessed ever-virgin Mary, in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, \* God, forever and ever. R̄. Amen.

Sumptis, Dómine, salutis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Vírginis patrocíniis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per ómnia sæcula sæculórum.

Aug. 6. Transfiguration of our Lord

TRANSFIGURATION OF OUR  
LORD JESUS CHRIST

*II classis*

August 6

Entrance Antiphon

*Ps. 76, 19*

Illuxérunt coruscationes tuæ orbi terræ: commóta est, et contrémuit terra. *Ps. 83, 2-3* Quam dilécta tabernácula tua, Dómine virtútum! concupiscit, et déficit ánima mea in átria Dómini. *V. Glória Patri. Illuxérunt.*

Your lightning illumined the world; the earth quivered and quaked. *Ps. 83, 2-3* How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. *V. Glory be to the Father. Your lightning.*

Prayer

Deus, qui fidei sacraménta in Unigéniti tui gloriósa Transfiguratióne, patrum testimonio roborásti, et adoptiõnem filiõrum perféctam, voce delápsa in nube lúcida, mirabíliter præsignásti: concéde propítius; ut ipsius Regis glóriæ nos coherédes efficias, et eiúsdem glóriæ tríbuas esse consórtes. Per eúndem Dóminum.

O God, in the glorious transfiguration of your only-begotten Son you confirmed the mysteries of faith by the testimony of the prophets,\* and you wondrously foreshadowed our adoption as your sons by the voice speaking through the resplendent cloud.\* Grant us in your mercy that we may be co-heirs with the King of glory and sharers in that very glory that is his. Through Jesus Christ.

*Et fit commemoratio Ss. Xysti II Papæ, Felicissimi et Agapiti Martyrum:*

*Commemoration of Saint Sixtus II, pope, Felicissimus, and Agapitus, martyrs:*

Prayer

Deus, qui nos concédis sanctórum Mártyrum tuórum Xysti, Felicissimi et Agapiti natalícia cólere: da nobis in aetérna beatitúdine de eórum societáte gaudére. Per Dóminum.

O God, you have given us the grace to celebrate the birthday of your blessed martyrs Sixtus, Felicissimus, and Agapitus.\* Grant that we may also share their eternal happiness in heaven. Through Jesus Christ.

Léctio Epístolæ beáti Petri  
Apóstoli  
*2 Petr. 1, 16-19*

A Reading from the Epistle of blessed  
Peter the Apostle  
*2 Peter 1, 16-19*

Caríssimi: Non doctas fábulas secúti notam fécimus vobis Dómini nostri Iesu Christi virtútem et præsentiam: sed speculatóres facti illius magnitudinis. Accípiens enim a Deo Patre honórem et glóriam, voce delápsa ad

Beloved: We certainly were not lured off into cleverly concocted myths when we taught you about the mighty Coming of our Lord Jesus Christ. Of his majesty we were actually eye-witnesses. For he was gloriously honored

## Aug. 6. Transfiguration of our Lord

by God, the Father, when that unique declaration came to him from majestic splendor, to say, “My Son, my beloved, in whom I take delight—this is he”; and that was the voice we ourselves heard when it came out of heaven, since we were in his company on the holy mountain. Besides, we still possess as something altogether reliable the prophetic message. Pay as close attention to it as you would to a lamp shining in a dark place, until the first streaks of dawn appear and the morning star rises in your hearts.

*Gradual Ps. 44, 3 and 2* Fairer in beauty are you than the sons of men; grace is poured out upon your lips. *℣.* My heart overflows with a goodly theme; as I sing my ode to the king.

Alleluia, alleluia. *℣. Wis. 7, 26* He is the refulgence of eternal light, the spotless mirror, and the image of his goodness. Alleluia.

### ✠ A Reading from the holy Gospel according to Matthew *Matth. 17, 1–9*

At that time Jesus took Peter, James, and his brother John and led them up a high mountain by themselves. Then he was transfigured before their eyes: his face became as dazzling as the sun; his clothes as radiant as light. And suddenly Moses and Elia appeared to them, conversing with him. Then Peter spoke up and said to Jesus, “Lord, it is good that we are here. With your permission, I will set up three tents here: one for you, one for Moses, and one for Elia.” He was still speaking when suddenly a bright cloud overshadowed them. And now a voice came out of the cloud, “This is my beloved Son, in whom I take delight. Listen to him.” When they heard

eum huiuscemodi a magnífica glória: Hic est Filius meus diléctus, in quo mihi complácuí, ipsum audíte. Et hanc vocem nos audívimus de cælo allátam, cum essémus cum ipso in monte sancto. Et habémus firmiórem prophéticum sermónem: cui bene fáctis attendéntes, quasi lucérnæ lucénti in caliginóso loco, donec dies elucéscat, et lúCIFer oriátur in córdibus vestris.

*Graduale Ps. 44, 3 et 2* Speciósus forma præ filiis hóminum: diffúsa est grátia in lábiis tuis. *℣.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi.

Allelúia, allelúia. *℣. Sap. 7, 26* Candor est lucis ætérnæ, spéculum sine mácula, et imágo bonitátis illíus. Allelúia.

### ✠ Sequéntia sancti Evangéllii secúndum Mattháeum *Matth. 17, 1–9*

In illo témpore: Assúmpsit Iesus Petrum, et Iacóbum, et Ioánnem fratrem eius, et duxit illos in montem excésum seórsum: et transfigurátus est ante eos. Et resplénduit fácies eius sicut sol: vestiménta autem eius facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Iesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Eliæ unum. Adhuc eo loquente, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Filius meus diléctus, in quo mihi bene complácuí: ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde.

## Aug. 6. Transfiguration of our Lord

Et accessit Iesus, et tetigit eos, dixitque eis: Surgite, et nolite timere. Levantes autem oculos suos, neminem viderunt, nisi solum Iesum. Et descendentibus illis de monte, praecepit eis Iesus, dicens: Nemini dixeritis visionem, donec Filius hominis a mortuis resurgat.

Credo

Glória et divitiæ in domo eius: et iustitia eius manet in sæculum sæculi, allelúia.

Obláta, quæsumus, Dómine, múnера gloriósa Unigéniti tui Transfiguratióne sanctífica: nosque a peccatórum máculis, splendóribus ipsius illustratiónis emúnda. Per eúndem Dóminum.

*Pro Ss. Martyribus*

Múnера tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Visionem quam vidístis, nemini dixeritis, donec a mortuis resurgat Filius hominis.

Præsta, quæsumus, omnipotens Deus: ut sacrosáncta Filii tui Transfiguratiónis mystéria, quæ solémni celebrámus offício, purificátæ mentis intellegéntia consequámur. Per eúndem Dóminum.

this, the disciples fell face to the ground and were filled with fear. But Jesus came to them, and laying his hand upon them said, "Get up and don't be afraid." When they looked up, they saw only Jesus, no one else. As they were coming down the mountain, Jesus gave them this command, "Don't tell anyone of the vision until the Son of Man is raised from the dead."

Creed

### Offertory Antiphon

*Ps. 111, 3*

Glory and wealth are in his house; his generosity shall endure forever. Alleluia.

### Prayer over the Gifts

Bless these gifts we offer you, O Lord, by the glorious Transfiguration of your only-begotten Son.\* May they cleanse us from the stain of our sins by the brightness of his glory. Through Jesus Christ.

*For the martyrs*

### Prayer over the Gifts

We offer these gifts to you in sacrifice, O Lord.\* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

### Communion Antiphon

*Matth. 17, 9*

Tell the vision you have seen to no one, till the Son of Man has risen from the dead.

### Prayer after Communion

O almighty God, grant that with pure minds we may understand the most sacred mystery of the Transfiguration of your Son, which we here solemnly commemorate. Through Jesus Christ.

Aug. 7. St. Cajetan

*For the martyrs*

Prayer after Communion

O Lord, may the intercession of your holy martyrs Sixtus, Felicissimus, and Agapitus help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

SAINTS SIXTUS II

*Pope*

FELICISSIMUS, AND AGAPITUS

*Martyrs*

August 6

*Mass Sapiéntiam (Common of several martyrs II), page (20).*

SAINT CAJETAN

*Confessor*

August 7

Entrance Antiphon

*Ps. 36, 30–31*

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of his God is in his heart. *Ps. ibid., 1* Be not vexed over evildoers nor jealous of those who do wrong. *℣.* Glory be to the Father. The mouth of the just man.

Prayer

O God, you blessed the holy confessor Cajetan with the grace to lead the life of an apostle.\* May the prayers and intercession of this saint help us to trust in you always and desire only the things of heaven. Through Jesus Christ.

*Commemoration of Saint Donatus, bishop and martyr:*

Prayer

O God, you are the glory of all your priests.\* May we experience the help of your martyr bishop Donatus whose feast we celebrate today. Through Jesus Christ.

*Pro Ss. Martyribus*

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis Xysto, Felicíssimo et Agapíto; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Commemoratio

*Missa Sapiéntiam, de Communi plurimorum Martyrum 2º loco (20).*

*III classis*

Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium: lex Dei eius in corde ipsíus. *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *℣.* Glória Patri. Os iusti.

Deus, qui beáto Caietano Confes-sóri tuo apostólicam vivéndi formam imitári tribuísti: da nobis, eius intercessióne et exémplo, in te semper confídere, et sola cæléstia desideráre. Per Dóminum.

*Et fit commemoratio S. Donati Episcopi et Martyris:*

Deus, tuórum glória sacerdotum: præsta, quæsumus; ut sancti Mártyris tui et Episcopi Donáti, cuius festa gérimus, sentiámus auxílium. Per Dominum.

Lectio libri Sapiéntiæ  
*Eccli. 31, 8-11*

Beátus vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábilis eum? fecit enim mirábilia in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória æténa: qui pótuít tránsgridi, et non est tránsgréssus: fácere mala, et non fecit: ídeo stabilíta sunt bona illús in Dómino, et eleemósynas illús enarrábit omnis ecclé-sia sanctórum.

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *Ψ. Ibid., 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Alleluía, alleluía. *Ψ. Iac. 1, 12* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Alleluía.

✠ Sequéntia sancti Evangéllii  
secúndum Mattháeum  
*Matth. 6, 24-33*

In illo témpore: Dixit Iesus discí-pulis suis: Nemo potest duóbus dóminis servíre: aut enim unum ódio habébit, et álterum díliget: aut unum sustinébit, et álterum contémnet. Non potéstis Deo servíre, et mammónæ. Ideo dico vobis, ne sollíciti sitis ánimæ vestræ quid manducétis, neque córpori vestro quid induámini. Nonne ánima plus est quam esca: et corpus plus quam vestiméntum? Respícite volatília cæli, quóniam non serunt, neque metunt, neque cóngregant in hórrea: et Pater vester cæléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adiícere ad statúram suam cúbitum unum? Et de vestiménto quid sollíciti estis? Consideráte lília agrí quómodo crescunt: non labó-

A Reading from the Book of Sirach  
*Eccli. 31, 8-11*

Happy the man found without fault,  
who turns not aside after gain!  
Who is he, that we may praise him?  
he, of all his kindred, has done wonders,  
For he has been tested by gold and come off  
safe,  
and this remains his glory;  
He could have sinned but did not,  
could have done evil but would not,  
So that his possessions are secure in the  
Lord,

and the assembly recounts his praises.  
*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *Ψ. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *Ψ. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 6, 24-33*

At that time Jesus said to his disciples: "No man can serve two masters. He will either hate one and love the other, or be attentive to one and despise the other. You cannot devote yourself to God and to money. So I warn you, do not worry about your livelihood, about what you are to eat, or what you are to drink, or how you are to clothe yourselves. Is not life more important than food? Is not the body more important than clothes? Take a look at the birds in the sky: they do not sow; they do not reap; they gather nothing into barns. Yet your heavenly Father feeds them. Aren't you more important than they? Still, which of you by worrying can add a single moment to his allotted span of life?"

And as for clothes, what are you worrying about? Learn a lesson from the way the wild lilies grow. They do not toil; they do not spin thread. Yet I assure you, not even Solomon in his royal robes was arrayed like one of them. If God can so deck out the wild flowers which bloom today but tomorrow are thrown into the oven, is he not much more likely to provide for you? What weak faith you have! Stop worrying then over questions like, 'What are we to eat?', 'What are we to drink?', 'What are we to wear?'. That is what pagans are always looking for. Your heavenly Father realizes that you need all this sort of thing. Seek first his kingdom and his will, and everything else will be given to you."

Offertory Antiphon

*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

Accept this offering which we humbly present in honor of your saints, almighty God,\* and through it purify our bodies and our souls. Through Jesus Christ.

*For Saint Donatus*

Prayer over the Gifts

We dedicate these offerings in praise of you, O Lord, as we honor your blessed martyr bishop Donatus.\* Through his intercession may they increase our piety and devotion. Through Jesus Christ.

Communion Antiphon

*Matth. 24, 46-47*

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods.

rant, neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem fenum agri, quod hódie est, et cras in clíbanum míttitur, Deus sic vestit: quanto magis vos módicæ fidei? Nolíte ergo solliciti esse, dicétes: Quid manducábimus, aut quid bibémus, aut quo operiémur? Hæc enim ómnia gentes inquírunť. Scit enim Pater vester, quia his ómnibus indigétis. Quærite ergo primum regnum Dei, et iustítiam eius: et hæc ómnia adiiciéntur vobis.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Præsta nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente purificet. Per Dóminum.

*Pro S. Donato*

Præsta, quæsumus, Dómine: ut sancti Mártyris tui et Epíscopi Donáti intercessióne, quem ad laudem nóminis tui dicátis munéribus honorámus, piæ nobis fructus devotiónis accréscať. Per Dóminum.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constitúet eum.

Aug. 7. St. Donatus

Prayer after Communion

Quæsumus omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Caietano Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

*Pro S. Donato*

Omnipotens et miséricors Deus, qui nos sacramentórum tuórum et partícipes éfficis, et minístros: præsta, quæsumus; ut, intercedénte beáto Donáto Mártire tuo atque Pontífice, eiúsdem proficiámus et fídei consórtio, et digno servítio. Per Dóminum.

Commemoratio

Sacerdótes Dei, benedicite Dóminum: sancti, et húmiles corde, laudáte Deum. *Ibid.*, 57 Benedicite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. *Ps.* Glória Patri. Sacerdótes.

Deus, tuórum glória sacerdotum: præsta, quæsumus; ut sancti Mártiris tui et Epíscopi Donáti, cuius festa gérimus, sentiámus auxiliium. Per Dóminum.

Léctio Epístolæ beáti Iacóbi  
Apóstoli  
*Iac. 1, 2-12*

Caríssimi: Omne gáudium existimáte, cum in tentatiónes várias incidéritis: sciéntes quod probátio fídei vestræ patiéntiam operátur. Patiéntia autem opus perféctum habet: ut sitis perfécti et íntegri in nullo deficiétes. Si quis

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity \* through the intercession of your blessed confessor Cajetan. Through Jesus Christ.

*For Saint Donatus*

Prayer after Communion

O almighty and merciful God, you have made us both partakers and ministers of your sacraments.\* May the intercession of your martyr bishop Donatus help us profit from the fact that we share his faith and his apostolate. Through Jesus Christ.

SAINT DONATUS  
*Bishop and Martyr*

August 7

Entrance Antiphon  
*Dan. 3, 84 and 87*

Priests of the Lord, bless the Lord; holy men of humble heart, praise God. *Ibid.*, 57 All you works of the Lord, bless the Lord, praise and exalt him above all forever. *Ps.* Glory be to the Father. Priests of the Lord.

Prayer

O God, you are the glory of all your priests.\* May we experience the help of your martyr bishop Donatus whose feast we celebrate today. Through Jesus Christ.

A Reading from the Epistle of blessed  
James the Apostle  
*James 1, 2-12*

Beloved: Consider it pure joy when you fall into trials of various kinds, knowing that the testing of your faith brings about endurance. And endurance must be total, so that you may be complete and perfect,

lacking nothing. If any of you lacks wisdom let him ask it from God who gives to all generously and without scolding, and God will give it to him. But he must ask with complete confidence and without any doubting! The man who doubts is like the rolling sea, moved here and there by the wind. Such a one, hesitant and inconstant in all that he does, must not think that he will receive anything from the Lord. Let the lowly brother boast of his high station, and the rich man boast when he becomes poor. For the rich man will pass away like a flower that grows in the grass. The burning sun comes up and withers the grass; its flower wilts and its beauty is destroyed. Even so the rich man will fade away in all his pursuits. Happy the man who holds out through the trial. Once his real worth has been proved, he will receive the crown of life that the Lord promised to those who love him.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter.

Alleluia, alleluia. *℣.* The just man shall not be troubled, for the Lord strengthens his hand. Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 13, 33–37*

At that time Jesus said to his disciples: “Be constantly on the lookout! Stay alert! You do not know when the appointed time will come. It’s just like a man, leaving home to go on a journey—he puts his slaves in charge, each with his own job, and orders the doorman to keep his eyes open. Therefore, keep your eyes open, for you do not know when the master of the house is

autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluentem, et non improperat: et dabitur ei. Postulet autem in fide nihil hesitans: qui enim hesitat, similis est fluctui maris, qui a vento movetur et circumfertur. Non ergo aestimet homo ille quod accipiat aliquid a Domino. Vir duplex animo incostans est in omnibus viis suis. Gloriatur autem frater humilis in exaltatione sua: dives autem in humilitate sua, quoniam sicut flos fani transibit: exortus est enim sol cum ardore, et arefecit fenum, et flos eius decidit, et decor vultus eius depereit: ita et dives in itineribus suis marcescet. Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitae, quam repromisit Deus diligentibus se.

*Graduale Ps. 36, 30–31* Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium. *℣.* Lex Dei eius in corde ipsius: et non supplantantur gressus eius.

Alleluia, alleluia. *℣.* Iustus non conturbabitur, quia Dominus firmat manum eius. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Marcum  
*Marc. 13, 33–37*

In illo tempore: Dixit Iesus discipulis suis: Videte, vigilate, et orate: nescitis enim quando tempus sit. Sicut homo, qui peregre profectus reliquit domum suam, et dedit servis suis potestatem cuiusque operis, et ianitori precepit ut vigilet. Vigilate ergo, (nescitis enim quando dominus domus veniat: sero, an media nocte, an galli cantu, an mane) ne cum venerit repente,

Aug. 8. St. John Mary Vianney

invéniat vos dormiéntes. Quod autem vobis dico, ómnibus dico: Vigiláte.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum.

Præsta, quæsumus, Dómine: ut sancti Mártyris tui et Episcopi Donáti intercessióne, quem ad laudem nóminis tui dicátis munéribus honorámus, piæ nobis fructus devotiónis accréscat. Per Dóminum.

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

Omnípotens et miséricors Deus, qui nos sacramentórum tuórum et partícipes éfficis, et ministros: præsta, quæsumus; ut, intercedénte beáto Donáto Mártyre tuo atque Pontífice, eíusdem proficiámus et fidei consórtio, et digno servítio. Per Dóminum.

*III classis*

*Missæ Os iusti, de Comuni Confessoris non Pontificis 1º loco (45), præter orationem sequentem:*

P

Omnípotens et miséricors Deus, qui sanctum Ioánnem Mariám pastoráli stúdio et iugi oratiónis ac pæniténtiæ

coming, whether at nightfall, midnight, cock-crow, or early dawn. Let him not come suddenly and catch you asleep. What I say to you, I say to all: keep your eyes open!"

Offertory Antiphon

*Ps. 88, 21-22*

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

Prayer over the Gifts

We dedicate these offerings in praise of you, O Lord, as we honor your blessed martyr bishop Donatus.\* Through his intercession may they increase our piety and devotion. Through Jesus Christ.

Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant, whom the master will set over his household, to give them their ration of grain in due time.

Prayer after Communion

O almighty and merciful God, you have made us both partakers and ministers of your sacraments.\* May the intercession of your martyr bishop Donatus help us profit from the fact that we share his faith and his apostolate. Through Jesus Christ.

SAINT JOHN MARY VIANNEY

*Confessor*

August 8

*Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:*

Prayer

O almighty and merciful God, you blessed Saint John Mary with admirable priestly zeal and unflagging fervor in prayer and

## Aug. 8. St. John Mary Vianney

penance.\* May his intercession and example enable us to gain the souls of our brothers for Christ and with them attain everlasting glory. Through Jesus Christ.

*Commemoration of Saints Cyriacus, Largus, and Smaragdus, martyrs:*

### Prayer

O God, we are made happy by the annual feast of your holy martyrs Cyriacus, Largus, and Smaragdus.\* May we imitate the fortitude under suffering of these saints whose birthday we celebrate today. Through Jesus.

### Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus.

*For the martyrs*

### Prayer over the Gifts

O Lord, let the prayers of your saints whom we honor by this sacred rite make our offering acceptable to you so that it may aid our salvation. Through Jesus Christ.

### Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God\* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

*For the martyrs*

### Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your blessed martyrs Cyriacus, Largus and Smaragdus make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

ardóre miráblem effecisti: da, quæsumus, ut eius exémplo et intercessióne, ánimas fratrum lucrári Christo, et cum eis ætérnam glóriam cónsequi valeámus. Per eúndem Dóminum.

*Et fit commemoratio Ss. Cyriaci, I Smaradgi, Martyrum:*

Deus, qui nos ánnua san. Mátyrum tuórum Cyriaci, et Smarádgi solemnitate lætúcas: concéde propítius; ut, quorum natalícia cólimus, virtútem quoque passiónis imitémur. Per Dóminum.

C

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

*Pro Ss. Martyribus*

Accépta sit in conspéctu tuo, Dómine, nostra devótio: et eórum nobis fiat supplicatióne salutáris, pro quorum solemnitate defértur. Per Dóminum.

C

Refécti cibo potúque cælésti, Deus noster, te súplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

*Pro Ss. Martyribus*

Refécti participatióne múnis sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedéntibus sanctis Mátyribus tuis Cyriaco, Largo et Smarádgo, sentiámus efféctum. Per Dóminum.

## Aug. 8. Sts. Cyriacus and Companions

SAINTS CYRIACUS, LARGUS,  
AND SMARAGDUS  
*Martyrs*

Commemoratio

August 8

Entrance Antiphon

*Ps. 33, 10-11*

Timéte Dóminum, omnes sancti eius, quóniam nihil deest timéntibus eum: dívites eguérunt: et esuriérunt: inquiréntes autem Dóminum non defícient omni bono. *Ps. ibid., 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *Ÿ.* Glória Patri. Timéte,

Fear the Lord, all you his holy ones, for nought is lacking to those who fear him. The great grow poor and hungry; but those who seek the Lord want for no good thing. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *Ÿ.* Glory be to the Father. Fear the Lord.

Prayer

Deus, qui nos ánnua sanctórum Mártýrum tuórum Cyríaci, Largi et Smarágdi solemnitate lætíficas: concede propítius; ut, quorum natalícia cólimus, virtútem quoque passiónis imitémur. Per Dóminum.

O God, we are made happy by the annual feast of your holy martyrs Cyriacus, Largus, and Smaragdus. \* May we imitate the fortitude under suffering of these saints whose birthday we celebrate today. Through Jesus.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Thessalonicénses  
*1 Thess. 2, 13-16*

A Reading from the Epistle of blessed  
Paul the Apostle to the Thessalonians  
*1 Thess. 2, 13-16*

Fratres: Grátias ágimus Deo sine intermissióne: quóniam cum accepissétis a nobis verbum audítus Dei, accepístis illud, non ut verbum hóminum, sed (sicut est vere) verbum Dei, qui operátur in vobis, qui credidístis. Vos enim imitatóres facti estis, fratres, ecclesiárum Dei, quæ sunt in Iudæa in Christo Iesu: quia éadem passi estis et vos a contribúlibus vestris, sicut et ipsi a Iudæis: qui et Dóminum occidérunt Iesum, et prophétas: et nos persecúti sunt, et Deo non placent, et ómnibus homínibus adversántur, prohibéntes nos géntibus loqui, ut salvæ fiant, ut ímpleant peccáta sua semper: pervénit enim ira Dei super illos usque in finem.

Brethren: We also thank God constantly that in receiving the word of God from our mouths you took it not as the word of men but for what, of course, it really is, the word of God which works within you who believe. Brothers, you have now been made into the likeness of the churches of God belonging to Christ Jesus which are in Judea, since you have also suffered the same treatment from your fellow countrymen as they from the Jews, who killed both Jesus the Lord and the prophets, who drove us out, who make no effort to please God, and who, enemies to all mankind as they are, try to keep us from preaching to the Gentiles for their salvation. All this time they have been "filling up their quota of sins." But at last the wrath has come upon them.

Aug. 8. Sts. Cyriacus and Companions

*Gradual Ps. 33, 10 and 11* Fear the Lord, all you his holy ones, for nought is lacking to those who fear him. *℣.* But those who seek the Lord want for no good thing.

Alleluia, alleluia. *℣. Wis. 3, 7* The just shall shine, and shall dart about as sparks through stubble forever. Alleluia.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Wis. 3, 7* The just shall shine, and shall dart about as sparks through stubble forever. Alleluia. *℣. Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones. Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 16, 15–18*

At that time Jesus said to his disciples: “Go into the whole world, and proclaim the good news to the whole of creation. The man who believes in it and accepts baptism will be saved: the man who refuses to believe in it will be condemned. And signs like these will accompany those who have professed their faith: they will use my name to expel demons; they will speak entirely new languages; they will be able to handle serpents; they will even be able to drink deadly posion without harm; and the sick upon whom they lay their hands will recover.”

Offertory Antiphon  
*Ps. 31, 11*

Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

Prayer over the Gifts

O Lord, let the prayers of your saints whom we honor by this sacred rite make our offering acceptable to you so that it may aid our salvation. Through Jesus Christ.

*Graduale Ps. 33, 10 et 11* Timéte Dóminum, omnes sancti eius: quóniam nihil deest timéntibus eum. *℣.* Inquiréntes autem Dóminum, non deficient omni bono.

Allelúia, allelúia. *℣. Sap. 3, 7* Fulgébunt iusti, et tamquam scintíllæ in arundinéto discúrrant in ætérnum. Allelúia.

*In Missis votivis tempore paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Sap. 3, 7* Fulgébunt iusti, et tamquam scintíllæ in arundinéto discúrrant in ætérnum. Allelúia. *℣. Ps. 88, 6* Confitebúntur cæli mirabilia tua, Dómine: étenim veritátem tuam in ecclésia sanctórum Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Marcum  
*Marc. 16, 15–18*

In illo témpore: Dixit Iesus discíplis suis: Eúntes in mundum univérsum, prædicáte Evangélium omni creatúra. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, hæc sequéntur: In nómine meo dæmónia eiicient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super ægros manus impónent, et bene habébunt.

Lætámini in Dómino, et exultáte, iusti: et gloriámini, omnes recti corde.

Accépta sit in conspéctu tuo, Dómine, nostra devótio: et eórum nobis fiat supplicatióne salutáris, pro quorum solemnitéte defértur. Per Dóminum.

Aug. 9. Vigil of St. Lawrence

Communion Antiphon  
*Mark 16, 17 and 18*

Signa autem eos, qui in me credunt, hæc sequentur: dæmónia eiicient: super ægros manus impónent, et bene habébunt.

And these signs shall attend those who believe in me; they shall cast out devils; they shall lay hands upon the sick and they shall get well.

Prayer after Communion

Refécti participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedéntibus sanctis Martíribus tuis Cyríaco, Largo et Smarágdo, sentiámus efféctum. Per Dóminum.

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your blessed martyrs Cyriacus, Largus and Smaragdus make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

VIGIL OF SAINT LAWRENCE

*Martyr*

August 9

Entrance Antiphon

*Ps. 111, 9*

*III classis*

Dispérsit, dedit paupéribus: iustítia eius manet in sæculum sæculi: cornu eius exaltábitur in glória. *Ps. ibid., 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Ps. Glória Patri. Dispérsit.*

Lavishly he gives to the poor; his generosity shall endure forever; his horn shall be exalted in glory. *Ps. ibid., 1* Happy the man who fears the Lord, who greatly delights in his commands. *Ps. Glory be to the Father. Lavishly he gives.*

*Non dicitur Glória in excélsis.*

*The Gloria is not said.*

Prayer

Adésto, Dómine, supplicatióne nostris: et intercessióne beáti Lauréntii Mártiris tui, cuius prævenímus festivitátem, perpétuam nobis misericórdiam benígnus impénde. Per Dóminum.

Hear our prayers, O Lord, and graciously grant us your lasting mercy\* through the intercession of your blessed martyr Lawrence, whose feast we are preparing to celebrate. Through Jesus Christ.

*Et fit commemoratio S. Romani Martyris:*

*Commemoration of Saint Romanus, martyr:*

Prayer

Præsta, quæsumus, omnipotens Deus: ut, intercedénte beáto Románo Mártire tuo, et a cunctis adversitatibus liberémur in córpore, et a pravís cogitatiónebus mundémur in mente. Per Dóminum.

O almighty God, through the intercession of your blessed martyr Romanus, shield us from bodily harm and purify our minds from evil thoughts. Through Jesus Christ.

Aug. 9. Vigil of St. Lawrence

A Reading from the Book of Sirach  
*Eccli. 51, 1-8, 12*

I give you thanks, O God of my father;  
I praise you, O God my savior!  
I will make known your name, refuge of  
my life;  
you have been my helper against my ad-  
versaries.  
You have saved me from death,  
and kept back my body from the pit,  
From the clutches of the nether world you  
have snatched my feet;  
you have delivered me, in your great  
mercy  
From the scourge of a slanderous tongue,  
and from lips that went over to falsehood;  
From the snare of those who watched for  
my downfall,  
and from the power of those who sought  
my life;  
From many a danger you have saved me,  
from flames that hemmed me in on every  
side;  
From the midst of unremitting fire,  
from the deep belly of the nether world;  
From deceiving lips and painters of lies,  
from the unjust king and the arrows of  
dishonest tongues.  
Till I die my soul will praise you, O Lord;  
because you rescue those who trust in you,  
And you free them from the grasp of the  
pagan nations,  
O Lord, our God.

*Gradual Ps. 111, 9 and 2* Lavishly he gives  
to the poor; his generosity shall endure  
forever. *℣.* His posterity shall be mighty  
upon the earth; the upright generation shall  
be blessed.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 24-27*

At that time Jesus said to his disciples: "If  
a man determines to come after me, he must

Lectio libri Sapiéntiae  
*Eccli. 51, 1-8, et 12*

Confitébor tibi, Dómine rex, et  
collaudábo te Deum salvatórem  
meum. Confitébor nómini tuo: quón-  
iam adiútor, et protéctor factus es  
mihi, et liberásti corpus meum a  
perditíone, a láqueo linguæ iníquæ,  
et a lábiis operántium mendácium, et  
in conspéctu astántium factus es  
mihi adiútor. Et liberásti me secún-  
dum multitudínem misericórdiæ nó-  
minis tui a rugiéntibus, præparátis  
ad escam, de mánibus quæréntium  
ánimam meam, et de portis tribula-  
tiónum, quæ circumdedérunt me: a  
pressúra flammæ, quæ circumdedit  
me, et in médio ignis non sum æstuá-  
tus: de altitúdine ventris ínferi, et a  
lingua coinquináta, et a verbo men-  
dácii, a rege iníquo, et a lingua  
iniústa: laudábit usque ad mortem  
ánima mea Dóminum: quóniam  
érui sustinéntes te, et líberas eos de  
mánibus géntium, Dómine Deus  
noster.

*Graduale Ps. 111, 9 et 2* Dispérsit,  
dedit paupéribus: iustítia eius manet  
in sáeculum sáeculi. *℣.* Potens in terra  
erit semen eius: generátio rectórum  
benedicétur.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 16, 24-27*

In illo témpore: Dixit Iesus discíplulis  
suis: Si quis vult post me veníre,

## Aug. 9. Vigil of St. Lawrence

ábneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdiderit ánimam suam propter me, invéniet eam. Quid enim prodest hómīni, si mundum univérsum lucrétur, ánimæ vero suæ detriméntum patiátur? Aut quam dabit homo commutatiónem pro ánima sua? Fílius enim hómīnis ventúrus est in glória Patris sui cum Angelis suis: et tunc reddet unicuíque secúndum ópera eius.

Orátio mea munda est: et ideo peto, ut detur locus voci meæ in cælo: quia ibi est iudex meus, et cónscius meus in excélsis: ascéndat ad Dóminum deprecátio mea.

Hóstias, Dómine, quas tibi offérimus, propítius súscipe: et, intercedénte beáto Lauréntio Mártyre tuo, víncula peccatórum nostrórum absólve. Per Dóminum.

*Pro S. Romano Martyre*

Munéribus nostris, quásumus, Dómine, precibúsq̄ue suscéptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Qui vult veníre post me, ábneget semetípsum et tollat crucem suam, et sequátur me.

Da, quásumus, Dómine Deus noster: ut, sicut beáti Lauréntii Mártyris tui commemoratióne, temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

renounce self, take up his cross, and follow me. Whoever determines to save himself will destroy himself; but whoever destroys himself for my sake will find himself. What advantage would it be for a man to gain the whole world at the cost of destroying himself? Or what can a man give in exchange for his own self? The Son of Man is going to come with his Father's glory accompanied by his angels, and then he will repay each man according to his conduct."

### Offertory Antiphon

*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 who knows my conscience is on high. Let my prayer ascend to the Lord.

### Prayer over the Gifts

O Lord, graciously accept the sacrifices we offer you\* and free us from the bondage of our sins through the intercession of your blessed martyr Lawrence. Through Jesus.

*For Saint Romanus*

### Prayer over the Gifts

Accept our offerings and prayers, O Lord.\* Cleanse us by this heavenly rite and in your mercy hear our petitions. Through Jesus.

### Communion Antiphon

*Matth. 16, 24*

He who wishes to come after me, let him deny himself, and take up his cross, and follow me.

### Prayer after Communion

O Lord our God, may we who now joyfully commemorate your blessed martyr Lawrence on earth rejoice one day with him in heaven. Through Jesus Christ.

Aug. 10. St. Lawrence

*For Saint Romanus*

Prayer after Communion

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity \* through the intercession of your blessed martyr Romanus. Through Jesus Christ.

*Pro S. Romano Martyre*

Quæsumus, omnipotens Deus: ut, qui cælestia aliménta percépimus, intercedente beáto Románo Mártire tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

SAINT ROMANUS

*Martyr*

August 9

*Mass Lætábitur (Common of one martyr IV), page (13), with the prayers given above.*

Commemoratio

*Missa Lætábitur, de Communi unius Martyris 4° loco (13), cum orationibus ut in Missa præcedenti.*

SAINT LAWRENCE

*Martyr*

August 10

Entrance Antiphon

*Ps. 95, 6*

Splendor and majesty go before him; praise and grandeur are in his sanctuary. *Ps. ibid., 1* Sing to the Lord a new song; sing to the Lord, all you lands. *℟.* Glory be to the Father. Splendor and majesty.

Conféssio et pulchritúdo in conspéctu eius: sánctitas et magnificéntia in sanctificatióne eius. *Ps. ibid., 1* Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. *℟.* Glória Patri. Conféssio.

Prayer

O almighty God, give us the grace to extinguish in ourselves the flames of sin, \* just as you enabled Lawrence to withstand his fiery torments. Through Jesus Christ.

Da nobis, quæsumus, omnipotens Deus; vitiórum nostrórum flammam extingüere; qui beáto Lauréntio tribuísti tormentórum suórum incéndia superáre. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
*2 Cor. 9, 6–10*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 9, 6–10*

Brethren: He who sows sparingly will reap sparingly, and he who sows bountifully will reap bountifully. Everyone must give according to what he has decided in his heart; not with sadness and grudgingly, for God loves a cheerful giver. And God can bless

Fratres: Qui parce séminat, parce et metet: et qui séminat in benedictiónibus, de benedictiónibus et metet. Unusquisque prout destinávit in corde suo, non ex tristítia, aut ex necessitáte: hílarem enim datórem díligit Deus. Potens est autem Deus

omnem grátiam abundáre fácere in vobis, ut in ómnibus habétes, abundétis in sufficiéntiam habétes, abundétis in omne opus bonum, sicut scriptum est: Dispérsit, dedit paupéribus: iustítia eius manet in sáeculum sáeculi. Qui autem administrat semen seminánti: et panem ad manducándum præstábit, et multiplicábit semen vestrum, et augébit increménta frugum iustítiae vestrae.

*Graduale Ps. 16, 3* Probásti, Dómine, cor meum, et visitásti nocte. *Ps.* Igne me examinásti, et non est invénta in me iníquitas.

Allelúia, allelúia. *Ps.* Levíta Laurentius bonum opus operátus est: qui per signum crucis cæcos illuminávit. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Ioannem  
*Ioann. 12, 24-26*

In illo témpore: Dixit Iesus discipulis suis: Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet sí autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi ministrat, me sequátur: et ubi sum ego, illic et míster meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

Conféssio et pulchritúdo in conspéctu eius: sáncritas et magnificéntia in sanctificatióne eius.

Accipe, quæsumus, Dómine, múnera dignánter oblata: et beáti Laurentii suffragántibus méritis, ad nostræ salutis auxiliúm proveníre concéde. Per Dóminum.

you abundantly in every way, so that you may always have enough of everything with a surplus for every good work; as it is written: "Lavishly he gave to the poor, his generosity endures forever." Now he who supplies seed to the sower and bread for food, will also supply and multiply your seed and increase the fruit of your generosity.

*Gradual Ps. 16, 3* Though you test my heart, O Lord, searching it in the night. *Ps.* Though you try me with fire, you shall find no malice in me.

Alleluia, alleluia. *Ps.* The Levite Lawrence performed a good work. By the sign of the Cross, he gave sight to the blind. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 12, 24-26*

At that time Jesus said to his disciples: "I solemnly assure you, unless the grain of wheat falls into the earth and dies, it remains just a grain of wheat. But if it dies, it bears much fruit. The man who loves himself destroys himself; while the man who hates himself in this world, preserves himself for eternal life. If anyone is to be my servant, he must follow me; and where I am, my servant will also be. The Father will honor anyone who serves me."

Offertory Antiphon  
*Ps. 95, 6*

Splendor and majesty go before him; praise and grandeur are in his sanctuary.

Prayer over the Gifts

O Lord, accept the gifts which we offer to you.\* May we be aided by the meritorious prayer of blessed Lawrence, that these offerings may help us toward our salvation. Through Jesus Christ.

Aug. 11. Sts. Tiburtius and Susanna

Communion Antiphon  
*John 12, 26*

If anyone serve me, let him follow me; and where I am there also shall my servant be.

Qui mihi ministrat, me sequatur: et ubi ego sum, illic et minister meus erit.

Prayer after Communion

Nourished by your sacred gift, O Lord, we humbly ask \* that through this worship we may receive an increase of your life-giving grace, through the intercession of your blessed martyr Lawrence. Through Jesus Christ.

Sacro múnere satiáti, súpplícés te, Dómine, deprecámur: ut, quod débitæ servitútis celebrámus offíció, intercedénte beáto Lauréntio Mártyre tuo, salvatiónis tuæ sentiámus augméntum. Per Dóminum.

*In votive Masses all as above, but after Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*In Missis votivis omnia dicuntur ut supra, sed post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tract Ps. 20, 3–4* You have granted him his heart's desire; you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed upon his head a crown of precious stones.

*Tractus Ps. 20, 3–4* Desidérium animæ eius tribuísti ei: et voluntáte labiórum eius non fraudásti eum. *℣.* Quóniam prævenísti eum in benedictiónibus dulcédinis. *℣.* Posuísti in cápíte eius corónam de lápide pretiósó.

*In paschal time the gradual is omitted, and in its place is said:*

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia alleluia. *℣.* The Levite Lawrence performed a good work. By the sign of the Cross, he gave sight to the blind. Alleluia. *℣. Ps. 20, 4* O Lord, you placed upon his head a crown of precious stones. Alleluia.

Alleluia, alleluia. *℣.* Levíta Lauréntius bonum opus operátus est: qui per signum crucis cæcos illuminávit. Alleluia. *℣. Ps. 20, 4* Posuísti, Dómine, super caput eius corónam de lápide pretiósó. Alleluia.

SAINTS TIBURTIUS AND SUSANNA  
*Virgin, Martyrs*

August 11

Commemoratio

Entrance Antiphon  
*Ps. 36, 39*

The salvation of the just is from the Lord; he is their refuge in time of distress. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *℣.* Glory be to the Father. The salvation.

Salus autem iustórum a Dómino: et protéctor eórum est in témpore tribulatiónis. *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *℣.* Glória Patri. Salus.

Aug. 11. Sts. Tiburtius and Susanna

Prayer

Sanctorum Martyrum tuorum Tiburtii et Susannae nos, Domine, foveant continuata praesidia: quia non desinis propitius intuere; quos talibus auxiliis concesseris adiuvari. Per Dominum.

Comfort us, O Lord, with the unfailing protection of your holy martyrs Tiburtius and Susanna,\* for you are always merciful to those who are helped by your saints. Through Jesus Christ.

Lectio Epistolae beati Pauli  
Apostoli ad Hebraeos  
*Hebr. 11, 33-39*

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Hebrews  
*Hebr. 11, 33-39*

Fratres: Sancti per fidem vicērunt regna, operāti sunt iustitiam, adēpti sunt repromissiones, obturaverunt ora leonum, exstinxerunt impetum ignis, effugerunt aciem gladii, convalerunt de infirmitate, fortes facti sunt in bello, castra vertērunt exterorum: acceperunt mulieres de resurrectione mortuos suos: alii autem distenti sunt, non suscipientes redemptionem, ut meliorem invenirent resurrectionem: alii vero ludibria, et verbera experti, insuper et vincula, et carceres: lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt: circueerunt in melotis, in pellibus caprinis, egentes angustiati, afflicti: quibus dignus non erat mundus: in solitudinibus errantes, in montibus, et speluncis, et in cavernis terrae. Et hi omnes testimonio fidei probati, inventi sunt in Christo Iesu Domino nostro.

Brethren: By faith the saints conquered kingdoms, did what was just, obtained what was promised; they broke the jaws of lions, put out raging fires, escaped the piercing sword; though weak they were made powerful, they became strong in time of war, they turned back foreign invaders. Women received back their dead through resurrection. Others were tortured and did not accept deliverance in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, they were tested, they were sawed in two, they were put to death at sword's point, they went about garbed in the skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They used to wander about in deserts and on mountains, and dwell in caves and in holes of the earth. To all these approval was given because of their faith, and they were found in Christ Jesus our Lord.

*Graduale Ps. 33, 18-19* Clamaverunt iusti, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. *℣.* Iuxta est Dominus his, qui tribulato sunt corde: et humiles spiritu salvabit.

*Gradual Ps. 33, 18-19* The just cry out and the Lord hears them; and from all their distress he rescues them. *℣.* The Lord is close to those who are brokenhearted; and those who are crushed in spirit he saves.

Alleluia, alleluia. *℣.* Te Martyrum candidatus laudat exercitus, Domine. Alleluia.

Alleluia, alleluia. *℣.* The white-robed army of Martyrs praises you, O Lord. Alleluia.

Aug. 11. Sts. Tiburtius and Susanna

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 1-8*

At that time Jesus said to his disciples: "Be on your guard against the leaven (that is, the hypocrisy) of the Pharisees. There is nothing concealed that will not be revealed, nothing hidden that will not be made known. Therefore, everything you have said under cover of darkness will be heard in broad daylight and what you have whispered in locked rooms will be proclaimed from the housetops.

I tell you, my friends: "Do not be afraid of those who kill the body, and can then do nothing further. I will show you whom you ought to fear: Fear him who has power to cast into hell after he has killed. Yes, I warn you, he is the one for you to fear. Are not five sparrows sold for two pennies? And yet not one of them is overlooked by God. Furthermore even the hairs of your head are all counted. Have no fear. You are worth more than a multitude of sparrows. I tell you: everyone who acknowledges me before men, the Son of Man will acknowledge him before the angels of God."

*In votive Masses after Septuagesima, at the end of the following antiphon the Alleluia is omitted.*

Offertory Antiphon  
*Wis. 3, 1, 2 and 3*

The souls of the just are in the hand of God, and no torment of death shall touch them. They seemed, in view of the foolish, to be dead; but they are in peace, alleluia.

Prayer over the Gifts

Hear the prayers of your people and look kindly upon their gifts, O Lord.\* May the offering of these sacred mysteries please you through the intercession of your saints. Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 12, 1-8*

In illo témpore: Dixit Iesus discíplis suis: Atténdite a ferménto pharisæórum, quod est hypócrisis. Nihil autem opértum est, quod non revelétur; neque abscondítum, quod non sciátur. Quóniam, quæ in ténebris dixístis, in lúmine dicéntur: et quod in aurem locúti estis in cubículis, prædicábitur in tectis. Dico autem vobis amícis meis: Ne terreámini ab his, qui occídunt corpus, et post hæc non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis: timéte eum, qui postquam occiderit, habet potestátem míttre in gehénnam. Ita dico vobis: hunc timéte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in oblivióne coram Deo? Sed et capilli cápitis vestri omnes numeráti sunt. Nolíte ergo timére: multis passéribus pluris estis vos. Dico autem vobis: Omnis quicúmque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

*In Missis votivis post Septuagesimam in fine sequentis antiphonæ Alleluia omititur.*

Iustórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace, alleluia.

Adésto, Dómine, précibus pópuli tui, adésto munéribus: ut, quæ sacris sunt obláta mystériis, tuórum tibi pláceant intercessióne Sanctórum. Per Dóminum.

Aug. 13. Sts. Hippolytus and Cassian

Communion Antiphon  
*Matth. 10, 27*

Quod dico vobis in tenebris, dicite in lumine, dicit Dominus: et quod in aure auditis, predicatē super tecta,

“What I tell you in darkness, speak it in the light,” says the Lord, “and what you hear whispered, preach it on the housetops.”

Prayer after Communion

Sumpsimus, Domine, pignus redemptionis aeternae: quod sit nobis, quaesumus, intervenientibus sanctis Martyribus tuis, vitae praesentis auxilium pariter et futurae. Per Dominum.

We have received the pledge of eternal redemption, O Lord.\* May it help us in this life and in the life to come through the prayers of your holy martyrs. Through Jesus.

SAINT CLARE  
*Virgin*

August 12

*III classis*

*Missa Dilexisti, de Communi Virginum 3° loco (61).*

*Mass Dilexisti (Common of virgins III), page (61), with the following prayers:*

C

Exaudi nos, Deus salutaris noster: ut, sicut de beatae Clarae Virginis tuae festivitate gaudemus; ita pie devotionis erudiamur affectu. Per Dominum.

Prayer

Hear our prayer, O God our savior, and let us learn the spirit of true devotion from your blessed virgin Clare,\* as we joyfully celebrate her feast. Through Jesus Christ.

C

Accepta tibi sit, Domine, sacratae plebis oblatio pro tuorum honore Sanctorum: quorum se meritis, de tribulatione percepisse cognoscit auxilium. Per Dominum.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus.

C

Satiasti, Domine, familiam tuam muneribus sacris: eius, quaesumus, semper interventione nos refove, cuius sollemnia celebramus. Per Dominum.

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

SAINTS HIPPOLYTUS AND CASSIAN  
*Martyrs*

August 13

Commemoratio

*Missa Salus autem, de Communi plurimorum Martyrum 3° loco (23), cum orationibus ut infra:*

*Mass Salus autem (Common of several martyrs III), page (23), with the following prayers:*



## Aug. 14. Vigil of the Assumption

*Et fit commemoratio S. Eusebii Confessoris:*

Deus, qui nos beáti Eusépii Confessoris tui ánnua solemnitate lætíficas: concéde propítius; ut, cuius natalicia cólimus, per eius ad te exémpla gradiámur. Per Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 24, 23–31*

Ego quasi vitis fructificávi suavitatem odóris: et flores mei, fructus honóris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ, et virtútis. Transíte ad me, omnes qui concupiscitis me, et a generatióibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatióes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérrnam habébunt.

*Graduale* Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es mater Salvatóris. *Ps.* Virgo Dei Génatrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 11, 27–28*

In illo témpore: Loquente Iesu ad turbas, extóllens vocem quædam múlter de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ

*Commemoratio of Saint Eusebius, confessor:*

### Prayer

O God, it is a joy for us to celebrate each year the feast of your blessed confessor Eusebius.\* Grant that we who celebrate his birthday may draw closer to you by following his example. Through Jesus Christ.

A Reading from the Book of Sirach  
*Eccli. 24, 23–31*

I bud forth delights like the vine,  
my blossoms become fruit fair and rich.  
I am the mother of the gift of love,  
of the fear and the knowledge of God,  
and of the just man's hope.  
In me is every boon of truth and of the way;  
in me is all hope of virtue and of life.  
Come to me, all you that yearn for me,  
and be filled with my fruits;  
My spirit is sweeter than honey,  
a better heritage than the honeycomb;  
the remembrance of me is for age upon age.  
He who eats of me will hunger still,  
he who drinks of me will thirst for more;  
He who obeys me will not be put to shame,  
he who serves me will never fail.  
They who reflect my brightness  
will have eternal life.

*Gradual* Blessed and venerable are you, O Virgin Mary; for without stain to your virginity you became the Mother of the Savior. *Ps.* O Virgin Mother of God, he whom the whole world cannot contain, being made man, shut himself up within your womb.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 27–28*

At that time while Jesus was speaking, a woman from the crowd raised her voice and said: "Happy the womb that bore you and the breasts that fed you." "Rather,"

## Aug. 14. Vigil of the Assumption

he replied "happy are they who hear the word of God and keep it."

suxísti. At ille dixit: Quinímmo beáti, qui áudiunt verbum Dei, et custódiunt illud.

### Offertory Antiphon

Blessed are you, O Virgin Mary, you who bore the Creator of all things; you brought forth him who made you, and you remain forever a Virgin.

Beáta es, Virgo María, quæ ómnium portásti Creatórem: genuísti qui te fecit, et in ætérnum pérmanes virgo.

### Prayer over the Gifts

O Lord, may the intercession of the Mother of God bring our offerings to your merciful attention,\* for you took her out of this world that she might plead with confidence before your throne for the forgiveness of our sins. Through Jesus Christ.

Múnera nostra, Dómine, apud cleméntiam tuam Dei Genétricis comméndet orátio: quam idcírco de præsénti sæculo transtulisti; ut pro peccátis nostris apud te fiduciáliter intercédant. Per éundem Dóminum.

*For Saint Eusebius*

*Pro S. Eusebio*

### Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dominum.

*Common Preface*

*Præfatio communis.*

### Communion Antiphon

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Beáta víscera Mariæ Virgínis, quæ portavérunt ætérni Patrís Filium.

### Prayer after Communion

Support us in our weakness, O merciful God.\* May we rise again from our sins through the intercession of the holy Mother of God, whose feast we are preparing to celebrate. Through Jesus Christ.

Concéde miséricors Deus, fragilitáti nostræ præsidium: ut, qui sanctæ Dei Genétricis festivitátem prævenímus; intercessiόνis eius auxílio, a nostris iniquitátibus resurgámus. Per éundem Dóminum.

*For Saint Eusebius*

*Pro S. Eusebio*

### Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súpplíces exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

Aug. 15. Assumption of B. V. M.

SAINT EUSEBIUS  
*Confessor*

August 14

Commemoratio

*Missæ Iustus, ut in festo S. Pauli primi  
Eremitæ, die 15 ianuarii, præter orationem  
in præcedenti Missa notatam.*

*Mass Iustus, as on the feast of St. Paul, first hermit, Jan-  
uary 15, with the prayers given above.*

ASSUMPTION OF THE  
BLESSED VIRGIN MARY

August 15

Entrance Antiphon  
*Ap. 12, 1*

*I classis*

Signum magnum apparuit in cælo:  
múlier amícta sole, et luna sub pédi-  
bus eius, et in cápite eius coróna  
stellárum duódecim. *Ps. 97, 1* Can-  
táte Dómino cánticum novum: quia  
mirábilia fecit. *Ÿ. Glória Patri.*  
Signum.

A great sign appeared in heaven: a woman  
clothed with the sun, and the moon was  
under her feet, and upon her head a crown  
of twelve stars. *Ps. 97, 1* Sing to the Lord  
a new song, for he has done wondrous  
deeds. *Ÿ. Glory be to the Father.* A great  
sign.

Prayer

Omnípotens sempitérne Deus, qui  
immaculátam Vírginem Mariám, Fi-  
lii tui Genétricem, córpore et ánima  
ad cæléstem glóriam assumpsísti;  
concéde, quæsumus, ut, ad supérna  
semper inténti, ipsíus glóriæ mereá-  
mur esse consórtes. Per éundem Dó-  
minum.

O almighty and eternal God, you have taken  
up into heavenly glory the body and soul  
of the immaculate Virgin Mary, the Mother  
of your Son.\* May we always look upward  
toward heaven and come to be worthy of  
sharing her glory. Through Jesus Christ.

Léctio libri Iudith  
*Judith 13, 22–25; 15, 10*

A Reading from the Book of Judith  
*Judith 13, 22–25; 15, 10*

Benedíxit te Dóminus in virtúte sua,  
quia per te ad níhilum redégit inimí-  
cos nostros. Benedícta es tu, filia, a  
Dómino Deo excélsso, præ ómnibus  
mulíeribus super terram. Benedíctus  
Dóminus, qui creávit cælum et ter-  
ram, qui te diréxit in vúlnera cápitis  
príncipis inimicórum nostrórum; quia  
hódie nomen tuum ita magnificávit,  
ut non recédat laus tua de ore hómi-  
num, qui mémores fúerint virtútis  
Dómini in atérnum, pro quibus non  
pepercísti ánimæ tuæ propter angú-  
stias et tribulatiónem géneris tui, sed

The Lord has blessed you with his power  
because through you he has today brought  
to nought the enemies of your people.  
Blessed are you, daughter, by the Most  
High God, of all the women on the earth;  
and blessed be the Lord God, the creator  
of heaven and earth, who guided your blow  
at the head of the chief of our enemies. Your  
deed of hope will never be forgotten by  
those who tell of the might of God. May  
God make this redound to your everlasting  
honor, rewarding you with blessings, be-

Aug. 15. Assumption of B. V. M.

cause you risked your life when your people were being oppressed, and you averted our disaster in the sight of our God. You are the glory of Jerusalem, the surpassing joy of Israel; you are the splendid boast of our people.

*Gradual Ps. 44, 11–12 and 14* Hear, O daughter, and see; turn your ear; for the king shall desire your beauty. *℟.* All glorious is the king's daughter as she enters; her raiment is threaded with spun gold.

Alleluia, alleluia. *℟.* Mary has been taken up into heaven; the choirs of the angels rejoice. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 41–50*

At that time Elizabeth was filled with the Holy Spirit, and cried out in a loud voice: "Blessed are you among women, and blessed is the fruit of your womb. And who am I, that the mother of my Lord should come to me? For the moment that your salutation sounded in my ears the infant stirred in my womb with joy. Happy is she who has believed that the Lord's words to her will be fulfilled."

And Mary said:  
"My soul magnifies the Lord,  
and my spirit rejoices in God my savior,  
Because he has regarded the lowliness of  
his handmaid,  
for behold, henceforth all generations  
shall call me blessed,  
Because he who is mighty has done great  
things for me,  
and holy is his name;  
And his mercy is from generation to gener-  
ation  
toward those who fear him."

Creed

subvenísti ruínæ ante conspéctum  
Dei nostri. Tu glória Ierúsalem, tu  
lætítia Israë̄l, tu honorificéntia pópu-  
li nostri.

*Graduale. Ps. 44, 11–12 et 14* Audi,  
fília, et vide, et inclína aurem tuam,  
et concupíscet Rex pulchritúdinem  
tuam. *℟.* Tota decóra ingréditur  
fília Regis, textúráe áureæ sunt  
amíctus eius.

Allelúia, allelúia. *℟.* Assúmpta est  
María in cælum: gaudet exércitus  
Angelórum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 1, 41–50*

In illo témpore: Repléta est Spíritu  
Sancto Elísabeth et exclamávit voce  
magna, et dixit: Benedícta tu inter  
mulíeres, et benedíctus fructus ven-  
tris tui. Et unde hoc mihi ut véniat  
mater Dómini mei ad me? Ecce enim  
ut facta est vox salutatiónis tuæ in  
áuribus meis, exsultávit in gáudio  
infans in útero meo. Et beáta, quæ  
credidísti, quóniam perficiéntur ea,  
quæ dicta sunt tibi a Dómino. Et ait  
María: Magnificat ánima mea Dó-  
minum; et exsultávit spíritus meus in  
Deo salutári meo; quia respéxit humi-  
litétem ancillæ suæ, ecce enim ex hoc  
beátam me dicent omnes genera-  
tiónes. Quia fecit mihi magna qui  
potens est, et sanctum nomen eius, et  
misericórdia eius a progénie in  
progénies tíméntibus eum.

Credo

Aug. 16. St. Joachim

Offertory Antiphon  
*Gen. 3, 15*

Inimicitias ponam inter te et Mulierem, et semen tuum et Semen illius.

I will put enmity between you and the woman, between your seed and her seed.

Prayer over the Gifts

Ascéndat ad te, Dómine, nostræ devotiõnis oblátio, et, beatíssima Vírgine María in cælum assúpta intercedente, corda nostra, caritátis igne succénsa, ad te iúgiter adspírent. Per Dóminum.

Let our devoted offerings arise before you, O Lord.\* In flame our hearts with the fire of love so that through the intercession of the most blessed Virgin Mary, who was assumed into heaven, they may yearn always for you. Through Jesus Christ.

*Praefatio de B. Mariæ Virg. Et te in Assumptiõne.*

*Preface of the Blessed Virgin Mary (on this feast of the Assumption).*

Communion Antiphon  
*Luke 1, 48-49*

Beátam me dicent omnes generatiõnes, quia fecit mihi magna qui potens est.

All generations shall call me blessed; because he who is mighty has done great things for me.

Prayer after Communion

Sumptis, Dómine, salutáribus sacraméntis: da, quæsumus; ut, méritis et intercessiõne beátæ Vírginis Mariæ in cælum assúptæ, ad resurrectiõnis glóriam perducámur. Per Dóminum.

We have received the sacrament of salvation, O Lord,\* and now ask that we may be brought to the glory of the resurrection through the merits and intercession of the blessed Virgin Mary, who was taken up into heaven. Through Jesus Christ.

SAINT JOACHIM,  
FATHER OF THE  
BLESSED VIRGIN MARY

*Confessor*

August 16

Entrance Antiphon  
*Ps. 111, 9*

*II classis*

Dispérsit, dedit paupéribus: iustítia eius manet in sæculum sæculi: cornu eius exaltábitur in glória. *Ps. ibid., 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Ps.* Glória Patri. Dispérsit.

Lavishly he gives to the poor; his generosity shall endure forever; his horn shall be exalted in glory. *Ps. ibid., 1* Happy the man who fears the Lord, who greatly delights in his commands. *Ps.* Glory be to the Father. Lavishly.

Aug. 16. St. Joachim

Prayer

O God, you chose blessed Joachim from among all your saints to be the father of Mary, who bore your Son. \* May we experience the constant protection of the saint whom we honor on this feast. Through Jesus Christ.

A Reading from the Book of Sirach  
*Eccli. 31, 8-11*

Happy the man found without fault,  
who turns not aside after gain!  
Who is he, that we may praise him?  
he, of all his kindred, has done wonders,  
For he has been tested by gold and come off  
safe,  
and this remains his glory;  
He could have sinned but did not,  
could have done evil but would not,  
So that his possessions are secure in the  
Lord,  
and the assembly recounts his praises.

*Gradual Ps. 111, 9 and 2* Lavishly he gives to the poor; his generosity shall endure forever. *Ps.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. Alleluia, alleluia. *Ps.* O Joachim, husband of Saint Anne, father of the kind Virgin, help your servants to save their souls. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 20, 3-4* You have granted him his heart's desire; you refused not the wish of his lips. *Ps.* For you welcomed him with goodly blessings. *Ps.* You placed on his head a crown of precious stones.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 111, 2* His posterity shall be mighty upon the earth; the upright generation shall be blessed. Alleluia. *Ps.* O

Deus, qui prae omnibus Sanctis tuis beatum Ióachim Genetrícis Filii tui patrem esse voluísti: concéde, quæsumus; ut, cuius festa venerámur, eius quoque perpétuo patrocínia sentiámus. Per éundem Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 31, 8-11*

Beátus vir, qui invéntus est sine mácula: et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória aetérna: qui póuit transgredi, et non est transgréssus: fácere mala, et non fecit: ídeo stabilita sunt bona illius in Dómino, et eleemósynas illius enarrábit omnis ecclésia sanctórum.

*Graduale Ps. 111, 9 et 2* Dispérsit, dedit paupéribus: iustítia eius manet in sáeculum sáeculi. *Ps.* Potens in terra erit semen eius: generátio rectórum benedicétur.

Allelúia, allelúia. *Ps.* O Ióachim, sanctæ coniux Annæ, pater almæ Vírginis, hic fámulis ferto salútis opem. Allelúia.

*In Missis votivis post Septuagesimam, omíssis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 20, 3-4* Desidérium animæ eius tribuísti ei: et voluntáte labiórum eius non fraudásti eum. *Ps.* Quóniam prævenísti eum in benedictiónibus dulcédinis. *Ps.* Posuísti in cápite eius corónam de lápide pretióso.

*Tempore autem paschali omíttitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 111, 2* Potens in terra erit semen eius: generátio rectórum benedicétur. Allelúia. *Ps.*

Aug. 16. St. Joachim

O Ióachim, sanctæ coniux Annæ,  
pater almæ Virginis, hic fámulis fertó  
salútis opem. Allelúia.

Joachim, husband of Saint Anne, father of  
the kind Virgin, help your servants to save  
their souls. Alleluia.

✠ Inítium sancti Evangéllii  
secúndum Matthæum  
*Matth. 1, 1-16*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 1, 1-16*

Liber generatiónis Iesu Christi filii  
David, filii Abraham. Abraham  
genuit Isaac. Isaac autem genuit  
Iacob. Iacob autem genuit Iudam,  
et fratres eius. Iudas autem genuit  
Phares, et Zaram de Thamar. Phares  
autem genuit Esron. Esron autem  
genuit Aram. Aram autem genuit  
Aminadab. Aminadab autem genuit  
Naásson. Naásson autem genuit  
Salmon. Salmon autem genuit Booz  
de Rahab. Booz autem genuit Obed  
ex Ruth. Obed autem genuit Iesse.  
Iesse autem genuit David regem.  
David autem rex genuit Salomónem  
ex ea, quæ fuit Uriæ. Sálomon autem  
genuit Róboam. Róboam autem  
genuit Abíam. Abías autem genuit  
Asa. Asa autem genuit Iósaphat.  
Iósaphat autem genuit Ioram. Ioram  
autem genuit Ozíam. Ozías autem  
genuit Ioátham. Ioátham autem  
genuit Achaz. Achaz autem genuit  
Ezechiam. Ezechías autem genuit  
Manássen. Manáesses autem genuit  
Amon. Amon autem genuit Iosíam.  
Iosías autem genuit Iechoníam, et  
fratres eius in transmigratióne Baby-  
lónis. Et post transmigratióne  
Babylónis: Iechonías genuit Salá-  
thiel. Saláthiel autem genuit Zoró-  
babel. Zoróbabel autem genuit A-  
biud. Abiud autem genuit Eliácim.  
Eliácim autem genuit Azor. Azor  
autem genuit Sadoc. Sadoc autem  
genuit Achim. Achim autem genuit  
Eliud. Eliud autem genuit Eleázar.  
Eleázar autem genuit Mathan. Ma-  
than autem genuit Iacob. Iacob au-  
tem genuit Ioseph virum Maríæ, de  
qua natus est Iesus, qui vocátur  
Christus.

A family record of Jesus Christ, the son of  
David, the son of Abraham. Abraham be-  
came the father of Isaac, Isaac became the  
father of Jacob, Jacob became the father of  
Juda and his brothers. Juda became the  
father of Phares and Zara, whose mother  
was Thamar. Phares became the father of  
Esron, Esron became the father of Aram.  
Aram became the father of Aminadab,  
Aminadab became the father of Naasson,  
Naasson became the father of Salmon. Sal-  
mon became the father of Booz, whose  
mother was Rahab. Booz became the father  
of Obed, whose mother was Ruth. Obed  
became the father of Jesse. Jesse became the  
father of King David. David became the  
father of Solomon, whose mother was the  
woman who had been wife of Uria. Solomon  
became the father of Roboam, Roboam  
became the father of Abia, Abia became the  
father of Asa. Asa became the father of  
Josaphat, Josaphat became the father of  
Joram, Joram became the father of Ozia.  
Ozia became the father of Joatham, Joatham  
became the father of Achaz, Achaz became  
the father of Ezechia. Ezechia became the fa-  
ther of Manasse, Manasse became the father  
of Amon, Amon became the father of Josia.  
Josia became the father of Jechonia and his  
brothers at the time of the Babylonian exile.  
After the Babylonian exile, Jechonia became  
the father of Salathiel, Salathiel became the  
father of Zorobabel. Zorobabel became  
the father of Abiud, Abiud became the  
father of Eliachim, Eliachim became the  
father of Azor. Azor became the father of  
Sadoc, Sadoc became the father of

Aug. 17. St. Hyacinth

Achim, Achim became the father of Eliud, Eliud became the father of Eleazer, Eleazar became the father of Matthan, Matthan became the father of Jacob. Jacob became the father of Joseph, the husband of Mary. It was of her that Jesus, who is called the Messiah, was born.

Offertory Antiphon

*Ps. 8, 6-7*

You crowned him with glory and honor. You have given him rule over the works of your hand, O Lord.

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Prayer over the Gifts

O most merciful God, accept the sacrifice we offer to your majesty in honor of the holy patriarch Joachim, father of the Virgin Mary.\* May his intercession, and that of his wife and most blessed child, enable us to win complete forgiveness of our sins and everlasting glory. Through Jesus Christ.

Súscipe, clementíssime Deus, sacrificium in honórem sancti Patriárchæ Ióachim, patris Mariæ Vírginis, ma-iestáti tuæ oblátum: ut, ipso cum cóniuge sua, et beatíssima prole intercedénte, perféctam cónsequi mereámur remissionem peccatórum, et glóriam sempitérnam. Per Dóminum.

Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

Prayer after Communion

O almighty God, may we be worthy of your grace in this life and everlasting glory in the world to come\* through this sacrament that we have received and through the merits and prayers of blessed Joachim, father of Mary who bore your beloved Son, our Lord Jesus Christ. Through Jesus.

Quæsumus, omnipotens Deus: ut per hæc sacraménta, quæ súmpsimus, intercedéntibus méritis et précibus beáti Ióachim patris Genetrícis dilécti Fílii tui Dómini nostri Iesu Christi, tuæ grátiae in præsentí, et æternæ glóriæ in futúro partícipes esse mereámur. Per eúndem Dóminum.

SAINT HYACINTH

*Confessor*

August 17

*Mass Os iusti (Common of a confessor not a bishop I), page (45).*

*III classis*

*Missa Os iusti, de Communi Confessoris non Pontificis 1° loco (45).*

Aug. 18. St. Agapitus

C

Prayer

Deus, qui nos beáti Hyacínthi Confessóris tui ánnua solemnitate lætíficas: concéde propítius; ut, cuius natalícia cólimus, étiam actiões imitémur. Per Dóminum.

O God, it is a joy for us to celebrate each year the feast of your blessed confessor Hyacinth.\* May we who commemorate his birthday also imitate his example. Through Jesus Christ.

C

Prayer over the Gifts

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus.

C

Prayer after Communion

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépinus, eius muniámur et précibus. Per Dóminum.

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint in whose memory we have received this sacrament. Through Jesus Christ.

SAINT AGAPITUS

*Martyr*

August 18

Entrance Antiphon

*Ps. 63, 11*

*III classis*

Lætábitur iustus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. *Ps. ibid., 2* Exáudi, Deus, oratióne meam cum déprecor: a timóre inimíci éripe ánimam meam. *Ÿ.* Glória Patri. Lætábitur.

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised. *Ps. ibid., 2* Hear, O God, my voice in my lament; from the dread enemy preserve my life. *Ÿ.* Glory be to the Father. The just man.

Prayer

Lætétur Ecclésia tua, Deus, beáti Agapíti Mártyris tui confísa suffrágiis: atque, eius précibus gloriósis, et devóta permáneat, et secúra consísstat. Per Dóminum.

Let the Church rejoice in the trust she places in the intercession of your blessed martyr Agapitus, O God,\* and grant that through his prayers in heaven she may always serve you devotedly in peace and security. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*2 Tim. 2, 8-10; 3, 10-12*

Beloved, remember what I preached: Jesus Christ, David's descendant, has been raised from the dead! Because of that preaching I suffer as a criminal, even to the point of being put into chains—but there is no chaining the word of God! So I put up with all this for the sake of those whom God has chosen, that they may obtain the salvation and eternal glory which are to be found in Christ Jesus. You have observed my teaching and my manner of life, my determination, fidelity, patience, love, endurance, as well as what persecutions I endured, and what sufferings befell me at Antioch, Iconium and Lystra—yet the Lord rescued me from all of them. Now remember: all who want to live a life of piety in Christ Jesus will have to suffer persecution.

*Gradual Ps. 36, 24* Though the just man fall, he does not lie prostrate, for the hand of the Lord sustains him. *℣. Ibid., 26* All the day he is kindly and lends, and his descendants shall be blessed.

Alleluia, alleluia. *℣. John 8, 12* He who follows me does not walk in darkness, but will have the light of life eternal. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 12, 24-26*

At that time Jesus said to his disciples: "I solemnly assure you, unless the grain of wheat falls into the earth and dies, it remains just a grain of wheat. But if it dies, it bears much fruit. The man who loves himself destroys himself; while the man who hates himself in this world, preserves himself for eternal life. If anyone is to be my servant, he must follow me; and where I am, my servant will also be. The Father will honor anyone who serves me."

Lectio Epistolæ beati Pauli  
Apóstoli ad Timótheum  
*2 Tim. 2, 8-10; 3, 10-12*

Carissime: Memor esto, Dóminum Iesum Christum resurexisse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Iesu, cum glória cælésti. Tu autem assecútus es meam doctrínam, institutióem, propósitum, fidem, longanimitátem, dilectiÓNem, paciéntiam, persecutiÓnes, passiÓnes: quália mihi facta sunt Antiochiæ, Icónii et Lystris: quales persecutiÓnes sustínui, et ex ómnibus erípuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Iesu, persecutiÓnem paciéntur.

*Graduale Ps. 36, 24* Iustus cum ceciderit, non collidétur: quia Dóminus supponit manum suam. *℣. Ibid., 26* Tota die miserétur, et còmodat: et semen eius in benedictiÓne erit.

Allelúia, allelúia. *℣. Ioann. 8, 12* Qui séquitur me, non ámbulat in ténebris: sed habébit lumen vitæ æternæ. Allelúia.

✠ Sequéntia sancti Evagélii  
secúndum Ioánnem  
*Ioann. 12, 24-26*

In illo témpore: Dixit Iesus discíplulis suis: Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam æternam custódit eam. Si quis mihi ministrat, me sequátur: et ubi sum ego, illic et mínister meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

Aug. 19. St. John Eudes

Offertory Antiphon

*Ps. 20, 4-5*

Posuisti, Dómine, in cápite eius coronam de lápide pretiósio: vitam pétiit a te, et tribuísti ei, allelúia.

O Lord, you placed on his head a crown of precious stones. He asked life of you, and you gave it to him, alleluia.

Prayer over the Gifts

Súscipe, Dómine, múnera, quæ in eius tibi solemnitate deférimus: cuius nos confidimus patrocínio liberári. Per Dóminum.

O Lord, accept the gifts we bring you on the feast of him through whose intercession we hope to be set free. Through Jesus Christ.

Communion Antiphon

*John 12, 26*

Qui mihi ministrat, me sequátur: et ubi sum ego, illic et míster meus erit.

Whoever serves me, let him follow me; and where I am there also my servant shall be.

Prayer after Communion

Satiásti, Dómine, famíliam tuam muneribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solénnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

SAINT JOHN EUDES

*Confessor*

August 19

*III classis*

*Missa Os iusti, de Comuni Confessoris non Pontificis 1º loco (45), præter orationem sequentem:*

*Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:*

P

Deus, qui beátum Ioánnem, Confessórem tuum, ad cultum Sacrórum Córdium Iesu et Mariæ rite promovéndum, mirábiliter inflammásti, et per eum novas in Ecclésia tua famílias congregáre voluísti: præsta, quæsumus; ut, cuius pia mérita venerámur, virtútum quoque instruámur exémplic. Per eúndem Dóminum.

C

Laudis tibi, Dómine, hóstias immolámus in tuórum commemora-

Prayer

O God, you inflamed the blessed confessor John with a wondrous zeal to promote the public worship of the sacred hearts of Jesus and Mary, and you also founded a new congregation of the Church through this saint.\* May we who venerate his merits also learn to imitate his virtues. Through Jesus Christ.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you

Aug. 20. St. Bernard

will free us from evil now and in the future through their intercession. Through Jesus.

tione Sanctórum: quibus nos et præsentibus éxui malis confidimus, et futúris. Per Dóminum.

Prayer after Communion

C

Refreshed with heavenly food and drink we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súpplīces exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

SAINT BERNARD  
*Abbot and Doctor  
of the Church*

August 20

*III classis*

Entrance Antiphon  
*Eccli. 15, 5*

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ψ.* Glory be to the Father. In the midst.

In médio Ecclésiæ apéruit os eius: et implévit eum Dóminus spírītu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ψ.* Glória Patri. In médio.

Prayer

O God, you have given us blessed Bernard as a guide on our way to eternal salvation.\* Let him who once instructed your faithful on earth now intercede for us in heaven. Through Jesus Christ.

Deus, qui pópulo tuo æternæ salútis beátum Bernárdum ministrum tribuísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

A Reading from the Book of Sirach  
*Eccli. 39, 6-14*

Léctio libri Sapiéntiæ  
*Eccli. 39, 6-14*

The just man's care is to seek the Lord, his Maker,  
to petition the Most High,  
To open his lips in prayer,  
to ask pardon for his sins.  
Then, if it pleases the Lord Almighty,  
he will be filled with the spirit of understanding;

Iustus cor suum tradet ad vigilándum dilúculo ad Dóminum, qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delíctis suis deprecábitur. Si enim Dóminus magnus volúerit, spírītu intellegéntiæ replébit illum: et ipse tamquam imbres mittet elóquia sapiéntiæ suæ, et in oratióne

confitébitur Dómino: et ipse díriget consílium eius et disciplínam, et in absconditis suis consiliábitur. Ipse palam fáciat disciplínam doctrínæ suæ, et in lege testaménti Dómini gloriábitur. Collaudábunt multi sapiéntiam eius, et usque in sæculum non delébitur. Non recédet memória eius, et nomen eius requirétur a generatióne in generatióne. Sapiéntiam eius enarrábunt gentes, et laudem eius enuntiábit ecclésia.

*Graduale Ps. 36, 30–31* Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *Ps. Lex Dei* eius in corde ipsius: et non supplantabúntur gressus eius. Alleluia, alleluia. *Ps. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 5, 13–19*

In illo témpore: Dixit Iesus discíplis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvare legem, aut prophétas: non veni sólvare, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, iota unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit

He will pour forth his words of wisdom  
and in prayer give thanks to the Lord,  
Who will direct his knowledge and his  
counsel,  
as he meditates upon his mysteries.  
He will show the wisdom of what he has  
learned  
and glory in the Law of the Lord's  
covenant.  
Many will praise his understanding;  
his fame can never be effaced;  
Unfading will be his memory,  
through all generations his name will live;  
Peoples will speak of his wisdom,  
and in assembly sing his praises.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *Ps. The law of his God* is in his heart, and his steps do not falter. Alleluia, alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: "You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don't think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth

Aug. 21. St. Jane Frances

pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven.”

sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

Offertory Antiphon

*Ps. 91, 13*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow.

Iustus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

Prayer over the Gifts

O Lord, let the blessed confessor and doctor Bernard always help us. \* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

Sancti Bernárdi Confessóris tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Fidélis servus et prudens, quem constituit dóminus super famíliam suam: ut det illis in témpore trítici mensúram.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation\* through the intercession of your blessed confessor and illustrious doctor Bernard. Through Jesus Christ.

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Bernárdus Conféssor tuus et Doctor egrégius, quæsumus, precátor accédat. Per Dóminum.

SAINT JANE FRANCES  
FREMIOT DE CHANTAL

*Widow*

August 21

*Mass Cognóvi (Common of holy women II), page (72), with the following prayers:*

*III classis*

*Missæ Cognóvi, de Communi non Virginum 2º loco (72), cum orationibus ut infra:*

Aug. 22. Immaculate Heart of B. V. M.

P

Omnípotens et miséricors Deus, qui beátam Ioánnam Franciscam tuo amóre succensam, admirábili spíritus fortitúdine per omnes vitæ sémitas in via perfectiónis donásti, quique per illam illustráre Ecclesiám tuam nova prole voluísti: eius méritis et préribus concéde; ut, qui infirmitátis nostræ cóncscii de tua virtúte confidimus, cæléstis grátiae auxilió cuncta nobis adversántia vincámus. Per Dóminum.

Prayer

O almighty and merciful God, who willed to add glory to your Church through the new congregation founded by blessed Jane Frances,\* you inflamed this saint with such a love of yourself that her wondrous strength of soul led her in the way of perfection in every walk of life.\* May her merits and prayers bring us grace from heaven to overcome everything that hinders us, for we are conscious of our own frailty and trust solely in your strength. Through Jesus Christ.

P

Illo nos amóris igne, quæsumus, Dómine, hæc hóstia salutáris inflámmet: quo beátæ Ioánnæ Franciscæ cor veheménter incéndit, et flammis adússit æternæ caritátis. Per Dóminum.

Prayer over the Gifts

O Lord, let this life-giving sacrifice kindle in us the same fire of love that burned so ardently in the heart of blessed Jane Frances\* and consumed her in the flames of infinite charity. Through Jesus Christ.

P

Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos cæléstis panis virtúte satiásti, beáta Ioánnæ Franciscæ intercedénte, fácias terréna despícere, et te solum Deum pura mente sectári. Per Dóminum.

Prayer after Communion

O Lord, pour out the Spirit of your love upon us who have just been fed with the bread of heaven.\* Grant us the grace to spurn earthly things through the prayers of blessed Jane Frances, so that we may seek you alone, O God, with pure hearts. Through Jesus Christ.

IMMACULATE HEART  
OF THE  
BLESSED VIRGIN MARY

*II classis*

August 22

Entrance Antiphon

*Hebr. 4, 16*

Adeámus cum fidúcia ad thronum grátiae, ut misericórdiam consequámur, et grátiam inveniámus in auxilió opportúno. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea regi. *¶* Glória Patri. Adeámus.

Let us draw near with confidence to the throne of grace, that we may obtain mercy and find grace to help in time of need. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *¶* Glory be to the Father. Let us draw near.

Aug. 22. Immaculate Heart of B. V. M.

Prayer

O almighty and eternal God, you prepared a worthy dwelling place for the Holy Spirit in the heart of the blessed Virgin Mary.\* May all of us who devoutly celebrate the feast of her immaculate heart live according to the wishes of your own heart. Through Jesus Christ.

*Commemoration of Saints Timothy, Hippolytus, and Symphorian, martyrs:*

Prayer

Help us, O Lord, and stretch out your right hand in compassion to save us,\* through the intercession of your blessed martyrs Timothy, Hippolytus, and Symphorian. Through Jesus Christ.

A Reading from the Book of Sirach  
*Eccli. 24, 23–31*

I bud forth delights like the vine,  
my blossoms become fruit fair and rich.  
I am the mother of the gift of love,  
of the fear and the knowledge of God, and  
of the just man's hope.  
In me is every boon of truth and of the way;  
in me is all hope of virtue and of life.  
Come to me, all you that yearn for me,  
and be filled with my fruits;  
My spirit is sweeter than honey,  
a better heritage than the honeycomb;  
the remembrance of me is for age upon  
age.  
He who eats of me will hunger still,  
he who drinks of me will thirst for more;  
He who obeys me will not be put to shame,  
he who serves me will never fail.  
They who reflect my brightness  
will have eternal life.

Gradual *Ps. 12, 16* Let my heart rejoice in your salvation; let me sing to the Lord, "He has been good to me." Yes, I will sing to the name of the Lord, Most High. *℣. Ps. 44, 18*

Omnípotens sempitérne Deus, qui in Corde beátæ Mariæ Vírginis dignum Spíritus Sancti habitáculum præparásti: concéde propítius; ut eiusdem immaculáti Cordis festivitátem devóta mente recoléntes, secúndum cor tuum vívere valeámus. Per Dóminum . . . in unitáte eiusdem.

*Et fit commemoratio Ss. Timothei, Hippolyti et Symphoriani Mm.:*

Auxílium tuum nobis, Dómine, quæsumus, placátus impénde: et, intercedéntibus beáteis Martýribus tuis Timótheo, Hippólyto et Symphoriáno, dèxteram super nos tuæ propitiatiónis exténde. Per Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 24, 23–31*

Ego quasi vitis fructificávi suavitátem odóris: et flores mei, fructus honóris et honestátis. Ego mater pulchræ dilectiúnis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transíte ad me, omnes qui concupiscitis me, et a generatiúnibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiúnibus sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

*Graduale Ps. 12, 6* Exsultábit cor meum in salutári tuo: cantábo Dómino, qui bona tríbuit mihi: et psallam nómini Dómini altíssimi. *℣.*

Aug. 22. Immaculate Heart of B. V. M.

*Ps. 44, 18* Mémoires erunt nóminis tui in omni generatióne et generatióne: proptérea pópuli confitebúntur tibi in aetérnum.

Allelúia, allelúia. *Ψ. Luc. 1, 46, 47* Magnificat ánima mea Dóminum: et exultávit spíritus meus in Deo salutári meo. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Prov. 8, 32, 35* Nunc ergo, filii, audíte me: Beáti, qui custódiunt vias meas. *Ψ.* Audíte disciplinam et estóte sapiétes, et nolíte abiícere eam. *Ψ.* Beátus homo qui audit me, et qui vígilat ad fores meas cotídie, et obsérvat ad postes óstii mei. *Ψ.* Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

*Tempore autem paschali omittitur gradualé, et eius loco dicitur:*

Allelúia, allelúia. *Ψ. Luc. 1, 46–48* Magnificat ánima mea Dóminum: et exultávit spíritus meus in Deo salutári meo. Allelúia. *Ψ.* Beátam me dicent omnes generatiónes, quia ancíllam húmílem respéxit Deus. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Ioánnem  
*Ioann. 19, 25–27*

In illo témpore: Stabant iuxta crucem Iesu mater eius, et soror matris eius María Cléophæ, et María Magdaléne. Cum vidisset ergo Iesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce filius tuus. Deínde dicit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Credo

Exultávit spíritus meus in Deo salutári meo; quia fecit mihi magna qui potens est, et sanctum nomen eius.

They shall remember your name throughout all generations; therefore shall nations praise you forever and ever.

Alleluia, alleluia. *Ψ. Luke 1, 46–47* My soul magnifies the Lord, and my spirit rejoices in God my Savior. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Prov. 8, 32, 35* So now, O children, listen to me. Happy those who keep my ways. Hear instruction, and be wise, and do not reject it. *Ψ.* Happy the man who hears me, watching daily at my gates, waiting at my doorposts. *Ψ.* For he who finds me finds life, and wins favor from the Lord.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ψ. Luke 1, 46–48* My soul magnifies the Lord, and my spirit rejoices in God my Savior. Alleluia. *Ψ.* All generations shall call me blessed, because God has regarded his humble handmaid. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 19, 25–27*

At that time, near the cross of Jesus, there also stood his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Then seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your son." In turn he said to the disciple, "There is your mother." And from that hour the disciple took her into his care.

Creed

Offertory Antiphon  
*Luke 1, 47, 49*

My spirit rejoices in God my Savior; because he who is mighty has done great things for me, and holy is his name.

Aug. 22. Immaculate Heart of B. V. M.

Prayer over the Gifts

We offer this spotless Lamb to your majesty, O Lord,\* and pray that you will kindle in our hearts that divine fire which so wondrously inflamed the heart of the blessed Virgin Mary. Through Jesus Christ.

*For the martyrs*

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast)*

Communion Antiphon

*John 19, 26–27*

Jesus said to his mother, “Woman, behold your son.” Then he said to the disciple, “Behold your mother.” And from that hour the disciple took her into his home.

Prayer after Communion

We have been refreshed by your divine gifts, O Lord.\* Free us from present dangers and bestow upon us the joys of eternal life through the intercession of the blessed Virgin Mary, whose immaculate heart we honor in this feast. Through Jesus Christ.

*For the martyrs*

Prayer after Communion

We have been nourished by your divine gift, O Lord our God.\* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed martyrs Timothy, Hippolytus, and Symphorian. Through Jesus Christ.

Maiestati tuæ, Dómine, Agnum immaculátum offeréntes, quæsumus: ut corda nostra ignis ille divínus accéndat, qui Cor beátæ Mariæ Vírginis ineffabíliter inflammávit. Per éundem Dóminum.

*Pro Ss. Timotheo, Hippolyto et Symphoriano*

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatione percepísse cognóscit auxiliúm. Per Dóminum.

*Præfatio de B. Maria Virg. Et te in Festivitate.*

Dixit Iesus matri suæ: Múlier, ecce fílius tuus: deínde dixit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

Divínis refécti munéribus te, Dómine, suppliciter exorámus: ut beátæ Mariæ Vírginis intercessióne, cuius immaculáti Cordis solénnia venerándo égimus, a præsentibus perículis liberáti, æternæ vitæ gáudia consequámur. Per Dóminum.

*Pro Ss. Timotheo, Hippolyto et Symphoriano*

Divíni múnemis largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedéntibus sanctis Martýribus tuis Timótheo, Hippólyto et Symphoriáno, in eius semper participatióne vivámus. Per Dóminum.

Aug. 23. St. Philip Benizi

SAINTS TIMOTHY, HIPPOLYTUS,  
AND SYMPHORIAN  
*Martyrs*

Commemoratio

August 22

*Missæ Salus autem, de Communi plurimorum Martyrum 3º loco (23), cum orationibus ut in Missæ præcedenti.*

*Mass Salus autem (Common of several martyrs III), page (23), with the prayers given above.*

SAINT PHILIP BENIZI  
*Confessor*

*III classis*

August 23

*Missæ Iustus ut palma, de Communi Confessoris non Pontificis 2º loco (48), præter orationem sequentem:*

*Mass Iustus (Common of a confessor not a bishop II), page (48), except the following prayer:*

P

Prayer

Deus, qui per beátum Philíppum Confessórem tuum, exímium nobis humilitátis exéplum tribuísti: da fámulis tuis próspéra mundi ex eius imitatióne despícere, et cæléstia semper inquirere. Per Dóminum.

O God, you have set before us an outstanding example of humility in the person of your blessed confessor Philip. \* Grant us, your servants, the grace to follow his example and spurn earthly riches in order to strive after the treasures of heaven. Through Jesus Christ.

C

Prayer over the Gifts

Præsta nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

Accept this offering which we humbly present in honor of your saints, almighty God,\* and through it purify our bodies and our souls. Through Jesus Christ.

C

Prayer after Communion

Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Philíppo Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity \* through the intercession of your blessed confessor Philip. Through Jesus Christ.

Aug. 24. St. Bartholomew

SAINT BARTHOLOMEW

*Apostle*

August 24

*II classis*

Entrance Antiphon

*Ps. 138, 17*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *℟.* Glory be to the Father. To me.

Mihi autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. *Ps. ibid., 1-2* Dómine, probásti me, et cognovisti me: tu cognovisti sessiónem meam, et resurrectionem meam. *℟.* Glória Patri. Mihi autem.

Prayer

O almighty and eternal God, you fill us with reverent and holy joy on the feast of your blessed apostle Bartholomew.\* Grant that your Church may love the truths that he believed and preach the doctrines that he taught. Through Jesus Christ.

Omnípotens sempitérne Deus, qui huius diéi venerándam sanctámque lætítiam; in beáti Apóstoli tui Bartholomæi festivitáte tribuísti: da Ecclésiæ tuæ, quæsumus; et amáre quod crédidit, et prædicáre quod dócuit. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
*1 Cor. 12, 27-31*

Lectio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 12, 27-31*

Brethren: You are the body of Christ, and every one of you is a member of it. And God has put in the Church, first of all apostles, secondly prophets, thirdly teachers, then miracle workers, then those who have the gifts of healing, of helpfulness to others, of administration, of speaking in tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have the gift of healing? Do all speak in tongues? Do all have the gift of interpretation of tongues? But you should aspire after the higher gifts.

Fratres: Vos estis corpus Christi, et membra de membro. Et quosdam quidem pósuit Deus in Ecclésia primum apóstolos, secúndo prophétas, tértio doctóres, deínde virtútes, exínde grátias curatiónum, opitulatiónes, gubernatiónes, génera linguárum, interpretatiónes sermónum. Numquid omnes apóstoli? numquid omnes prophétæ? numquid omnes doctóres? numquid omnes virtútes? numquid omnes grátiam habent curatiónum? numquid omnes linguis loquúntur? numquid omnes interpretántur? *Æmulámini autem charísmata melióra.*

*Gradual Ps. 44, 17-18* You shall make them princes through all the land; they shall remember your name, O Lord. *℟.* The place of your fathers your sons shall have; therefore shall nations praise you.

*Graduale Ps. 44, 17-18* Constitúes eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. *℟.* Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Aug. 24. St. Bartholomew

Allelúia, allelúia. V̄. Te gloriósus  
Apostolórum chorus laudat, Dómi-  
ne. Allelúia.

Alleluia, alleluia. V̄. The glorious choir of  
apostles praises you, O Lord. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 6, 12-19*

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 6, 12-19*

In illo témpore: Exiit Iesus in mon-  
tem oráre, et erat pernóctans in  
oratióne Dei. Et cum dies factus  
esset, vocávit discípulos suos, et  
elégit duódecim ex ipsis (quos et  
Apóstolos nominávit): Simónem,  
quem cognominávit Petrum, et An-  
dréam fratrem eius, Iacobum et  
Ioánnem, Philíppum, et Bartholo-  
máum, Mattháeum et Thomam,  
Iacobum Alpháei, et Simónem, qui  
vocátur Zelótes, et Iudam Iacóbi, et  
Iudam Iscariótem, qui fuit próditor.  
Et descéndens cum illis, stetit in loco  
campéstri, et turba discipulórum  
eius, et multitúdo copiósa plebis ab  
omni Iudáa, et Ierúsalem, et marí-  
tima, et Tyri, et Sidónis, qui vénerant,  
ut audírent eum, et sanaréntur a  
languóribus suis. Et qui vexabántur  
a spirítibus immúndis, curabántur.  
Et omnis turba quærébat eum tán-  
gere, quia virtus de illo exíbat, et  
sanábat omnes.

At that time Jesus went out to the mountain  
to pray, and spent the night in prayer to  
God. At daybreak he called his disciples and  
selected twelve of them and named them  
apostles: Simon, to whom he gave the name  
Peter, and Andrew his brother, James and  
John, Philip and Bartholomew, Matthew  
and Thomas, James son of Alphaeus, and  
Simon who was called the Zealot, Judas son  
of James, and Judas Iscariot who turned  
traitor.

Coming down the mountain with them, he  
came to a halt on a level stretch with a  
great number of his disciples, and a large  
crowd of people from all Judea and Jerusa-  
lem and the coast of Tyre and Sidon, who  
came to hear him and to be cured of their  
diseases. Those who were troubled with  
unclean spirits were cured, and all in the  
crowd were trying to touch him, because  
power went out from him and cured all.

Credo.

Creed.

Offertory Antiphon  
*Ps. 138, 17*

Mihi autem nimis honoráti sunt  
amíci tui, Deus: nimis confortátus  
est principátus eórum.

To me, your friends, O God, are made  
exceedingly honorable, their principality is  
exceedingly strengthened.

Prayer over the Gifts

Beáti Apóstoli tui Bartholomáei  
solémnia recenséntes, quæsumus, Dó-  
mine: ut eius auxílio tua beneficia  
capiámus, pro quo tibi laudis hóstias  
immolámus. Per Dóminum nostrum.

O Lord, grant us your blessings through the  
help of the blessed apostle Bartholomew,\*  
in whose memory we offer this sacrifice of  
praise to celebrate his feast day. Through  
Jesus Christ.

*Præfatio de Apostolis.*

*Preface of the Apostles*

Aug. 25. St. Louis

Communion Antiphon

*Matth. 19, 28*

“You who have followed me shall sit on thrones judging the twelve tribes of Israel,” says the Lord.

Prayer after Communion

We have received the pledge of eternal redemption, O Lord.\* May it help us in this life and in the life to come through the prayers of your blessed apostle Bartholomew. Through Jesus Christ.

*In votive Masses after Septuagesima all as above, but after the gradual the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 20, 3–4* You have granted him his heart’s desire; you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℟.* You placed on his head a crown of precious stones.

*In the Easter season, the Mass Protexisti (Common of martyrs 1), page (27), with the prayers, Epistle and Gospel, as given above.*

SAINT LOUIS

*King, Confessor*

August 25

Entrance Antiphon

*Ps. 36, 30–31*

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of his God is in his heart. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *℣.* Glory be to the Father. The mouth of the just man.

Prayer

O God, you raised the blessed confessor Louis from an earthly throne to the glory of your kingdom in heaven.\* Through his merits and prayers make us sharers in the kingdom of Jesus Christ, your Son, the King of kings: Who lives and reigns.

Vos qui secuti estis me, sedebitis super sedes, iudicantes duodecim tribus Israël, dicit Dominus.

Sumptum, Dómine, pignus redemptionis æternæ: sit nobis, quæsumus; interveniēte beato Bartholomæo Apóstolo tuo, vitæ præsentis auxilium páriter et futúre. Per Dóminum.

*In Missis votivis post Septuagesimam omnia dicuntur ut supra, sed post graduale, omissis Alleluia et versu sequenti, dicitur:*

*Tractus Ps. 20, 3–4* Desiderium animæ eius tribuisti ei: et voluntate labiorum eius non fraudasti eum. *℣.* Quóniam prævenisti eum in benedictionibus dulcedinis. *℟.* Posuisti in capite eius coronam de lapide pretioso.

*Tempore autem paschali Missa Protexisti, de Communi Martyrum 1º loco (27), cum orationibus, Epistola et Evangelio ut supra.*

*III classis*

Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium: lex Dei eius in corde ipsius. *Ps. ibid., 1* Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. *℣.* Glória Patri. Os iusti.

Deus, qui beatum Ludovicum Confessorem tuum de terreno regno ad cælestis regni glóriam transtulisti: eius, quæsumus, méritis et intercessióne; Regis regum Iesu Christi Filii tui facias nos esse consórtes: Qui tecum.

Aug. 25. St. Louis

Lectio libri Sapiéntiae  
*Sap. 10, 10-14*

Iustum dedúxit Dóminus per vias  
rectas, et osténdit illi regnum Dei, et  
dedit illi sciéntiam sanctorum: hone-  
stávit illum in labóribus, et complévit  
labóres illius. In fraude circum-  
veniéntium illum áffuit illi, et honé-  
stum fecit illum. Custodívit illum ab  
inimícis, et a seductóribus tutávit  
illum, et certámen forte dedit illi, ut  
víceret, et sciret, quóniam ómnium  
poténtior est sapiéntia. Hæc véndi-  
tum iustum non dereliquit, sed a  
peccatóribus liberávit eum: descen-  
dítque cum illo in fóveam, et in  
vínculis non dereliquit illum, donec  
afféret illi sceptrum regni, et potén-  
tiam advérsus eos, qui eum deprimé-  
bant: et mendáces osténdit, qui  
maculavérunt illum, et dedit illi  
claritátem ætérnam, Dóminus Deus  
noster.

*Graduale Ps. 91, 13 et 14* Iustus ut  
palma florébit: sicut cedrus Líbani  
multiplicábitur in domo Dómini. *Ps.*  
*Ibid., 3* Ad annuntiándum mane  
misericórdiam tuam, et veritátem  
tuam per noctem.  
Allelúia, allelúia. *Ps. Iac. 1, 12* Beátus  
vir, qui suffert tentatióem: quóniam  
cum probátus fúerit, accípiet coró-  
nam vitæ. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 19, 12-26*

In illo témpore: Dixit Iesus discíplulis  
suis parábolam hanc: Homo quidam

A Reading from the Book of Wisdom  
*Wis. 10, 10-14*

The Lord guided the just man  
in direct ways,  
Showed him the kingdom of God  
and gave him knowledge of holy things;  
He prospered him in his labors  
and made abundant the fruit of his works,  
Stood by him against the greed of his  
defrauders,  
and enriched him;  
He preserved him from foes,  
and secured him against ambush,  
And he gave him the prize for his stern  
struggle  
that he might recognize that devotion to  
God is mightier than all else.  
He did not abandon the just man when he  
was sold,  
but delivered him from sin.  
He went down with him into the dungeon,  
and did not desert him in his bonds,  
Until he brought him the scepter of royalty  
and authority over his oppressors,  
Showed those who had defamed him false,  
and the Lord God gave him eternal glory.

*Gradual Ps. 91, 13 and 14* The just man shall  
flourish like the palm tree, like a cedar of  
Lebanon shall he grow in the house of the  
Lord. *Ps. Ibid., 3* To proclaim your kindness  
at dawn and your faithfulness throughout  
the night.  
Alleluia, alleluia. *Ps. James 1, 12* Blessed is  
the man who endures temptation; for when  
he has been tried, he will receive the crown  
of life. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 19, 12-26*

At that time Jesus said to his disciples: "A  
man of noble birth went to a faraway coun-

try to receive a kingdom and then return. He called on ten of his slaves and gave them a hundred dollars each and said to them, 'Invest this until I return.' His fellow citizens hated him and they immediately sent a deputation after him with instructions to say, 'We do not want to have this man reign over us.' When he returned, however, crowned as king, he sent for the servants to whom he had given the money, to learn what profit each had made. The first presented himself and said, 'Lord, your hundred dollars has earned one thousand.' 'Well done,' he replied, 'good servant. Because you showed yourself capable in a tiny matter, take over the government of ten cities.' The second came saying, 'Your hundred, lord, has made five hundred.' And he said to him also, 'You, take over five cities.' The third came and said to him: 'Here, master, is your hundred which I kept rolled up in a napkin. For I was afraid of you, hard man that you are; you draw out what you have not deposited, and you reap what you have not sown.' The master said to him: 'You worthless fellow! I will judge you from your own evidence. You knew that I am a hard man, drawing out what I did not deposit and reaping what I did not sow. Why then did you not put my money in the bank, so that I, on my return, could recover it with interest?' And he said to the attendants: 'Take the hundred from him and give it to the man who has a thousand.' 'Lord,' they said to him, 'that man already has a thousand.' I say to you, everyone who has will be given more, but the one who has not will be deprived of what he has."

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

nóbilis ábiit in regiónem longínquam accípere sibi regnum, et revéti. Vocátis autem decem servis suis, dedit eis decem mnas, et ait ad illos: Negotiámini dum vénio. Cives autem eius óderant eum: et misérunt legatiónem post illum, dicétes: Nólumus hunc regnáre super nos. Et factum est, ut redíret accépto regno: et iussit vocári servos, quibus dedit pecúniám, ut scíret quantum quisque negotiátus esset. Venit autem primus, dicens: Dómine, mna tua decem mnas acquisívit. Et ait illi: Euge bone serve, quia in módico fuísti fidélis, eris potestátem habens super decem civitátes. Et alter venit, dicens, Dómine, mna tua fecit quinque mnas. Et huic ait: Et tu esto super quinque civitátes. Et alter venit, dicens: Dómine, ecce mna tua, quam hábui repósitam in sudário: tímui enim te, quia homo austérus es: tollis quod non posuísti, et metis quod non seminásti. Dicit ei: De ore tuo te iúdico, serve nequam. Sciébas quod ego homo austérus sum, tollens quod non pósui, et metens quod non seminávi: et quare non dedísti pecúniám meam ad mensam, ut ego véniens, cum usúris útique exégissem illam? Et astántibus dixit: Auférte ab illo mnam, et date illi, qui decem mnas habet. Et dixerunt ei: Dómine, habet decem mnas. Dico autem vobis: Quia omni habénti dábitur, et abundábit: ab eo autem, qui non habet, et quod habet, auferétur ab eo.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Aug. 26. St. Zephyrinus

Prayer over the Gifts

Præsta, quæsumus, omnipotens Deus: ut, sicut beatus Ludovicus Confessor tuus, spretis mundi oblectamentis, soli Regi Christo placere studeat; ita eius oratio nos tibi reddat acceptos. Per eundem Dominum.

O God, may we be made acceptable to you through the prayers of your blessed confessor Louis,\* who spurned the pleasures of this world and sought to please Christ, the only King: Who lives and reigns.

Communion Antiphon

*Matth. 24, 46-47*

Beatus servus, quem, cum venerit dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods.

Prayer after Communion

Deus, qui beatum Confessorem tuum Ludovicum mirificasti in terris, et gloriosum in caelis fecisti: eundem, quæsumus, Ecclesie tue constitue defensorem. Per Dominum.

O God, may the Church have as her defender the blessed confessor Louis,\* on whom you bestowed renown on earth and glory in heaven. Through Jesus Christ.

SAINT ZEPHYRINUS

*Pope and Martyr*

August 26

Commemoratio

*Missæ Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

CI

Gregem tuum, Pastor æternæ, placatus intende: et per beatum Zephyrinum Martyrem tuum atque Summum Pontificem, perpétua protectione custodi; quem totius Ecclesie præstitisti esse pastorem. Per Dominum.

Prayer

O eternal Shepherd, who appointed blessed Zephyrinus shepherd of the whole Church,\* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

CI

Oblatis munéribus, quæsumus, Domine, Ecclesiam tuam benignus illumina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernante, pastores. Per Dominum.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

CI

Refectione sancta enutritam guberná, quæsumus, Domine, tuam placatus

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly

Aug. 27. St. Joseph Calasanctius

food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

Ecclesiám: ut poténti moderatióne directa, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SAINT JOSEPH CALASANCTIUS

*Confessor*

August 27

*III classis*

Entrance Antiphon

*Ps. 33, 12*

Come, children, hear me; I will teach you the fear of the Lord. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *Ψ.* Glory be to the Father. Come, children.

Veníte, filii, audíte me: timórem Dómini docébo vos. *Ps. ibid., 2* Benedicam Dóminum in omni tēmpore: semper laus eius in ore meo. *Ψ.* Glória Patri. Veníte.

Prayer

O God, in the person of your blessed confessor Joseph you provided the Church with new help to train the young in wisdom and holiness.\* Grant that we may be led by his example and prayer so to work and teach that we may gain an everlasting reward. Through Jesus Christ.

Deus, qui per sanctum Ioséphum Confessórem tuum, ad erudiendam spírítu intellegéntiæ ac pietátis iuventútem, novum Ecclesiæ tuæ subsidiúm providére dignátus es: præsta, quæsumus; nos, eius exémplo et intercessióne, ita fácere et docére, ut præmia consequámur ætérna. Per Dóminum.

A Reading from the Book of Wisdom

*Wis. 10, 10–14*

Léctio libri Sapiéntiæ

*Sap. 10, 10–14*

The Lord guided the just man  
in direct ways,  
Showed him the kingdom of God  
and gave him knowledge of holy things;  
He prospered him in his labors  
and made abundant the fruit of his works,  
Stood by him against the greed of his  
defrauders,  
and enriched him;  
He preserved him from foes,  
and secured him against ambush,  
And he gave him the prize for his stern  
struggle  
that he might recognize that devotion to

Iustum dedúxit Dóminus per vias rectas, et osténdit illi regnum Dei, et dedit illi sciéntiam sanctórum: honestávit illum in labóribus, et complévit labóres illíus. In fraude circumveniéntium illum áffuit illi, et honéstum fecit illum. Custodívit illum ab inimícis, et a seductóribus tutávit illum, et certámen forte dedit illi, ut vínceret, et sciret, quóniam ómnium poténtior est sapiéntia. Hæc vénditum iustum non derelíquit, sed a peccatóribus liberávit eum: descendítque cum illo in fóveam, et in vínculis non derelíquit illum, donec afférret illi sceptrum regni, et poténtiam advérsus eos, qui eum de-

Aug. 27. St. Joseph Calasanctius

primébant: et mendáces osténdit, qui maculavérunt illum, et dedit illi claritátem aetérnam, Dóminus Deus noster.

*Graduale Ps. 36, 30–31* Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *℣.* Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius.

Allelúia, allelúia. *℣. Iac. 1, 12* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Mattháeum  
*Matth. 18, 1–5*

In illo témpore: Accessérunt discipuli ad Iesum, dicéntes: Quis putas maior est in regno cælórum? Et ádvocans Iesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicumque ergo humiliáverit se sicut párvulus iste, hic est maior in regno cælórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit.

Desidérium páuperum exaudivit Dóminus: præparatiónem cordis eórum audivit auris tua.

God is mightier than all else.  
He did not abandon the just man when he was sold,  
but delivered him from sin.  
He went down with him into the dungeon,  
and did not desert him in his bonds,  
Until he brought him the scepter of royalty  
and authority over his oppressors,  
Showed those who had defamed him false,  
and the Lord God gave him eternal glory.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter.

Alleluia, alleluia. *℣. Iac. 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 18, 1–5*

At that time the disciples came up to Jesus with the question, “Who, then, is the most important in the kingdom of heaven?” So he called a little child over, stood him in the middle of them, and said: “I assure you, unless you change and become like little children, you will not enter the kingdom of heaven. For whoever considers himself of little account like this little child, is the most important in the kingdom of heaven. Moreover, whoever welcomes one such child for my sake is welcoming me.

Offertory Antiphon  
*Ps. 9, 17*

The desire of the afflicted the Lord hears.  
You pay heed to the strengthening of their hearts.

Aug. 28. St. Augustine

Prayer over the Gifts

We place our gifts in offering upon your altar, O Lord.\* May they win us your mercy through the prayers of your saint, whom you have given as our intercessor and helper. Through Jesus Christ.

Altáre tuum, Dómine, munéribus cumulámus oblátis: ut eius nobis fiant supplicatióne propítia, cuius nos donásti patrocínio adiuvári. Per Dóminum.

Communion Antiphon

*Mark 10, 14*

Let the little children come to me, and do not hinder them, for of such is the kingdom of God.

Sínite párvulos venire ad me, et ne prohibuéritis eos: tálíum est enim regnum Dei.

Prayer after Communion

We are made holy by this life-giving mystery, O Lord;\* may we always advance toward more perfect holiness through the intercession of your blessed confessor Joseph. Through Jesus Christ.

Sanctificáti, Dómine, salutári mystério: quæsumus; ut, intercedénte sancto Iosépho Confessóre tuo, ad maius semper proficiámus pietátis incrementum. Per Dóminum.

SAINT AUGUSTINE

*Bishop, Confessor, and  
Doctor of the Church*

August 28

*III classis*

Entrance Antiphon

*Eccli. 15, 5*

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ps.* Glory be to the Father. In the midst.

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spíritu sapientiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ps.* Glória Patri. In médio.

Prayer

Hear our petitions, almighty God.\* Your love has given us hope; let your unfailing mercy protect us through the intercession of your blessed confessor and bishop Augustine. Through Jesus Christ.

Adésto supplicatió nibus nostris omnípotens Deus: et, quibus fidúciam sperándæ pietátis indúlges, intercedénte beáto Augustíno Confessóre tuo atque Pontífice consuétæ misericórdiæ tríbue benígnus efféctum. Per Dóminum.

*Et fit commemoratio S. Hermetis Martyris:*

Deus, qui beátum Hermétem Mártyrem tuum virtúte constántiæ in passióne roborásti: ex eius nobis imitatióne tríbue; pro amóre tuo próspéra mundi despícere, et nulla eius advérsa formidáre. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
2 Tim. 4, 1-8

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta opportúne, importúne: árgue, óbsecra, íncrepa in omni paciéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evange-lístæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutiόνis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna iustítiæ, quam reddet mihi Dóminus in illa die, iustus iudex: non solum autem mihi, sed et iis, qui díligunt advéntum eius.

*Graduale Ps. 36, 30-31* Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *℣.* Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius.  
*Allelúia, allelúia. ℣. Ps. 88, 21* Inveni David servum meum, óleo sancto meo unxi eum. *Allelúia.*

*Commemoration of Saint Hermes, martyr:*

### Prayer

O God, it was your strength that kept the blessed martyr Hermes unfaltering under suffering.\* May we follow his example in spurning earthly riches for love of you and in fearing no worldly harm. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
2 Tim. 4, 1-8

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the good fight, I have run the race, I have kept faith. As for the future, a merited crown is reserved for me, and on that day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

*Gradual Ps. 36, 30-31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter.  
*Alleluia, alleluia. ℣. Ps. 88, 21* I have found David, my servant, with my holy oil I have anointed him. *Alleluia.*

Aug. 28. St. Augustine

✠ A Reading  
from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven.”

Offertory Antiphon  
*Ps. 91, 13*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow.

Prayer over the Gifts

O Lord, let the blessed bishop and doctor Augustine always help us.\* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 5, 13–19*

In illo témpore: Dixit Iesus discíplis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pó-sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvère legem, aut prophétas: non veni sólvère, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, iota unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

Iustus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

Sancti Augustíni Pontíficis tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ, et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

## Aug. 29. Beheading of St. John the Baptist

*Pro S. Hermete*

Sacrificium tibi, Dómine, laudis offérimus in tuórum commemoratióne Sanctórum: da, quæsumus; ut, quod illis cóntulit glóriam, nobis prosit ad salútem. Per Dóminum.

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Augustínus Póntifex tuus et Doctor egrégius, quæsumus, precátor accédât. Per Dóminum.

*Pro S. Hermete*

Repléti, Dómine, benedictióne cælésti, quæsumus cleméntiam tuam: ut, intercedénte beáto Herméte Mártyre tuo, quæ humíliter gérimus, salúbriter sentiámus. Per Dóminum.

Commemoratio

*Missæ Lætábitur, de Communi unius Martyris 4º loco (13), cum orationibus ut in Missa præcedenti.*

*III classis*

Loquébar de testimoniis tuis in conspéctu regum, et non confundé-

*For Saint Hermes*

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints,\* and pray that just as it was the source of their glory, it may be our help toward salvation. Through Jesus Christ.

Communion Antiphon  
*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation \* through the intercession of your blessed bishop and illustrious doctor Augustíne. Through Jesus Christ.

*For Saint Hermes*

Prayer after Communion

We are filled with the blessings of heaven, O Lord.\* May the holy martyr Hermes intercede for us so that we may experience the effects of what we humbly celebrate. Through Jesus Christ.

SAINT HERMES

*Martyr*

August 28

*Mass Lætábitur (Common of one martyr IV), page (13), with the prayers given above.*

BEHEADING OF  
SAINT JOHN THE BAPTIST

August 29

Entrance Antiphon  
*Ps. 118, 46-47*

I will speak of your decrees before kings without being ashamed. And I will delight

## Aug. 29. Beheading of St. John the Baptist

in your commands, which I love exceedingly.  
*Ps. 91, 2* It is good to give thanks to the Lord, to sing to your name, Most High. *℣.* Glory be to the Father. I will speak.

### Prayer

O Lord, may the solemn feast of your fore-runner and martyr John the Baptist help us toward salvation: You who live and reign.

*Commemoration of Saint Sabina, martyr:*

### Prayer

O God, one of the marvelous examples of your power was granting the victory of martyrdom to women.\* May the example of the blessed martyr Sabina, whose birthday we celebrate today, draw us closer to you. Through Jesus Christ.

### A Reading from the Prophet Jeremia *Jer. 1, 17-19*

In those days, the word of the Lord came to me:  
Gird your loins;  
stand up and tell Juda  
all that I command you.  
Be not crushed on their account,  
as though I would leave you crushed  
before them;  
For it is I this day  
who made you a fortified city,  
A pillar of iron, a wall of brass,  
against the whole land:  
Against Juda's kings and princes,  
against its priests and people.  
They will fight against you, but not prevail  
over you,  
for I am with you to deliver you, says the Lord.

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the

bar: et meditábar in mandátis tuis, quæ diléxi nimis. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℣.* Glória Patri. Loquébar.

Sancti Ioánnis Baptístæ Præcursóris et Mártiris tui, quæsumus, Dómine, veneránda festívitas: salutáris auxilií nobis præstet efféctum: Qui vivis.

*Et fit commemoratio S. Sabinae Martyris:*

Deus, qui inter cétera poténtiæ tuæ miracula étiam in sexu frágili victóriam mártýrii contulísti: concéde propítius; ut, qui beátæ Sabinae Mártiris tuæ natalícia cólimus, per eius ad te exémpla gradiámur. Per Dóminum.

### Léctio Ieremiæ Prophétæ *Ierem. 1, 17-19*

In diébus illis: Factum est verbum Dómini ad me, dicens: Accíngelumbos tuos, et surge, et lóquere ad Iuda ómnia, quæ ego præcípío tibi. Ne formídes a fácie eórum: nec enim timére te fáciam vultum eórum. Ego quippe dedi te hódie in civitátem munítam et in colúmnam férream, et in murum áereum, super omnem terram, régibus Iuda, princípibus eius, et sacerdotibus, et pópulo terræ. Et bellábunt advérsum te, et non prævalébunt: quia ego tecum sum, ait Dóminus, ut líberem te.

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini.

## Aug. 29. Beheading of St. John the Baptist

℣. *Ibid.*, 3 Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

Allelúia, allelúia. ℣. *Osee 14, 6* Iustus germinabit sicut liliū: et florébit in ætérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Marcum  
*Marc. 6, 17–29*

In illo témpore: Misit Heródes, ac ténuit Ioánnem, et vínxit eum in cárcere propter Herodiádem uxórem Philíppi fratris sui, quia dúxerat eam. Dicébat enim Ioánnes Heródi: Non licet tibi habére uxórem fratris tui. Heródiás autem insidiabátur illi, et volébat occídere eum, nec póterat. Heródes enim metuébat Ioánnem, sciens eum virum iustum et sanctum: et custodiébat eum, et audíto eo multa faciébat, et libénter eum audiébat. Et cum dies oportúnus accidisset, Heródes natális sui cenam fecit princípibus, et tribúnis, et primis Galiléæ. Cumque introísset filia ipsíus Herodiádis, et saltásset, et placúisset Heródi simúlque recumbéntibus; rex ait puéllæ: Pete a me quod vis, et dabo tibi. Et iurávit illi: Quia quidquid petieris dabo tibi, licet dimídium regni mei. Quæ cum exiísset, dixit matri suæ: Quid petam? At illa dixit: Caput Ioánnis Baptístæ. Cumque introísset statim cum festinatióne ad regem, petívit dicens: Volo ut prótinus des mihi in disco caput Ioánnis Baptístæ. Et contristátus est rex: propter iusiurándum, et propter simul discumbéntes nóluit eam contristáre: sed misso spiculatóre, præcépít afférri caput eius in disco. Et decollávit eum in cárcere. Et áttulit caput eius in disco: et dedit illud puéllæ, et puélla dedit matri suæ. Quo audíto, discípuli eius venérunt, et tulérunt corpus eius: et posuérunt illud in monuménto.

Lord. ℣. *Ibid.*, 3 To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. ℣. *Osee 14, 6* The just shall blossom like the lily, and flourish forever before the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 6, 17–29*

At that time Herod ordered John to be arrested, put in chains, and imprisoned, on account of Herodias, his brother Philip's wife, whom he had married. That was because John had told Herod, "It is not right for you to live with your brother's wife." So Herodias harbored a grudge against him and wanted to kill him, but was unable to do so. (Herod revered John, knowing him to be an upright and holy man; and so he protected him. When he listened to him, he was completely at a loss; yet he liked to listen to him.) Her chance came one day when Herod held a banquet on his birthday for his courtiers, military officers, and the leading men of Galilee. Herodias' own daughter came in and performed a dance which delighted Herod and his guests. So the king told the girl, "Ask me for anything you want and I'll give it to you." In fact, he swore to her, "I will grant you whatever you ask for, up to half my kingdom!" She went out and said to her mother, "What should I ask for?" She answered, "The head of John the baptizer." At that she hurried in to the king's presence and made her request, "I want you to give me, right now, the head of John the Baptist on a platter." The king regretted it bitterly, yet because of his oath and the guests who were present, he did not want to disappoint her. So immediately the king dispatched an executioner and ordered him to bring back the head. He went and beheaded John in the prison. He brought in the head on a platter and gave it

Aug. 29. Beheading of St. John the Baptist

to the girl, and the girl gave it to her mother. Later when his disciples heard about it, they came and carried his body away and laid it in a tomb.

Offertory Antiphon

*Ps. 20, 2-3*

O Lord, in your strength the just man is glad; in your victory how greatly he rejoices! You have granted him his heart's desire.

In virtúte tua, Dómine, lætábitur iustus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ eius tribuísti ei.

Prayer over the Gifts

O Lord, may the gifts we offer you in memory of the sufferings of your holy martyr John the Baptist bring us closer to salvation through his prayers. Through Jesus Christ.

Múnera, quæ tibi, Dómine, pro sancti Mártiris tui Ioánnis Baptistæ passióne deférimus: quæsumus; ut eius obténtu nobis proficiant ad salutem. Per Dóminum.

*For Saint Sabina*

*Pro S. Sabina*

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyr Sabina\* and help us find in them unending assistance. Through Jesus Christ.

Hóstias tibi, Dómine, beátæ Sabínæ Mártiris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

Communion Antiphon

*Ps. 20, 4*

You placed on his head, O Lord, a crown of precious stones.

Posuísti, Dómine, in cápite eius corónam de lápide pretióso.

Prayer after Communion

O Lord, may the feast of blessed John the Baptist teach us to reverence the deep significance of the holy sacrament we have received,\* and to be filled with joy at what has been accomplished in us. Through Jesus.

Cónferat nobis, Dómine, sancti Ioánnis Baptistæ solémnitas: ut et magnífica sacraménta, quæ súmpsimus, significáta venerémur, et in nobis pótius édita gaudeámus. Per Dóminum.

*For Saint Sabina*

*Pro S. Sabina*

Prayer after Communion

We have been nourished by your divine gift, O Lord our God.\* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed martyr Sabina. Through Jesus Christ.

Divini múnaris largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedénte beáta Sabína Mártire tua, in eius semper participatióne vivámus. Per Dóminum.

Aug. 30. St. Rose of Lima

SAINT SABINA

*Martyr*

August 29

Commemoratio

*Missæ Me expectaverunt, de Communi non Virginum I° loco (68), cum orationibus ut in Missa præcedenti.*

*Mass Me expectaverunt (Common of holy women I), page (68), with the prayers given above.*

SAINT ROSE OF LIMA

*Virgin*

August 30

*III classis*

*Missæ Dilexisti, de Communi Virginum 3° loco (61), præter orationem sequentem:*

*Mass Dilexisti (Common of virgins III), page (61), except the following prayer:*

P

Bonorum omnium largitor, omnipotens Deus, qui beatam Rosam, cælestis gratiæ rore præventam, virginitatis et patientiæ decore Indis florêscere voluisti: da nobis famulis tuis; ut in odorem suavitatis eius currentes, Christi bonus odor effici mereamur: Qui tecum.

Prayer

O almighty God, from whom every good gift comes, it pleased you that blessed Rose should blossom as a flower of purity and patience in the Indies under the dew of your heavenly grace.\* May we also become pleasing enough to draw others to Christ: Who lives and reigns.

*Et fit commemoratio Ss. Felicis et Adaukti Martyrum:*

*Commemoration of Saints Felix and Adauktus, martyrs:*

Prayer

Maiestatem tuam, Domine, supplices exoramus: ut, sicut nos iugiter Sanctorum tuorum commemoratione lætificas; ita semper supplicatione defendas. Per Dominum.

O Lord, we humbly implore your majesty to defend us through the intercession of your saints,\* just as you always fill us with happiness by the celebration of their feast. Through Jesus Christ.

C

Accépta tibi sit, Domine, sacratæ plebis oblatio pro tuorum honore Sanctorum: quorum se méritis de tribulatione percepisse cognoscit auxilium. Per Dominum.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

*Pro Ss. Felice et Adaucto*

*For the martyrs*

Prayer over the Gifts

Hóstias, Domine, tuæ plebis intende: et, quas in honore Sanctorum tuorum devóta mente celebrat, proficere sibi sentiat ad salutem. Per Dominum.

Look upon the offering of your people, O Lord. As we devoutly celebrate this sacrifice in honor of your saints,\* may we experience it as helpful to our salvation. Through Jesus Christ.

Aug. 30. Sts. Felix and Adauctus

Prayer after Communion

C

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus.

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

*For the martyrs*

*Pro Ss. Felice et Adaucto*

Prayer after Communion

We have feasted on your sacred gifts, O Lord.\* May we always remain grateful for them through the intercession of your saints. Through Jesus Christ.

Repléti, Dómine, munéribus sacris: quæsumus; ut, intercedéntibus Sanctis tuis, in gratiárum semper actióne maneámus. Per Dóminum.

SAINTS FELIX AND ADAUCTUS

*Martyrs*

August 30

Commemoratio

Entrance Antiphon  
*Eccli. 44, 15 and 14*

At gatherings the wisdom of the saints is retold, and the assembly sings their praises; their name lives on and on. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *℟.* Glory be to the Father. At the gatherings.

Sapiéntiam sanctórum narrent pó-puli, et laudes eórum nún-tiet ecclésia: nómina autem eórum vivent in sáeculum sáeculi. *Ps. 32, 1* Exultáte, iusti, in Dómino: réctos decet col-laudátio. *℟.* Glória Patri. Sapién-tiam.

Prayer

O Lord, we humbly implore your majesty to defend us through the intercession of your saints,\* just as you always fill us with happiness by the celebration of their feast. Through Jesus Christ.

Maiestátem tuam, Dómine, súp-plices exorámus: ut, sicut nos iú-giter Sanctórum tuórum commemoratióne lætíficas; ita semper supplicatióne deféndas. Per Dóminum.

A Reading from the Book of Wisdom  
*Wis. 10, 17-20*

Léctio libri Sapiéntiæ  
*Sap. 10, 17-20*

God gave the holy ones the recompense of their labors,  
conducted them by a wondrous road,  
And became a shelter for them by day  
and a starry flame by night.  
He took them across the Red Sea  
and brought them through the deep

Réddidit Deus iustis mercédem la-bórum suórum, et dedúxit illos in via mirábili: et fuit illis in velaménto diéi, et in luce stellárum per noctem: tránstulit illos per Mare Rubrum, et transvéxit illos per aquam nímiám. Inimícos autem illórum demérsit in mare, et ab altitúdine inferórum

Aug. 30. Sts. Felix and Adauctus

edúxit illos. Ideo iusti tulérunt spólia impiórum, et decantavérunt, Dómine, nomen sanctum tuum, et victricem manum tuam laudavérunt páriter, Dómine Deus noster.

*Graduale Sap. 3, 1-2 et 3* Iustórum animæ in manu Dei sunt, et non tanget illos torméntum malitiæ. *℣.* Visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Allelúia, allelúia. *℣.* Fulgébunt iusti, et tamquam scintillæ in arundineto discúrrunt in ætérnum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 10, 16-20*

In illo témpore: Dixit Iesus discipulis suis: Qui vos audit, me audit, et qui vos spernit, me spernit. Qui autem me spernit, spernit eum, qui misit me. Revérsi sunt autem septuaginta duo cum gáudio, dicéntes: Dómine, étiam dæmónia subiiciúntur nobis in nómine tuo. Et ait illis: Vidébam sátanam sicut fulgur de cælo cadéntem. Ecce dedi vobis potestátem calcánda supra serpéntes, et scorpíones, et super omnem virtútem inimíci: et nihil vobis nocébit. Verúmtamen in hoc nolíte gaudére quia spíritus vobis subiiciúntur: gaudéte autem, quod nómina vestra scripta sunt in cælis.

Lætámini in Dómino, et exultáte, iusti: et gloriámini, omnes recti corde.

waters—

But their enemies he overwhelmed,  
and cast them up from the bottom of the depths.

Therefore the just despoiled the wicked;  
and they sang, O Lord, your holy name  
and praised in unison your conquering  
hand,  
O Lord, our God.

*Gradual Wis. 3, 1-2 and 3* The souls of the just are in the hand of God, and no torment shall touch them. *℣.* They seemed, in the view of the foolish, to be dead: but they are in peace.

Alleluia, alleluia. *℣.* The just shall shine, and shall dart about as sparks through stubble forever. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 16-20*

At that time Jesus said to his disciples: "He who hears you hears me; he who rejects you rejects me. And he who rejects me, rejects him who sent me." The seventy-two returned in jubilation, saying: "Lord, even the demons are subject to us in your name." He said to them: "I watched Satan fall like lightning from the sky. And, see, I have given you the power to tread on serpents and scorpions, and all the forces of the enemy, and nothing will ever injure you. Nevertheless do not rejoice so much in the fact that the spirits are subject to you as that your names are inscribed in heaven."

Offertory Antiphon  
*Ps. 31, 11*

Be glad in the Lord, and rejoice, you just;  
exult, all you upright of heart.

Aug. 31. St. Raymond Nonnatus

Prayer over the Gifts

Look upon the offering of your people, O Lord. As we devoutly celebrate this sacrifice in honor of your saints,\* may we experience it as helpful to our salvation. Through Jesus Christ.

Hóstias, Dómine, tuæ plebis inténde: et, quas in honóre Sanctórum tuórum devóta mente célebrat, profícere sibi séntiat ad salútem. Per Dóminum.

Communion Antiphon

*Matth. 10, 27*

“What I tell you in the darkness, speak it in the light,” says the Lord, “and what you hear whispered, preach it on the housetops.”

Quod dico vobis in ténebris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, prædicáte super tecta.

Prayer after Communion

We have feasted on your sacred gifts, O Lord.\* May we always remain grateful for them through the intercession of your saints. Through Jesus Christ.

Repléti, Dómine, munéribus sacris: quæsumus; ut, intercedéntibus Sanctis tuis, in gratiárum semper actióne maneámus. Per Dóminum.

SAINT RAYMOND NONNATUS

*Confessor*

August 31

*III classis*

*Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:*

*Missæ Os iusti, de Communi Confessoris non Pontificis 1º loco (45), præter orationem sequentem:*

Prayer

O God, you granted remarkable success to the efforts of the holy confessor Raymond in releasing Christians from enslavement to unbelievers.\* May his prayers free us from the slavery of sin, so that we may fulfill your wishes with complete freedom. Through Jesus Christ.

Deus, qui in liberándis fidélibus tuis ab impiórum captivitate beátum Raymúndum Confessórem tuum mirabilem effecísti: eius nobis intercessióne concéde; ut, a peccatórum vínculis absolúti, quæ tibi sunt plácita, líberis méntibus exsequámur. Per Dóminum.

P

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

C

Sept. 1. St. Giles

C

Prayer after Communion

Refecti cibo potuque caelesti, Deus noster, te supplices exoramus: ut, in cuius hac commemoratiōne percipimus, eius muniamur et precibus. Per Dōminum.

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint in whose memory we have received this sacrament. Through Jesus Christ.

FEASTS OF SEPTEMBER

SAINT GILES

*Abbot*

September 1

Commemoratio

*Missae Os iusti, de Communi Abbatum (50).*

*Mass Os iusti (Common of abbots), page (50).*

C

Prayer

Intercēssio nos, quāsumus, Dōmine, beāti Ægīdii Abbātis commēdet: ut, quod nostris mēritis non valēmus, eius patrocīnio assequāmur. Per Dōminum.

Let the blessed abbot Giles intercede for us, O Lord.\* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

*Deinde commemoratio Ss. duodecim Fratrum Martyrum:*

*Commemoration of the Twelve Holy Brothers, martyrs:*

Prayer

Fraterna nos, Dōmine, Mātyrum tuōrum corōna laetificet: quae et fidei nostrae praebeat incrementa virtutem, et multiplici nos suffragio consolatur. Per Dōminum.

O Lord, may the martyrdom of these brothers warm our hearts with joy.\* Let it enliven our faith by an increase of virtue and comfort us by the added number of intercessors we have in heaven. Through Jesus Christ.

C

Prayer over the Gifts

Sacris altāribus, Dōmine, hōstias superpōsitas sanctus Ægīdus Abbas, quāsumus, in salutem nobis provenire deprecatur. Per Dōminum.

May the offerings we lay upon your sacred altar, O Lord,\* bring us closer to our salvation through the intercession of the blessed abbot Giles. Through Jesus Christ.

*Pro Ss. Martyribus*

*For the martyrs*

Prayer over the Gifts

Mysteria tua, Dōmine, pro sanctorum Mātyrum tuōrum commemoratiōne devota mente tractemus: quibus nobis et praesidium crescat, et gaudium. Per Dōminum.

O Lord, grant that we may celebrate these sacred mysteries with devotion to honor your holy martyrs,\* so that through this sacrifice we may have new help and a deeper joy. Through Jesus Christ.

Sept. 1. Twelve Holy Brothers

Prayer after Communion

C

May the sacrament we have received and the prayers of the blessed abbot Giles protect us, O Lord.\* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

Prótegat nos, Dómine, cum tui perceptiōne sacramenti beátus Ægídus Abbas pro nobis intercedendo: ut et conversatiōnis eius experiámur insignia, et intercessiōnis percipiámus suffrágia. Per Dóminum.

*For the martyrs*

*Pro Ss. Martyribus*

Prayer after Communion

O almighty God, grant that we may grow in grace by emulating the faith of these martyrs\* whose memory we honor by the reception of your sacrament. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, quorum memoriã sacramenti participatiōne recólimus, fidem quoque proficiendo sectémur. Per Dóminum.

TWELVE HOLY BROTHERS  
*Martyrs*

September 1

Commemoratio

Entrance Antiphon  
*Ps. 33, 18*

When the just cry out, the Lord hears them, and from all their distress he rescues them. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *Ps.* Glory be to the Father. When the just cry out.

Clamaverunt iusti, et Dóminus exaudivit eos: et ex ómnibus tribulationibus eórum liberávit eos. *Ps. ibid., 2* Benedicam Dóminum in omni témpore: semper laus eius in ore meo. *Ps.* Glória Patri. Clamaverunt.

Prayer

O Lord, may the martyrdom of these brothers warm our hearts with joy.\* Let it enliven our faith by an increase of virtue and comfort us by the added number of intercessors we have in heaven. Through Jesus Christ.

Fraterna nos, Dómine, Máryrum tuórum coróna lætíficet: quæ et fidei nostræ præbeat incrementa virtútum, et múltiplici nos suffrágio consolétur. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Hebrews  
*Hebr. 11, 33-39*

Lectio Epistolæ beáti Pauli Apóstoli ad Hebræos  
*Hebr. 11, 33-39*

Brethren: By faith the saints conquered kingdoms, did what was just, obtained what was promised; they broke the jaws of lions,

Fratres: Sancti per fidem vicérunt regna, operáti sunt iustítiam, adépti sunt repromissiões, obturáverunt

## Sept. 1. Twelve Holy Brothers

ora leónum, extinxérunt ímpetum ignis, effugérunt áciem gládii, convalúerunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt mulieres de resurrectione mórtuos suos: álii autem disténti sunt, non suscipiéntes redemptionem, ut meliorem invenírent resurrectionem: álii vero ludíbria, et vérbera expéti, ínsuper et víncula, et cárceres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt: circuíerunt in melótis, in péllibus caprínis, egéntes, augustiáti, afflícti: quibus dignus non erat mundus: in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terræ. Et hi omnes testimonió fidei probáti, invénti sunt in Christo Iesu Dómino nostro.

*Graduale Ps. 132, 1-2* Ecce quam bonum, et quam iucúndum habitáre fratres in unum. *℣.* Sicut unguéntum in cápite, quod descéndit in barbam, barbam Aaron.

Allelúia allelúia. *℣.* Hæc est vera fraternitas, quæ vicit mundi crímina: Christum secúta est, ínclita tenens regna cæléstia. Allelúia.

✠ *Sequéntia sancti Evangélii  
secúndum Lucam  
Luc. 12, 1-8*

In illo témpore: Dixit Iesus discipulis suis: Atténdite a ferménto pharisæórum, quod est hypócrisis. Nihil autem opértum est, quod non revelétur: neque abscónditum, quod non sciátur. Quóniam, quæ in ténebris dixístis, in lúmine dicéntur: et quod in aurem locúti estis in cubículis, prædicábitur in tectis. Dico

put out raging fires, escaped the piercing sword; though weak they were made powerful, they became strong in time of war, they turned back foreign invaders. Women received back their dead through resurrection. Others were tortured and did not accept deliverance in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, they were tested, they were sawed in two, they were put to death at sword's point, they went about garbed in the skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They used to wander about in deserts and on mountains, and dwell in caves and in holes of the earth. To all these approval was given because of their faith, and they were found in Christ Jesus, our Lord.

*Gradual Ps. 132, 1-2* Behold, how good it is, and how pleasant, where brethren dwell at one! *℣.* It is as when the precious ointment upon the head runs down over the beard, the beard of Aaron.

Alleluia, alleluia. *℣.* This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven. Alleluia.

✠ *A Reading from the holy Gospel  
according to Luke  
Luke 12, 1-8*

At that time Jesus said to his disciples: "Be on your guard against the leaven (that is, the hypocrisy) of the Pharisees. There is nothing concealed that will not be revealed, nothing hidden that will not be made known. Therefore, everything you have said under the cover of darkness will be heard in broad daylight, and what you have whis-

## Sept. 1. Twelve Holy Brothers

pered in locked rooms will be proclaimed from the housetops. I tell you, my friends: Do not be afraid of those who kill the body, and can then do nothing further. I will show you whom you ought to fear: Fear him who has power to cast into hell after he has killed. Yes, I warn you, he is the one for you to fear. Are not five sparrows sold for two pennies? And yet not one of them is overlooked by God. Furthermore even the hairs of your head are all counted. Have no fear. You are worth more than a multitude of sparrows. I tell you: everyone who acknowledges me before men, the Son of Man will acknowledge him before the angels of God.”

autem vobis amícis meis: Ne ter-  
reámini ab his, qui occídunt corpus,  
et post hæc non habent ámplius  
quid fáciant. Osténdam autem vobis  
quem timeátis: timéte eum, qui post-  
quam occíderit, habet potestátem  
míttere in gehénnam. Ita dico vobis:  
hunc timéte. Nonne quinque pás-  
seres véneunt dipóndio, et unus ex  
illis non est in obliuóne coram Deo?  
Sed et capílli cápitís vestri omnes  
numeráti sunt. Nolíte ergo timére:  
multis passéribus pluris estis vos.  
Dico autem vobis: Omnis quicúm-  
que cónfessus fúerit me coram homí-  
nibus, et Fílius hóminis confitébitur  
illum coram Angelis Dei.

### Offertory Antiphon *Ps. 31, 11*

Be glad in the Lord and rejoice, you just;  
exult, all you upright of heart.

Lætámini in Dómino, et exultáte,  
iusti: et gloriámini, omnes recti corde.

### Prayer over the Gifts

O Lord, grant that we may celebrate these  
sacred mysteries with devotion to honor  
your holy martyrs,\* so that through this  
sacrifice we may have new help and a deep-  
er joy. Through Jesus Christ.

Mystéria tua, Dómine, pro san-  
ctórum Mártyrum tuórum com-  
memoratióne devóta mente tracté-  
mus: quibus nobis et præsidium  
crescat, et gáudium. Per Dóminum.

### Communion Antiphon *Matth. 12, 50*

Whoever does the will of my Father in  
heaven, he is my brother and sister and  
mother.

Quicúmque fécerit voluntátem Patris  
mei, qui in cælis est, ipse meus frater,  
et soror, et mater est, dicit Dóminus.

### Prayer after Communion

O almighty God, grant that we may grow  
in grace by emulating the faith of these mar-  
tyrs \* whose memory we honor by the recep-  
tion of your sacrament. Through Jesus  
Christ.

Præsta, quæsumus, omnipotens De-  
us: ut, quorum memóriam sacra-  
ménti participatióne recólimus, fidem  
quoque proficiéndo sectémur. Per  
Dóminum.

Sept. 2. St. Stephen

SAINT STEPHEN

*King, Confessor*

September 2

*III classis*

Entrance Antiphon

*Ps. 36, 30-31*

Os iusti meditabitur sapiéntiam, et lingua eius loquétur iudícium: lex Dei eius in corde ipsíus. *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *Ÿ. Glória Patri. Os iusti.*

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of his God is in his heart. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *Ÿ. Glory be to the Father. The mouth of the just.*

Prayer

Concéde, quæsumus, Ecclésiæ tuæ, omnipotens Deus: ut beátum Stéphánum Confessórem tuum, quem regnántem in terris propagatórem hábuit, propugnatórem habére mereátur gloriósum in cælis. Per Dóminum.

O almighty God, grant that the blessed confessor Stephen may now defend the Church from his throne in heaven, \* just as he fostered her growth when he ruled on earth. Through Jesus Christ.

Lectio libri Sapiéntiæ

*Eccli. 31, 8-11*

Beátus vir, qui invéntus est sine mácula: et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perfectus est, erit illi glória æténa: qui pótuit tránsgridi, et non est tránsgréssus: fácere mala, et non fecit: ideo stabilíta sunt bona illíus in Dómino, et eleemósynas illíus enarrábit omnis ecclésiá sanctórum.

A Reading from the Book of Sirach

*Eccli. 31, 8-11*

Happy the man found without fault,  
who turns not aside after gain!  
Who is he, that we may praise him?  
he, of all his kindred, has done wonders,  
For he has been tested by gold and come  
off safe,  
and this remains his glory;  
He could have sinned but did not,  
could have done evil but would not,  
So that his possessions are secure in the  
Lord,  
and the assembly recounts his praises.

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *Ÿ. Ibid., 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *Ÿ. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

Allelúia, allelúia. *Ÿ. Iac. 1, 12* Beátus vir, qui suffert tentatióem: quó-

Alleluia, alleluia. *Ÿ. James 1, 12* Blessed is the man who endures temptation; for when

he has been tried, he will receive the crown of life. Alleluia.

niam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 19, 12–26*

At that time Jesus said to his disciples: “A man of noble birth went to a faraway country to receive a kingdom and then return. He called on ten of his slaves and gave them a hundred dollars each and said to them, ‘Invest this until I return.’ His fellow citizens hated him and they immediately sent a deputation after him with instructions to say, ‘We do not want to have this man reign over us.’ When he returned, however, crowned as king, he sent for the servants to whom he had given the money, to learn what profit each had made. The first presented himself and said, ‘Lord, your hundred dollars has earned one thousand.’ ‘Well done,’ he replied, ‘good servant. Because you showed yourself capable in a tiny matter, take over the government of ten cities.’ The second came saying, ‘Your hundred, lord, has made five hundred.’ And he said to him also, ‘You, take over five cities.’ The third came and said to him: ‘Here, master, is your hundred which I kept rolled up in a napkin. For I was afraid of you, hard man that you are; you draw out what you have not deposited, and you reap what you have not sown.’ The master said to him: ‘You worthless fellow! I will judge you from your own evidence. You knew that I am a hard man, drawing out what I did not deposit and reaping what I did not sow. Why then did you not put my money in the bank, so that I, on my return, could recover it with interest?’ And he said to the attendants: ‘Take the hundred from him and give it to the man who has a thousand.’ ‘Lord,’ they said to him, ‘that man already has a thousand.’ I say to you, everyone who

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 19, 12–26*

In illo témpore: Dixit Iesus discí-  
pulis suis parábolam hanc: Homo  
quidam nóbilis ábiit in regiónem  
longínquam accípere sibi regnum,  
et revérsti. Vocátis autem decem ser-  
vis suis, dedit eis decem mnas, et  
ait ad illos: Negotiámini dum vénio.  
Cives autem eius óderant eum: et  
misérunt legatiónem post illum, di-  
céntes: Nólumus hunc regnâre super  
nos. Et factum est, ut redíret ac-  
cépto regno: et iussit vocári servos,  
quibus dedit pecúniã, ut sciret  
quantum quisque negotiátus esset.  
Venit autem primus, dicens: Dó-  
mine, mna tua decem mnas ac-  
quisívit. Et ait illi: Euge bone serve,  
quia in módico fuísti fidélis, eris  
potestátem habens super decem civi-  
tátes. Et alter venit dicens: Dómine,  
mna tua fecit quinque mnas. Et  
huic ait: Et tu esto super quinque  
civitátes. Et alter venit, dicens: Dó-  
mine, ecce mna tua, quam hábui  
repósitã in sudário: tímui enim te,  
quia homo austérus es: tollis quod  
non posuísti, et metis quod non  
seminásti. Dicit ei: De ore tuo te  
iú dico, serve nequam. Sciébas quod  
ego homo austérus sum, tollens quod  
non pósui, et metens quod non se-  
minávi: et quare non dedísti pecú-  
niã meã ad mensã, ut ego vé-  
niens, cum usúris útique exegíssem  
illã? Et astántibus dixit: Auférte ab  
illo mnam, et date illi, qui decem  
mnas habet. Et dixerunt ei: Dómine,  
habet decem mnas. Dico autem vo-  
bis: Quia omni habénti dábitur, et  
abundábit: ab eo autem, qui non  
habet, et quod habet, auferétur ab eo.

### Sept. 3. St. Pius X

has will be given more, but the one who has not will be deprived of what he has.”

#### Offertory Antiphon

*Ps. 88, 25*

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

#### Prayer over the Gifts

Réspice, quas offérimus, hóstias, omnípotens Deus: et præsta; ut, qui passiónis Domínicæ mystéria celebrámus, imitámur quod ágimus. Per eúndem Dóminum.

Look graciously upon our sacrificial offerings, almighty God.\* Grant that we may imitate in our own lives the mysteries of our Lord’s passion which we celebrate in this sacred rite. Through Jesus Christ.

#### Communion Antiphon

*Matth. 24, 46–47*

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constitúet eum.

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods.

#### Prayer after Communion

Præsta, quæsumus, omnípotens Deus: ut beáti Stéphaní Confessóris tui fidem cógrua devotióne sectémur; qui pro eiúsdem fidei dilatatióne, de terréno regno ad cæléstis regni glóriam méruit pervenire. Per Dóminum.

O almighty God, the zeal of your blessed confessor Stephen for spreading the faith made him worthy to pass from an earthly kingdom to a glorious throne in heaven.\* May we eagerly follow his example of faith. Through Jesus Christ.

### SAINT PIUS X

*Pope and Confessor*

September 3

*III classis*

#### Entrance Antiphon

*Ps. 88, 20–22*

Extuli eléctum de pópulo, óleo sancto meo unxi eum: ut manus mea sit semper cum eo, et bráccium meum confírmes eum. *Ps. ibid., 2* Grátias Dómini in ætérnum cantábo: per omnes generatiónes annuntiábo fidelitátem tuam ore meo. *Ps. Glória Patri. Extuli.*

I have raised up the chosen one from the people; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong. *Ps. ibid., 2* The favors of the Lord I will sing forever; through all generations my mouth shall proclaim your faithfulness. *Ps. Glory be to the Father. I have raised up.*

Prayer

O God, you filled Pope Pius the Tenth with the wisdom of heaven and the courage of the apostles in order that he might defend the Catholic faith and restore all things to Christ.\* May we follow his teaching and example, and attain to our eternal reward. Through Jesus Christ.

Deus, qui ad tuendam catholicam fidem, et universa in Christo instauranda sanctum Pium, Summum Pontificem, caelesti sapientia et apostolica fortitudine replevisti: concede propitius; ut, eius instituta et exempla sectantes, praemia consequamur aeterna. Per eundem Dominum.

A Reading from the Epistle of blessed Paul the Apostle to the Thessalonians  
*1 Thess. 2, 2-8*

Lectio Epistolae beati Pauli  
Apostoli ad Thessalonicenses  
*1 Thess. 2, 2-8*

Brethren: We drew courage from our God to preach to you the gospel of God under great opposition. For our exhortation springs neither from delusion nor from impure motives nor from deceit; rather, having met the test imposed on us by God as those entrusted with the gospel, so we preach, trying to please not men but God, "who tests our hearts." Never were we guilty of flattering words—you know this—nor of greediness under any pretext—God is the witness!—never trying for honor from men, neither from you nor from others, even though it was in our power to impose ourselves as apostles of Christ. On the contrary, while we were among you we were as gentle as a nursing mother when she embraces her young. So solicitous were we for you, in fact, that we wanted to share with you not only the gospel of God but even our very lives, so beloved had you become to us.

Fratres: Fiduciam habuimus in Deo nostro loqui ad vos evangelium Dei in multa sollicitudine. Exhortatio enim nostra non de errore neque de immunditia neque in dolo; sed, sicut probati sumus a Deo ut crederetur nobis evangelium, ita loquimur; non quasi hominibus placentes, sed Deo qui probat corda nostra. Neque enim aliquando fuimus in sermone adulationis, sicut scitis, neque in occasione avaritiae, Deus testis est, nec quaerentes ab hominibus gloriam neque a vobis neque ab aliis. Cum possemus vobis oneri esse ut Christi apostoli, sed facti sumus parvuli in medio vestrum, tamquam si nutrix foveat filios suos. Ita desiderantes vos cupide volebamus tradere vobis non solum evangelium Dei, sed etiam animas nostras, quoniam carissimi nobis facti estis.

*Gradual Ps. 39, 10-11* I announced your justice in the vast assembly; I did not restrain my lips as you, O Lord, know. *Ps. 39, 10-11* Your justice I kept not hid within my heart; your faithfulness and your salvation I have spoken of.

*Graduale Ps. 39, 10-11* Annuntiavi iustitiam in caetu magno; ecce labia mea non cohibui: Domine, tu nosti. *Ps. 39, 10-11* Iustitiam tuam non abscondi in corde meo; fidelitatem tuam et auxilium tuum narraui.

Alleluia, alleluia. *Ps. 22, 5-6* You spread the table before me; you anoint my head with oil; my cup overflows. Alleluia.

Alleluia, alleluia. *Ps. 22, 5-6* Paras mihi mensam, inungis oleo caput meum, calix meus uberrimus est. Alleluia.

### Sept. 3. St. Pius X

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur.*

*Tractus Ps. 131, 16–18* Sacerdótes eius índuam salúte, et sancti eius exsultántes exsultábunt. *℣.* Illic David suscitábo cornu, parábo lucérnam uncto meo. *℣.* Inimícos eius índuam confusióne, super ipsum autem fulgébit diadéma meum.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣.* *Ps. 22, 5–6* Paras mihi mensam, inúngis óleo caput meum, calix meus ubérrimus est. Allelúia. *℣.* *Ps. 25, 8* Dómine, díligo habitáculum domus tuæ et locum tabernáculi glóriæ tuæ. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 21, 15–17*

In illo témpore: Dixit Iesus Simóni Petro: Simon Ioánnis, díligis me plus his? Dicit ei: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei íterum: Simon Ioánnis, díligis me? Ait illi: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tértio: Simon Ioánnis, amas me? Contristátus est Petrus, quia dixit ei tértio: Amas me? et dixit ei: Dómine, tu ómnia nosti; tu scis quia amo te. Dicit ei: Pasce oves meas.

Veníte, filii, audíte me; timórem Dómini docébo vos.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 131, 16–18* Her priests I will clothe with salvation, and her faithful ones shall shout merrily for joy. *℣.* In her will I make a horn to sprout forth for David; I will place a lamp for my anointed. *℣.* His enemies I will clothe with shame, but upon him my crown shall shine.

*In paschal time the gradual is omitted and in its place is said:*

Alleluia, alleluia. *℣.* *Ps. 22, 5–6* You spread the table before me; you anoint my head with oil; my cup overflows. Alleluia. *℣.* *Ps. 25, 8* O Lord, I love the house in which you dwell, the tenting-place of your glory. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 21, 15–17*

At that time Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” “Yes, Lord,” he said, “you know that I love you.” He told him, “Feed my lambs.” A second time he repeated his question, “Simon, son of John, do you love me?” “Yes, Lord,” he said, “you know that I love you.” He told him, “Tend my little sheep.” A third time he asked him, “Simon, son of John, do you love me?” Peter was hurt because he had asked a third time, “Do you love me?” So he said to him, “Lord, you know all things; you know well that I love you.” Jesus told him, “Feed my sheep.”

Offertory Antiphon  
*Ps. 33, 12*

Come, children, hear me; I will teach you the fear of the Lord.

Sept. 5. St. Lawrence Justinian

Prayer over the Gifts

O Lord, graciously accept our offerings and grant that we may celebrate these divine mysteries with true devotion \* and receive them in perfect faith through the intercession of blessed Pope Pius. Through Jesus Christ.

Oblationibus nostris, quæsumus, Dómine, benigne susceptis, da nobis, ut hæc divína mystéria, sancto Pio Summo Pontífice intercedente, sinceris tractemus obséquiiis et fidèlimente sumámus. Per Dóminum.

Communion Antiphon

*John 6, 56-57*

My flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood, abides in me and I in him.

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.

Prayer after Communion

We have been strengthened by the food of your heavenly table, O Lord our God.\* Make us strong in faith and unite us in love of you through the intercession of blessed Pope Pius. Through Jesus Christ.

Mensæ cælestis virtúte refécti, quæsumus, Dómine Deus noster: ut, interveniente sancto Pio Summo Pontífice, fortes efficiámur in fide, et in tua simus caritate concordes. Per Dóminum.

SAINT LAWRENCE JUSTINIAN

*Bishop and Confessor*

September 5

*III classis*

*Mass Státuit (Common of a confessor bishop I), page (35).*

*Missa Státuit, de Communi Confessoris Pontíficis 1° loco (35).*

Prayer

P

O almighty God, grant that our solemn celebration of the feast of your confessor bishop Lawrence Justinian \* may increase our devotion and bring us closer to our salvation. Through Jesus Christ.

Da, quæsumus, omnipotens Deus: ut beáti Lauréntii Confessoris tui atque Pontíficis veneránda solémnitas, et devotióne nobis áugeat, et salútem. Per Dóminum.

Prayer over the Gifts

C

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Sancti tui, quæsumus, Dómine, nos ubique lætíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

## Sept. 8. Birth of the Bl. Virgin Mary

C

### Prayer after Communion

Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibentes, intercedénte beáto Lauréntio Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop Lawrence Justinian. Through Jesus Christ.

### BIRTH OF THE BLESSED VIRGIN MARY

September 8

*II classis*

### Entrance Antiphon

*Sedulius*

Salve, sancta parens, eníxa puérpera Regem: qui cælum, terrámque regit in sæcula sæculórum. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ. Glória Patri. Salve.*

Hail, holy Mother, who gave birth to the King who rules heaven and earth forever and ever. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *Ÿ. Glory be to the Father. Hail, holy Mother.*

### Prayer

Fámulis tuis, quæsumus, Dómine, cæléstis grátiae munus impertire: ut, quibus beátæ Vírginis partus éxstitit salútis exórdium; Nativitátis eius votíva solémnitas pacis tríbuat increméntum. Per Dóminum.

Grant your servants the gift of your divine grace; O Lord.\* Let the solemn feast of the Blessed Virgin's nativity establish us more securely in peace, just as her motherhood heralded the beginning of our salvation. Through Jesus Christ.

*Et fit com. S. Hadriani Martyris:*

*Commemoration of Saint Adrian, martyr:*

### Prayer

Præsta, quæsumus, omnipotens Deus; ut, qui beáti Hadriáni Mártyris tui natalícia cólimus, intercessióne eius, in tui nóminis amóre roborémur. Per Dóminum.

O almighty God, grant that we who celebrate the birthday of your blessed martyr Adrian,\* may be made stronger in our love of you through his intercession. Through Jesus Christ.

Léctio libri Sapiéntiae  
*Prov. 8, 22–35*

A Reading from the Book of Proverbs  
*Prov. 8, 22–35*

Dóminus possédit me in iníitio viárum suárum, ántequam quidquam fáceret a princípío. Ab ætérno ordináta sum, et ex antiquis, ántequam terra fieret. Nondum erant abyssi,

“The Lord begot me, the first born of his ways,  
the forerunner of his prodigies of long ago;  
From of old I was poured forth,

## Sept. 8. Birth of the Bl. Vigrin Mary

at the first, before the earth.  
When there were no depths I was brought  
forth,  
when there were no fountains or springs  
of water;  
Before the mountains were settled into place,  
before the hills, I was brought forth;  
While as yet the earth and the fields were  
not made,  
nor the first clods of the world.  
“When he established the heavens I was  
there,  
when he marked out the vault over the  
face of the deep;  
When he made firm the skies above,  
when he fixed fast the foundations of the  
earth;  
When he set for the sea its limit,  
so that the waters should not transgress  
his command;  
Then was I beside him as his craftsman,  
and I was his delight day by day,  
Playing before him all the while,  
playing on the surface of his earth;  
and I found delight in the sons of men.  
“So now, O children, listen to me;  
instruction and wisdom do not reject!  
Happy the man who obeys me,  
and happy those who keep my ways,  
Happy the man watching daily at my gates,  
waiting at my doorposts;  
For he who finds me finds life, and wins  
favor from the Lord.”

*Gradual* Blessed and venerable are you, O  
Virgin Mary; for without stain to your  
virginity you became the Mother of the  
Savior. *℣.* O Virgin Mother of God, he  
whom the whole world cannot contain,  
being made man, shut himself up within  
your womb.

Alleluia, alleluia. *℣.* You are happy, O Holy  
Virgin Mary, and most worthy of all high  
praise; for from you has risen the sun of  
justice, Christ our God. Alleluia.

et ego iam concépta eram: necdum  
fontes aquárum erúperant: necdum  
montes gravi mole constítérant: ante  
colles ego parturiébar: adhuc terram  
non fécerat, et flúmina, et cárdines  
orbis terræ. Quando præparábat  
cælos, áderam: quando certa lege  
et gyro vallábat abýssos: quando  
æthéra firmábat sursum, et librábat  
fontes aquárum: quando circúm-  
dabat mari términum suum, et legem,  
ponébat aquis, ne transírent fines  
suos: quando appendébat funda-  
ménta terræ. Cum eo eram cuncta  
compónens: et delectábar per síngu-  
los dies, ludens coram eo omni tém-  
pore: ludens in orbe terrárum: et  
deliciæ meæ esse cum fíliis hóminum.  
Nunc ergo, fílii, audíte me: Beáti,  
qui custódiunt vias meas. Audíte  
disciplínam, et estóte sapiétes, et  
nolíte abíccere eam. Beátus homo,  
qui audit me, et qui vígilat ad fores  
meas cotídie, et obsérvat ad postes  
óstii mei. Qui me invénerit, invéniet  
vitam, et háuriet salútem a Dómino.

*Graduale* Benedícta et venerábilis  
es, Virgo María: quæ sine tactu  
pudóris invénta es mater Salvatóris.  
*℣.* Virgo Dei Génetrix, quem totus  
non capit orbis, in tua se clausit vis-  
cera factus homo.

Allelúia, allelúia. *℣.* Felix es, sacra  
Virgo María, et omni laude dignís-  
sima: quia ex te ortus est sol iustítiæ  
Christus Deus noster. Allelúia.

## Sept. 8. Birth of the Bl. Virgin Mary

*In Missis votivis post Septuagesimam, omissis Alleluia et versu sequenti, dicitur:*

*Tractus* Gaude María Virgo, cunctas hæreses sola interemisti. *Ps.* Quæ Gabriélis Archángeli dictis credidisti. *V.* Dum Virgo Deum et hóminem genuisti: et post partum Virgo in-violáta permansisti. *Ps.* Dei Génatrix, intercede pro nobis.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *Ps.* Num. 17, 8 Virga Iesse flóruit: Virgo Deum et hóminem genuit: pacem Deus réddidit, in se reconcilians ima summis. Alleluia. *Ps.* Luc. 1, 28 Ave María, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Alleluia.

✠ *Iníitium sancti Evangélii  
secúndum Matthæum  
Matth. 1, 1-16*

Liber generatiónis Iesu Christi filii David, filii Abraham. Abraham genuit Isaac. Isaac autem genuit Iacob. Iacob autem genuit Iudam, et fratres eius. Iudas autem genuit Phares, et Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram. Aram autem genuit Amínadab. Amínadab autem genuit Naásson. Naásson autem genuit Salmon. Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit Iesse. Iesse autem genuit David regem. David autem rex genuit Salomónem ex ea, quæ fuit Uriæ. Sálomon autem genuit Róboam. Róboam autem genuit Abíam. Abías autem genuit Asa. Asa autem genuit Iósaphat. Iósaphat autem genuit Ioram. Ioram autem genuit Ozíam. Ozías autem genuit Ióatham. Ióatham autem genuit Achaz. Achaz autem genuit

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract* Rejoice, O Virgin Mary, for alone have you destroyed all heresies *Ps.* You believed the words of the Archangel Gabriel. *Ps.* As a virgin, you brought forth God and man; and after childbirth you remained an inviolate virgin. *Ps.* O Mother of God, intercede for us.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Num.* 17, 8 The rod of Jesse has blossomed, a Virgin has brought forth God and man: God has given peace, reconciling in himself the lowest with the highest. Alleluia. *Ps.* Luke 1, 28 Hail, Mary, full of grace, the Lord is with you; blessed are you among women. Alleluia.

✠ *A Reading from the holy Gospel  
according to Matthew  
Matth. 1, 1-16*

A family record of Jesus Christ, the son of David, the son of Abraham. Abraham became the father of Isaac, Isaac became the father of Jacob, Jacob became the father of Juda and his brothers. Juda became the father of Phares and Zara, whose mother was Thamar. Phares became the father of Esron, Esron became the father of Aram. Aram became the father of Aminadab, Aminadab became the father of Naasson, Naasson became the father of Salmon. Salmon became the father of Booz, whose mother was Rahab. Booz became the father of Obed, whose mother was Ruth. Obed became the father of Jesse. Jesse became the father of King David. David became the father of Solomon, whose mother was the woman who had been wife of Uria. Solomon became the father of Roboam, Roboam

## Sept. 8. Birth of the Bl. Virgin Mary

became the father of Abia, Abia became the father of Asa. Asa became the father of Josaphat, Josaphat became the father of Joram, Joram became the father of Ozia. Ozia became the father of Joatham, Joatham became the father of Achaz, Achaz became the father of Ezechia. Ezechia became the father of Manasse, Manasse became the father of Amon, Amon became the father of Josia. Josia became the father of Jechonia and his brothers at the time of the Babylonian exile. After the Babylonian exile, Jechonia became the father of Salathiel, Salathiel became the father of Zorobabel. Zorobabel became the father of Abiud, Abiud became the father of Eliachim, Eliachim became the father of Azor. Azor became the father of Sadoc, Sadoc became the father of Achim, Achim became the father of Eliud, Eliud became the father of Eleazar, Eleazar became the father of Matthan, Matthan became the father of Jacob. Jacob became the father of Joseph, the husband of Mary. It was of her that Jesus, who is called the Messiah, was born.

Ezechíam. Ezechías autem genuit Manássen. Manáesses autem genuit Amon. Amon autem genuit Iosías. Iosías autem genuit Iechoníam, et fratres eius in transmigratióne Babylónis. Et post transmigratióne Babylónis: Iechonías genuit Saláthiel. Saláthiel autem genuit Zoróbabel. Zoróbabel autem genuit Abiud. Abiud autem genuit Elíacim. Elíacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleázar. Eleázar autem genuit Mathan. Mathan autem genuit Iacob. Iacob autem genuit Ioseph virum Mariæ, de qua natus est Iesus, qui vocátur Christus.

Creed.

Credo.

### Offertory Antiphon

Blessed are you, O Virgin Mary, you who bore the Creator of all things; you brought forth him who made you, and you remain a Virgin forever.

Beáta es, Virgo María, quæ ómnium portásti Creatórem: genuísti qui te fecit, et in ætérnum pérmanes Virgo.

### Prayer over the Gifts

O Lord, may the humanity of your only-begotten Son, Jesus Christ, our Lord, be our help.\* By his birth he did not impair the virgin purity of his mother, but rather sanctified it. May he free us from our sins and make our offering acceptable to you on this feast of Mary's nativity: Who lives and reigns.

Unigéniti tui, Dómine, nobis succúrrat humanitas: ut, qui natus de Virgine, matris integritátem non mínuit, sed sacrávit; in Nativitátis eius solémniis, nostris nos piáculis éxuens, oblatiόνem nostram tibi fáciat accéptam Iesus Christus Dóminus noster: Qui tecum vivit.

Sept. 9. St. Gorgonius

*Pro S. Hadriano*

*For Saint Adrian*

Prayer over the Gifts

Muneribus nostris, quæsumus, Dómine, precibusque susceptis: et cælestibus nos munda mysteriis, et cleménter exáudi. Per Dóminum.

Accept our offerings and prayers, O Lord.\*  
Cleanse us by this heavenly rite and in your mercy hear our petitions. Through Jesus.

*Præfatio de B. Maria Virg. Et te in Nativitate.*

*Preface of the Blessed Virgin Mary (on this feast of the Birth).*

Communion Antiphon

Beáta viscera Mariæ Virginis, quæ portaverunt ætérni Patris Fílium.

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Prayer after Communion

Súmpsimus, Dómine, celebritátis ánnuæ votiva sacraménta: præsta, quæsumus; ut et temporális vitæ nobis remédia præbeant, et ætérnæ. Per Dóminum.

We have partaken of your sacrament, O Lord, with which we yearly celebrate this feast.\* May it help us in this life and in the life to come. Through Jesus Christ.

*Pro S. Hadriano*

*For Saint Adrian*

Prayer after Communion

Da, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctórum, temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

O Lord our God, may we who now joyfully commemorate your saints on earth rejoice one day with them in heaven. Through Jesus.

SAINT ADRIAN

*Martyr*

September 8

Commemoratio

*Missæ In virtúte, de Comuni unius Martyris 3º loco (10).*

*Mass In virtúte (Common of one martyr III), page (10).*

SAINT GORGONIUS

*Martyr*

September 9

Commemoratio

*Missæ Lætábitur, de Comuni unius Martyris 4º loco, (13) cum orationibus ut infra:*

*Mass Lætábitur (Common of one martyr IV), page (13), with the following prayers:*

P

Prayer

Sanctus tuus, Dómine, Gorgónius sua nos intercessióne lætíficet: et pia

O Lord, may the intercession of your saint Gorgonius fill us with joy,\* and may his

Sept. 10. St. Nicholas of Tolentino

holy feast be the occasion of happiness for us. Through Jesus Christ.

fáciat solemnitate gaudere. Per Dóminum.

Prayer over the Gifts

P

Be pleased, O Lord, by the offering which we, your servants, make to you \* and let your holy martyr Gorgonius intercede for us in this petition. Through Jesus Christ.

Grata tibi sit, Dómine, nostræ servitútis oblátio: pro qua sanctus Gorgónius Martyr intervéntor exsístat. Per Dóminum.

Prayer after Communion

P

Let your everlasting love, O God, fill your household and bring it to new life.\* Through your martyr Gorgonius may we always be refreshed by Christ, your Son: Who lives and reigns.

Famíliam tuam, Deus, suavitas ætérna contíngat et végetet: quæ in Mártyre tuo Gorgónio Christi Filii tui bono iúgiter odóre pascátur: Qui tecum vivit.

SAINT NICHOLAS  
OF TOLENTINO  
*Confessor*

September 10

*III classis*

*Mass Iustus (Common of a confessor not a bishop II), page (48).*

*Missa Iustus ut palma, de Communi Confessoris non Pontificis 2º loco (48).*

Prayer

Oratio

C

O Lord, hear the prayers we offer on the feast of your blessed confessor Nicholas.\* Since we cannot rely on our own merits, let the prayers of this saint who has been pleasing to you be our assistance. Through Jesus.

Adésto, Dómine, supplicatióibus nostris, quas in beáti Nicolái Confessóris tui solemnitate deférimus: ut, qui nostræ iustítiæ fidúciám non habémus, eius, qui tibi plácuit, préci-bus adiuvémur. Per Dóminum.

Prayer over the Gifts

Secreta

C

Accept this offering which we humbly present in honor of your saints, almighty God,\* and through it purify our bodies and our souls. Through Jesus Christ.

Præsta nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

Prayer after Communion

Postcommunio

C

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity \* through the intercession of your blessed confessor Nicholas. Through Jesus Christ.

Quæsumus, omnípotens Deus: ut, qui cælestia aliménta percépimus, intercedénte beáto Nicoláo Confessóre tuo, per hæc contra ómnia adversa muniámur. Per Dóminum.

## Sept. 12. Holy Name of Mary

### SAINTS PROTUS AND HYACINTH *Martyrs*

Commemoratio

September 11

*Missal Salus autem, de Communi plurimorum Martyrum 3° loco (14), cum orationibus ut infra:*

*Mass Salus autem (Common of several martyrs III), page (23), with the following prayers:*

P

Beátorum Mártyrum tuórum Proti et Hyacínthi nos, Dómine, fóveat pretiósá conféssio: et pia iúgiter intercéssio tueátur. Per Dóminum.

Prayer

May the glorious profession of faith of your blessed martyrs Protus and Hyacinth strengthen us, O Lord,\* and may the power of their intercession protect us. Through Jesus Christ.

P

Pro sanctórum Mártyrum tuórum Proti et Hyacínthi commemoratióne, múnera tibi, Dómine, quæ debémus, exsólvimus: præsta, quæsumus; ut remédiu[m] nobis perpétuæ salútis operéntur. Per Dóminum.

Prayer over the Gifts

We fulfill our obligation to you, O Lord, by offering these gifts in memory of your holy martyrs Protus and Hyacinth.\* May these offerings heal us and bring us to eternal salvation. Through Jesus Christ.

P

Ut percépta nos, Dómine, tua sancta puríficent: beatórum Mártyrum tuórum Proti et Hyacínthi, quæsumus, implóret orátio. Per Dóminum.

Prayer after Communion

O Lord, may your sacrament which we have received cleanse us through the prayer of the blessed martyrs Protus and Hyacinth. Through Jesus Christ.

*III classis*

### HOLY NAME OF MARY

September 12

Entrance Antiphon  
*Ps. 44, 13, 15 and 16*

Vultum tuum deprecabúntur omnes dívites plebis: adducéntur Regi vírgines post eam: próximæ eius adducéntur tibi in lætítia et exsultatióne. *Ps. ibid., 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ps.* Glória Patri. Vultum.

All the rich among the people seek your favor. Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness and joy. *Ps. ibid., 2* My heart overflows with a goodly theme; as I sing my ode to the king. *Ps.* Glory be to the Father. All the rich.

Prayer

Concéde, quæsumus, omnipotens Deus: ut fidéles tui, qui sub sanctíssimæ

O almighty God, your faithful people rejoice in the protection of the most holy

Sept. 12. Holy Name of Mary

Virgin Mary and delight in her name.\* Deliver them from all evil here on earth and make them worthy of everlasting happiness in heaven through her loving intercession. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R. Amen.

Virginis Mariæ Nómine et protectione lætántur; eius pia intercessióne, a cunctis malis liberéntur in terris, et ad gáudia ætérna pervenire mereántur in cælis. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

A Reading from the Book of Sirach  
*Eccli. 24, 23–31*

I bud forth delights like the vine,  
my blossoms become fruit fair and rich.  
I am the mother of the gift of love,  
of the fear and the knowledge of God,  
and of the just man's hope.  
In me is every boon of truth and of the way;  
in me is all hope of virtue and of life.  
Come to me, all you that yearn for me,  
and be filled with my fruits;  
My spirit is sweeter than honey,  
a better heritage than the honeycomb;  
the remembrance of me is for age upon age.  
He who eats of me will hunger still,  
he who drinks of me will thirst for more;  
He who obeys me will not be put to shame,  
he who serves me will never fail.  
They who reflect my brightness  
will have eternal life.

*Gradual* Blessed and venerable are you, O Virgin Mary; for without stain to your virginity you became the Mother of the Savior. V. O Virgin Mother of God, he whom the whole world cannot contain, being made man, shut himself up within your womb.

Alleluia, alleluia. V. After childbirth you still remained an inviolate virgin: O Mother of God, intercede for us. Alleluia.

*In votive Masses during the season of Advent, in place of the preceding verse there is said:*

Lectio libri Sapiéntiæ  
*Eccli. 24, 23–31*

Ego quasi vitis fructificávi suavitátem odóris: et flores mei, fructus honóris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transíte ad me omnes, qui concupíscitis me, et a generatióibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatióes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

*Graduale* Benedícta et venerábilis es, Virgo Mariá: quæ sine tactu pudóris invénta es mater Salvatóris. V. Virgo Dei Génatrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Allelúia, allelúia. V. Post partum, Virgo, invioláta permansísti: Dei Génatrix, intercède pro nobis. Allelúia.

*In Missis votivis tempore Adventus, loco versus præcedentis, dicitur:*

## Sept. 12. Holy Name of Mary

Allelúia, allelúia. *℟. Luc. 1, 28*  
Ave, María, grátia plena: Dóminus  
tecum: benedícta tu in muliéribus.

*Post Septuagesimam, omissis Allelúia et  
versu sequenti, dicitur:*

*Tractus* Gaude, María Virgo, cunctas  
háereses sola interemísti. *℟. Quæ*  
Gabriélis Archángeli dictis credidísti.  
*℟. Dum* Virgo Deum et hóminem  
genuísti: et post partum, Virgo, in-  
violáta permansísti. *℟. Dei* Génatrix,  
intercéde pro nobis.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Num. 17, 8*  
Virga Jesse flóruit: Virgo Deum et  
hóminem genuit: pacem Deus réd-  
didit, in se reconcílians ima summis.  
Allelúia. *℟. Luc. 1, 28* Ave, María,  
grátia plena: Dóminus tecum: bene-  
dícta tu in muliéribus. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 1, 26-38*

In illo témpore: Missus est Angelus  
Gábriel a Deo in civitátem Galiléæ,  
cui nomen Náza-reth, ad Vírginem  
desponsátam viro, cui nomen erat  
Ioseph, de domo David, et nomen  
Vírginis María. Et ingrèssus Angelus  
ad eam, dixit: Ave, grátia plena:  
Dóminus tecum: benedícta tu in  
muliéribus. Quæ cum audísset, tur-  
báta est in sermóne eius: et cogitábat  
qualis esset ista salutátio. Et ait  
Angelus ei: Ne tíneas, María, in-  
venísti enim grátiam apud Deum:  
ecce concípies in útero, et páries fí-  
lium, et vocábis nomen eius Iesum.  
Hic erit magnus, et Fílius Altíssimi  
vocábitur, et dabit illi Dóminus De-  
us sedem David patris eius: et re-  
gnábit in domo Iacob in ætérnum,  
et regni eius non erit finis. Dixit au-

Alleluia, alleluia. *℟. Luke 1, 28* Hail, Mary,  
full of grace, the Lord is with you; blessed  
are you among women.

*After Septuagesima, the Alleluia with its following verse is  
omitted, and there is said:*

*Tract* Rejoice, O Virgin Mary, for alone  
you have destroyed all heresies. *℟. You*  
believed the words of the Archangel Gabriel.  
*℟. As a virgin, you brought forth God and  
man; and after childbirth you remained an  
inviolatè virgin. ℟. O Mother of God, inter-  
cede for us.*

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Num. 17, 8* The rod of  
Jesse has blossomed: a Virgin has brought  
forth God and man: God has given peace,  
reconciling in himself the lowest with the  
highest. Alleluia. *℟. Luke 1, 28* Hail, Mary,  
full of grace, the Lord is with you; blessed  
are you among women. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 26-38*

At that time the angel Gabriel was sent  
from God to a town of Galilee named  
Nazareth, to a virgin engaged to a man  
named Joseph, of the house of David; and  
the virgin's name was Mary. The angel ar-  
rived and said to her: "Hail, full of grace;  
the Lord is with you. Blessed are you among  
women."

But she was troubled by this message,  
and wondered what this salutation meant.  
Then the angel said to her: "Do not be  
afraid, Mary, for you have found favor with  
God. And now, you shall conceive and bear  
a son, and you shall name him Jesus. He  
shall be great, and shall be called Son of  
the Most High; the Lord God will give him

## Sept. 12. Holy Name of Mary

the throne of David, his father, and he will reign over the house of Jacob forever, and his reign will have no end.”

But Mary said to the angel: “How can this be, because I do not know man?”

The angel answered her: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; as a result, the Holy One to be born will be called Son of God. And Elizabeth your kinswoman has also conceived a son in her old age and she who was regarded as barren is now in her sixth month, for nothing is impossible with God.”

### Offertory Antiphon

*Luke 1, 28 and 42*

Hail, Mary, full of grace, the Lord is with you; blessed are you among women, and blessed is the fruit of your womb.

### Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary, \* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast).*

### Communion Antiphon

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

### Prayer after Communion

O Lord, grant that we who have received the sacrament of our salvation may ever be protected through the intercession of the blessed ever-virgin Mary, \* in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, \* God, forever and ever. R. Amen.

tem María ad Angelum: Quómodo fiet istud, quóniam virum non cognóscó? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi umbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elízabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossibile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Tua, Dómine, propitiatióne, et beátæ Mariæ semper Vírginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

*Præfatio de B. Maria Virg. Et te in Festivitate.*

Beáta víscera Mariæ Vírginis, quæ portavérunt ætérni Patris Fílium.

Sumptis, Dómine, salútis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Vírginis patrocíniis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

Sept. 14. Exaltation of the Holy Cross

EXALTATION OF THE  
HOLY CROSS

*II classis*

September 14

Entrance Antiphon

*Gal. 6, 14*

Nos autem gloriári opórtet in Cruce Dómini nostri Iesu Christi: in quo est salus, vita, et resurréctio nostra: per quem salváti, et liberáti sumus. *Ps. 66, 2* Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. *℟.* Glória Patri. Nos autem.

But it behooves us to glory in the cross of our Lord Jesus Christ; in whom is our salvation, life, and resurrection; by whom we are saved and delivered. *Ps. 66, 2* May God have pity on us and bless us; may he let his face shine upon us; and may he have pity on us. *℟.* Glory be to the Father. But it behooves us.

Prayer

Deus, qui nos hodiérna die Exaltationis sanctæ Crucis ánnua solemnitate lætificas: præsta, quæsumus; ut, cuius mystérium in terra cognóvimus, eius redemptiónis præmia in cælo mereámur. Per eúndem Dóminum.

O God, today's feast of the Exaltation of the Holy Cross fills us each year with joy.\* May we, who have known the mystery of the Savior on earth, also enjoy in heaven the rewards of his redemption. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Philippenses  
*Philipp. 2, 5-11*

A Reading from the Epistle of blessed  
Paul the Apostle to the Philippians  
*Philipp. 2, 5-11*

Fratres: Hoc enim sentíte in vobis, quod et in Christo Iesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen, quod est super omne nomen: ut in nómine Iesu omne genu flectátur, cæléstium, terréstrium, et infernórum et omnis lingua confiteátur, quia Dóminus Iesus Christus in glória est Dei Patris.

Brethren: Your attitude must be Christ's attitude: he was of divine condition, yet he did not greedily cling to equality of status with God, but emptied himself, taking the condition of a slave through being born in the likeness of men. He was known as a man, human in form, and in that state he humbled himself, obediently accepting even death—yes, death on a cross! Because of this, God in turn exalted him above all else, and bestowed on him that name which is above every other name whose dignity requires that at the mention of Jesus' name every knee must bend throughout the heavens and on earth and under the earth, and every tongue proclaim to the glory of God the Father: "Jesus Christ is Lord!"

## Sept. 14. Exaltation of the Holy Cross

*Gradual Ibid.*, 8–9 Christ became obedient for us to death, even to death on a cross. *℣*. Therefore God also has exalted him, and has bestowed upon him the name that is above every name.

Alleluia, alleluia. *℣*. Sweet the wood, sweet the nails, sweet the load that hangs on you! You alone were worthy to bear up the King and Lord of heaven. Alleluia.

✠ A Reading  
from the holy Gospel  
according to John  
*John 12, 31–36*

At that time Jesus said to the crowds of the Jews: “Now is the judgment of this world. Now will the Prince of this world be cast out. And when I am lifted up from the earth, I shall draw all men to myself.” (This statement of his indicated what sort of death he was going to die.) To this the crowd objected, “We have heard from the Law that the Messiah is to remain forever. How can you claim that the Son of Man must be lifted up? Just who is this ‘Son of Man’?” So Jesus told them, “The light is among you only a little while longer. Walk while you have the light for fear the darkness will come over you; the man who walks in the dark does not know where he is going. While you have the light, keep your faith in the light so that you may become sons of light.”

Creed.

### Offertory Antiphon

Protect your people, O Lord, through the sign of the Holy Cross, from the snares of their enemies, that we may pay you a pleasing service, and our sacrifice may be acceptable to you alleluia.

*Graduale Ibid.*, 8–9 Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. *℣*. Propter quod et Deus exaltávit illum, et dedit illi nomen, quod est super omne nomen.

Allelúia, allelúia. *℣*. Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cælórum et Dóminum. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 12, 31–36*

In illo témpore: Dixit Iesus turbis Iudæórum: Nunc iudícium est mundi: nunc princeps huius mundi eiiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicébat, significans qua morte esset moritúrus.) Respóndit ei turba: Nos audívimus ex lege, quia Christus manet in ætérnum: et quómodo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Iesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat in ténebris, nescit quo vadat. Dum lucem habétis, créдите in lucem, ut filii lucis sitis.

Crede.

Prótege, Dómine, plebem tuam per signum sanctæ Crucis, ab ómnibus insídiis inimicórum ómnium: ut tibi gratam exhibeámus servitútem, et acceptábile fiat sacrificium nostrum, allelúia.

## Sept. 15. Seven Sorrows of B. V. M.

### Prayer over the Gifts

Iesu Christi Dómini nostri córpore et ságuine saginándi, per quem Crucis est sanctificátum vexillum: quæsumus, Dómine Deus noster; ut, sicut illud adoráre merúimus, ita perénniter eius glóriæ salutáris potiámur efféctu. Per eundem Dóminum.

*Præfatio de sancta Cruce.*

Per signum Crucis de inimicis nostris libera nos, Deus noster.

Adésto nobis, Dómine Deus noster: et quos sanctæ Crucis lætári facis honóre, eius quoque perpétuis defénde subsidiis. Per Dóminum.

*Pro Missa votiva de S. Cruce sumitur Missa Nos autem, quæ habetur inter votivas circa finem Missalis.*

*II classis*

Stabant iuxta Crucem Iesu mater eius, et soror matris eius María Cléophæ, et Salóme, et María Magdaléne. *Ibid.*, 26–27 Múlier, ecce fílius tuus: dixit Iesus; ad discípulum autem: Ecce mater tua. *Ÿ.* Glória Patri. Stabant.

Deus, in cuius passióne, secúndum Simeónis prophetíam, dulcíssimam ánimam gloriósæ Vírginis et Matris

O Lord our God, we are to be nourished by the body and blood of our Lord Jesus Christ, who made the cross a sacred symbol.\* We are privileged to venerate this holy cross; grant that we may also enjoy for all eternity the salvation it has purchased for us. Through Jesus Christ.

*Preface of the Holy Cross*

O our God, through the sign of the Cross, deliver us from our enemies.

### Prayer after Communion

Be close to us, O Lord our God,\* and with your unfailing help defend those who rejoice in the glory of the holy cross. Through Jesus Christ.

*For a votive Mass of the Holy Cross the Mass Nos autem is used, as given among the votive Masses toward the end of the Missal.*

## SEVEN SORROWS OF THE BLESSED VIRGIN MARY

September 15

### Entrance Antiphon

*John 19, 25*

There were standing by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Salome, and Mary Magdalene. *Ibid.*, 26–27 "Woman, behold your son," said Jesus; and to the disciple, "Behold your mother." *Ÿ.* Glory be to the Father. There were standing.

### Prayer

O God, in your passion the prophecy of Simeon was fulfilled that a sword of sorrow should pierce the soul of your glorious vir-

Sept. 15. Seven Sorrows of B. V. M.

gin-mother Mary.\* We reverently recall her sufferings and sorrow. Mercifully grant us the fruits of your own sufferings: You who live and reign.

*Commemoration of Saint Nicomedes, Martyr:*

Prayer

Stay close to your people, O Lord,\* so that we who acknowledge the brilliant merits of your blessed martyr Nicomedes may always have his help in winning your mercy. Through Jesus Christ.

*In votive Masses the following prayer is said:*

Prayer

O Lord Jesus Christ, may the blessed Virgin Mary, your Mother,\* whose soul was pierced by a sword of sorrow at your passion, implore your mercy for us now and at the hour of our death: You who live and reign.

A Reading from the Book of Judith  
*Judith 13, 22 and 23–25*

The Lord has blessed you with his power because through you he has today brought to nought the enemies of your people. Blessed are you, daughter, by the Most High God, of all the women on earth; and blessed be the Lord God, the creator of heaven and earth, who guided your blow at the head of the chief of our enemies. Your deed of hope will never be forgotten by those who tell of the might of God. May God make this redound to your everlasting honor, rewarding you with blessings, because you risked your life when your people were being oppressed, and you averted our disaster in the sight of our God.

*Gradual* You are sorrowful and tearful, O Virgin Mary, standing by the cross of the

Maríæ dolóris gládus pertransívit: concéde propítius; ut, qui dolóres eius venerádo recólimus, passiónis tuæ efféctum felícem consequámur: Qui vivis.

*Et fit commemoratio S. Nicomedis Martyris:*

Adésto, Dómine, pópulo tuo: ut, beáti Nicomédis Mátyris tui mérita præclára suscípiens, ad impetrándam misericórdiam tuam semper eius patrocíniis adiuvétur. Per Dóminum.

*In Missis votivis dicitur sequens:*

Intervéniat pro nobis, quæsumus, Dómine Iesu Christe: nunc, et in hora mortis nostræ, apud tuam cleméntiam beáta Virgo María Mater tua; cuius sacratíssimam ánimam in hora tuæ passiónis dolóris gládus pertransívit: Qui vivis.

Léctio libri Iudith  
*Iudith 13, 22 et 23–25*

Benedíxit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícos nostros. Benedícta es tu filia a Dómino Deo excélsó, præ ómnibus muliéribus super terram. Benedíctus Dóminus, qui creávit cælum et terram: quia hódie nomen tuum ita magnificávit, ut non recédát laus tua de ore hóminum, qui mémoires fúerint virtútis Dómini in ætérnum, pro quibus non pepercísti ánima tuæ propter angústias et tribulatiónum géneris tui, sed subvenísti ruínæ ante conspéctum Dei nostri.

*Graduale* Dolorósa et lacrimábilis es, Virgo María, stans iuxta Crucem

Sept. 15. Seven Sorrows of B. V. M.

Dómini Iesu Fílii tui Redemptóris.  
V̄. Virgo Dei Génatrix, quem totus  
non capit orbis, hoc Crucis fert sup-  
plícium, auctor vitæ factus homo.

Allelúia, allelúia. V̄. Stabat sancta  
María, cæli Regína, et mundi Dó-  
mina, iuxta Crucem Dómini nostri  
Iesu Christi dolorósa.

*In Missis votivis post Septuagesimam,  
omissis Allelúia et versu sequenti, dicitur:*

*Tractus* Stabat sancta María, cæli,  
Regína, et mundi Dómina, iuxta  
crucem Dómini nostri Iesu Christi  
dolorósa. V̄. *Thren. 1, 12* O vos  
omnes, qui transítis per viam, attén-  
díte, et vidéte, si est dolor sicut dolor  
meus.

*Tempore vero paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. V̄. Stabat sancta  
María, cæli Regína, et mundi Dó-  
mina, iuxta Crucem Dómini nostri  
Iesu Christi dolorósa. Allelúia. V̄.  
*Thren. 1, 12* O vos omnes, qui transí-  
tis per viam, atténdite, et vidéte,  
si est dolor sicut dolor meus. Allelúia.

*Sequentia  
In Missis votivis omittenda*

Stabat Mater dolorósa  
Iuxta Crucem lacrimósa,  
Dum pendébat Fílius.  
Cuius ánimam geméntem,  
Constristátam et doléntem,  
Pertransívit gládius.  
O quam tristis et afflícta  
Fuit illa benedícta  
Mater Unigéniti!  
Quæ mærébat, et dolébat,  
Pia Mater, dum vidébat  
Nati pœnas íncliti.  
Quis est homo, qui non fletet,  
Matrem Christi si vidéret  
In tanto supplício?

Lord Jesus, your Son and Redeemer. V̄. O  
Virgin Mother of God, he whom the whole  
earth does not contain, the author of life  
made man, bears this torture of the cross.

Alleluia, alleluia. V̄. Holy Mary, the Queen  
of heaven and Mistress of the world, filled  
with sorrow, stood by the cross of our Lord  
Jesus Christ.

*After Septuagesima, in votive Masses the Alleluia with its  
following verse is omitted, and there is said:*

*Tract* Holy Mary, the Queen of heaven and  
Mistress of the world, filled with sorrow,  
stood by the cross of our Lord Jesus  
Christ. V̄. *Lam. 1, 12* O all you that pass  
by the way, look and see if there be any  
suffering like my suffering.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. V̄. Holy Mary, the Queen  
of heaven and Mistress of the world, filled  
with sorrow, stood by the cross of our Lord  
Jesus Christ. Alleluia. V̄. *Lam. 1, 12* O all  
you that pass by the way, look and see if  
there be any suffering like my suffering.  
Alleluia.

*Sequence  
Omitted in votive Masses*

At the cross her station keeping,  
Stood the mournful Mother weeping,  
Close to Jesus to the last.  
Through her heart, his sorrow sharing,  
All his bitter anguish bearing,  
Now at length the sword had passed.  
Oh, how sad and sore distressed  
Was that Mother highly blessed  
Of the sole begotten One!  
Christ above in torment hangs,  
She beneath beholds the pangs  
Of her dying, glorious Son.

Sept. 15. Seven Sorrows of B. V. M.

Is there one who would not weep  
'Whelmed in miseries so deep  
Christ's dear Mother to behold?  
Can the human heart refrain  
From partaking in her pain,  
In that mother's pain untold?  
Bruised, derided, cursed, defiled,  
She beheld her tender Child,  
All with bloody scourges rent.  
For the sins of his own nation  
Saw him hang in desolation  
Till his spirit forth he sent.  
O sweet Mother! fount of love,  
Touch my spirit from above,  
Make my heart with yours accord.  
Make me feel as you have felt;  
Make my soul to glow and melt  
With the love of Christ, my Lord.  
Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Savior crucified.  
Let me share with you his pain,  
Who for all our sins was slain,  
Who for me in torments died.  
Let me mingle tears with thee  
Mourning him who mourned for me,  
All the days that I may live.  
By the cross with you to stay  
There with you to weep and pray,  
Is all I ask of you to give.  
Virgin of all virgins blest!  
Listen to my fond request:  
Let me share your grief divine.  
Let me, to my latest breath  
In my body bear the death  
Of that dying Son of yours.  
Wounded with his every wound,  
Steep my soul till it has swooned  
In his very blood away.  
Be to me, O Virgin, nigh,  
Lest in flames I burn and die,  
In his awful judgment day.  
Christ, when you shall call me hence,  
Be your Mother my defense,  
Be your cross my victory.

Quis non posset contristári,  
Christi Matrem contemplári  
Doléntem cum Filio?  
Pro peccáti suæ gentis  
Vidit Iesum in torméntis,  
Et flagéllis súbditum.  
Vidit suum dulcem natum  
Moriéndo desolátum,  
Dum emísit spíritum.  
Eia mater, fons amóris,  
Me sentíre vim dolóris  
Fac, ut tecum lúgeam.  
Fac, ut árdeat cor meum  
In amándo Christum Deum,  
Ut sibi compláceam.  
Sancta Mater, istud agas  
Crucifíxi fige plagas  
Cordi meo válide.  
Tui nati vulneráti,  
Tam dignáti pro me pati,  
Pœnas mecum dívide.  
Fac me tecum pie flere,  
Crucifíxo condolére,  
Donec ego víxero.  
Iuxta Crucem tecum stare,  
Et me tibi sociáre  
In planctu desidéro.  
Virgo víginum præclára,  
Mihi iam non sis amára:  
Fac me tecum plángere.  
Fac, ut portem Christi mortem,  
Passiónis fac consórtem,  
Et plagas recólere.  
Fac me plagis vulnerári,  
Fac me Cruce inebriári,  
Et cruóre Fílii.  
Flammis ne urar succénsus,  
Per te, Virgo, sim defénsus  
In die iudícii.  
Christe, cum sit hinc exíre,  
Da per Matrem me veníre  
Ad palmam victóriæ.  
Quando corpus moriétur,  
Fac, ut ánimæ donétur  
Paradísi glória. Amen. Allelúia.

Sept. 15. Seven Sorrows of B. V. M.

While my body here decays,  
May my soul your goodness praise,  
Safe in heaven eternally.  
Amen. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 19, 25–27*

In illo témpore: Stabant iuxta Crucem Iesu mater eius, et soror matris eius María Cléophæ, et María Magdaléne. Cum vidísset ergo Iesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce fílius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípus in sua.

Credo.

Recordáre, Virgo Mater Dei, dum stéteris in conspéctu Dómini, ut loquáris pro nobis bona, et ut avértat indignatiónem suam a nobis.

Offérimus tibi preces et hóstias, Dómine Iesu Christe, humíliter supplicántes: ut, qui Transfixiónem dulcíssimi spíritus beátæ Mariæ Matris tuæ précibus recensémus; suo, suorumque sub Cruce Sanctórum consórtium multiplicáto piíssimo intervéntu, méritis mortis tuæ, méritum cum beátis habeámus: Qui vivis.

*Pro S. Nicomede*

Súscipe, Dómine, múnera propítius obláta: quæ maiestáti tuæ beáti Nicomédis Mártiris comméndet orátio. Per Dóminum.

✠ A Reading from the holy Gospel  
according to John  
*John 19, 25–27*

At that time, near the cross of Jesus, there also stood his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Then seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your son." In turn he said to the disciple, "There is your mother." And from that hour the disciple took her into his care.

Creed.

Offertory Antiphon  
*Jerem. 18, 20*

Be mindful, O Virgin Mother of God, when you stand in the sight of the Lord, to speak good things for us, and to turn away his wrath from us.

Prayer over the Gifts

O Lord Jesus Christ, we offer you our prayers and sacrificial gifts. \* May we, who commemorate the piercing of the soul of blessed Mary, your Mother, share the reward of the saints through her loving and constant intercession and the prayers of those who stood with her beside the cross, \* as well as through your own meritorious death: You who live and reign.

*For Saint Nicomedes*

Prayer over the Gifts

Graciously receive the gifts we offer you, O Lord,\* and let the prayer of your blessed martyr Nicomedes make them acceptable to your majesty. Through Jesus Christ.

## Sept. 16. Sts. Cornelius and Cyprian

*Preface of the Blessed Virgin Mary* (On this feast of the Seven Sorrows).

*Præfatio de B. Maria Virg.* Et te in Transfixiõne.

### Communion Antiphon

Happy the heart of the Blessed Virgin Mary, which, without dying, earned the palm of martyrdom beneath the cross of our Lord.

Felices sensus beátæ Mariæ Virginis, qui sine morte meruerunt martýrii palmam sub Cruce Dómini.

### Prayer after Communion

O Lord Jesus Christ, may this sacrifice which we have received in memory of the sorrows of your Vîrgin Mother\* obtain for us from your mercy every grace and help: You who live and reign.

Sacrificia, quæ súmpsimus, Dómine Iesu Christe, Transfixiónem Matris tuæ et Virginis devóte celebrántes: nobis ímpetrent apud cleméntiam tuam omnis boni salutáris efféctum: Qui vivis.

*For Saint Nicomedes*

*Pro S. Nicomede*

### Prayer after Communion

O Lord, may the sacrament that we have received purify us, and free us of all sinfulness through the intercession of your blessed martyr Nicomedes. Through Jesus Christ.

Puríficent nos, Dómine, sacraménta quæ súmpsimus: et, intercedénte beáto Nicoméde Mártýre tuo, a cunctis efficiant vítiis absolutos. Per Dóminum.

SAINT NICOMEDES

*Martyr*

September 15

*Mass* In virtúte (*Common of one martyr III*), page (10), with the prayers given above.

Commemoratio

*Missa* In virtúte, de *Communi unius Mart.* 3<sup>o</sup> loco (10), cum orationibus propriis in præcedenti *Missâ* notatis.

SAINTS CORNELIUS

*Pope, and  
CYPRIAN*

*Bishop, Martyrs*

September 16

*Mass Intret* (*Common of several martyrs I*), page (16).

*III classis*

*Missâ Intret,* de *Communi plurimorum Martyrum* 1<sup>o</sup> loco (16).

### Prayer

O Lord, let your blessed martyr bishops Cornelius and Cyprian, whom we honor today, gain us your protection,\* and their prayers win us your favor. Through Jesus Christ.

Beatórum Mártýrum paritérque Pontíficum Cornélii et Cypriáni nos, quæsumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

C

## Sept. 16. Sts. Cornelius and Cyprian

*Et fit commemoratio Ss. Euphemie Virg., Lucie et Geminiani Martyrum:*

*Commemoration of Saints Euphemia, virgin, Lucy, and Geminian, martyrs:*

### Prayer

Præsta, Dómine, précibus nostris cum exsultatióne provéntum: ut sanctórum Mártyrum Euphémiae, Lúciæ et Geminiani, quorum diem passiónis ánnua devotióne recólimus, étiam fidei constántiam subsequámur. Per Dóminum.

Grant our request, O Lord, and fill us with joy.\* Each year we devoutly observe the day of martyrdom of blessed Euphemia, Lucy, and Geminian;\* grant that we may also imitate their resolute faith. Through Jesus Christ.

C

### Prayer over the Gifts

Adesto, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut, qui nostræ iustitiæ fidúciam non habémus, eórum qui tibi placuerunt méritis adiuvémur. Per Dóminum.

O Lord, hear the prayers we offer on the feast of your saints.\* Since we cannot rely on our own merits, let the merits of those who have been pleasing to you be our assistance. Through Jesus Christ.

*Pro Ss. Euphemia, Lucia et Geminiano*

*For the martyrs*

### Prayer over the Gifts

Vota pópuli tui, quæsumus, Dómine, propítius inténde: et, quorum nos tríbuis solémnia celebráre, fac gaudére suffrágiis. Per Dóminum.

Look with favor upon the offerings of your people, O Lord.\* Let us rejoice in the protection of your saints whose feast we are permitted to celebrate today. Through Jesus Christ.

C

### Prayer after Communion

Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus eórum oratióibus adiuvémur. Per Dóminum.

We have been nourished by the sacrament of salvation, O Lord.\* May we be aided also by the prayers of your saints whom we honor this day. Through Jesus Christ.

*Pro Ss. Euphemia, Lucia et Geminiano*

*For the martyrs*

### Prayer after Communion

Exáudi, Dómine, preces nostras: et sanctórum Mártyrum tuórum Euphémiae, Lúciæ et Geminiani, quorum festa solémniter celebrámus, contínuis foveámur auxiliis. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per ómnia sæcula sæculórum.

Hear our prayers, O Lord.\* Help us always through the intercession of your blessed martyrs Euphemia, Lucy, and Geminian, whose feast we celebrate today. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R. Amen.

Sept. 17. Stigmata of St. Francis

SAINTS EUPHEMIA

*Virgin*

LUCY AND GEMINIAN

*Martyrs*

September 16

Commemoratio

*Mass Intret (Common of several martyrs I), page (16), with the prayers given above, and the Gospel Descendens Iesus, from the same Common II, page (21).*

*Missa Intret, de Communi plurimorum Martyrum 1° loco (16), cum orationibus propriis in præcedenti Missa notatis, et Evangelio Descendens Iesus, de eodem Communi 2° loco (21).*

IMPRESSION OF THE STIGMATA

OF SAINT FRANCIS

*Confessor*

September 17

Commemoratio

Entrance Antiphon

*Gal. 6, 14*

But as for me, God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. *Ps. 141, 2* With a loud voice I cry out to the Lord; with a loud voice I beseech the Lord. *℣.* Glory be to the Father. But as for me.

Mihi autem absit gloriári, nisi in Cruce Dómini nostri Iesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps. 141, 2* Voce mea ad Dóminum clamávi: voce mea ad Dóminum deprecátus sum. *℣.* Glória Patri. Mihi autem.

Prayer

O Lord Jesus Christ, you reproduced the sacred marks of your passion in the body of the most blessed Francis in order that your love also might set our hearts afire in a world that has grown cold.\* May the merits and prayers of saint Francis help us to bear our cross and bring forth the fruits of repentance: You who live and reign.

Dómine Iesu Christe, qui, frigescente mundo, ad inflammándum corda nostra tui amóris igne, in carne beatíssimi Francisci passiónis tuæ sacra Stigmata renovásti: concéde propítius; ut eius méritis et précibus crucem iúgiter ferámus, et dignos fructus pæniténtiæ faciámus: Qui vivis.

A Reading from the Epistle of blessed Paul the Apostle to the Galatians  
*Gal. 6, 14-18*

Léctio Epistolæ beáti Pauli Apóstoli ad Gálatas  
*Gal. 6, 14-18*

Brethren: May I never boast except in the cross of our Lord Jesus Christ! Through it the world has been crucified to me, and I

Fratres: Mihi autem absit gloriári nisi in cruce Dómini nostri Iesu Christi: per quem mihi mundus

## Sept. 17. Stigmata of St. Francis

crucifixus est, et ego mundo. In Christo enim Iesu neque circumcisio aliquid valet, neque præputium, sed nova creatura. Et quicumque hanc regulam secuti fuerint, pax super illos, et misericordia, et super Israël Dei. De cetero nemo mihi molestus sit: ego enim stigmata Domini Iesu in corpore meo porto. Grátia Domini nostri Iesu Christi cum spiritu vestro, fratres. Amen.

*Graduale Ps. 36, 30–31* Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium. *℣.* Lex Dei eius in corde ipsius: et non supplantabuntur gressus eius.

Alleluia, alleluia. *℣.* Franciscus pauper et humilis, cælum dives ingreditur, hymnis cælestibus honoratur. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 16, 24–27*

In illo tempore: Dixit Iesus discipulis suis: Si quis vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me. Qui enim voluerit animam suam salvam facere, perdet eam: qui autem perdidit animam suam propter me, inveniet eam. Quid enim prodest homini, si mundum universum lucratur, animæ vero suæ detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua? Filius enim hominis venturus est in gloria Patris sui cum Angelis suis: et tunc reddet unicuique secundum opera eius.

Véritas mea, et misericordia mea cum ipso: et in nómine meo exaltabitur cornu eius.

to the world. Really, it means nothing whether one is circumcised or not; what does count is that one be created anew. Peace and mercy upon all who follow this principle, and upon the Israel of God. Henceforth, let no man make difficulties for me! See, I bear on my body the brandmarks of Jesus! Brothers, may the favor of our Lord Jesus Christ be with your spirit. Amen.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter.

Alleluia, alleluia. *℣.* The poor and humble Francis, abounding in riches, enters heaven and he is acclaimed with celestial hymns. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 24–27*

At that time Jesus said to his disciples: "If a man determines to come after me, he must renounce self, take up his cross, and follow me. Whoever determines to save himself will destroy himself; but whoever destroys himself for my sake will find himself. What advantage would it be for a man to gain the whole world at the cost of destroying himself? Or what can a man give in exchange for his own self? The Son of Man is going to come with his Father's glory accompanied by his angels, and then he will repay each man according to his conduct."

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

## Sept. 18. St. Joseph of Cupertino

### Prayer over the Gifts

Bless the gifts we offer to you, O Lord,\* and cleanse us from all stain of sin through the intercession of blessed Francis. Through Jesus Christ.

Múnera tibi, Dómine, dicáta sanctífica: et intercedénte beáto Francisco, ab omni nos culpárum labe purífica. Per Dóminum.

### Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Fidélis servus et prudens, quem constitúit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

### Prayer after Communion

O God, in many ways you displayed the wonderful mysteries of the cross in your blessed confessor Francis.\* Grant that we may imitate his devotedness to the cross and find our strength by constantly meditating upon it. Through Jesus Christ.

Deus, qui mira Crucis mystéria in beáto Francisco Confessóre tuo multifórmiter demonstrásti: da nobis, quæsumus; devotiónis suæ semper exémpa sectári, et assídua eiúdem Crucis meditatióne muníri. Per Dóminum.

## SAINT JOSEPH OF CUPERTINO

*Confessor*

September 18

*III classis*

### Entrance Antiphon

*Eccli. 1, 14-15*

The love of God is honorable wisdom and they to whom she shall show herself, love her by the sight and by the knowledge of her great works. *Ps. 83, 2* How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. *℟.* Glory be to the Father. The love of God.

Diléctio Dei honorábilis sapiéntia: quibus autem apparúerit in visu, díligunt eam in visióne, et in agnitíone magnálium suórum. *Ps. 83, 2* Quam dilécta tabernácula tua, Dómine virtútu! concupíscit et déficit ánima mea in átria Dómini. *℟.* Glória Patri. Diléctio Dei.

### Prayer

O God, you willed that your only-begotten Son should draw all things to himself when he was lifted up above the earth.\* May the merits and example of your holy confessor Joseph help us rise above all earthly desires so that we may come to Jesus: Who lives and reigns.

Deus, qui ad unigénitum Fílium tuum exaltátum a terra ómnia tráhere disposuísti: pèrfice propítius; ut, méritis et exémpo seráphica Confessoris tui Ioséphi, supra terénas omnes cupiditátes eleváti, ad eum perveníre mereámur. Qui tecum.

Sept. 18. St. Joseph of Cupertino

Lectio Epistolæ beati Pauli  
Apóstoli ad Corínthios  
*1 Cor. 13, 1-8*

Fratres: Si linguis hóminum loquar, et Angelórum, caritátem autem non hábeam, factus sum velut æs sonans, aut cýmbalum tínniens. Et si habúero prophetíam, et nóverim mystéria ómnia, et omnem sciéntiam: et si habúero omnem fidem, ita ut montes tránsferam, caritátem autem non habúero nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benígna est: cáritas non æmulátur, non agit péperam, non inflátur, non est ambi-tiósá, non quærit quæ sua sunt, non irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas numquam éxcidit: sive prophetiæ evacuabúntur, sive linguæ cessábunt, sive sciéntia destrúetur.

*Graduale Ps. 20, 4-5* Dómine, prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite eius corónam de lápide pretiósó. *℣.* Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sáeculum, et in sáeculum sáeculi.

Allelúia, allelúia. *℣. Eccli. 11, 13* Oculus Dei respéxit illum in bono, et eréxit eum ab humilitáte ipsíus, et exaltávit caput eius. Allelúia.

*In Missis votivis tempore paschali omit-titur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Eccli. 11, 13* Oculus Dei respéxit illum in bono,

A Reading from the Epistle  
of blessed Paul the  
Apostle to the Corinthians  
*1 Cor. 13, 1-8*

Brethren: If I should speak with the tongues of men and of angels, but not have love, I am a noisy gong and a clanging cymbal. And if I were a prophet and knew all mysteries and had all knowledge, and if I should have faith so great that I could move mountains, but not have love, I am nothing. And if I were to give away everything I have to feed the poor, and if I were to hand over my body to be burned, but not have love, I would gain nothing. Love is patient; love is kind. Love is not jealous; it does not put on airs; it is not snobbish. Love does nothing rude; it is not self-seeking; it is not prone to anger; it does not brood over injuries. Love is not happy over iniquity, but rejoices along with the truth. Love covers over everything, believes everything, hopes for everything, puts up with everything. Love never fails. Prophecies will pass away, tongues will be silent and knowledge will pass away.

*Gradual Ps. 20, 4-5* O Lord, you welcomed him with goodly blessings, you placed on his head a crown of precious stones. *℣.* He asked life of you and you gave him length of days forever and ever.

Alleluia, alleluia. *℣. Eccli. 11, 13* The eye of God looks favorably upon him; he raises him free of the vile dust and lifts up his head. Alleluia.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Eccli. 11, 13* The eye of the Lord looks favorably upon him and

Sept. 18. St. Joseph of Cupertino

he raises him free from the vile dust and lifts up his head. Alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

et erexit eum ab humilitate ipsius, et exaltavit caput eius. Alleluia. *Ps. Eccli. 45, 9* Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 22, 1-14*

At that time Jesus began to address the chief priests and the Pharisees, using parables. "The kingdom of heaven may be compared to the situation of a king who gave a wedding banquet for his son. He dispatched his slaves to summon the invited guests to the wedding, but they refused to come. A second time he dispatched other slaves, saying, 'Tell those who were invited, "Look, I have my dinner prepared; my bullocks and cornfed cattle have been butchered, and everything is ready. Come to the wedding."' Some of them ignored the invitation and went their way, one to his farm, another to his business. The rest seized his slaves, insulted them, and killed them. Now the king became angry, and sent his army which destroyed those murderers and burnt their city. Then he said to his slaves, 'The banquet is ready, but those who were invited proved unworthy. Therefore, go out to the country roads, and invite to the wedding anyone you find.' So those slaves went out on the roads and collected all the people they found, bad as well as good, till the wedding hall was filled with guests. But when the king came in to meet the guests, he caught sight of a man there who was not properly dressed for a wedding. 'My friend,' he said to him, 'how is it you came in here not properly dressed?' But he had nothing to say. Then the king told the attendants, 'Tie him up, hand and foot, and throw him into the darkness outside where he will wail and gnash his teeth.'—For while many are called, few are chosen."

✠ Sequentia sancti Evangelii  
secundum Matthæum  
*Matth. 22, 1-14*

In illo tempore: Loquebatur Iesus principibus sacerdotum et pharisæis in parabolis, dicens: Simile factum est regnum cælorum homini regi, qui fecit nuptias filio suo. Et misit servos suos vocare invitatos ad nuptias, et nolébant venire. Iterum misit alios servos, dicens: Dicitte invitatis: Ecce prandium meum paravi, tauri mei, et altéria occisa sunt, et omnia parata: venite ad nuptias. Illi autem neglexerunt: et abiérunt, alius in villam suam, alius vero ad negotiationem suam: reliqui vero tenuerunt servos eius, et contuméliis affectos occiderunt. Rex autem cum audisset, iratus est: et missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Tunc ait servis suis: Nuptiæ quidem paratæ sunt, sed qui invitati erant, non fuerunt digni. Ite ergo ad exitus viarum et, quoscúmque invenieritis, vocate ad nuptias. Et egressi servi eius in vias, congregaverunt omnes, quos invenierunt, malos et bonos: et implète sunt nuptiæ discumbentium. Intravit autem rex, ut vidéret discumbentes, et vidit ibi hominem non vestitum veste nuptiali. Et ait illi: Amice, quomodo huc intrasti non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et pedibus eius, mittite eum in tenebras exteriores: ibi erit fletus, et stridor dentium. Multi enim sunt vocati, pauci vero electi.

Sept. 19. Sts. Januarius and Companions

Offertory Antiphon

*Ps. 34, 13*

Ego autem, cum mihi molésti essent, induébar cilício. Humiliábam in ieiúnio ánimam meam: et orátio mea in sinu meo convertétur.

But I, when they were ill, put on sackcloth. I afflicted myself with fasting and poured forth my prayers within my bosom.

Prayer over the Gifts

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dóminum.

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through the intercession. Through Jesus Christ.

Communion Antiphon

*Ps. 68, 30-31*

Ego sum pauper, et dolens: salus tua, Deus, suscépit me. Laudábo nomen Dei cum cántico: et magnificábo eum in laude.

I am afflicted and in pain; let your saving help, O God, protect me. I will praise the name of God in song, and I will glorify him with thanksgiving.

Prayer after Communion

Refécti cibo potúque cælésti, Deus noster, te súpplīces exorámus: ut, in cuius hæc commemoratióne percépipus, eius muniámur et précibus. Per Dóminum.

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint in whose memory we have received this sacrament. Through Jesus Christ.

SAINTS JANUARIUS

*Bishop, and*

COMPANIONS

*Martyrs*

September 19

*III classis*

Entrance Antiphon

*Ps. 36, 39*

Salus autem iustórum a Dómino: et protéctor eórum est in témpore tribulatiónis. *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *℣.* Glória Patri. Salus.

The salvation of the just is from the Lord; he is their refuge in time of distress. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *℣.* Glory be to the Father. The salvation.

## Sept. 19. Sts. Januaris and Companions

### Prayer

We are made happy, O God, by the annual feast of your holy martyrs Januarius and his companions.\* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus.

Deus, qui nos ánnua sanctorum Mátyrum tuorum Ianuárii et Sociórum eius solemnitate lætíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémplic. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Hebrews  
*Hebr. 10, 32–38*

Lectio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Heb. 10, 32–38*

Brethren: Recall the days gone by when, after you had been enlightened, you endured a great contest of suffering. At times you were publicly exposed to insult and trial; at times you associated yourselves with those who were treated in that way. And you even joined in the sufferings of those who were in prison, and joyfully accepted the confiscation of your goods, knowing that you had better and permanent possessions. Therefore, don't cast away your courage; it will have a great reward. You need patience so that you may do God's will and receive what he has promised. For, just "a brief moment, and he who is to come will come and will not delay. My just man will live because of his fidelity."

Fratres: Rememorámini prístinos dies, in quibus illumináti, magnum certámen sustinuístis passiónem: et in áltero quidem oppróbriis, et tribulatióibus spectáculum facti: in áltero autem sócii táliter conversántium effécti. Nam et vinctis compássi estis, et rapínem bonórum vestrórum cum gáudio suscepístis, cognoscéntes vos habére meliorem, et manéntem substántiam. Nolíte itaque amittere confidéntiam vestram, quæ magnam habet remuneratióem. Patiéntia enim vobis necessária est: ut voluntátem Dei faciéntes, reportétis promissiónem. Adhuc enim módicum aliquántulum, qui ventúrus est, véniet, et non tardábit. Iustus autem meus ex fide vivit.

*Gradual Ps. 33, 18–19* The just cry out and the Lord hears them, and from all their distress he rescues them. *℣.* The Lord is close to those who are brokenhearted; and those who are crushed in spirit he saves. Alleluia, alleluia. *℣.* The white-robed army of Martyrs praises you, O Lord. Alleluia.

*Graduale Ps. 33, 18–19* Clamavérunt iusti, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eórum liberávit eos. *℣.* Iuxta est Dóminus his, qui tribuláto sunt corde: et húmiles spírítu salvábit.

Allelúia, allelúia. *℣.* Te Mátyrum candidátus laudat exércitus, Dómine. Allelúia.

✠ A Reading from the holy Gospel according to Matthew  
*Matth. 24, 3–13*

✠ Sequéntia sancti Evangélii secúndum Matthæum  
*Matth. 24, 3–13*

At that time, while Jesus was seated on the Mount of Olives, his disciples came up to him privately and said, "Tell us, when will this occur? What will be the sign of your coming and of the end of the world?" In

In illo témpore: Sedénte Iesu super montem Olivéti, accessérunt ad eum discípuli secréto, dicéntes: Dic nobis, quando hæc erunt? et quod signum advéntus tui, et consumma-

## Sept. 19. Sts. Januaruis and Companions

tiónis sáculi? Et respóndens Iesus, dixit eis: Vidéte ne quis vos sedúcat. Multi enim vénient in nómine meo, dicétes: Ego sum Christus: et multos sedúcent. Auditúri enim estis prælia, et opiniónes præliórum. Vidéte ne turbémini. Opórtet enim hæc fieri, sed nondum est finis. Consúrget enim gens in gentem, et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia, inítia sunt dolórum. Tunc tradent vos in tribulatiónem, et occident vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et ínvicem tradent, et ódio habébunt ínvicem. Et multi pseudoprophétæ surgent, et sedúcent multos. Et quóniam abundávit iníquitas, refrigéscet cáritas multórum. Qui autem perseveráverit usque in finem, hic salvus erit.

Iustórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ; visi sunt óculis insipiéntium mori: illi autem sunt in pace, allelúia.

Oblátis, quæsumus, Dómine, placáre munéribus; et, intercedéntibus sanctis Mártyribus tuis Ianuário et Sóciis eius, a cunctis nos defénde perículis. Per Dñm.

Quod dico vobis in ténebris, dicite in lúmine, dicit Dóminus: et quod in aure audítis, prædicáte super tecta.

Hæc nos commúnio, Dómine, purget a crimine: et, intercedéntibus sanctis Martýribus tuis Ianuário et Sóciis

reply, Jesus said to them, “Watch out; let no one mislead you. Many will come, attempting to impersonate me. ‘I am the Messiah,’ they will claim, and will mislead many. You are going to hear about wars and war-scares; see to it that you do not become frightened. It is bound to happen. Still, this is not yet the end. Nation will rise against nation, one kingdom against another. There will be famines and pestilence and earthquakes in different places. Now all this is the start of the birth-pangs. Then they will hand you over to torture and will kill you. Indeed, because of my name you will be hated by all nations. And then many people will falter, betraying one another and hating one another. Many false prophets will appear and will mislead many. Because of the increase of evil, most men’s love will grow cold. Still, it is the man who bears up patiently to the end who will be saved.”

### Offertory Antiphon

*Wis. 3, 1–2 and 3*

The souls of the just are in the hand of God, and no torment of death shall touch them. They seemed, in view of the foolish, to be dead; but they are in peace, alleluia.

### Prayer over the Gifts

O Lord, be moved to compassion by our offerings\* and shield us from all danger through the prayers of your holy martyrs Januarius and his companions. Through Jesus Christ.

### Communion Antiphon

*Matth. 10, 27*

“What I tell you in darkness, speak it in the light,” says the Lord, “and what you hear whispered, preach it on the housetops.”

### Prayer after Communion

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health from heaven through the intercession of

Sept. 21. St. Matthew

your holy martyrs Januarius and his companions. Through Jesus Christ.

eius, cælestis remédii faciát esse consórtes. Per Dóminum.

SAINTS EUSTACE AND COMPANIONS

*Martyrs*

September 20

Commemoratio

*Mass Sapiéntiam (Common of several martyrs II), page (20).*

*Missá Sapiéntiam, de Communi plurimorum Martyrum 2º loco (20).*

Prayer

Oratio C

O God, you have given us the grace to celebrate the birthday of your blessed martyrs Eustace and his companions.\* Grant that we may also share their eternal happiness in heaven. Through Jesus Christ.

Deus, qui nos concédís sanctórum Mártyrum tuórum Eustáchii et Sociórum eius natalítia cólere: da nobis in æténa beatitúdine de eórum societáte gaudére. Per Dóminum.

Prayer over the Gifts

Secreta C

We offer these gifts to you in sacrifice, O Lord.\* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

Múnera tibi, Dómine, nostræ devotiónis oíférimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Prayer after Communion

Postcommunio C

O Lord, may the intercession of your holy martyrs Eustace and his companions,\* help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis Eustáchio et Sóciis eius, ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

SAINT MATTHEW

*Apostle and Evangelist*

September 21

*II classis*

Entrance Antiphon

*Ps. 36, 30-31*

The mouth of the just man tells of wisdom and his tongue utters what is right. The law of his God is in his heart. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *V.* Glory be to the Father. The mouth of the just.

Os iusti meditábitur sapiéntiam et lingua eius loquétur iudícium: lex Dei eius in corde ipsíus. *Ps. ibid., 1* Noli æmulári in malignánibus: neque zeláveris faciéntes iniquitátem. *V.* Glória Patri. Os iusti.

Sept. 21. St. Matthew

Prayer

Beáti Apóstoli et Evangélistæ Matthæi, Dómine, précibus adiuuémur: ut, quod possibilitas nostra non obtinet, eius nobis intercessióne donétur. Per Dóminum.

*Et, in Quatuor Temporibus, fit commemoratio feriæ.*

Léctio Ezechiélis Prophétæ  
*Ezech. 1, 10-14*

Similitúdo vultus quátuor animá-  
lium: fácies hóminis, et fácies leónis  
a dextris ipsórum quátuor: fácies  
autem bovis a sinístris ipsórum quá-  
tuor, et fácies áquilæ désuper ip-  
sórum quátuor. Fácies eórum, et  
pennæ eórum exténtæ désuper: duæ  
pennæ singulórum iungebántur, et  
duæ tegébant córpora eórum: et  
unumquódque eórum coram fácie  
sua ambulábit: ubi erat ímpetus  
spíritus, illuc gradiebántur, nec re-  
vertébántur cum ambulárent. Et  
similitúdo animálium, aspéctus eó-  
rum quasi carbónum ignis ardéntium,  
et quasi aspéctus lampadárum. Hæc  
erat visio discúrrens in médio animá-  
lium, splendor ignis, et de igne fulgur  
egrédiens. Et animália ibant, et re-  
vertébántur in similitúdinem fúlguris  
coruscántis.

*Graduale Ps. 111, 1-2* Beátus vir,  
qui timet Dóminum: in mandátis  
eius cupit nimis. *℣.* Potens in terra  
erit semen eius: generátio rectórum  
benedicétur.

Allelúia, allelúia. *℣.* Te gloriósus  
Apostolórum chorus laudat, Dómi-  
ne. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Matthæum  
*Matth. 9, 9-13*

In illo témpore: Vidit Iesus hómi-  
nem sedéntem in telónio, Matthæum  
nómine. Et ait illi: Séquere me. Et

O Lord, may the prayers of the blessed  
apostle and evangelist Matthew help us to  
obtain the graces we ourselves cannot ac-  
quire by our merìts. Through Jesus Christ.

*On the Ember days, a commemoration of the weekday is  
made.*

A Reading from  
the Prophet Ezechiel  
*Ezech. 1, 10-14*

The faces of the four living creatures were  
like this: each of the four had the face of a  
man, but on the right side was the face of  
a lion, and on the left side the face of an  
ox, and finally each had the face of an eagle.

Human hands were under their wings,  
and the wings of one touched those of an-  
other. Each had two wings spread out above  
so that they touched one another's, while  
the other two wings of each covered his  
body. Each went straight forward; wherever  
the spirit wished to go, there they went;  
they did not turn when they moved. In  
among the living creatures something like  
burning coals of fire could be seen; they  
seemed like torches, moving to and fro  
among the living creatures. The fire gleamed,  
and from it came forth flashes of lightning.

*Gradual Ps. 111, 1-2* Happy the man who  
fears the Lord, who greatly delights in his  
commands. *℣.* His posterity shall be mighty  
upon the earth; the upright generation shall  
be blessed.

Alleluia, alleluia. *℣.* The glorious choir of  
Apostles praises you, O Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 9, 9-13*

At that time Jesus saw a man called Mat-  
thew at his post in the customs house. He  
said to him, "Follow me." He got up and

Sept. 21. St. Matthew

followed him. Now while he was at table in his home, even many tax collectors and sinners came to join Jesus and his disciples at dinner. But the Pharisees saw this and complained to his disciples, "What reason can your master have for eating with tax collectors and sinners?" Overhearing the remark, he said, "People who are healthy do not need a doctor; sick people do. Go off and learn the meaning of the words, 'It is mercy I desire, not sacrifice.' I have come to call sinners, not righteous people."

Creed.

*In votive Masses after Septuagesima, at the end of the following antiphon the Alleluia is omitted.*

Offertory Antiphon  
*Ps. 20, 4-5*

O Lord, you placed on his head a crown of precious stones; he asked life of you, and you gave it to him, alleluia.

Prayer over the Gifts

O Lord, the blessed apostle and evangelist Matthew instructed your Church with his wonderful teachings. \* May his prayers help make our offering pleasing to you. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, \* God, forever and ever. *R.* Amen.

*On the Ember days, a commemoration of the weekday is made.*

*Preface of the Apostles*

Communion Antiphon  
*Ps. 20, 6*

Great is his glory in your victory; majesty and splendor you conferred upon him, O Lord.

surgens, secutus est eum. Et factum est, discumbente eo in domo, ecce multi publicani, et peccatores venientes, discumbabant cum Iesu, et discipulis eius. Et videntes pharisaei, dicebant discipulis eius: Quare cum publicanis, et peccatoribus manducat Magister vester? At Iesus audiens, ait: Non est opus valentibus medicus, sed. male habentibus. Euntis autem discite quid est: Misericordiam volo, et non sacrificium. Non enim veni vocare iustos, sed peccatores.

Crede.

*In Missis votivis post Septuagesimam in fine sequentis antiphonae Alleluia omittitur.*

Posuisti, Domine, in capite eius coronam de lapide pretioso: vitam petiit a te, et tribuisti ei, alleluia.

Supplicationibus beati Matthaei Apostoli et Evangelistae, quaesumus, Domine, Ecclesiae tuae commendetur oblatio: cuius magnificis praedicationibus eruditur. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

*Et, in Quatuor Temporibus, fit commemoratio feriae.*

*Prefatio de Apostolis.*

Magna est gloria eius in salutari tuo: gloriam et magnum decorem impones super eum, Domine.

## Sept. 22. St. Thomas of Villanova

### Prayer after Communion

Percéptis, Dómine, sacraméntis, beáto Mattháo Apóstolo tuo et Evangelísta interveniénte, deprecámur: ut, quæ pro eius celebráta sunt glória, nobis proficiant ad medélam. Per Dóminum.

*Et, in Quatuor Temporibus, fit commemoratio ferie.*

*In Missis votivis post Septuagesimam omnia dicuntur ut supra, sed post graduale, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 20, 3-4* Desidérium ánimæ eius tribuísti ei: et voluntáte labiórum eius non fraudásti eum. *℣.* Quóniam præveniísti eum in benedictiónibus dulcédinis. *℟.* Posuísti in cápite eius corónam de lápide pretiósio.

*Tempore autem paschali Missa Protexísti, de Communi Martyrum 1º loco (27), cum orationibus, Epistola et Evangelio ut supra.*

We who have received your sacrament, O Lord, look hopefully for the prayers of your blessed apostle and evangelist Matthew.\* May the sacred rite that we have celebrated in his honor bring us healing for our own sinfulness. Through Jesus Christ.

*On the Ember days, a commemoration of the weekday is made.*

*In votive Masses after Septuagesima all as above, but after the gradual the Alleluia with its following verse is omitted and there is said:*

*Tract Ps. 20, 3-4* You have granted him his heart's desire; you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℟.* You placed on his head a crown of precious stones.

*In the Easter season the Mass Protexísti (Common of martyrs I), page (27), with the prayers Epistle and Gospel given above.*

## SAINT THOMAS OF VILLANOVA *Bishop and Confessor*

September 22

*III classis*

*Missá Státuit, de Communi Confessoris Pontificis 1º loco (35), cum orationibus ut infra:*

*Mass Státuit (Common of a confessor bishop I), page (35), with the following prayers:*

P

Prayer

Deus, qui beátum Thomam Pontíficem insignis in páuperes misericórdiæ virtúte decorásti: quæsumus; ut, eius intercessióne, in omnes, qui te deprecántur, divítias misericórdiæ tuæ benignus effúndas. Per Dóminum.

O God, you blessed the holy bishop Thomas with an extraordinary compassion for the poor.\* Be moved by his intercession to pour out the riches of your mercy upon all who humbly pray to you. Through Jesus Christ.

*Et fit commemoratio Ss. Maurítii et Sociorum Martyrum:*

*Commemoration of Saints Maurice and Companions, martyrs:*

## Sept. 22. Sts. Maurice and Companions

### Prayer

O almighty God, let the solemn feast of your holy martyrs Maurice and his companions fill us with joy.\* May we glory in their feast, as we also rely on the power of their intercession. Through Jesus Christ.

Annue, quæsumus, omnipotens Deus: ut sanctorum Martyrum tuorum Mauricii et Sociorum eius nos lætificet festiva sollemnitas; ut, quorum suffragiis nitimur, eorum natalitiis gloriemur. Per Dominum.

### Prayer over the Gifts

Let our annual commemoration of your blessed confessor bishop Thomas please you, O Lord.\* Grant that this sacrifice of atonement which we offer on his feast may bring him greater honor and win us your grace. Through Jesus Christ.

Sancti Thomæ Confessoris tui atque Pontificis, quæsumus, Domine, annua sollemnitas pietati tuæ nos reddat acceptos: ut, per hæc piæ placationis officia, et illum beata retributio comitetur, et nobis gratiæ tuæ dona conciliet. Per Dominum.

*For the martyrs*

### Prayer over the Gifts

Look graciously, O Lord, on the gifts we offer you in memory of your holy martyrs Maurice and his companions.\* May these saints who make our offerings pleasing to you help us benefit from them constantly. Through Jesus Christ.

*Pro Ss. Mauritio et Sociis*

Rêspice, quæsumus, Domine, mûnera, quæ in sanctorum Martyrum tuorum Mauricii et Sociorum eius commemoratiõe defèrimus: et præsta; ut, quorum honore sunt grata, eorum nobis fiant intercessiõe perpétua. Per Dominum.

### Prayer after Communion

O God, rewarder of the faithful, pardon our sins through the intercession of your blessed confessor bishop Thomas, whom we honor this day. Through Jesus Christ.

Deus, fidèlium remunerator animarum: præsta; ut beati Thomæ Confessoris tui atque Pontificis, cuius venerandam celebramus festivitatem, precibus indulgentiam consequamur. Per Dominum.

*For the martyrs*

### Prayer after Communion

You have comforted us by your sacraments, O Lord, and have filled us with your joy.\* May your saints defend us, even as we glory in their own victory. Through Jesus Christ.

*Pro Ss. Mauritio et Sociis*

Cælestibus refècti sacramentis et gaudiis: supplices te rogamus, Domine; ut, quorum gloriamur triumphis, protegàmur auxiliis. Per Dominum.

## SAINTS MAURICE AND COMPANIONS

### *Martyrs*

September 22

*Mass Intret (Common of several Martyrs I), page (16), with the prayers and Epistle as below:*

### Commemoratio

*Missæ Intret, de Communi plurimorum Martyrum 1º loco (16), cum orationibus et Epistola ut infra:*

## Sept. 22. Sts. Maurice and Companions

P

Annue, quæsumus, omnipotens Deus: ut sanctorum Martyrum tuorum Mauricii et Sociorum eius nos lætificet festiva sollemnitas; ut, quorum suffragiis nitimur, eorum nataliciis gloriemur. Per Dominum.

Lectio libri Apocalypsis beati  
Ioannis Apostoli  
*Apoc. 7, 13-17*

In diebus illis: Respondit unus de senioribus, et dixit mihi: Hi, qui amicti sunt stolis albis, qui sunt? et unde venerunt? Et dixi illi: Domine mi, tu scis. Et dixit mihi: Hi sunt, qui venerunt de tribulatione magna, et laverunt stolas suas, et dealbaverunt eas in sanguine Agni. Ideo sunt ante thronum Dei, et serviunt ei die ac nocte in templo eius: et qui sedet in throno, habitabit super illos: non esurient, neque sitient amplius, nec cadet super illos sol, neque ullus æstus: quoniam Agnus, qui in medio throni est, reget illos, et deducet eos ad vitæ fontes aquarum: et absterget Deus omnem lacrimam ab oculis eorum.

P

Réspice, quæsumus, Domine, mûnera, quæ in sanctorum Martyrum tuorum Mauricii et Sociorum eius commemoratione deferimus: et præsta; ut, quorum honore sunt grata, eorum nobis fiant intercessione perpetua. Per Dominum nostrum.

P

Cælestibus refecti sacramentis et gaudiis: supplices te rogamus, Domine; ut, quorum gloriamur triumphis, protegámur auxiliis. Per Dominum.

Prayer

O almighty God, let the solemn feast of your holy martyrs Maurice and his companions fill us with joy.\* May we glory in their feast, as we also rely on the power of their intercession. Through Jesus Christ.

A Reading from  
the Book of the Apocalypse  
*Apoc. 7, 13-17*

In those days: One of the elders asked me, "Who are these people who are clothed in white robes? Where do they come from?" "Sir," I answered, "you are the one who knows this." "These are they who have come through the great tribulation," he said to me, "it was in the blood of the Lamb that they washed their garments white. That is why they are now before God's throne, in his service day and night within his temple; he who is seated upon the throne has spread his tent over them. Never again shall they hunger or thirst; nor shall sun or scorching heat strike them, because the Lamb in the center of the throne shall shepherd them and guide them to the springs of the waters of life. God himself shall wipe away every tear from their eyes."

Prayer over the Gifts

Look graciously, O Lord, on the gifts we offer you in memory of your holy martyrs Maurice and his companions.\* May these saints who make our offerings pleasing to you help us benefit from them constantly. Through Jesus Christ.

Prayer after Communion

You have comforted us by your sacraments, O Lord, and have filled us with your joy.\* May your saints defend us, even as we glory in their own victory. Through Jesus Christ.

Sept. 23. St. Linus

SAINT LINUS  
*Pope and Martyr*

September 23

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

Prayer

O eternal Shepherd, who appointed blessed Linus shepherd of the whole Church,\* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

*Commemoration of Saint Thecla, virgin and martyr:*

Prayer

O almighty God, we celebrate today the birthday of your blessed virgin martyr Thecla.\* May her feast fill us with joy and may we profit by the examples of her great faith. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper, and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

*For Saint Thecla*

Prayer over the Gifts

O Lord, accept the gifts we bring you on the feast of your blessed virgin martyr Thecla,\* through whose intercession we hope to be set free. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

*III classis*

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

CI

Gregem tuum, Pastor aeternae, placatus intende: et per beatum Linum Martyrum tuum atque Summum Pontificem, perpetua protectione custodi; quem totius Ecclesiae praestitisti esse pastorem. Per Dominum.

*Et fit com. S. Theclae Virg. et Mart.:*

Da, quaesumus, omnipotens Deus: ut, qui beatae Theclae Virginis et Martyris tuae natalitia colimus; et annua solemnitate laetemur, et tantae fidei proficiamus exemplo. Per Dominum.

CI

Oblatis muneribus, quaesumus, Domine, Ecclesiam tuam benignus illumina: ut, et gregis tui proficiat ubique successus, et grati fiant nominis tuo, te gubernante, pastores. Per Dominum.

*Pro S. Thecla*

Suscipe, Domine, munera, quae in beatae Theclae Virginis et Martyris tuae solemnitate deferimus: cuius nos confidimus patrocinio liberari. Per Dominum.

CI

Refectione sancta nutritam gubernata, quaesumus, Domine, tuam placatus Ecclesiam: ut potenti moderatione directa, et incrementa libertatis accipiat et in religionis integritate persistat. Per Dominum.

Sept. 24. Bl. Virgin Mary of Ransom

*Pro S. Thecla*

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Thecla Vírgine et Mártýre tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

Commemoratio

*Missa Loquébar, de Communi Virg. 1° loco (53), præter orationem ut supra.*

Commemoratio

*Missa Salve, sancta parens de Communi festorum beatae Mariæ Virginis (81), præter orationem sequentem; et non dicit Credo.*

P

Deus, qui per gloriosíssimam Filii tui Matrem, ad liberándos Christi fideles a potestáte paganórum, nova Ecclésiám tuam prole amplificáre dignátus es: præsta, quæsumus; ut, quam pie venerámur tanti óperis institutricem, eius páriter méritis et intercessióne, a peccátis ómnibus et captivitáte dáemonis liberémur. Per eúndem Dóminum.

C

Tua, Dómine, propitiatióne, et beátæ Mariæ semper Vírginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

*Præfatio B. M. Virg. Et te in Festivitate.*

C

Sumptis, Dómine, salútis nostræ subsidiis: da, quæsumus, beátæ

*For Saint Thecla*

Prayer after Communion

O Lord, through the intercession of your blessed virgin martyr Thecla, may we be aided by the reception of the blessed sacrament\* and rejoice in your everlasting protection. Through Jesus Christ.

SAINT THECLA  
*Virgin and Martyr*

September 23

*Mass Loquébar (Common of virgins I), page (53), with the prayers given above.*

BLESSED VIRGIN MARY  
OF RANSOM

September 24

*Mass Salve (Common of the feasts of the blessed Virgin Mary), page (81), except the following prayer:*

*The Creed is not said.*

Prayer

O God, through the glorious mother of your Son you enriched the Church with a new religious congregation dedicated to freeing Christians from slavery among the heathens.\* We venerate Mary as the foundress of this institution and pray that through her own merits and intercession we may be freed from our sins and the slavery of the devil. Through Jesus Christ.

Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary,\* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (On this feast).*

Prayer after Communion

O Lord, grant that we who have received the sacrament of our salvation \* may ever

Sept. 27. Sts. Cosmas and Damian

be protected through the intercession of the blessed ever-virgin Mary, in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ.

SAINTS CYPRIAN AND JUSTINA

*Virgin, Martyrs*

September 26

*Mass Salus autem (Common of several martyrs III), page (23), with the following prayers:*

Prayer

Comfort us, O Lord, with the unfailing protection of your holy martyrs Cyprian and Justina,\* for you are always merciful to those who are helped by your saints. Through Jesus Christ.

Prayer over the Gifts

We offer these gifts to you in sacrifice, O Lord.\* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

Prayer after Communion

O Lord, may the intercession of your holy martyrs Cyprian and Justina \* help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus.

SAINTS COSMAS AND DAMIAN

*Martyrs*

September 27

Entrance Antiphon

*Eccli. 44, 15 and 14*

At gatherings the wisdom of the saints is retold, and the assembly sings their praises; their name lives on and on. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *℣* Glory be to the Father. At gatherings.

Maríæ semper Vírginis patrocíniis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum.

Commemoratio

*Missa Salus autem, de Communi plurimorum Martyrum 3º loco (23), cum orationibus ut infra:*

P

Beatórum Mártyrum Cypriáni et Iustínæ nos, Dómine, fóverant continuáta præsidia: quia non désinis propítius intuéri, quos talibus auxiliis concesseris adiuvári. Per Dóminum.

P

Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

P

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis Cypriáno et Iustína; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Sapiéntiam sanctórum narrent pópuli, et laudes eórum núnctiet ecclésia: nómina autem eórum vivent in sáeculum sáeculi. *Ps. 32, 1* Exultáte, iusti, in Dómino: rectos decet collaudátio. *℣*. Glória Patri. Sapiéntiam.

Sept. 27. Sts. Cosmas and Damian

Prayer

Præsta, quæsumus, omnipotens Deus: ut, qui sanctorum Martyrum tuorum Cosmæ et Damiáni natalitia colimus, a cunctis malis imminentibus, eorum intercessionibus, liberemur. Per Dominum.

O almighty God, today we are celebrating the birthday of your blessed martyrs Cosmas and Damian.\* Hear their prayers and rescue us from all the dangers that threaten us. Through Jesus Christ.

Lectio libri Sapiëntiæ  
*Sap. 5, 16–20*

Iusti autem in perpetuum vivent, et apud Dominum est merces eorum, et cogitatio illorum apud Altissimum. Ideo accipient regnum decoris, et diadema specièi de manu Domini: quoniam dextera sua teget eos, et brachio sancto suo defendet illos. Accipiet armaturam zelus illius, et armabit creaturam ad ultionem inimicorum. Induet pro thorace iustitiam, et accipiet pro galea iudicium certum. Sumet scutum inexpugnabile, æquitatem.

A Reading from the Book of Wisdom  
*Wis. 5, 16–20*

The just live forever,  
and in the Lord is their recompense,  
and the thought of them is with the Most High.  
Therefore shall they receive the splendid crown,  
the beauteous diadem, from the hand of the Lord—  
For he shall shelter them with his right hand,  
and protect them with his arm.  
He shall take his zeal for armor  
and he shall arm creation to requite the enemy;  
He shall don justice for a breastplate  
and shall wear sure judgment for a helmet;  
He shall take invincible rectitude as a shield.

*Graduale Ps. 33, 18–19* Clamaverunt iusti, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. *℣.* Iuxta est Dominus his, qui tribulato sunt corde: et humiles spiritu salvabit.

Allelúia, allelúia. *℣.* Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secuta est, inclita tenens regna cælestia. Allelúia.

*Gradual Ps. 33, 18–19* When the just cry out, the Lord hears them, and from all their distress he rescues them. *℣.* The Lord is close to the brokenhearted, and those who are crushed in spirit he saves.

Alleluia, alleluia. *℣.* This is the true brotherhood which overcame the wickedness of the world; it followed Christ, holding fast to the glorious heavenly kingdom. Alleluia.

✠ Sequëntia sancti Evangélii  
secúndum Lucam  
*Luc. 6, 17–23*

In illo tempore: Descendens Iesus de monte, stetit in loco campèstri, et turba discipulorum eius, et multitudo copiosa plebis ab omni Iu-

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 6, 17–23*

At that time, coming down the mountain, Jesus came to a halt on a level stretch with a great number of his disciples, and a large crowd of people from all Judea and Jeru-

Sept. 27. Sts. Cosmas and Damian

salem and the coast of Tyre and Sidon, who came to hear him and to be cured of their diseases. Those who were troubled with unclean spirits were cured, and all in the crowd were trying to touch him because power went out from him and cured all.

Then raising his eyes to his disciples he said:

“Happy are you poor, for yours is the kingdom of God.

Happy are you who are now hungry, for you shall be full.

Happy are you who now weep, for you shall laugh.

Happy will you be when men hate you, when they

ostracize you and insult you, and proscribe

your name as evil, because of the Son of Man.

On that day rejoice and exult, for your reward will be great in heaven.”

dæa, et Ierúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quærébat eum tângere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discípulos suos, dicébat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis: quia saturabímmini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et eiécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

Offertory Antiphon

*Ps. 5, 12–13*

All who love your name shall glory in you, for you, O Lord, bless the just man. O Lord, you surround us with the shield of your good will.

Gloriabúntur in te omnes, qui díligunt nomen tuum: quóniam tu, Dómine, benedíces iusto: Dómine, ut scuto bonæ voluntátis tuæ coronásti nos.

Prayer over the Gifts

O Lord, let the blessed martyrs Cosmas and Damian always help us. \* Through their intercession accept our offering and pardon our sins. Through Jesus Christ.

Sanctórum tuórum nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet, et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Communion Antiphon

*Ps. 78, 2 and 11*

They have given the corpses of your servants, O Lord, as food to the birds of heaven, the flesh of your faithful ones to the beasts of the earth. With your great power free those doomed to death.

Posuérunť mortália servórum tuórum, Dómine, escas volatílibus cæli, carnes sanctórum tuórum béstias terræ: secúndum magnitúdinem bráchi tui pósside filios morte punitórum.

Sept. 29. St. Michael the Archangel

Prayer after Communion

Prótegat, quæsumus, Dómine, pópulum tuum et participátio cæléstis indúlta convívii, et deprecátio colláta Sanctórum. Per Dóminum.

O Lord, let your people find protection in this heavenly banquet\* which we have shared, and in the prayers of your saints. Through Jesus Christ.

SAINT WENCESLAUS

*Duke, Martyr*

September 28

*III classis*

*Missæ In virtúte, de Communi unius Mart. 3º loco (10), præter orationem seq.:*

*Mass In virtúte (Common of one martyr III), page (10), except the following prayer:*

P

Deus, qui beátum Wencesláum per martýrii palmam a terréno príncipátu ad cæléstem glóriam translústi: eius précibus nos ab omni adversitaté custódi: et eiúsdem tríbue gaudére consórtio. Per Dóminum.

Prayer

O God, you raised blessed Wenceslaus from his earthly throne to the glory of heaven by granting him the victory of martyrdom.\* Protect us from all harm through his prayers and give us the joy of his fellowship. Through Jesus Christ.

C

Múneribus nostris, quæsumus, Dómine, precibusque suscéptis: et cæléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Prayer over the Gifts

Accept our offerings and prayers, O Lord.\* Cleanse us by this heavenly rite and in your mercy hear our petitions. Through Jesus.

C

Da, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctórum, temporáli gratulamur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

Prayer after Communion

O Lord our God, may we who now joyfully commemorate your saints on earth rejoice one day with them in heaven. Through Jesus.

*I classis*

DEDICATION OF  
SAINT MICHAEL  
THE ARCHANGEL

September 29

Entrance Antiphon

*Ps. 102, 20*

Benedícite Dóminum, omnes Angeli eius: poténtes virtúte, qui fáctis verbum eius, ad audiéndam vocem

Bless the Lord, all you his angels, you mighty in strength, who do his bidding, obeying his spoken word. *Ps. ibid., 1* Bless

Sept. 29. St. Michael the Archangel

the Lord, O my soul; and, all my being, bless his holy name. *Ps.* Glory be to the Father. Bless the Lord.

Prayer

O God, you wondrously direct the ministry of angels and men.\* Grant that our lives on earth may be guarded by the angels who always serve you in heaven. Through Jesus.

A Reading from the  
Book of the Apocalypse  
*Apoc. 1, 1-5*

A revelation from Jesus Christ, about things that must happen promptly: God gave it to him to show to his servants, and he in turn communicated it to his servant John through the angel whom he sent. John bears witness to the word of God thus attested by Jesus Christ as he saw it all in vision. Happy the lector and those who listen to everything in this prophecy and keep whatever has been here written! The time is near. To the seven churches which are in Asia: John wishes you grace and peace from the One who is and who was and who is to come, from the Seven Spirits before his throne, and from Jesus Christ, the faithful witness, the first-born from the dead, the ruler of the kings of the earth, who loves us and has set us free from our sins with his blood.

*Gradual Ps. 102, 20 and 1* Bless the Lord, all you his angels, you mighty in strength, who do his bidding. *Ps.* Bless the Lord, O my soul; and, all my being, bless his holy name.

Alleluia, alleluia. *Ps.* Saint Michael the Archangel, defend us in battle, that we may not perish in the dreadful judgment. Alleluia.

*In votive Masses after Septuagesima:*

*Gradual Ps. 148, 1-2* Praise the Lord from the heavens, praise him in the heights. *Ps.*

*sermónem eius. Ps. ibid., 1* *Benedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto eius. Ps.* Glória Patri. Benedicite.

Deus, qui, miro órdine, Angelórum ministéria hominúmque dispénsas: concéde propítius; ut, a quibus tibi ministrántibus in cælo semper asístitur, ab his in terra vita nostra muniátur. Per Dóminum

Léctio libri Apocalýpsis beáti  
Ioánnis Apóstoli  
*Apoc. 1, 1-5*

In diébus illis: Significávit Deus quæ opórtet fieri cito, mittens per Angelum suum servo suo Ioánni, qui testimónium perhibuit verbo Dei, et testimónium Iesu Christi, quæcúmque vidit. Beátus qui legit, et audit verba prophetiæ huius: et servat ea, quæ in ea scripta sunt: tempus enim prope est. Ioánnes septem ecclésiis, quæ sunt in Asia. Grátia vobis, et pax ab eo, qui est, et qui erat, et qui ventúrus est: et a septem spirítibus, qui in conspéctu throni eius sunt: et a Iesu Christo, qui est testis fidélis, primogénitus mortuórum, et princeps regum terræ, qui diléxit nos, et lavit nos a peccátis nostris in ságuine suo.

*Graduale Ps. 102, 20 et 1* Benedicite Dóminum, omnes Angeli eius: poténtes virtúte, qui fáctis verbum eius. *Ps.* Benedic, ánima mea, Dóminum, et ómnia interióra mea nomen sanctum eius.

Allelúia, allelúia. *Ps.* Sancte Míchaél Archángele, defénde nos in prælio: ut non pereámus in treméndo iudício. Allelúia.

*In Missis votivis post Septuagesimam:*

*Graduale Ps. 148, 1-2* Laudáte Dóminum de cælis: laudáte eum in

Sept. 29. St. Michael the Archangel

excelsis. V. Laudate eum, omnes Angeli eius: laudate eum, omnes virtutes eius.

*Tractus Ps. 102, 20* Benedicite Dominum, omnes Angeli eius: potentes virtute, qui facitis verbum eius. V. *Ibid., 21–22* Benedicite Domino, omnes virtutes eius: ministri eius, qui facitis voluntatem eius. V. Benedicite Domino, omnia opera eius: in omni loco dominationis eius, benedic, anima mea, Domino.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. V. Sancte Michael Archangele, defende nos in proelio: ut non pereamus in tremendo iudicio. Alleluia. V. Concussum est mare, et contremuit terra, ubi Archangelus Michael descendit de caelo. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 18, 1–10*

In illo tempore: Accesserunt discipuli ad Iesum, dicentes: Quis, putas, maior est in regno caelorum? Et advocans Iesus parvulum, statuit eum in medio eorum, et dixit: Amen dico vobis, nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum caelorum. Quicumque ergo humiliaverit se sicut parvulus iste, hic est maior in regno caelorum. Et qui susceperit unum parvulum talem in nomine meo, me suscipit. Qui autem scandalizaverit unum de pusillis istis, qui in me credunt, expedit ei, ut suspendatur mola asinaria in collo eius, et demergatur in profundum maris. Vae mundo a scandalis. Necesse est enim ut veniant scandala: verumtamen vae homini illi, per quem scandalum venit. Si autem manus tua, vel pes tuus scandalizat te, abscide eum, et proiice abs te: bonum tibi est ad vitam ingredi debilem, vel claudum, quam duas manus, vel duos pedes habentem mitti in ignem aeternum.

Praise him, all you angels, praise him, all you his hosts.

*Tract Ps. 102, 20* Bless the Lord, all you his angels, you mighty in strength, who do his bidding. V. *Ibid., 21–22* Bless the Lord, all you his hosts, his ministers who do his will. V. Bless the Lord, all his works, everywhere in his domain. Bless the Lord, O my soul!

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. V. Saint Michael the Archangel, defend us in battle, that we may not perish in the dreadful judgment. Alleluia. V. The sea was shaken and the earth quaked when the Archangel Michael descended from heaven. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 18, 1–10*

At that time the disciples came up to Jesus with the question, "Who, then, is the most important in the kingdom of heaven?" So he called a little child over, stood him in the middle of them, and said: "I assure you, unless you change and become like little children, you will not enter the kingdom of heaven. For whoever considers himself of little account, like this little child, is the most important in the kingdom of heaven. Moreover, whoever welcomes one such child for my sake is welcoming me. But whoever is an occasion of sin to one of these little ones who believe in me—far better for him to be drowned in the depths of the sea with a big millstone hung around his neck. What terrible things shall come upon mankind because of scandal!—True, scandal will inevitably occur. Still, terrible things shall come upon the man who is the source of scandal. So if your hand or foot

## Sept. 29. St. Michael the Archangel

becomes an occasion of sin to you, cut it off and throw it away! You would be better off to enter life maimed and crippled than to be thrown into eternal fire with two hands and feet. Or if your eye becomes an occasion of sin to you, gouge it out and throw it away! You would be better off to enter life with only one eye than to be thrown into fiery Gehenna with both eyes. See to it that you never despise one of these little ones. I assure you that their angels in heaven constantly behold my heavenly Father's face."

Creed.

*After Septuagesima, in votive Masses, the Alleluia at the end of the following antiphon is omitted, and there is said:*

### Offertory Antiphon *Apoc. 8, 3 and 4*

An Angel stood before the altar of the temple, having a golden censer in his hand, and there was given to him much incense; and the smoke of the spices ascended before God. Alleluia.

### Prayer over the Gifts

O Lord, we offer you this sacrifice of praise.\* Graciously accept it and let it aid our salvation, through the angels' prayers of intercession. Through Jesus Christ.

### Communion Antiphon *Dan. 3, 58*

All you angels of the Lord, bless the Lord, sing a hymn, and exalt him above all forever.

### Prayer after Communion

We rely on the prayers of the blessed archangel Michael, O Lord,\* that the sacrament which we have received with our lips may always bear fruit in our hearts. Through Jesus Christ.

Et si oculus tuus scandalizat te, erue eum, et proiice abs te: bonum tibi est cum uno oculo in vitam intrare, quam duos oculos habentem mitti in gehennam ignis. Videte ne contemnatis unum ex his pusillis: dico enim vobis, quia Angeli eorum in caelis semper vident faciem Patris mei, qui in caelis est.

Credo.

*In Missis votivis post Septuagesimam, in fine sequentis antiphonae Alleluia omittitur.*

Stetit Angelus iuxta aram templi, habens thuribulum aureum in manu sua, et data sunt ei incensa multa: et ascendit fumus aromatatum in conspectu Dei, alleluia.

Hóstias tibi, Dómine, laudis offérimus, suppliciter deprecántes: ut eásdem, angélico pro nobis interveniéntem suffrágio, et placátus accípias, et ad salútem nostram proveníre concédas. Per Dóminum.

Benedícite, omnes Angeli Dómini, Dóminum: hymnum dicite, et super-exaltáte eum in sáecula.

Beáti Archángeli tui Michaélis intercessióne suffúlti: súpplices te, Dómine, deprecámur; ut, quod ore proséquimur, contingámus et mente. Per Dóminum.

Oct. 1. St. Remigius

SAINT JEROME  
*Priest, Confessor, and  
Doctor of the Church*

September 30

*III classis*

*Missæ In médio, de Communi Doctorum  
(41), cum orationibus ut infra.*

*Mass In médio (Common of doctors), page (41), with the  
following prayers:*

Oratio P

Deus, qui Ecclésiæ tuæ in expo-  
nendis sacris Scripturis beatum Hie-  
rónymum Confessórem tuum, Doc-  
tórem máximum providére dignátus  
es: præsta, quæsumus; ut, eius suf-  
fragántibus méritis, quod ore simul  
et ópere dócuit, te adiuvánte, exer-  
cére valeámus. Per Dóminum.

P

Donis cælestibus da nobis, quæ-  
sumus, Dómine, líbera tibi mente  
servíre: ut múnera quæ deférimus,  
interveniénte beáto Hierónymo Con-  
fessóre tuo, et medélam nobis ope-  
réntur, et glóriam. Per Dóminum.

P

Repléti alimónia cælesti, quæsumus,  
Dómine: ut, interveniénte beáto Hie-  
rónymo Confessóre tuo, misericórdiæ  
tuæ grátiam cónsequi mereámur. Per  
Dóminum.

Prayer

O God, in the person of your blessed con-  
fessor Jerome you provided your Church  
with her greatest scholar in the interpreta-  
tion of holy scripture.\* By his merits help  
us to practice his teachings in our words  
and deeds. Through Jesus Christ.

Prayer over the Gifts

Grant us your heavenly grace, O Lord, that  
we may serve you in perfect freedom.\*  
Through the intercession of your blessed  
confessor Jerome, let the gifts we offer to  
you heal us and lead us to everlasting glory.  
Through Jesus Christ.

Prayer after Communion

We are refreshed with the bread of heaven,  
O Lord.\* May the prayers of your blessed  
confessor Jerome make us worthy of your  
mercy. Through Jesus Christ.

FEASTS OF OCTOBER

SAINT REMIGIUS  
*Bishop and Confessor*

October 1

Commemoratio

*Missæ Státuit, de Communi Confessoris  
Pontificis 1º loco (35).*

*Mass Státuit (Common of a confessor-bishop I), page (35).*

C

Da, quæsumus, omnipotens De-  
us: ut beáti Remígii Confessóris  
tui atque Pontíficis veneránda solém-  
nitas, et devotióne nobis áugeat,  
et salútem. Per Dóminum.

Prayer

O almighty God, grant that our solemn cele-  
bration of the feast of your confessor bishop  
Remigius\* may increase our devotion and  
bring us closer to our salvation. Through  
Jesus Christ.

## Oct. 2. Holy Guardian Angels

### Prayer over the Gifts

C

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Sancti tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

### Prayer after Communion

C

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop Remigius. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Remígio Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

## HOLY GUARDIAN ANGELS

October 2

*III classis*

### Entrance Antiphon

*Ps. 102, 20*

Bless the Lord, all you his angels, you mighty in strength, who do his bidding, obeying his spoken word. *Ps. ibid., 1* Bless the Lord, O my soul; and, all my being, bless his holy name. *Ÿ.* Glory be to the Father. Bless.

Benedicite Dóminum, omnes Angeli eius: poténtes virtúte, qui fácitis verbum eius, ad audiéndam vocem sermónum eius. *Ps. ibid., 1* Bénedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto eius. *Ÿ.* Glória Patri. Benedicite.

### Prayer

O God, we cannot express in words the wonder of your providence, which has given your holy angels care over us.\* May we always be safe under their protection and happy for all eternity in their company. Through Jesus Christ.

Deus, qui ineffábili providéntia sanctos Angelos tuos ad nostram custódiam mittere dignáris: largire supplicibus tuis; et eórum semper protectióne deféndi, et æténa societáte gaudére. Per Dóminum.

### A Reading from the Book of Exodus

*Exodus 23, 20–23*

### Léctio libri Exodi

*Exodi 23, 20–23*

In those days the Lord said, “See, I am sending an angel before you, to guard you on the way and bring you to the place I have prepared. Be attentive to him and heed his voice. Do not rebel against him, for he will not forgive your sin. My authority resides in him. If you heed his voice and

Hæc dicit Dóminus Deus: Ecce ego mittam Angelum meum, qui præcédât te, et custódiat in via, et introducat in locum, quem parávi. Obsérva eum, et audi vocem eius, nec contemnéndum putes: quia non dimittet cum peccáveris, et est nomen meum in illo. Quod si audieris

## Oct. 2. Holy Guardian Angels

vocem eius, et féceris ómnia, quæ loquor, inimicus ero inimicos tuis, et affligam affligentes te: procedetque te Angelus meus.

*Graduale Ps. 90, 11–12* Angelis suis Deus mandavit de te, ut custodiant te in ómnibus viis tuis. *Ps. 90, 11–12* Angelis suis Deus mandavit de te, ut custodiant te in ómnibus viis tuis. *Ps. 90, 11–12* Angelis suis Deus mandavit de te, ut custodiant te in ómnibus viis tuis. *Ps. 90, 11–12* Angelis suis Deus mandavit de te, ut custodiant te in ómnibus viis tuis.

Alleluia, alleluia. *Ps. 102, 21* Benedicite Dómino, omnes virtutes eius: ministri eius, qui faciunt voluntatem eius. Alleluia.

*In Missis votivis post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 102, 20* Benedicite Dómino, omnes Angeli eius: potentes virtute, qui faciunt verbum eius. *Ps. 102, 20* Benedicite Dómino, omnes Angeli eius: potentes virtute, qui faciunt verbum eius. *Ps. 102, 20* Benedicite Dómino, omnes Angeli eius: potentes virtute, qui faciunt verbum eius. *Ps. 102, 20* Benedicite Dómino, omnes Angeli eius: potentes virtute, qui faciunt verbum eius.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *Ps. 137, 1–2* In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nómini tuo. Alleluia. *Ps. 137, 1–2* In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nómini tuo. Alleluia. *Ps. 137, 1–2* In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nómini tuo. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 18, 1–10*

In illo témpore: Accesserunt discipuli ad Iesum dicentes: Quis, putas, maior est in regno cælórum? Et advocans Iesus parvulum, stáruit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est maior in regno

carry out all I tell you, I will be an enemy to your enemies and foe to your foes. My angel will go before you.

*Gradual Ps. 90, 11–12* To his angels God has given command about you, they guard you in all your ways. *Ps. 90, 11–12* To his angels God has given command about you, they guard you in all your ways. *Ps. 90, 11–12* To his angels God has given command about you, they guard you in all your ways.

Alleluia, alleluia. *Ps. 102, 21* Bless the Lord, all you his hosts, his ministers, who do his will. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 102, 20* Bless the Lord, all you his angels, you mighty in strength who do his bidding. *Ps. 102, 20* Bless the Lord, all you his angels, you mighty in strength who do his bidding. *Ps. 102, 20* Bless the Lord, all you his angels, you mighty in strength who do his bidding. *Ps. 102, 20* Bless the Lord, all you his angels, you mighty in strength who do his bidding.

*In paschal time the gradual is omitted and in its place is said:*

Alleluia, alleluia. *Ps. 137, 1–2* In the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name. Alleluia. *Ps. 137, 1–2* In the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name. Alleluia. *Ps. 137, 1–2* In the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 18, 1–10*

At that time the disciples came up to Jesus with the question, “Who, then, is the most important in the kingdom of heaven?” So he called a little child over, stood him in the middle of them, and said: “I assure you, unless you change and become like little children, you will not enter the kingdom of heaven. For whoever considers himself of

## Oct. 2. Holy Guardian Angels

little account, like this little child, is the most important in the kingdom of heaven. Moreover, whoever welcomes one such child for my sake is welcoming me. But whoever is an occasion of sin to one of these little ones who believe in me—far better for him to be drowned in the depths of the sea with a big millstone hung around his neck. What terrible things shall come upon mankind because of scandal!—True, scandal will inevitably occur. Still, terrible things shall come upon the man who is the source of scandal. So if your hand or foot becomes an occasion of sin to you, cut it off and throw it away! You would be better off to enter life maimed and crippled than to be thrown into eternal fire with two hands and feet. Or if your eye becomes an occasion of sin to you, gouge it out and throw it away! You would be better off to enter life with only one eye than to be thrown into fiery Gehenna with both eyes. See to it that you never despise one of these little ones. I assure you that their angels in heaven constantly behold my heavenly Father's face."

### Offertory Antiphon *Ps. 102, 20 and 21*

Bless the Lord, all you his angels, his ministers, who do his will, obeying his spoken word.

### Prayer over the Gifts

Accept, O Lord, the gifts we offer in veneration of your holy angels.\* In your mercy free us, under their unceasing guardianship, from our present dangers and lead us to eternal life. Through Jesus Christ.

### Communion Antiphon *Dan. 3, 58*

All you angels of the Lord, bless the Lord, sing a hymn, and exalt him above all forever.

cælórum. Et qui suscepit unum párvulum talem in nómine meo, me súscipit. Qui autem scandalizáverit unum de pusillis istis, qui in me credunt, expedit ei, ut suspendátur mola asinária in collo eius, et demergátur in profúndum maris. Væ mundo a scándalis. Necesse est enim ut véniant scándala: verúmtamen væ hómini illi, per quem scándalum venit. Si autem manus tua, vel pes tuus scandalízat te, absceide eum, et próiice abs te: bonum tibi est ad vitam ingredi débilem, vel claudum, quam duas manus, vel duos pedes habéntem mitti in ignem ætérnum. Et si óculus tuus scandalízat te, érué eum, et próiice abs te: bonum tibi est cum uno óculo in vitam intráre, quam duos óculos habéntem mitti in gehénnam ignis. Vidéte ne contemnátis unum ex his pusillis: dico enim vobis, quia Angeli eórum in cælis semper vident fáciem Patris mei, qui in cælis est.

Benedícite Dóminum, omnes Angeli eius: ministri eius, qui fáciunt verbum eius, ad audiéndam vocem sermónum eius.

Súscipe, Dómine, múnera, quæ pro sanctórum Angelórum tuórum veneratione deférimus: et concéde propítius; ut, perpétuis eórum præsiidiis, a præsentibus periculis liberémur, et ad vitam perveniámus ætérnam. Per Dóminum.

Benedícite, omnes Angeli Dómini, Dóminum: hymnum dícite, et superexaltáte eum in sácula.

Oct. 3. St. Teresa of the Child Jesus

Prayer after Communion

Súmpsimus, Dómine, divína mystéria, sanctórum Angelórum tuórum festivitáte lætántes: quæsumus; ut eórum protectióne ab hóstiis iúgiter liberémur insídiis, et contra ómnia advérsa muniámur. Per Dóminum.

We have received your divine sacrament, O Lord, in joyful celebration of the feast of your holy angels.\* May their protection guard us against the deceptions of our enemies and keep us from all harm. Through Jesus Christ.

SAINT TERESA  
OF THE CHILD JESUS  
*Virgin*

*III classis*

October 3

Entrance Antiphon  
*Cant. 4, 8-9*

Veni de Líbano, sponsa mea, veni de Líbano, veni: vulnerásti cor meum, soror mea sponsa, vulnerásti cor meum. *Ps. 112, 1* Laudáte, púeri, Dóminum: laudáte nomen Dómini. *Ÿ. Glória Patri. Veni.*

Come from Lebanon, my bride, come from Lebanon, come! You have ravished my heart, my sister, my bride; you have ravished my heart. *Ps. 112, 1* Praise the Lord, you children, praise the name of the Lord. *Ÿ. Glory be to the Father. Come from Lebanon.*

Prayer

Dómine, qui dixísti: Nisi efficiámini sicut párvuli, non intrábitis in regnum cælórum: da nobis, quæsumus; ita sanctæ Teresiæ Virgínis in humilitáte et simplicitáte cordis vestígia sectári, ut præmia consequámur æténa: Qui vivís.

O Lord, you have said, "Unless you become like little children, you will not enter the kingdom of heaven."\* May we imitate the humility and the simplicity of heart of the blessed virgin Teresa, so that we too may win an eternal reward: You who live and reign.

Léctio Isaíæ Prophætæ  
*Isai. 66, 12-14*

A Reading from the Prophet Isaiá  
*Isai. 66, 12-14*

Hæc dicit Dóminus: Ecce ego declinábo super eam quasi flúvium pacis, et quasi torrénstem inundán-

Thus says the Lord:  
Lo, I will spread prosperity over her like a river,

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and the wealth of the nations like an overflowing torrent.  
As nurslings, you shall be carried in her arms,  
and fondled in her lap;  
As a mother comforts her son,  
so will I comfort you;  
in Jerusalem you shall find your comfort.  
When you see this, your heart shall rejoice,  
and your bodies flourish like the grass;  
The Lord's power shall be known to his servants.

*Gradual Matth. 11, 25* I praise you, Father, Lord of heaven and earth, that you did hide these things from the wise and prudent, and did reveal them to little ones. *Ps. 70, 5* You are my trust, O Lord, from my youth.

Alleluia, alleluia. *Ps. Eccli. 39, 17–19* Open up your petals, like roses planted near running waters; send up a sweet odor like Lebanon. Break forth in blossoms like the lily, and yield a smell. And bring forth leaves in grace. And praise with canticles and bless the Lord in his works. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract Cant. 2, 11–12* See, the winter is past, the rains are over and gone. *Ps.* The flowers appear on our earth, the time of pruning has come, and the voice of the dove is heard in our land. *Ps. Jer. 31, 3* With age-old love I have loved you; so I have kept my mercy toward you.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Eccli. 39, 17–19* Open up your petals, like roses planted near running waters; send up a sweet odor like Lebanon. Break forth in blossoms like the lily and yield a smell. And bring forth leaves in grace. And praise with canticles and

tem glóriam géntium, quam sugétis: ad úbera portabímíni, et super génuá blandiéntur vobis. Quómo do si cui mater blandiátur, ita ego consolábor vos, et in Ierúsalem consolabímíni. Vidébitis, et gaudébit cor vestrum, et ossa vestra quasi herba germinábunt, et cognoscétur manus Dómini servis eius.

*Graduale Matth. 11, 25* Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. *Ps. 70, 5* Dómine, spes mea a iuventúte mea.

Allelúia, allelúia. *Ps. Eccli. 39, 17–19* Quasi rosa plantáta super rivos aquárum fructificáte: quasi Líbanus odórem suavitátis habéte: floréte flores, quasi lílium, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedicíte Dóminum in opéribus suis. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Cant. 2, 11–12* Iam hiems tránsiit, imber ábiit, et recéssit. *Ps.* Flores apparuérunt in terra nostra, tempus putatiónis advénit: vox túrturis audíta est in terra nostra. *Ps. Jer. 31, 3* In caritáte perpétua diléxi te: ideo attráxi te, miserans tui.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. Eccli. 39, 17–19* Quasi rosa plantáta super rivos aquárum fructificáte: quasi Líbanus odórem suavitátis habéte: floréte flores, quasi lílium, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedicíte Dóminum

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in opéribus suis. Allelúia. *Ps.* 33, 9; 99, 5 Gustáte, et vidéte quóniam suávis est Dóminus: in ætérnum misericórdia eius. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 18, 1-4*

In illo témpore: Accessérunt discí-puli ad Iesum, dicéntes: Quis, putas, maior est in regno cælórum? Et ádvocans Iesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrá-bitis in regnum cælórum. Quicúm-que ergo humiliáverit se sicut párvulus iste, hic est maior in regno cælórum.

Magnificat ánima mea Dóminum: et exultávit spíritus meus in Deo salutári meo: quia respéxit humilitátem ancillæ suæ: fecit mihi magna qui potens est.

Sacrificium nostrum tibi, Dómine, quæsumus, sanctæ Terésæ Vírginis tuæ precátio sancta concíliet: ut in cuius honóre solémniter exhibétur, eius méritis efficiátur accéptum. Per Dóminum.

Circumdúxit eam, et dócuit: et custodívit quasi pupíllam óculi sui. Sicut áquila expándit alas suas, et assúmpsit eam, atque portávit in húmeris suis. Dóminus solus dux eius fuit.

Illo nos, Dómine, amóris igne cæléste mystérium inflámmet: quo san-

bless the Lord in his works. Alleluia. *Ps.* 33, 9; 99, 5 Taste and see how good the Lord is, his kindness endures forever. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 18, 1-4*

At that time the disciples came up to Jesus with the question, "Who, then, is the most important in the kingdom of heaven?" So he called a little child over, stood him in the middle of them, and said: "I assure you, unless you change and become like little children, you will not enter the kingdom of heaven. For whoever considers himself of little account, like this little child, is the most important in the kingdom of heaven."

Offertory Antiphon  
*Luke 1, 46-48 and 49*

My soul magnifies the Lord, and my spirit rejoices in God my savior; because he has regarded the lowliness of his handmaid. He who is mighty has done great things for me.

Prayer over the Gifts

May the prayers of the blessed virgin Teresa accompany our sacrifice, O Lord,\* so that her merits, which we commemorate by these offerings, may make it acceptable to you. Through Jesus Christ.

Communion Antiphon  
*Deut. 32, 10-12*

He led her about and taught her, and he guarded her as the apple of his eye. As an eagle he spread his wings to receive her and bore her up on his pinions. The Lord alone was her leader.

Prayer after Communion

O Lord, let this holy sacrament inflame us with the same fire of love that inspired your

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blessed virgin Teresa to offer herself to you as a victim of love for all men. Through Jesus Christ.

cta Terésia Virgo tua se tibi pro hominibus caritatis victimam devovit. Per Dóminum.

SAINT FRANCIS

*Confessor*

October 4

*III classis*

Entrance Antiphon

*Gal. 6, 14*

But as for me, God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. *Ps. 141, 2* With a loud voice I cry out to the Lord; with a loud voice I beseech the Lord. *℣.* Glory be to the Father. But as for me.

Mihi autem absit gloriári, nisi in Cruce Dómini nostri Iesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps. 141, 2* Voce mea ad Dóminum clamávi: voce mea ad Dóminum deprecátus sum. *℣.* Glória Patri. Mihi autem.

Prayer

O God, you increased the membership of the Church through the merits of blessed Francis.\* Grant that in imitation of him we may spurn the things of earth and always find our joy in sharing your gifts from heaven. Through Jesus Christ.

Deus, qui Ecclésiám tuam, beáti Francísci méritis fætu novæ prolis amplíficas: tribue nobis; ex eius imitatióne, terréna despícere, et cæléstium donórum semper participatióne gaudére. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Galatians

*Gal. 6, 14–18*

Léctio Epístolæ beáti Pauli

Apóstoli ad Gálatas

*Gal. 6, 14–18*

Brethren: May I never boast except in the cross of our Lord Jesus Christ! Through it the world has been crucified to me, and I to the world. Really, it means nothing whether one is circumcised or not; what does count is that one be created anew. Peace and mercy upon all who follow this principle, and upon the Israel of God. Henceforth, let no man make difficulties for me! See, I bear on my body the brandmarks of Jesus! Brothers, may the favor of our Lord Jesus Christ be with your spirit. Amen.

Fratres: Mihi autem absit gloriári, nisi in cruce Dómini nostri Iesu Christi: per quem mihi mundus crucifixus est, et ego mundo. In Christo enim Iesu neque circumcísio áliquid valet, neque præpútium, sed nova creatúra. Et quicumque hanc régulum secúti fuerint, pax super illos, et misericórdia, et super Israël Dei. De cétero nemo mihi moléstus sit: ego enim stígmata Dómini Iesu in corpore meo porto. Grátia Dómini nostri Iesu Christi cum spíritu vestro, fratres. Amen.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue

*Graduale Ps. 36, 30–31* Os iusti meditábitur sapiéntiam, et lingua

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eius loquétur iudícium. *Ps.* Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius. Allelúia, allelúia. *Ps.* Franciscus pauper et húmilis, cælum dives ingréditur, hymnis cæléstibus honorátur. Allelúia.

*In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps.* Franciscus pauper et húmilis, cælum dives ingréditur, hymnis cæléstibus honorátur. Allelúia. *Ps. III, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Matthæum  
*Matth. 11, 25–30*

In illo témpore: Respóndens Iesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádicta sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego refíciam vos. Tóllite iugum meum super vos, et discite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Iugum enim meum suáve est, et onus meum leve.

Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

utters what is right. *Ps.* The law of his God is in his heart, and his steps do not falter. Alleluia, alleluia. *Ps.* Francis, poor and humble, enters heaven a rich man, and he is welcomed with celestial hymns. Alleluia.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps.* Francis, poor and humble, enters heaven a rich man, and he is welcomed with celestial hymns. Alleluia. *Ps. III, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia.

✠ A Reading  
from the holy Gospel  
according to Matthew  
*Matth. 11, 25–30*

At that time Jesus declared, “Thank you, Father, Master of heaven and earth, because what you have hidden from the learned and the clever, you have revealed to infants. Yes, Father—for you have graciously willed it this way. Everything has been handed over to me by my Father. No one knows the Son except the Father. No one knows the Father except the Son—or anyone to whom the Son wishes to reveal him. Come to me, all of you who are wearied from toil and heavily burdened; and I will refresh you. Take my yoke upon your shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy; this burden of mine is light.”

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Oct. 4. St. Francis

Prayer over the Gifts

Bless the gifts we offer to you, O Lord.\* May they cleanse us from the stain of our sins through the intercession of blessed Francis. Through Jesus Christ.

Múnera tibi, Dómine, dicata sanctífica: et, intercedente beato Francisco ab omni nos culpárum labe purífica. Per Dóminum.

Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in tēpore trítici mensúram.

Prayer after Communion

O Lord, the merits and teachings of the blessed confessor Francis have reflected glory on your Church.\* May she flourish and increase through your divine grace. Through Jesus Christ.

Ecclésiam tuam, quæsumus, Dómine, grátia cælestis amplíficet: quam beáti Francisci Confessóris tui illumináre voluísti gloriósis méritis, et exémplic. Per Dóminum.

SAINTS PLACID AND COMPANIONS

*Martyrs*

October 5

*Mass Salus autem (Common of several martyrs III), page (23), with the following prayers:*

Prayer

O God, you have given us the grace to celebrate the birthday of your blessed martyrs Placid and his companions.\* Grant that we may also share their eternal happiness in heaven. Through Jesus Christ.

Commemoratio

*Missa Salus autem, de Communi plurimorum Martyrum 3º loco (23), cum orationibus ut infra:*

P

Deus, qui nos concédís sanctórum Mártyrum tuórum Plácidí et Sociórum eius natalítia cólere: da nobis in ætérna beatitúdine de eórum societáte gaudére. Per Dóminum nostrum.

Prayer over the Gifts

We offer these gifts to you in sacrifice, O Lord.\* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the Holy Spirit,\* God, forever and ever. R. Amen.

P

Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, reddántur. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

Oct. 7. Bl. Vigrin Mary of the Rosary

P

Prayer after Communion

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis Plácido et Sóciis eius; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

O Lord, may the intercession of your holy martyrs Placid and his companions help us, to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

SAINT BRUNO

*Confessor*

October 6

*III classis*

*Missa Os iusti, de Communi Confessoris non Pontificis 1° loco (45), cum orationibus ut infra:*

*Mass Os iusti (Common of a confessor not a bishop I), page (45), with the following prayers:*

P

Prayer

Sancti Brunónis Confessóris tui, quæsumus, Dómine, intercessió-nibus adiuvémur: ut, qui maiestátem tuam grávitèr delinquéndo offéndimus, eius méritis et précibus, nostrórum delictórum véniam consequámur. Per Dóminum nostrum.

May the prayers of the holy confessor Bruno assist us, O Lord,\* so that we, who have deeply offended your majesty by our sins, may be pardoned through his merits and intercession. Through Jesus Christ.

C

Prayer over the Gifts

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

P

Prayer after Communion

Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedente beáto Brunóne Confessóre tuo per hæc contra ómnia advérsa muniamur. Per Dóminum.

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity\* through the intercession of your blessed confessor Bruno. Through Jesus Christ.

BLESSED VIRGIN MARY  
OF THE ROSARY

October 7

*II classis*

Entrance Antiphon

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Vírginis: de cuius sole-

Let us all rejoice with the Lord, keeping a feast-day in honor of the Blessed Virgin Mary, on whose solemnity the angels re-

Oct. 7. Bl. Virgin Mary of the Rosary

joice and unite in praising the Son of God. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *Ψ.* Glory be to the Father. Let us all rejoice.

mnitate gaudént Angeli, et colláudant Fílium Dei. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ψ.* Glória Patri. Gaudeámus.

IN VOTIVE MASSES

IN MISSIS VOTIVIS

Entrance Antiphon  
*Sedulus*

Hail, holy Mother, who gave birth to the King who rules heaven and earth forever and ever. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *Ψ.* Glory be to the Father. Hail, holy Mother.

Salve, sancta parens, eníxa puérpera Regem: qui cælum, terrámque regit in sæcula sæculórum. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ψ.* Glória Patri. Salve.

◆ Prayer

O God, your only-begotten Son has purchased for us the rewards of eternal life by his life, death, and resurrection.\* May we who meditate on those mysteries in the most holy rosary of the blessed Virgin Mary imitate the virtues they proclaim and obtain the rewards they promise. Through Jesus.

Deus, cuius Unigénitus per vitam, mortem et resurrectionem suam nobis salutis æternæ præmia comparávit: concéde, quæsumus; ut, hæc mystéria sacratíssimo beátæ Mariæ Vírginis Rosário recoléntes, et imitémur quod cónitent, et quod promittunt, assequámur. Per eúndem Dóminum.

*Commemoration of Saint Mark, pope and confessor:*

*Et fit commemoratio S. Marci Papæ et Confessoris:*

Prayer

O eternal Shepherd, who appointed blessed Mark shepherd of the whole Church,\* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Gregem tuum, Pastor æternæ, placátus inténde: et per beátum Marcum Summum Pontíficem, perpétua protectióne custódi; quem totius Ecclésiæ præstitisti esse pastórem. Per Dóminum.

A Reading from the Book of Proverbs  
*Prov. 8, 22–24 and 32–35*

Léctio libri Sapiéntiæ  
*Prov. 8, 22–24 et 32–35*

“The Lord begot me, the firstborn of his ways,  
the forerunner of his prodigies of long ago;  
From of old I was poured forth,  
at the first, before the earth.  
When there were no depths I was brought

Dóminus possédit me in iníitio viarum suárum, ántequam quidquam fáceret a princípío. Ab ætérno ordináta sum, et ex antíquis, ántequam terra fieret. Nondum erant abyssi, et ego iam concépta eram. Nunc ergo, fílii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínam, et

Oct. 7. Bl. Virgin Mary of the Rosary

estóte sapiéntes, et nolíte abiícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas cotídie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

*Graduale Ps. 44, 5, 11 et 12* Propter veritátem, et mansuetúdinem, et iustítiam; et dedúcet te mirabíliter dextera tua. *Ps.* Audi, filia, et vide, et inclína aurem tuam: quia concupívit Rex spéciem tuam. Allelúia, allelúia. *Ps.* Solémnitas glóriósæ Vírginis Mariæ ex sémine Abrahæ, ortæ de tribu Iuda, clara ex stirpe David. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus* Gaude María Virgo, cunctas hæreses sola interemísti. *Ps.* Quæ Gabriélis Archángeli dictis credidísti. *Ps.* Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. *Ps.* Dei Génatrix, intercéde pro nobis.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. Num. 17, 8* Virga Iesse flóruit: Virgo Deum et hóminem génuit: pacem Deus réddidit, in se reconcílians ima summis. Allelúia. *Ps. Luc. 1, 28* Ave María, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 1, 26–38*

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galiléæ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat

forth.

“So now, O children, listen to me; instruction and wisdom do not reject! Happy the man who obeys me, and happy those who keep my ways, Happy the man watching daily at my gates, waiting at my doorposts; For he who finds me finds life, and wins favor from the Lord.”

*Gradual Ps. 44, 5, 11 and 12* Because of truth and meekness and justice; and may your right hand show you wondrous deeds. *Ps.* Hear, O daughter, and see; turn your ear; for the king shall desire your beauty. Alleluia, alleluia. *Ps.* The solemnity of the glorious Virgin Mary, of the seed of Abraham, sprung from the tribe of Juda, of the royal line of David. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract* Rejoice, O Virgin Mary, for alone you have destroyed all heresies. *Ps.* You believed the words of the Archangel Gabriel. *Ps.* As a virgin, you brought forth God and man; and after childbirth you remained an inviolate virgin. *Ps.* O Mother of God, intercede for us.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Num. 17, 8* The rod of Jesse has blossomed: a Virgin has brought forth God and man: God has given peace, reconciling in himself the lowest with the highest. Alleluia. *Ps. Luke 1, 28* Hail, Mary, full of grace, the Lord is with you; blessed are you among women. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 26–38*

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David; and the vir-

## Oct. 7. Bl. Virgin Mary of the Rosary

gin's name was Mary. The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

But she was troubled by this message, and wondered what this salutation meant. But the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over the house of Jacob forever, and his reign will have no end."

But Mary said to the angel: "How can this be, because I do not know man?"

The angel answered her: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; as a result, the Holy One to be born will be called Son of God. And Elizabeth your kinswoman has also conceived a son in her old age and she who was regarded as barren is now in her sixth month, for nothing is impossible with God."

Mary said: "Behold the handmaid of the Lord; be it done to me according to your word."

Creed.

### Offertory Antiphon *Eccli. 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 near running waters I have budded forth.

### Prayer over the Gifts

Prepare us to make a worthy offering of these gifts to you, O Lord.\* May the mysteries of the holy rosary recall to our minds the life, passion, and triumph of your only-begotten Son so that we may also reap the rewards which he has promised: Who lives and reigns.

Ioseph, de domo David, et nomen Virginitatis Maria. Et ingressus Angelus ad eam, dixit: Ave, gratia plena: Dominus tecum: benedicta tu in mulieribus. Quae cum audisset, turbata est in sermone eius, et cogitabat qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, Maria, invenisti enim gratiam apud Deum: ecce concipies in utero, et paries filium, et vocabis nomen eius Iesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris eius: et regnabit in domo Iacob in aeternum, et regni eius non erit finis. Dixit autem Maria ad Angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens Angelus, dixit ei: Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te Sanctum, vocabitur Filius Dei. Et ecce Elisabeth cognata tua, et ipsa concepit filium in senectute sua: et hic mensis sextus est illi, quae vocatur sterilis: quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini, fiat mihi secundum verbum tuum.

Crede.

In me gratia omnis viae et veritatis, in me omnis spes vitae et virtutis: ego quasi rosa plantata super rivos aquarum fructificavi.

Fac nos, quaesumus, Domine, his muneribus offerendis convenienter aptari: et per sacratissimi Rosarii mysteria sic vitam, passionem et gloriam Unigeniti tui recollere; ut eius digni promissionibus efficiamur: Qui tecum.

Oct. 7. St. Mark

*Pro S. Marco*

Oblátis munéribus quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

*Præfatio de B. Mariæ Virg. Et te in Festivitate.*

Floréte flores quasi lílium, et date odórum, et frondéte in grátiam, collaudáte cánticum, et benedicite Dóminum in opéribus suis.

Sanctíssimæ Genetrícis tuæ, cuius Rosárium celebrámus, quæsumus, Dómine, précibus adiuvémur: ut et mysteriórum, quæ cólimus, virtus percipiátur; et sacramentórum, quæ sumpsimus, obtineátur efféctus: Qui vivis.

*Pro S. Marco*

Refectióne sancta enutrítam guberná, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Commemoratio

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

*For Saint Mark*

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast)*

Communion Antiphon

*Eccli. 39, 19*

Break forth in blossoms like the lily, and yield a smell. And bring forth leaves in grace. And praise with canticles and bless the Lord in his works.

Prayer after Communion

May your most blessed Mother, whose rosary we honor this day, O Lord, help us by her intercession to draw strength from the mysteries we reverence and obtain the effects of the sacrament we have received: You who live and reign.

*For Saint Mark*

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT MARK  
*Pope and Confessor*

October 7

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

Oct. 8. St. Bridget

SAINT BRIDGET

*Widow*

October 8

Entrance Antiphon

*Ps. 118, 75 and 120*

I know, O Lord, that your ordinances are just, and in your faithfulness you have afflicted me. Pierce my flesh with your fear; I fear your ordinances. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. I know, O Lord.

Cognóvi, Dómine, quia æquitas iudícia tua, et in veritate tua humiliásti me: confíge timóre tuo carnes meas, a mandátis tuis tímui. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulánt in lege Dómini. *℣.* Glória Patri. Cognóvi.

Prayer

O Lord our God, through your only-begotten Son you revealed the secrets of heaven to blessed Bridget. \* Bring your servants the joy of one day beholding the revelation of your eternal glory through her loving intercession. Through Jesus Christ.

Dómine, Deus noster, qui beáte Birgittæ per Fílium tuum unigénitum secréta cælestia revelásti: ipsíus pia intercessióne da nobis fámulis tuis; in revelatióne sempiternæ glóriæ tuæ gaudére lætántes. Per eúndem Dóminum.

*Commemoration of Saints Sergius, Bacchus, Marcellus, and Apuleius, martyrs:*

*Et fit commemoratio Ss. Sergii, Bacchi, Marcelli et Apuleii Martyrum:*

Prayer

O Lord, may the holy works of your blessed martyrs Sergius, Bacchus, Marcellus, and Apuleius always help deepen our love of you. Through Jesus Christ.

Sanctórum Mártyrum tuórum nos, Dómine, Sérgii, Bacchi, Marcélli et Apuléii beáta mérita prosequántur: et tuo semper fáciant amóre fervéntes. Per Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*1 Tim. 5, 3–10*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*1 Tim. 5, 3–10*

Beloved: Honor widows who are really such. Of course, if they have children or grandchildren these must learn, in the first place, to show piety to their own families and make a due repayment to those who brought them up. That is acceptable before God. The woman who is a real widow and has been left quite alone has set her hopes on God and is continually at prayer, night

Caríssime: Víduas honóra, quæ vere víduæ sunt. Si qua autem vídua fílios, aut nepótes habet: discat primum domum suam régere, et mútuam vicem réddare paréntibus: hoc enim accéptum est coram Deo. Quæ autem vere vídua est, et desoláta, speret in Deum, et instet obsecratióne, et oratióne nocte ac die. Nam quæ in deliciis est, vivens mórtua est. Et hoc præcipe ut ir-

Oct. 8. St. Bridget

reprehensibiles sint. Si quis autem suorum, et maxime domesticorum curam non habet, fidem negavit, et est infideli deterior. Vidua eligatur non minus sexaginta annorum, quae fuerit unius viri uxor, in operibus bonis testimonium habens, si filios educavit, si hospitio recepit, si sanctorum pedes lavit, si tribulationem patientibus subministravit, si omne opus bonum subsecuta est.

*Graduale Ps. 44, 3 et 5* Diffusa est gratia in labiis tuis: propterea benedixit te Deus in aeternum. *Ps. Ibid., 5* Propter veritatem, et mansuetudinem, et iustitiam: et deducet te mirabiliter dextera tua. Alleluia, alleluia. *Ps. Ibid., 5* Specie tua, et pulchritudine tua intende, prospere procede, et regna. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 13, 44-52*

In illo tempore: Dixit Iesus discipulis suis parabolam hanc: Simile est regnum caelorum thesauro abscondito in agro: quem qui invenit homo, abscondit, et pro gaudio illius vadit, et vendit universa, quae habet, et emit agrum illum. Iterum simile est regnum caelorum homini negotiatori, quaerenti bonas margaritas. Inventa autem una pretiosa margarita, abiit, et vendidit omnia, quae habuit, et emit eam. Iterum simile est regnum caelorum sagenae missae in mare, et ex omni genere piscium congreganti. Quam, cum impleta esset, educentes, et secus litus sedentes, elegerunt bonos in vasa, malos autem foras miserunt. Sic erit in consummatione saeculi: exhibunt Angeli, et separabunt malos de medio iustorum, et mittent

and day. But a widow who is sexually indulgent has died, even while living. Command widows to be irreproachable. If anyone does not provide for his own relatives, especially those who are of his household, he has denied the faith and is worse than an unbeliever. No one should be put on the list of widows unless she is at least sixty years old and has been married only once. She must also be a woman to whom noble deeds bear testimony—the testimony, namely, that she has cared for her children, shown hospitality, washed the feet of the saints, helped those in distress, and been intent on every kind of good work.

*Gradual Ps. 44, 3 and 5* Grace is poured out upon your lips; thus God has blessed you forever. *Ps. Ibid., 5* Because of truth, and meekness, and justice: and may your right hand show you wondrous deeds. Alleluia, alleluia. *Ps. Ibid., 5* In your splendor and your beauty ride on triumphant, and reign. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44-52*

At that time Jesus told his disciples this parable: "The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant's search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and

Oct. 8. St. Bridget

separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them, "So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his store-room the new as well as the old."

eos in caminum ignis: ibi erit fletus, et stridor dentium. Intellexistis hæc omnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scribe doctus in regno cælorum similis est homini patri familias, qui profert de thesauro suo nova et vetera.

Offertory Antiphon

*Ps. 44, 3*

Grace is poured out upon your lips; thus God has blessed you forever and ever.

Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Accèpta tibi sit, Dómine, sacrætæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxiliium. Per Dóminum.

*For the martyrs*

*Pro Ss. Sergio, Baccho, Marcello et Apuleio*

Prayer over the Gifts

May the sacred gifts we are about to offer be pleasing to you, O Lord \*through the special intercession of your saints. Through Jesus Christ.

Maiestátem tuam nobis, Dómine, quæsumus, hæc hóstia reddat immolánda placátam, tuórum digna postulatióne Sanctórum. Per Dóminum.

Communion Antiphon

*Ps. 44, 8*

You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows.

Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, óleo lætitiæ præ consórtibus tuis.

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

Oct. 9. St. John Leonard

*Pro Ss. Sergio, Baccho, Marcello et Apuleio*

*For the martyrs*

Sacraméntis, Dómine, muniámur ac-  
ceptis: et sanctórum Mártyrum tuó-  
rum Sérgii, Bacchi, Marcélli et Apu-  
léii intercessióne, contra omnes ne-  
quítias irruéntes, armis cæléstibus  
protegámur. Per Dóminum.

Commemoratio

*Missa Sapiéntiam, de Communi pluri-  
morum Martyrum 2° loco (20), cum  
orationibus propriis in præcedenti Missa  
notatis.*

*III classis*

In sermónibus Dómini ópera eius:  
sol illúminans per ómnia respéxit,  
et glória Dómini plenum est opus  
eius. *Ps. 95, 1* Cantate Dómino  
cánticum novum: cantáte Dómino,  
omnis terra. Glória Patri. In sermón-  
ibus.

Deus, qui beátum Ioánnem Con-  
fessórem tuum, ad fidem in gén-  
tibus propagándam mirábiliter ex-  
citáre dignátus es, ac per eum in  
erudiéndis fidélibus novam in Ec-  
clésia tua famíliam congregásti: da  
nobis fámulis tuis; ita eius institútis  
proficere, ut præmia consequámur  
æténa. Per Dóminum.

*Et fit commemoratio Ss. Dionysii, Ep.,  
Rustici et Eleutherii Martyrum:*

Prayer after Communion

May we be strengthened by the sacrament  
we have received, O Lord.\* Through the  
intercession of your holy martyrs Sergius,  
Bacchus, Marcellus and Apuleius may we  
be defended by the protection of heaven  
against all evil attacks. Through Jesus Christ.

SAINTS SERGIUS, BACCHUS  
MARCELLUS, APULEIUS  
*Martyrs*

October 8

*Mass Sapiéntiam (Common of several martyrs II), page  
(20), with the prayers given above.*

SAINT JOHN LEONARD  
*Confessor*

October 9

Entrance Antiphon  
*Eccli. 42, 15-16*

At the Lord's word were his works brought  
into being. As the rising sun is clear to all,  
so the glory of the Lord shines upon all  
his works. *Ps. 95, 1* Sing to the Lord a new  
song; sing to the Lord, all you lands. *V.*  
Glory be to the Father. At the Lord's  
word.

Prayer

O God, you inspired the blessed confessor  
John to spread the faith among the nations,  
and through him you established in your  
church a new congregation to instruct the  
faithful. \* Grant that his teachings may lead  
us, your servants, to the reward of eternal  
life. Through Jesus Christ.

*Commemoration of Saints Denis, Bishop, Rusticus, and  
Eleutherius, martyrs:*

Oct. 9. St. John Leonard

Prayer

O God, you sent Rusticus and Eleutherius to join blessed Denis in preaching your glorious name to nonbelievers, and on this day you gave this bishop strength to endure martyrdom courageously.\* For love of you and following their example, may we spurn the pleasures of the world and not be afraid to face any of its trials. Through Jesus Christ.

Deus, qui hodierna die beatum Dionysium Martyrum tuum atque Pontificem, virtute constantiae in passione roborasti, quique illi, ad praedicandum gentibus gloriam tuam, Rusticum et Eleutherium sociare dignatus es: tribue nobis, quaesumus; eorum imitatione, pro amore tuo prospera mundi despiciere, et nulla eius adversa formidare. Per Dominum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*2 Cor. 4, 1-6 and 15-18*

Lectio Epistolae beati Pauli  
Apostoli ad Corinthios  
*2 Cor. 4, 1-6 et 15-18*

Brethren: Since we have this ministry through the mercy of God, we do not give in to discouragement. We repudiate shameful, underhanded practices. We do not resort to trickery, nor do we falsify the word of God. But openly proclaiming the truth, we commend ourselves to the judgment of every man's conscience in the presence of God. And if our gospel is also "veiled," it is "veiled" only for those who are on the way to destruction. Their unbelieving minds have been blinded by the god of this age, so that they do not see the shining light of the gospel of the glory of Christ, who is the image of God. We do not preach ourselves, but that Christ Jesus is Lord and we are your servants for Jesus' sake. For God who said: "let light shine from darkness," has shone in our hearts that we might make known the glory of God shining on the face of Christ. Indeed, all this is for your benefit, in order that the favor so abundantly bestowed may abound, through the thanksgiving of many, to the greater glory of God. Therefore, we do not lose heart; because, even if our body is being destroyed, our inner being is renewed daily. For the present light burden of our trial is producing for us an eternal

Fratres: Habentes administrationem iuxta quod misericordiam consecuti sumus, non deficimus, sed abdicamus occulta dedecoris, non ambulantes in astutia, neque adulterantes verbum Dei, sed in manifestatione veritatis commendantes nosmetipsos ad omnem conscientiam hominum coram Deo. Quod si etiam operatum est Evangelium nostrum: in iis, qui pereunt, est operatum: in quibus Deus huius saeculi excavit mentes infidelium, ut non fulgeat illis illuminatio Evangelii gloriae Christi, qui est imago Dei. Non enim nosmetipsos praedicamus, sed Iesum Christum Dominum nostrum: nos autem servos vestros per Iesum: quoniam Deus, qui dixit de tenebris lucem splendescere, ipse illuxit in cordibus nostris ad illuminationem scientiae claritatis Dei, in facie Christi Iesu. Omnia enim propter vos: ut gratia abundans, per multos in gratiarum actione, abundet in gloriam Dei. Propter quod non deficimus: sed licet is, qui foris est, noster homo corrumpatur: tamen is, qui intus est, renovatur de die in diem. Id enim, quod in praesenti est momentaneum et leve tribulationis nostrae, supra modum in sublimitate aeternum gloriae pondus operatur in nobis, non contemplantibus nobis quae videntur, sed quae non videntur. Quae enim videntur, temporalia sunt:

Oct. 9. St. John Leonard

quæ autem non vidéntur, ætérna sunt.

*Graduale Ps. 72, 21; 68, 10* Inflammátum est cor meum, et renes mei commutáti sunt: zelus domus tuæ comédit me. *Ps. Isai. 49, 2* Pósuit os meum quasi gládium acútum: in umbra manus suæ protéxit me, et pósuit me sicut sagíttam eléctum.

Allelúia, allelúia. *Ps. 70, 7* Tamquam prodígium factus sum multis: et tu adiútor fortis. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 54, 3-4 et 17* Contristátus sum in exercitatióne mea: et conturbátus sum a voce inimíci, et a tribulatióne peccatóris. *Ps. Quóniam* declinavérunt in me iniquitátes: et in ira molésti erant mihi. *Ps. Ego* autem ad Deum clamávi: et Dóminus salvábit me.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 51, 10* Sicut olíva fructífera in domo Dei, sperávi in misericórdia Dei in ætérnum: et in sæculum séculi. Allelúia. *Ps. 61, 8* In Deo salutáre meum, et glória mea: Deus auxilií mei, et spes mea in Deo est. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Lucam  
*Luc. 10, 1-9*

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo

weight of glory, which is beyond all comparison. We do not fix our eyes on what is seen, but on the invisible realities. For what is seen is transitory, but what is not seen is eternal.

*Gradual Ps. 72, 21; 68, 10* My heart was embittered and my soul was pierced. Zeal for your house consumed me. *Ps. Isai. 49, 2* He made my mouth a sharp-edged sword and concealed me in the shadow of his arm. He made me a polished arrow.

Alleluia, alleluia. *Ps. 70, 7* A portent am I to many, but you are my strong refuge! Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 54, 3-4 and 17* I rock with grief and am troubled at the voice of the enemy and the clamor of the wicked. *Ps. For* they bring down evil upon me, and with fury they persecute me. *Ps. But* I will call upon the Lord and he will save me.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 51, 10* But I, like a green olive tree in the house of God, trust in the kindness of God forever and ever. Alleluia. *Ps. 61, 8* With God is my safety and my glory, he is the rock of my strength; my refuge is in God. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 1-9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The

Oct. 9. St. John Leonard

harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: "Peace to this house"; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Offertory Antiphon  
*Coloss. 1, 25*

I have become a minister of Christ in virtue of the office that God has given me, for I am to fulfill the word of God.

Prayer over the Gifts

Receive the spotless offering of this life-giving sacrifice, O Lord.\* Through the intercession of your blessed confessor John may it be offered unceasingly throughout the world. Through Jesus Christ.

*For the martyrs*

Prayer over the Gifts

O Lord, graciously accept these gifts which your people offer in honor of your saints,\* and grant that we may be sanctified through their intercession. Through Jesus Christ.

Communion Antiphon  
*Philipp, 3, 7*

The things that were gain to me, these, for the sake of Christ, I have counted loss.

erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci. Rogate ergo dominum messis ut mittat operarios in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolite portare sacco, neque peram, neque calceamenta: et neminem per viam salutaveritis. In quacumque domum intraveritis, primum dicite: Pax huic domui: et si ibi fuerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertetur. In eadem autem domo manete, edentes, et bibentes quae apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quacumque civitatem intraveritis, et susceperint vos, manducate quae apponuntur vobis: et curate infirmos, qui in illa sunt, et dicite illis: Appropinquavit in vos regnum Dei.

Christi factus sum ego minister secundum dispensationem Dei, quae data est mihi, ut impleam verbum Domini.

Suscipe, Domine, oblationem mundam salutaris hostiae: et praesta, ut, intercedente beato Ioanne Confessore tuo, ubique gentium iugiter offeratur. Per Dominum.

*Pro Ss. Martyribus*

Oblata tibi, Domine, munera populi tui. pro tuorum honore Sanctorum, suscipe propitius, quaesumus: et eorum nos intercessione sanctifica. Per Dominum.

Quae mihi fuerunt lucra, haec arbitratus sum propter Christum detrimenta.

Oct. 9. Sts. Denis, Rusticus, and Eleutherius

Pretiósá Córporis, et Sánguini tui sacris refécti mystériis, Dómine, adprecámur: ut, beáti Ioánnis Confessóris tui exémplo, studeámus confitéri quod crédidit, et ópere exercére quod dócuit: Qui vivis.

*Pro Ss. Martyribus*

Sumptis, Dómine, sacraméntis, quæsumus: ut, intercedéntibus beáti Martyribus tuis Dionýsio, Rústico et Eleuthério, ad redemptionis æternæ proficiámus augméntum. Per Dóminum.

Commemoratio

Sapiéntiam sanctórum narrent pópuli, et laudes eórum núnriet ecclésia: nómina autem eórum vivent in sæculum sæculi. *Ps. 32, 1* Exultáte iusti in Dómino: rectos decet collaudátio. *Ps. Glória Patri.* Sapiéntiam.

Deus, qui hodiérna die beátum Dionýsium Mártirem tuum atque Pontíficem, virtúte constántiæ in passióne roborásti, quique illi, ad prædicándum géntibus glóriam tuam, Rústicum et Eleuthérium sociáre dignátus es: tríbue nobis, quæsumus; eórum imitatióne, pro amóre tuo próspéra mundi despícere, et nulla eius advérsa formidáre. Per Dóminum.

Léctio Actuum Apostolórum  
*Act. 17, 22-34*

In diébus illis: Stans Paulus in médio Areopági, ait: Viri Athenienses, per

Prayer after Communion

We are refreshed, O Lord, by the sacrament of your precious body and blood.\* May we imitate your blessed confessor John, and profess what he believed and practice what he taught: You who live and reign.

*For the martyrs*

Prayer after Communion

O Lord, may the reception of your sacrament bring us ever nearer to our eternal redemption\* through the prayers of your blessed martyrs Denis, Rusticus, and Eleutherius. Through Jesus Christ.

SAINTS DENIS, RUSTICUS  
AND ELEUTHERIUS  
*Bishop, Martyrs*

October 9

Entrance Antiphon  
*Eccli. 44, 15 and 44*

At gatherings the wisdom of the saints is retold, and the assembly sings their praises; their name lives on and on. *Ps. 32, 1* Exult, you just in the Lord; praise from the upright is fitting. *Ps. Glória Patri.* At gatherings.

Prayer

O God, you sent Rusticus and Eleutherius to join blessed Denis in preaching your glorious name to nonbelievers, and on this day you gave this bishop strength to endure martyrdom courageously.\* For love of you and following their example, may we spurn the pleasures of the world and not be afraid to face any of its trials. Through Jesus.

A Reading from the Acts of the Apostles  
*Acts 17, 22-34*

In those days Paul rose and addressed the assembled Court of the Areopagus: "Men

of Athens, I note that in every respect you are scrupulously religious. As I walked around looking at your shrines, I even discovered an altar inscribed, 'To a God Unknown.' Now what you are thus worshipping in ignorance—this I would make known to you. For the God who created the world and all that is in it, the Lord of heaven and earth, does not dwell in sanctuaries made by human hands; nor does he receive men's service as if he were in need of it. Rather it is he who gives to all life and breath and everything else. From one stock he made every nation of mankind dwell on the face of the whole earth. He it is who set the limits of their times and the boundaries of their territories. They were to seek for God; yes, perhaps even to grope for him, and eventually to find him—though he is not really far from any of us. 'For in him we live and move and have our being,' as some of your own poets have put it; 'For we too are his offspring.' If we are really God's offspring, we ought not to think that divinity is something like a statue of gold, of silver or of stone, a product of man's art and genius. God may well have overlooked bygone periods when men did not know him, but now he calls on all men everywhere to reform their lives. He has set the day on which he is going to judge the world with justice through a man whom he has appointed and whom he has endorsed before all by raising him from the dead." When they heard about the raising of the dead, some sneered and others said, "We'll listen to you on this topic some other time." At that Paul left the Court. A few of them, however, did join him and became believers. Among these were Denis, a member of the Court of the Areopagus, and a woman named Damaris, and a few others.

*Gradual Ps. 123, 7-8* We were rescued like a bird from the fowlers' snare. *Ψ*. Broken was

omnia quasi superstitiosiores vos video. Præteriens enim, et videns simulacra vestra, inveni et aram, in qua scriptum erat: Ignoto Deo. Quod ergo ignorantes colitis, hoc ego annuntio vobis. Deus, qui fecit mundum, et omnia, quæ in eo sunt, hic cæli et terræ cum sit Dominus, non in manufactis templis habitat, nec manibus humanis colitur indigens aliquo, cum ipse det omnibus vitam, et inspirationem, et omnia: fecitque ex uno omne genus hominum habitare super universam faciem terræ, definiens statuta tempora, et terminos habitationis eorum, quæ-rere Deum, si forte attraherent eum, aut inveniant, quamvis non longe sit ab unoquoque 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 aestimare auro, aut argento, aut lapidi, sculpturæ artis, et cogitationis hominis, Divinum esse simile. Et tempora quidem huius ignorantia despiciens Deus, nunc annuntiat hominibus ut omnes ubique penitentiam agant, eo quod statuit diem, in quo iudicaturus est orbem in æquitate, in viro, in quo statuit, fidem præbens omnibus, suscitans eum a mortuis. Cum audissent autem resurrectionem mortuorum, quidam quidem irridebant, quidam vero dixerunt: Audiemus te de hoc iterum. Sic Paulus exiit de medio eorum. Quidam vero viri adherentes ei, crediderunt: in quibus et Dionysius Areopagita, et mulier nomine Damaris, et alii cum eis.

*Graduale Ps. 123, 7-8* Anima nostra, sicut passer, erepta est de lâ-

Oct. 9. Sts. Denis, Rusticus, and Eleutherius

queo venántium. *℣.* Láqueus contrítus est, et nos liberátí sumus: adiutorium nostrum in nómine Dómini, qui fecit cælum et terram. Allelúia, allelúia. *℣. Ps. 67, 4* Iusti epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætitia. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 12, 1-8*

In illo témpore: Dixit Iesus discipulis suis: Atténdite a ferménto pharisæórum, quod est hypócrisis. Nihil autem opértum est, quod non revelétur: neque abscónditum, quod non sciátur. Quóniam, quæ in ténebris dixístis, in lúmine dicéntur: et quod in aurem locúti estis in cubículis, prædicábitur in tectis. Dico autem vobis amícis meis: Ne terreámini ab his qui occídunt corpus, et post hæc non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis: timéte eum, qui postquam occíderit, habet potestátem mittere in gehénnam. Ita dico vobis: hunc timéte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in obliuóne coram Deo? Sed et capílli cápitis vestri omnes numeráti sunt. Nolíte ergo timére: multis passéribus pluris estis vos. Dico autem vobis: Omnis quicumque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

*In Missis votivis post Septuagesimam in fine sequentis antiphonæ Allelúia omittitur.*

Exsultábunt sancti in glória, lætabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum, allelúia.

the snare, and we were freed; our help is in the name of the Lord, who made heaven and earth.

Alleluia, alleluia. *℣. Ps. 67, 4* The just feast and exult before God; and they are glad and rejoice. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 1-8*

At that time Jesus said to his disciples: "Be on your guard against the leaven (that is, the hypocrisy) of the Pharisees. There is nothing concealed that will not be revealed, nothing hidden that will not be made known. Therefore, everything you have said under cover of darkness will be heard in broad daylight and what you have whispered in locked rooms will be proclaimed from the housetops. I tell you, my friends: "Do not be afraid of those who kill the body, and can then do nothing further. I will show you whom you ought to fear: Fear him who has power to cast into hell after he has killed. Yes, I warn you, he is the one for you to fear. Are not five sparrows sold for two pennies? And yet not one of them is overlooked by God. Furthermore even the hairs of your head are all counted. Have no fear. You are worth more than a multitude of sparrows. I tell you: everyone who acknowledges me before men, the Son of Man will acknowledge him before the angels of God."

*In votive Masses after Septuagesima, at the end of the following antiphon the Alleluia is omitted.*

Offertory Antiphon  
*Ps. 149, 5-6*

Let the faithful exult in glory; let them sing for joy upon their couches; let the high praises of God be in their throats, alleluia.

Oct. 10. St. Francis Borgia

Prayer over the Gifts

O Lord, graciously accept these gifts which your people offer in honor of your saints,\* and grant that we may be sanctified through their intercession. Through Jesus Christ.

Obláta tibi, Dómine, múnera pópuli tui, pro tuórum honóre Sanctórum, súscipe propítius, quásumus: et eórum nos intercessióne sanctífica. Per Dóminum.

Communion Antiphon

*Luke 12, 4*

But I say to you, my friends: Do not be afraid of those who persecute you.

Dico autem vobis amícis meis: ne terreámini ab his, qui vos persequúntur.

Prayer after Communion

O Lord, may the reception of your sacrament bring us ever nearer to our eternal redemption\* through the prayers of your blessed martyrs Denis, Rusticus, and Eleutherius. Through Jesus Christ.

Sumptis, Dómine, sacraméntis, quásumus: ut, intercedéntibus beátis Martýribus tuis Dionýsio, Rústico et Eleuthério, ad redemptionis æternæ proficiámus augméntum. Per Dóminum.

SAINT FRANCIS BORGIA

*Confessor*

October 10

*Mass Os iusti (Common of abbots), page (50), with the following prayers:*

*III classis*

*Missa Os iusti, de Comuni Abbatum, (50), cum orationibus ut infra:*

Prayer

O Lord Jesus Christ, you are the model of true humility and the reward of the humble.\* Let us share your contempt for worldly honor, as your blessed confessor Francis did, so that we may also share with this saint the glory of being your follower: You who live and reign.

Dómine Iesu Christe, veræ humilitátis et exéplar et præmium: quásumus; ut, sicut beátum Francíscum in terréni honóris contémpu imitatórem tui gloriósum effecísti, ita nos eiúsdem imitatiónis et glóriæ tríbuas esse consórtes: Qui vivis.

P

Prayer over the Gifts

May the offerings we lay upon your sacred altar, O Lord,\* bring us closer to our salvation through the intercession of the blessed Francis. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

Sacris altáribus, Dómine, hóstias superpósitas sanctus Francíscus, quásumus, in salútem nobis proveníre depóscat. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

P

Oct. 11. Motherhood of the Bl. Virgin Mary

P

Prótegat nos, Dómine, cum tui perceptiōne sacramēti beátus Franciscus, pro nobis intercedēdo: ut et conversatiōnis eius experiāmur insi-gnia, et intercessiōnis percipiāmus suffrágia. Per Dóminum.

*II classis*

Ecce Virgo concípiet, et páriet filium, et vocábitur nomen eius Emmánuel. *Ps. 97, 1* Cantáte Dómino cánticum novum: quia mirabília fecit. *V.* Gló-ria Patri. Ecce Virgo.

Deus, qui de beátæ Mariæ Virginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluisti: præsta supplícibus tuis; ut, qui vere eam Genetrícem Dei crédimus, eius apud te intercessiōnibus adiuvémur. Per eúndem Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 24, 23–31*

Ego quasi vitis fructificávi suavi-tátem odóris: et flores mei, fructus honóris et honestátis. Ego mater pulchræ dilectiōnis, et timóris, et agnitiónis, et sanctæ spei. In me grá-tia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transíte ad me, omnes qui concupíscitis me, et a generatiōnibus meis implémini. Spí-ritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiōnes sæcu-lórum. Qui edunt me, adhuc esúri-ent: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur:

Prayer after Communion

May the sacrament we have received and the prayers of the blessed Francis protect us, O Lord.\* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

MOTHERHOOD OF  
THE BLESSED VIRGIN MARY

October 11

Entrance Antiphon

*Is. 7, 14*

Behold, the virgin shall be with child and bear a son, and shall name him Emmanuel. *Ps. 97, 1* Sing to the Lord a new song, for he has done wondrous deeds. *V.* Glory be to the Father. Behold, the virgin.

Prayer

O God, you willed that your Word should become flesh in the womb of the blessed Virgin Mary at the announcement of the angel.\* May her prayers help us, for we believe she is truly the Mother of God. Through Jesus Christ.

A Reading from the Book of Sirach  
*Eccli. 24, 23–31*

I bud forth delights like the vine,  
my blossoms become fruit fair and rich.  
I am the mother of the gift of love,  
of the fear and the knowledge of God,  
and of the just man's hope.  
In me is every boon of truth and of the way;  
in me is all hope of virtue and of life.  
Come to me, all you that yearn for me,  
and be filled with my fruits;  
My spirit is sweeter than honey,  
a better heritage than the honeycomb;  
the remembrance of me is for age upon  
age.

Oct. 11. Motherhood of the Bl. Virgin Mary

He who eats of me will hunger still,  
he who drinks of me will thirst for more;  
He who obeys me will not be put to shame,  
he who serves me will never fail.  
They who reflect my brightness  
will have eternal life.

*Gradual* *Isaia 11, 1-2* A shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. *℣.* 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, shut himself up within your womb. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract* Rejoice, O Virgin Mary, for alone you have destroyed all heresies. *℣.* You believed the words of the Archangel Gabriel. *℣.* As a virgin, you brought forth God and man; and after childbirth you remained an inviolate virgin. *℣.* O Mother of God, intercede for us.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Num. 17, 8* The rod of Jesse has blossomed: a Virgin has brought forth God and man: God has given peace, reconciling in himself the lowest with the highest. Alleluia. *℣. Luke 1, 28* Hail, Mary, full of grace, the Lord is with you; blessed are you among women. Alleluia.

A Reading from the holy Gospel  
according to Luke  
*Luke 2, 43-51*

When Jesus was twelve they made their customary trip to Jerusalem for the feast. When they were returning at the end of the feast the child Jesus remained behind in

et qui operántur in me, non peccábunt. Qui elúcidant me, vitam aetérnam habébunt.

*Graduale* *Is. 11, 1-2* Egrediétur virga de radíce Iesse, et flos de radíce eius ascéndet. *℣.* Et requiescet super eum Spíritus Dómini. Allelúia, allelúia. *℣.* Virgo Dei Génatrix, quem totus non capit orbis, in tua se clausit víscera factus homo. Allelúia.

*In Missis votivis post Septuagesimam, ommissis Allelúia et versu sequenti, dicitur:*

*Tractus* Gaude María Virgo, cunctas háereses sola interemísti. *℣.* Quæ Gabriélis Archángeli dictis credidísti. *℣.* Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. *℣.* Dei Génatrix, intercède pro nobis.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Num. 17, 8* Virga Iesse flóruit: Virgo Deum et hóminem genuit: pacem Deus rédidit, in se reconcílians ima summis. Allelúia. *℣. Luc. 1, 28* Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 2, 43-51*

In illo témpore: Cum redírent, remánsit puer Iesus in Ierúsalem, et non cognóverunt paréntes eius. Existimántes autem illum esse in

## Oct. 11. Motherhood of the Bl. Virgin Mary

comitatu, venerunt iter diéi, et requirébant eum inter cognátos, et notos. Et non inveniéntes, regréssi sunt in Ierúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis eius. Et vidéntes admiráti sunt. Et dixit mater eius ad illum: Fili, quid fecísti nobis sic? ecce pater tuus, et ego doléntes quærebámus te. Et ait ad illos: Quid est quod me quærebátis? nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locúsus est ad eos. Et descéndit cum eis, et venit Názaresh: et erat súbditus illis.

Credo.

Cum esset desponsáta mater eius María Ioseph, invénta est in útero habens de Spíritu Sancto.

Tua, Dómine, propitiatióne, et beátæ Maríæ semper Vírginis, Unigéniti tui Matris, intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per eúndem Dóminum.

*Præfatio de Maria Virg.* Et te in Festivitate.

Beáta viscera Maríæ Vírginis, quæ portavérunt ætérni Patris Fílium.

Jerusalem, unknown to his parents. Thinking that he was in the company they continued their journey for a day, looking for him among their relatives and acquaintances. Not finding him, they returned to Jerusalem searching for him; and after three days they found him in the Temple sitting in the midst of the teachers, listening to them and asking them questions. And all who heard him were amazed at his intelligence and his answers. When they saw him they were astonished, and his mother said to him, "Son, why have you done this to us? You see that your father and I have been searching for you in sorrow."

He said to them: "What prompted you to search for me? Did you not know that I had to be in my Father's house?"

And they did not understand what he said to them. Then he went back with them to Nazareth, and remained obedient to them.

Creed.

### Offertory Antiphon *Matth. 1, 18*

When Mary his mother had been betrothed to Joseph, she was found to be with child by the Holy Spirit.

### Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary, mother of your only-begotten Son,\* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

*Preface of the Blessed Virgin Mary* (on this feast)

### Communion Antiphon

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

## Oct. 14. St. Callistus I

### Prayer after Communion

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health from heaven through the intercession of the blessed ever-virgin Mary, Mother of God. Through Jesus Christ.

Hæc nos commúnio, Dómine, purget a crimine: et, intercedénte beáta Vírgine Dei Genetríce María cæléstis remédii fáciat esse consórtes. Per eúndem Dóminum.

### SAINT EDWARD

*King, Confessor*

October 13

*Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:*

#### Prayer

O God, you gave the blessed confessor king Edward a crown of everlasting glory.\* May we so honor him on earth that we may reign with him in heaven. Through Jesus Christ.

*III classis*

*Missa Os iusti, de Communi Confessoris non Pontificis I° loco (45), præter orationem sequentem:*

P

Deus, qui beátum regem Eduárdum Confessórem tuum, æternitátis glória coronásti: fac nos, quæsumus; ita eum venerári in terris, ut cum eo regnáre possimus in cælis. Per Dóminum.

#### Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

C

#### Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súpplícés exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

C

### SAINT CALLISTUS I

*Pope and Martyr*

October 14

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1), with the following prayers:*

*III classis*

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1), præter orationes sequentes.*

Oct. 15. St. Teresa

Oct. 14. ST. CALLISTUS I P

Deus, qui nos cónspicis ex nostra infirmitate deficere: ad amorem tuum nos misericórditer per Sanctórum tuórum exémpła restáura. Per Dóminum.

P

Mýstica nobis, Dómine, prosit oblátio: quæ nos et a reátibus nostris expédiat, et perpétua salvatióne confirmet. Per Dóminum.

P

Quæsumus, omnipotens Deus: ut reátus nostros múnera sacráta purificent, et recte vivendi nobis operentur effectum. Per Dóminum.

Prayer

O God, you see that we fail because of our weakness.\* Be merciful to us and through the example of your saints renew our love of you. Through Jesus Christ.

Prayer over the Gifts

O Lord, may this sacramental offering help to free us of our sins and bring us to eternal salvation. Through Jesus Christ.

Prayer after Communion

O almighty God, let these sacred gifts cleanse us of our guilt and help us lead holy lives. Through Jesus Christ.

SAINT TERESA

*Virgin*

October 15

*III classis*

*Missæ Dilexisti, de Comuni Virginum 3º loco (61), præter orationem sequentem:*

*Mass Dilexisti (Common of virgins III), page (61), except the following prayer:*

P

Exáudi nos, Deus salutáris noster: ut, sicut de beátæ Terésiaë Virginitis tuæ festivitáte gaudémus; ita cæléstis eius doctrínæ pábulo nutriámur, et piæ devotiónis erudiámur afféctu. Per Dóminum.

C

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxilium. Per Dóminum.

C

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solénnia celebrámus. Per Dóminum.

Prayer

Hear our prayer, O God our savior. The feast of the blessed virgin Teresa fills us with joy;\* may her holy teaching also inspire us, and the example of her virtuous life guide us. Through Jesus Christ.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

Oct. 17. St. Margaret Mary Alacoque

SAINT HEDWIG

*Widow*

October 16

*Mass Cognóvi (Common of holy women II), page (72), except the following prayer:*

Prayer

O God, you taught blessed Hedwig to turn from the vanities of the world to follow your cross humbly and devotedly.\* May her merits and example teach us to spurn the passing pleasures of this earth and overcome all our difficulties by embracing your cross: You who live and reign.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

SAINT MARGARET MARY  
ALACOQUE

*Virgin*

October 17

Entrance Antiphon

*Cant. 2, 3*

I delight to rest in his shadow, and his fruit is sweet to my mouth. *Ps. 83, 2-3* How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. *℟.* Glory be to the Father. I delight.

*III classis*

*Missæ Cognóvi, de Communi non Virginum 2° loco (72), præter orationem sequentem:*

P

Deus, qui beátam Hedwígem a sæculi pompa ad húmílem tuæ Crucis sequélam toto corde transíre docuísti: concéde; ut eius méritis et exémplo discámus peritúras mundi calcáre delicias, et in ampléxu tuæ Crucis ómnia nobis adversántia superáre: Qui vivis.

C

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxiliúm. Per Dóminum.

C

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémmnia celebrámus. Per Dóminum.

*III classis*

Sub umbra illíus, quem desideráveram, sedi: et fructus eius dulcis gútturi meo. *Ps. 83, 2-3* Quam dilécta tabernácula tua, Dómine virtútum! concupíscit et déficit ánima mea in átria Dómini. *℟.* Glória Patri. Sub umbra.

Oct. 17. St. Margaret Mary Alacoque

Prayer

Dómine Iesu Christe, qui investigábiles divítias Cordis tui beátæ Margarítæ Mariæ Vírgini mirabíliter revelásti: da nobis eius méritis et imitatioáne; ut te in ómnibus, et super ómnia diligétes, iugem in eódem Corde tuo mansiónem habére mereámur: Qui vivis.

Lord Jesus Christ, you wondrously revealed all the deep treasures of your heart to the blessed virgin Margaret Mary.\* May her merits and example win us the grace to love you above all things and in all things, so that we may make our abode in your own sacred heart: You who live and reign.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 3, 8-9 et 14-19*

Fratres: Mihi ómnium sanctórum mínimo data est grátia hæc, in géntibus evangelizáre investigábiles divítias Christi, et illumináre omnes, quæ sit dispensátio sacraménti absconditi a sæculis in Deo, qui ómnia creávit. Huius rei grátia flecto génuæ mea ad Patrem Dómini nostri Iesu Christi, ex quo omnis patérnitas in cælis, et in terra nominátur, ut det vobis secúndum divítias glóriæ suæ, virtúte corroborári per Spíritum eius in interiorem hóminem: Christum habitáre per fidem in córdibus vestris: in caritáte radicáti, et fundáti, ut possitis comprehéndere cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublímities, et profúndum: scire étiam supereminéntem sciéntiæ caritátem Christi, ut impleámini in omnem plenitúdinem Dei.

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 3, 8-9, 14-19*

Brethren: To me, less than least of all the saints, this favor was given, to preach to the Gentiles the unfathomable riches of Christ, and to enlighten all men on the working out of the mystery which for ages was hidden in God, the creator of all things. For this reason I kneel before the Father from whom every family in heaven and on earth takes its name; and I pray that he will bestow on you gifts corresponding to the richness of his glory. May he strengthen your inner selves with power through his Spirit. May Christ dwell in your hearts through faith; and may love be the root and foundation of your life. Thus you will be able to grasp fully with all the saints the breadth and length and height and depth, and to know that the love of Christ surpasses all knowledge, so that you will be filled with all the fullness of God.

*Graduale Cant. 8, 7* Aquæ multæ non potuerunt exstinguere caritátem, nec flúmina óbruent illam. *Ps. 72, 26* Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in ætérnum.

*Gradual Cant. 8, 7* Deep waters cannot quench love, nor floods sweep it away. *Ps. 72, 26* My flesh and my heart waste away; God is the God of my heart and my portion forever.

Allelúia, allelúia. *Ps. Cant. 7, 10* Ego dilécto meo, et ad me convérsio eius. Allelúia.

Alleluia, alleluia. *Ps. Cant. 7, 10* I belong to my lover and fore me he yearns. Alleluia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti dicitur:*

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

Oct. 17. St. Margaret Mary Alacoque

*Tract Ps. 83, 3–4* My heart and my flesh cry out for the living God. *℣.* Even as the sparrow finds a home, and the swallow a nest in which she puts her young. *℣.* Your altars, O Lord of hosts, my king and my God!

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Prov. 9, 5* Come, eat of my food, and drink of the wine I have mixed for you. Alleluia. *℣. Ps. 30, 20* How great is the goodness, O Lord, which you have in store for those who fear you. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 11, 25–30*

At that time Jesus declared, “Thank you, Father, Master of heaven and earth, because what you have hidden from the learned and the clever, you have revealed to infants. Yes, Father—for you have graciously willed it this way. Everything has been handed over to me by my Father. No one knows the Son except the Father. No one knows the Father except the Son—or anyone to whom the Son wishes to reveal him. Come to me, all of you who are wearied from toil and heavily burdened; and I will refresh you. Take my yoke upon your shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy; this burden of mine is light.”

Offertory Antiphon  
*Zach. 9, 17*

What wealth is his, and what beauty! grain that makes the chosen ones flourish, and new wine, the maidens!

*Tractus Ps. 83, 3–4* Cor meum, et caro mea exsultaverunt in Deum vivum. *℣.* Etenim passer invenit sibi domum: et turtur nidum sibi, ubi ponat pullos suos. *℣.* Altaria tua, Domine virtutum: Rex meus, et Deus meus.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Prov. 9, 5* Veníte, comedite panem meum, et bibite vinum quod miscui vobis. Allelúia. *℣. Ps. 30, 20* Quam magna multitudo dulcedinis tuæ, Domine, quam abscondisti timéntibus te. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 11, 25–30*

In illo témpore: Respóndens Iesus, dixit: Confíteor tibi, Pater, Domine cæli et terræ, quia abscondisti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádicta sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volérit Fílius reveláre. Veníte ad me omnes, qui laborátis et onerátis estis, et ego reficiam vos. Tóllite iugum meum super vos, et discite a me, quia mitis sum et húmilis corde: et inveniétis réquiem animábus vestris. Iugum enim meum suáve est, et onus meum leve.

Quid bonum eius est, et quid pulchrum eius, nisi fruméntum electórum, et vinum gérmans vírgines?

Oct. 18. St. Luke

Prayer over the Gifts

Accépta tibi sint, Dómine, plebis tuæ múnera: et concéde; ut ignis ille divínus nos inflámmet, quo, de Corde Fílii tui emísso, beáta Margaríta María veheménter æstuávit. Per eúndem Dóminum.

Accept the gifts of your people, O Lord.\* In flame our hearts with the same divine fire that radiated from the heart of your Son and burned so brightly in blessed Margaret Mary. Through Jesus Christ.

Communion Antiphon

*Cant. 6, 2*

Ego dilécto meo, et diléctus meus mihi, qui páscitur inter lília.

I belong to my lover and my lover to me; he browses among the lilies.

Prayer after Communion

Córpore et Sánguine tui, Dómine Iesu, sumptis mystériis: concéde nobis, quæsumus, beáta Margaríta María Vírgine intercedénte; ut, supérbis sæculi vanitátibus exútis, mansuetúdinem et humilitátem Cordis tui indúere mereámur: Qui vivis.

We have received the mysteries of your body and blood, O Lord.\* May the prayers of the blessed Margaret Mary help us to put aside the pride and vanity of this world, so that our hearts may be filled with the meekness and humility of your own heart: You who live and reign.

*II classis*

SAINT LUKE

*Evangelist*

October 18

Entrance Antiphon

*Ps. 138, 17*

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. ibid., 1-2* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. *℟.* Glória Patri. Mihi autem.

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *℟.* Glory be to the Father. To me.

Prayer

Intervéniat pro nobis, quæsumus, Dómine, sanctus tuus Lucas Evange-lísta: qui crucis mortificatióem iúgiter in suo córpore, pro tui nóminis honóre, portávit. Per Dó-minum.

O Lord, let us have as our intercessor your holy evangelist Luke,\* who constantly bore the sufferings of the cross in his own body in honor of your holy name. Through Jesus.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 8, 16-24*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*2 Cor. 8, 16-24*

Fratres: Grátias ago Deo, qui dedit eándem sollicitúdinem pro vobis in

Brethren: Thanks be to God who has put into the heart of Titus the same devotion

for you that I have! In fact he is so devoted to you, that he not only listened to our appeal but went off to you of his own accord. We also sent along with him the brother who is renowned throughout all the churches for his preaching of the gospel, and who, besides, was chosen by the churches to be our companion in this gracious work which we are doing for the Lord's glory and to show our good will. We are taking every precaution that no one may find fault with us in our handling of this generous gift. Indeed, we have regard not only for what is good in God's sight, but also for what is proper in men's eyes. And with them we have also sent our brother whose earnestness we proved by many tests, and who now is more zealous than ever because of the great confidence he has in you. If there is any question about Titus, he is my companion and co-worker for you. As for our brothers, they are apostles of the churches, the glory of Christ. Show them, therefore, in the presence of the churches, the proof of your love and of our boasting about you.

*Gradual Ps. 18, 5 and 2* Through all the earth their voice resounds, and to the ends of the world, their message. *Ps.* The heavens declare the glory of God, and the firmament proclaims his handiwork.

Alleluia, alleluia. *Ps. John 15, 16* I have chosen you out of the world, that you should go and bear fruit, and that your fruit should remain. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke. 10, 1-9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The

corde Titi, quóniam exhortatiónem quidem suscepit: sed cum sollicitior esset, sua voluntáte profectus est ad ad vos. Mísimus étiam cum illo fratrem, cuius laus est in Evangélio per omnes ecclésiias: non solum autem, sed et ordinátus est ab ecclésiis comes peregrinatiónis nostræ in hanc grátiam, quæ ministrátur a nobis ad Dómini glóriam, et destinátam voluntátem nostram: devitántes hoc, ne quis nos vitúperet in hac plenitúdine, quæ ministrátur a nobis. Providémus enim bona non solum coram Deo, sed étiam coram homínibus. Mísimus autem cum illis et fratrem nostrum, quem probávimus in multis sæpe sollicitum esse: nunc autem multo sollicitiorem, confidéntia multa in vos, sive pro Tito, qui est sócius meus, et in vos adiutor, sive fratres nostri, Apóstoli ecclésiárum, glória Christi. Ostensiónem ergo, quæ est caritátis vestræ, et nostræ glóriæ pro vobis, in illos osténdite in fáciem ecclésiárum.

*Graduale Ps. 18, 5 et 2* In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum. *Ps.* Cæli enarrant glóriam Dei: et ópera mánuum eius annúnciat firmaméntum.

Allelúia, allelúia. *Ps. Ioann. 15, 16* Ego vos elégi de mundo, ut eátis, et fructum afferátis, et fructus vester máneat. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 10, 1-9*

In illo témpore: Designávit Dóminus et álios septuaginta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo

Oct. 18. St. Luke

erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram, neque calceamenta, et neminem per viam salutaveritis. In quamcumque domum intraveritis, primum dicite: Pax huic domui: et si ibi fuerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertetur. In eadem autem domo manete, edentes, et bibentes quae apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quamcumque civitatem intraveritis, et susceperint vos, manducate quae apponuntur vobis: et curate infirmos, qui in illa sunt, et dicite illis: Appropinquavit in vos regnum Dei.

Credo.

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Donis caelestibus da nobis, quaesumus, Domine, libera tibi mente servire: ut munera quae defertimus interveniente beato Evangelista tuo Luca, et medelam nobis operentur, et gloriam. Per Dominum nostrum.

*Praefatio de Apostolis.*

Vos qui secuti estis me, sedebitis super sedes, iudicantes duodecim tribus Israel.

Præsta, quaesumus, omnipotens Deus: ut, quod de sancto altari tuo accipi-

harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Creed.

Offertory Antiphon

*Ps. 138, 17*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Prayer over the Gifts

Grant us your heavenly grace, O Lord, that we may serve you in perfect freedom.\* Through the intercession of your blessed evangelist Luke, let the gifts we offer to you heal us and lead us to everlasting glory. Through Jesus Christ.

*Preface of the Apostles*

Communion Antiphon

*Matth. 19, 28*

You who have followed me shall sit upon thrones, judging the twelve tribes of Israel.

Prayer after Communion

O almighty God, through the prayers of your blessed evangelist Luke, may the

Oct. 19. St. Peter of Alcantara

sacrament we have received at your holy altar sanctify our souls and keep us unharmed. Through Jesus Christ.

*In votive Masses after Septuagesima all as above, but after the gradual the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 20, 3–4* You have granted him his heart's desire; you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed on his head a crown of precious stones.

*In the Easter season, the Mass Protexisti (Common of martyrs I), page (27), with the prayers, epistle and gospel given above.*

SAINT PETER OF ALCANTARA  
*Confessor*

October 19

Entrance Antiphon  
*Ps. 91, 13–14*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow, planted in the house of our God. *Ps. ibid., 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣.* Glory be to the Father. The just man.

Prayer

O God, you blessed the holy confessor Peter with a remarkable spirit of penance and the highest gift of contemplation.\* May his merits help us to mortify our flesh so that we may more easily attain the things of heaven. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Philippians  
*Philipp. 3, 7–12*

Brethren: Now, whatever I used to consider as profitable I have revalued, in the light of Christ, as loss. In fact, I rate all else as loss

mus, precibus beati Evangelistae tui Lucae sanctificet animas nostras, per quod tuti esse possimus. Per Dominum.

*In Missis votivis post Septuagesimam, omnia dicuntur ut supra, sed post graduale, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 20, 3–4* Desiderium animae eius tribuisti ei: et voluntate labiorum eius non fraudasti eum. *℣.* Quoniam praevenisti eum in benedictionibus dulcedinis. *℣.* Posuisti in capite eius coronam de lapide pretioso.

*Tempore autem paschali Missa Protexisti, de Communi Martyrum 1° loco (27), cum orationibus, Epistola et Evangelio ut supra.*

*III classis*

Iustus ut palma florébit: sicut cedrus Libani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. *Ps. ibid., 2* Bonum est confiteri Dómino: et psállere nómini tuo, Altíssime. *℣.* Glória Patri. Iustus.

Deus, qui beátum Petrum Confessórem tuum admirábilis pæniténtiæ et altíssimæ contemplatiónis múnere illustráre dignátus es: da nobis, quæsumus; ut, eius suffragántibus méritis, carne mortificáti, facílius cæléstia capiámus. Per Dóminum.

Léctio Epistolæ beati Pauli  
Apóstoli ad Philippéenses  
*Philipp. 3, 7–12*

Fratres: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. Verúmtamen exístimo

Oct. 19. St. Peter of Alcantara

omnia detrimētum esse propter eminentem sciētiam Iesu Christi Dómini mei: propter quem omnia detrimētum feci, et árbitor ut stércora, ut Christum lucrifáciam, et invēniar in illo, non habens meam iustítiam, quæ ex lege est, sed illam, quæ ex fide est Christi Iesu: quæ ex Deo est iustítia in fide, ad cognoscéndum illum, et virtútem resurrectiōnis eius, et societátem passiōnum illius: configurátus morti eius: si quo modo occúrram ad resurrectiōnem, quæ est ex mórtuis: non quod iam accéperim, aut iam perféctus sim: sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Iesu.

*Graduale Ps. 36, 30–31* Os iusti meditábitur sapiēntiam, et lingua eius loquétur iudícium. *℣.* Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius.

Allelúia, allelúia. *℣. Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia.

✠ *Sequēntia sancti Evangéllii*  
secúndum Lucam  
*Luc. 12, 32–34*

In illo témpore: Dixit Iesus discipulis suis: Nolíte timére, pusíllus grex, quia complácuít Patri vestro dare vobis regnum. Véndite quæ possidéti, et date eleemósynam. Fácite vobis sácculos, qui non veteráscunt, thesáurum non deficiēntem in cælis: quo fur non apprópiat neque tinea corrúmpit. Ubi enim thesáurus vester est, ibi et cor vestrum erit.

In vitrúte tua, Dómine, lætábitur iustus, et super salutáre tuum ex-

because of the supreme good of knowing my Lord Jesus Christ. For his sake I underwent total loss of all things, and I value them as mere dung so that Christ alone may be my wealth and I may be found in him, possessing not my own justice based on observance of the Law, but that justice which comes through faith in Christ, the justice which comes from God and is based on faith. All this is that I may know Christ and the power flowing from his resurrection; that I may know how to share in his sufferings by being formed into the pattern of his death, in the hope that thus I may also arrive at the resurrection from the dead. I do not mean that I have already achieved this or that I have already become perfect. But I am hastening on to try to grasp it, having been myself already grasped by Christ Jesus.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter.

Alleluia, alleluia. *℣. Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia.

✠ *A Reading from the holy Gospel*  
according to Luke  
*Luke 12, 32–34*

At that time Jesus said to his disciples: “Be without fear, little flock; for your Father has decided to give you the kingdom. Sell what you have and give alms. Provide yourselves with purses that do not become worn out, an unfailing treasure in heaven, where neither thief approaches nor moth destroys. For your heart will be wherever your treasure is.”

*Offertory Antiphon*  
*Ps. 20, 2–3*

O Lord, in your strength the just man is glad; in your victory how greatly he re-

Oct. 20. St. John Cantius

joices! You have granted him his heart's desire.

sultábit veheménter: desidérium ánimæ eius tribuísti ei.

Prayer over the Gifts

Accept this offering which we humbly present in honor of your saints, almighty God,\* and through it purify our bodies and our souls. Through Jesus Christ.

Præsta nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum et nos córpore páriter et mente puríficet. Per Dóminum.

Communion Antiphon

*Matth. 19, 28 and 29*

Amen I say to you that you, who have left all things and followed me, shall receive a hundredfold, and shall possess life everlasting.

Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me, céntuplum accipiétis, et vitam ætéram possidébítis.

Prayer after Communion

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity through the intercession of your blessed confessor Peter. Through Jesus Christ.

Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedente beáto Petro Confessóre tuo, per hæc contra ómnia advérsa muniamur. Per Dóminum.

SAINT JOHN CANTIUS

*Confessor*

October 20

Entrance Antiphon

*Eccli. 18, 12-13*

Man may be merciful to his fellow man, but God's mercy reaches all flesh. He has mercy, teaches and guides, as a shepherd does his flock. *Ps. 1, 1* Happy the man who follows not the counsel of the wicked nor walks in the way of sinners, nor sits in the company of the insolent. *℣.* Glory be to the Father. Man may be merciful.

Miserátio hóminis circa próximum: misericórdia autem Dei super omnem carnem. Qui misericórdiam habet, docet, et érudít quasi pastor gregem suum. *Ps. 1, 1* Beátus vir, qui non ábiit in consílio impiórum, et in via peccatórum non stetit, et in cáthedra pestiléntiæ non sedit. *℣.* Glória Patri. Miserátio.

Prayer

O almighty God, grant that the example of the holy confessor John may help us to advance in the science of the saints and in mercy toward others,\* so that we may obtain your forgiveness through his merits. Through Jesus Christ.

Da, quæsumus, omnipotens Deus: ut, sancti Ioánnis Confessóris exémplo in sciéntia Sanctórum proficiéntes, atque áliis misericórdiam exhibéntes: eius méritus, indulgéntiam apud te consequámur. Per Dóminum.

Oct. 20. St. John Cantius

Lectio Epistolæ beati  
Iacobi Apóstoli  
*Iac. 2, 12-17*

Caríssimi: Sic loquímini, et sic fácite sicut per legem libertátis incipiéntes iudicári. Iudícium enim sine misericórdia illi, qui non fecit misericórdiam: superexáltat autem misericórdia iudícium. Quid próderit, fratres mei, si fidem quis dicat se habére, ópera autem non hábeat? Numquid póterit fides salváre eum? Si autem frater, et soror nudi sint, et indigeant victu cotidiáno, dicat autem áliquis ex vobis illis: *Ite in pace, calefacímini, et saturámini: non dedéritis autem eis, quæ necessária sunt córpori, quid próderit?* Sic et fides, si non habeát ópera, mórtua est in semetíp̄sa.

*Graduale Ps. 106, 8-9* Confíteántur Dómino misericórdiæ eius: et mirabília eius filiis hóminum. *℣.* Quia satiávit ánimam inánem: et ánimam esuriéntem satiávit bonis.

Allelúia, allelúia. *℣. Prov. 31, 20* Manum suam apéruit ínopi: et palmas suas exténdit ad páuperem. Allelúia.

*In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Prov. 31, 20* Manum suam apéruit ínopi: et palmas suas exténdit ad páuperem. Allelúia. *℣. Ps. 111, 1* Beátus vir qui timet Dóminum: in mandátis eius cupit nimis. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 12, 35-40*

In illo témpore: Dixit Iesus discipulis suis: *Sint lumbi vestri præcincti, et lucernæ ardéntes in mánibus vestris, et vos símiles homínibus ex-*

A Reading from the Epistle of blessed  
James the Apostle  
*James 2, 12-17*

Beloved: Always speak and always act as men destined for judgment under a law that is characterized by freedom. For merciless is the judgment on the man who has not had mercy. A record of mercy, however, comes through judgment triumphantly. My brothers, what good is there in anyone's professing the faith if he does nothing in practice? Such a faith has no power to save him, has it? Take the case of a brother or sister with nothing to wear and no food for the day. If any of you says to them, "Goodbye, keep warm and well fed," and does not take care of their real needs, what good is that? So it is with the faith that does nothing in practice. It is entirely dead.

*Gradual Ps. 106, 8-9* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. *℣.* Because he satisfied the longing soul and filled the hungry soul with good things. Alleluia, alleluia. *℣. Prov. 31, 20* He extends his arms to the needy, and reaches out his hands to the poor. Alleluia.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Prov. 31, 20* He extends his arms to the needy, and reaches out his hands to the poor. Alleluia. *℣. Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 35-40*

At that time Jesus said to his disciples: "Let your belts be fastened round your waists and your lamps burning ready. Be like men awaiting their master's return

Oct. 20. St. John Cantius

from a wedding, so that you open up for him as soon as he comes and knocks.

Happy for those servants whom the master finds vigilant on his arrival! I tell you: he will fasten his belt, seat them at table, and come and wait on them. Even if he comes at midnight or before sunrise and finds them prepared, it will be happy for them. Bear in mind, if the head of the house had known at what time the thief was coming he would certainly not have let him break into his house. You too should be vigilant because the Son of Man comes at a time you least expect.”

Offertory Antiphon

*Job 29, 14–16*

I wore my honesty like a garment; justice was my robe and my turban. I was eyes to the blind, and feet to the lame was I; I was a father to the needy.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you through the merits of the holy confessor John.\* Grant that we may love you above all and love all men for your sake, so that we may please you by every thought and deed. Through Jesus Christ.

Communion Antiphon

*Luke 6, 38*

Give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they pour into your lap.

Prayer after Communion

O Lord, you have fed us with the food of your own precious body and blood.\* We humbly ask that we may be led by the merits and example of your holy confessor John to imitate his charity and so share in his glory: You who live and reign.

spectántibus dóminum suum, quando revertátur a núptiis: ut, cum vénerit, et pulsáverit, conféstim apériant ei. Beáti servi illi, quos, cum vénerit dóminus, invénerit vigilántes: amen dico vobis, quod præcinget se, et fáciat illos discúmbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem scitóte, quóniam si sciret paterfamílias, qua hora fur veníret, vigiláret útique, et non síneret pérfodi domum suam. Et vos estóte paráti: quia qua hora non putátis, Fílius hóminis veniet.

Iustítia indútus sum, et vestívi me, sicut vestiméto et diadémate, iudício meo. Oculus fui cæco, et pes claudo: pater eram páuperum.

Has, quæsumus, Dómine, hóstias sancti Ioánnis Confessóris tui méritis benígnus assúme: et præsta; ut te super ómnia, et omnes propter te diligéntes, corde tibi et ópere placeámus. Per Dóminum.

Date, et dábitur vobis: mensúram bonam, et confértam, et coagítam, et supereffluéntem dabunt in sinum vestrum.

Pretiósi Córporis et Sánguini tui, Dómine, pasti delíciis, tuam súpplices deprecámur cleméntiam: ut, sancti Ioánnis Confessóris tui méritis et exémpis, eiúsdem caritátis imitatóres effécti, consórtes simus et glóriæ: Qui vivis.

Oct. 21. St. Hilarion

SAINT HILARION

*Abbot*

October 21

Commemoratio

*Missa Os iusti, de Communi Abbatum*  
(50).

*Mass Os iusti (Common of abbots), page (50).*

C

Intercéssio nos, quæsumus, Dómine, beáti Hilariónis Abbátis comméndet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

*Deinde commemoratio Ss. Ursulæ et Sociarum Virginum et Martyrum:*

Da nobis, quæsumus, Dómine Deus noster, sanctárum Vírginum et Mátyrum tuárum Ursulæ et Sociárum eius palmas incessábili devotióne venerári: ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obséquiiis. Per Dóminum.

C

Sacris altáribus, Dómine, hóstias superpósitas sanctus Hiláron Abbas, quæsumus, in salutem nobis provenire depóscat. Per Dóminum.

*Pro Ss. Ursula et Sociabus*

Inténde, quæsumus, Dómine, múnere altáribus tuis pro sanctárum Vírginum et Mátyrum tuárum Ursulæ et Sociárum eius festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.

C

Prótegat nos, Dómine, cum tui perceptiÓne sacraménti beátus Hiláron Abbas, pro nobis intercedéndo: ut et conversatiÓnis eius experiámur insígnia, et intercessiÓnis percipiámus suffrágia. Per Dóminum.

Prayer

Let the blessed abbot Hilarion intercede for us, O Lord.\* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

*Commemoration of Saint Ursula and Companions, virgins and martyrs:*

Prayer

O Lord our God, grant that we may always honor the victories of your blessed virgin martyrs Ursula and her companions.\* Although we are unable to pay them the honor that is due, may we at least offer them our humble tribute. Through Jesus.

Prayer over the Gifts

May the offerings we lay upon your sacred altar, O Lord,\* bring us closer to our salvation through the intercession of the blessed abbot Hilarion. Through Jesus Christ.

*For the virgin martyrs*

Prayer over the Gifts

O Lord, see the gifts placed upon your altar in honor of your blessed virgin martyrs Ursula and her companions.\* As you granted them glory through these sacred mysteries, so bestow your pardon upon us. Through Jesus Christ.

Prayer after Communion

May the sacrament we have received and the prayers of the blessed abbot Hilarion protect us, O Lord.\* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

Oct. 23. St. Anthony Mary Claret

*For the virgin martyrs*

Prayer after Communion

O Lord, may the intercession of your holy virgin martyrs Ursula and her companions\* help us to cherish with pure hearts the sacrament we have received upon our lips. Through Jesus Christ.

SAINT URSULA AND COMANIONS  
*Virgins and Martyrs*

October 21

*Mass Loquébar, (Common of virgins I), page (53), with prayers as above.*

SAINT ANTHONY MARY CLARET  
*Bishop and Confessor*

October 23

*Mass Sacerdotes tui (Common of a confessor bishop II), page (38), except the following prayer:*

Prayer

O God, you endowed your blessed confessor and bishop Anthony Mary with the virtues of the apostles, and through his labors established new religious communities of men and women.\* Grant that we may always be zealous for the salvation of souls by following his directions and being assisted by his help. Through Jesus Christ.

Prayer over the Gifts

Let our annual commemoration of your blessed confessor bishop Anthony Mary please you, O Lord.\* Grant that this sacrifice of atonement which we offer on his feast may bring him greater honor and win us your grace. Through Jesus Christ.

Prayer after Communion

O God, rewarder of the faithful, pardon our sins through the intercession of your blessed confessor bishop Anthony Mary, whom we honor this day. Through Jesus Christ.

*Pro Ss. Ursula et Sociabus*

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Virgínibus et Martýribus tuis Ursula et Sociabus eius, ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Commemoratio

*Missa Loquébar, de Communi Virginum 1° loco (53), cum orationibus ut supra.*

*III classis*

*Missa Sacerdotes tui, de Communi Confessoris Pontificis 2° loco (38), præter orationem sequentem:*

P

Deus, qui beátum Antónium Mariám Confessórem tuum atque Pontíficem, apostólicis virtútibus sublimásti, et per eum novas in Ecclésia clericórum ac virgínium famílias collegísti: concede, quæsumus; ut eius dirigéntibus mónitis ac suffragántibus méritis, animárum salútem quærere iúgiter studeámus. Per Dóminum.

C

Sancti Antónii Mariæ Confessóris tui atque Pontíficis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut, per hæc piæ placatiónis officia, et illum beáta retribútio comitétur, et nobis grátia tuæ dona concíliet. Per Dóminum.

C

Deus, fidélium remunerátor animárum: præsta; ut beáti Antónii Mariæ Confessóris tui atque Pontíficis, venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

Oct. 24. St. Raphael

*III classis*

SAINT RAPHAEL  
*Archangel*

October 24

Entrance Antiphon  
*Ps. 102, 20*

Benedícite Dóminum, omnes Angeli eius: poténtes virtúte, qui fácitis verbum eius, ad audiéndam vocem sermónum eius. *Ps. ibid., 1* Bénedic, ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto eius. *Ps.* Glória Patri. Benedícite.

Bless the Lord, all you his angels, you mighty in strength, who do his bidding, obeying his spoken word. *Ps. ibid., 1* Bless the Lord, O my soul; and, all my being, bless his holy name. *Ps.* Glory be to the Father. Bless the Lord.

Prayer

Deus, qui beátum Raphaélem Archángelum Tobíæ fámulo tuo cómitem dedisti in via: concéde nobis fámulis tuis; ut eiúsdem semper protegámur custódia, et muniámur auxilió. Per Dóminum.

O God, you sent the blessed archangel Raphael to accompany your servant Tobias on his journey.\* Grant that we, your servants, may also be guarded by him always and strenthened by his assistance. Through Jesus Christ.

Léctio libri Tobíæ  
*Tob. 12, 7-15*

A Reading from the Book  
of Tobias  
*Tob. 12, 7-15*

In diébus illis: Dixit Angelus Ráphaël ad Tobíam: Sacraméntum regis abscondere bonum est: ópera autem Dei reveláre et confitéri honoríficum est. Bona est orátio cum ieiúnio, et eleemósyna magis quam thesáuro auri recóndere: quóniam eleemósyna a morte liberat, et ipsa est, quæ purgat peccáta, et facit inveníre misericórdiam et vitam ætérnam. Qui autem fáciunt peccátum, et iniquitátem, hostes sunt ánimæ suæ. Manífesto ergo vobis veritátem, et non abscondam a vobis occúltum sermónem. Quando orábas cum lácrimis, et sepeliébas mórtuos, et derelinquébas prándium tuum, et mórtuos abscondébas per diem in domo tua, et nocte sepeliébas eos, ego óbtuli oratiónem tuam Dómino. Et quia accéptus eras Deo, necesse fuit ut tentátio probáret te. Et nunc misit me Dóminus ut curárem te, et

In those days the angel Raphael said to Tobias:

The secret of a king it is well to hide;  
but the works of God it is well to praise  
and to disclose.

Prayer and fasting are good;  
and almsgiving with justice is better than  
wealth with injustice.

It is better to give alms than to store up  
gold;

for almsgiving delivers from death; and it  
also purges away all sin.

They who give alms will have their fill of life;  
but they who commit injustice and sin are  
the foes of their own lives.

I will show you the whole truth,  
and I will hide nothing from you;

So then: when you prayed with tears, and  
buried the dead and left your dinner and

Oct. 24. St. Raphael

hid the dead in your house by day and buried them by night, I brought your remembrance offering of prayer to the Lord. Because you were acceptable to God it was necessary that you be put to the test. And now the Lord sent me to heal you and to free Sara, your son's wife, from the devil. I am the angel Raphael, one of the seven who stand before the Lord.

*Gradual Tob. 8, 3* The angel of the Lord, Raphael, took and bound the devil. *Ps. 146, 5* Great is our Lord and mighty in power.

Alleluia, alleluia. *Ps. 137, 1-2* In the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name, O Lord. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 148, 2* Praise the Lord, all you his angels, praise him, all you his hosts. *Ps. 102, 21* Bless the Lord, all you his hosts, his ministers, who do his will.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 102, 1* Bless the Lord, O my soul; and all my being, bless his holy name. Alleluia. *Ps. Tob. 3, 25; 5, 11* The holy angel of the Lord, Raphael, was sent by God to Tobias, and he saluted him and said "Joy be to you always." Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 5, 1-4*

At that time, on the occasion of a Jewish feast, Jesus went up to Jerusalem. Now in Jerusalem, by the Sheep Pool, there is a place with the Hebrew name Bethesda. Its

Saram uxórem filii tui a dæmónio liberárem. Ego enim sum Ráphaël Angelus, unus ex septem, qui astámus ante Dóminum.

*Graduale Tob. 8, 3* Angelus Dómini Ráphaël apprehéndit, et ligávit dæmonem. *Ps. 146, 5* Magnus Dóminus noster, et magna virtus eius.

Allelúia, allelúia. *Ps. 137, 1-2* In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo, Dómine. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 148, 2* Laudáte Dóminum, omnes Angeli eius: laudáte eum, omnes virtútes eius. *Ps. 102, 21* Benedícite Dóminum, omnes virtútes eius: ministri eius, qui fáciunt voluntátem eius.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 102, 1* Bénedic, ánima mea, Dóminum: et ómnia interióra mea nomen sanctum eius. Allelúia. *Ps. Tob. 3, 25; 5, 11* Missus est Angelus Dómini sanctus Ráphaël a Deo ad Tobíam et salutávit eum, et dixit: Gáudium sit tibi semper. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 5, 1-4*

In illo témpore: Erat dies festus Iudæórum, et ascéndit Iesus Ierosólymam. Est autem Ierosólymis probática piscína, quæ cognominá-

## Our Lord Jesus Christ the King

tur hebráice Bethsáida, quinque pórticus habens. In his iacébat multitúdo magna languéntium, cæcórurum, claudórum, aridórum expectántium aquæ motum. Angelus autem Dómini descendébat secúndum tempus in piscínam, et movebátur aqua. Et qui prior descendisset in piscínam post motiónem aquæ, sanus fiébat a quacúmque detinebátur infirmitáte.

Stetit Angelus iuxta aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei.

Hóstias tibi, Dómine, laudis offérimus, suppliciter deprecántes: ut eásdem, angélico pro nobis interveniénte suffrágio, et placátus accípias, et ad salútem nostram proveníre concédas. Per Dóminum.

Benedícite, omnes Angeli Dómini, Dóminum: hymnum dícite et superexaltáte eum in sæcula.

Dirígere dignáre, Dómine Deus, in adiutórium nostrum sanctum Raphaélem Archángelum: et, quem tuæ maiestáti semper assistere crédimus, tibi nostras exíguas preces benedícendas assígnat. Per Dóminum.

*I classis*

Dignus est Agnus, qui occísus est, accíperé virtútem, et divinitátem, et

five porticoes were crowded with sick people lying there, blind, lame and disabled, waiting for the movement of the water. For from time to time an angel of the Lord used to come down into the pool; and the water was stirred up, so that the first one to get in in after the bubbling of the water was healed of whatever sickness he had had.

### Offertory Antiphon

*Apoc. 8, 3 and 4*

An angel stood before the altar of the temple, having a golden censer in his hand; and there was given to him much incense: and smoke of the spices went up before God.

### Prayer over the Gifts

O Lord, we offer you this sacrifice of praise.\* Graciously accept it and let it aid our salvation through the angels' prayers of intercession. Through Jesus Christ.

### Communion Antiphon

*Dan. 3, 58*

All you angels of the Lord, bless the Lord; sing a hymn, and exalt him above all forever.

### Prayer after Communion

O Lord God, send the holy archangel Raphael to help us,\* so that he, who we believe stands always before your throne, may present our humble prayers for your blessing. Through Jesus Christ.

## OUR LORD JESUS CHRIST THE KING

Last Sunday of October

### Entrance Antiphon

*Apoc. 5, 12; 1, 6*

Worthy is the Lamb who was slain to receive power, and divinity, and wisdom,

## Our Lord Jesus Christ the King

and strength, and honor. To him belong glory and dominion forever and ever. *Ps. 71, 1* O God, with your judgment endow the king, and with your justice, the king's son. *℟.* Glory be to the Father. Worthy is the Lamb.

### Prayer

Almighty and eternal God, you have renewed all creation in your beloved Son, the king of the whole universe.\* May all the peoples of the earth, now torn apart by the wound of sin, become subject to the gentle rule of your only-begotten Son: Who lives and reigns.

*No commemoration of the Sunday is made.*

### A Reading from the Epistle of blessed Paul the Apostle to the Colossians *Coloss. 1, 12–20*

Brethren: Give thanks to the Father for making you worthy to share the lot of the saints in light. For he rescued us from the power of darkness and brought us into the kingdom of his beloved Son, through whom we have redemption, and the forgiveness of our sins. He is the image of the invisible God, the firstborn of all creatures; for in him everything was created in heaven and on earth, things visible and invisible, whether Thrones, or Dominations, or Principalities, or Powers; they were all created through him and for him. He is before all things, and in him all things hold together. And he is head of the body, the Church; he is the beginning, the firstborn of the dead, that he may hold first place in everything. For God was pleased to have all fullness abide in him and through him to reconcile for himself all things, making peace through his blood shed on the cross—all things, I say, both on earth and in heaven, in Christ Jesus, our Lord.

sapiéntiam, et fortitúdinem, et honórem. Ipsi glória, et impérium in sæcula sæculórum. *Ps. 71, 1* Deus, iudícium tuum Regi da: et iustítiam tuam Fílio Regis. *℟.* Glória Patri. Dignus.

Omnípotens sempitérne Deus, qui in dilécto Fílio tuo universórum Rege, ómnia instauráre voluísti: concéde propítius; ut cunctæ familiæ géntium, peccáti vúlnerē disgregátæ, eius suavíssimo subdántur império: Qui tecum.

*Et non fit commemoratio dominicæ.*

### Léctio Epístolæ beáti Pauli Apóstoli ad Colosséenes *Coloss. 1, 12–20*

Fratres: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine, qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Fílii dilectiónis suæ, in quo habémus redemptiónem per ságuinem eius remissionem peccatórum: qui est imágo Dei invisibilis, primogénitus ómnis creatúræ: quóniam in ipso cóndita sunt univérsa in cælis, et in terra, visibília, et invisibília, sive throni, sive dominatiónes, sive principátus, sive potestátes: ómnia per ipsum, et in ipso creáta sunt: et ipse est ante omnes, et ómnia in ipso constant. Et ipse est caput córporis Ecclésiæ, qui est princípium, primogénitus ex mórtuis: ut sit in ómnibus ipse primátum tenens: quia in ipso complácuít omnem plenitúdinem inhabitáre: et per eum reconciliáre ómnia in ipsum, pacíficans per ságuinem crucis eius, sive quæ in terris, sive quæ in cælis sunt, in Christo Iesu Dómino nostro.

## Our Lord Jesus Christ the King

*Graduale Ps. 71, 8 et 11* Dominabitur a mari usque ad mare: et a flumine usque ad terminos orbis terrarum. *Ps.* Et adorabunt eum omnes reges terræ: omnes gentes servient ei.

Allelúia, allelúia. *Ps. Dan. 7, 14* Potestas eius, potestas æterna, quæ non auferetur: et regnum eius, quod non corrumpetur. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 88, 27–28 et 30* Ipse invocabit me: Pater meus es tu: Deus meus, et susceptor salutis meæ. *Ps.* Et ego primogenitum ponam illum, excelsum præ régibus terræ. *Ps.* Et ponam in sæculum sæculi semen eius: et thronum eius sicut dies cæli.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia, *Ps. Dan. 7, 14* Potestas eius, potestas æterna, quæ non auferetur: et regnum eius, quod non corrumpetur. Allelúia. *Ps. Apoc. 19, 16* Habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. Allelúia.

✠ Sequentia sancti Evangelii  
secundum Ioannem  
*Ioann. 18, 33–37*

In illo tempore: Dixit Pilatus ad Iesum: Tu es Rex Iudæorum? Respondit Iesus: A temetipso hoc dicis, an alii dixerunt tibi de me? Respondit Pilatus: Numquid ego Iudæus sum? Gens tua, et pontifices tradiderunt te mihi: quid fecisti? Respondit Iesus: Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non

*Gradual Ps. 71, 8 and 11* He shall rule from sea to sea, and from the River to the ends of the earth. *Ps.* All kings shall pay him homage, all nations shall serve him.

Alleluia, alleluia. *Ps. Dan. 7, 14* His dominion is an everlasting dominion that shall not be taken away, and his kingdom shall not be destroyed. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 88, 27–28 and 30* He shall say to me, “You are my father, my God, and the support of my salvation.” *Ps.* And I will make him the firstborn, highest of the kings of the earth. *Ps.* I will make his posterity endure forever and his throne as the days of heaven.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Dan. 7, 14* His dominion is an everlasting dominion that shall not be taken away, and his kingdom shall not be destroyed. Alleluia. *Ps. Apoc. 19, 16* He has on his garment, and on his thigh a name written, “King of kings, and Lord of lords.” Alleluia.

A Reading from the holy Gospel  
according to John  
*John. 18, 33–37*

At that time Pilate said to Jesus: “Are you the king of the Jews?” Jesus answered, “Are you saying this on your own, or have others been telling you about me?” “I am no Jew, am I?” Pilate retorted. “It is your own nation and the chief priests who handed you over to me. What have you done?” Jesus answered, “My kingdom does not belong to this world. If my kingdom belonged to this

## Our Lord Jesus Christ the King

world, my subjects would be fighting to save me from being handed over to the Jews. But, as it is, my kingdom does not belong here.” At this, Pilate said to him. “So then, you are a king?” Jesus replied, “You say that I am a king. The reason why I have been born, the reason I have come into the world, is to testify to the truth. Everyone who belongs to the truth listens to my voice.”

Creed.

tráderer Iudáeis: nunc autem regnum meum non est hinc. Dixit itaque ei Pilátus: Ergo Rex es tu? Respóndit Iesus: Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis qui est ex veritáte, audit vocem meam.

Credo.

### Offertory Antiphon

*Ps. 2, 8*

Ask of me and I will give you the nations for an inheritance and the ends of the earth for your possession.

Póstula a me, et dabo tibi gentes hereditátem tuam, et possessiónem tuam términos terræ.

### Prayer over the Gifts

We offer you, O Lord, the Victim of man's reconciliation.\* May Jesus Christ, your Son and our Lord, whom we offer up again in sacrifice today, grant unity and peace to all nations: Who lives and reigns.

Hóstiam tibi, Dómine, humanæ reconciliatiónis offérimus: præsta, quæsumus, ut quem sacrificiis præsentibus immolámus, ipse cunctis géntibus unitátis et pacis dona concedat, Iesus Christus Fílius tuus Dóminus noster: Qui tecum.

*No commemoration of the Sunday is made.  
Proper Preface*

*Et non fit commemoratio dominicæ.  
Præfatio propria.*

### Communion Antiphon

*Ps. 28, 10 and 11*

The Lord is enthroned as king forever; may the Lord bless his people with peace!

Sedébit Dóminus Rex in ætérnum: Dóminus benedicet pópulo suo in pace.

### Prayer after Communion

We have eaten at the banquet of immortality, O Lord.\* We are honored to serve under the standard of Christ the King; may we come to rule with him forever in his heavenly kingdom: Who lives and reigns.

Immortalitátis alimóniam consecúti, quæsumus, Dómine: ut, qui sub Christi Regis vexíllis militáre gloriámur, cum ipso, in cælésti sede, iúgiter regnáre possímus: Qui tecum.

*No commemoration of the Sunday is made.*

*Et non fit commemoratio dominicæ.*

Oct. 25. Sts. Chrysanthus and Daria

Commemoratio

SAINTS CHRYSANTHUS AND DARIA

*Martyrs*

October 25

Entrance Antiphon

*Ps. 78, 11, 12 and 10*

Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicínis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps. ibid., 1* Deus, venérunt gentes in hereditátem tuam: polluérun't templum sanctum tuum: posuérun't Ierúsalem in pomórum custódiám. *Ÿ. Glória Patri. Intret.*

Let the prisoners' sighing come before you, O Lord; repay our neighbors sevenfold into their bosoms; avenge the blood of your saints which has been shed. *Ps. ibid., 1* O God, the nations have come into your inheritance; they have defiled your holy temple, they have made Jerusalem as a place to keep fruit. *Ÿ. Glory be to the Father. Let the prisoners' sighing.*

Prayer

Beatórum Mártyrum tuórum, Dómine, Chrysánthi et Daríæ, quésúmus, adsit nobis orátio: ut, quos venerámur obséquo eórum pium iúgiter experiámur auxiliúm. Per Dóminum.

May the prayers of your blessed martyrs Chrysanthus and Daria be with us, O Lord,\* so that we who devoutly honor them may always experience their kind assistance. Through Jesus Christ.

Léctio Epístolæ beati Pauli  
Apóstoli ad Corínthios  
*2 Cor. 6, 4-10*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*2 Cor. 6, 4-10*

Fratres: Exhibeámus nosmetípsos sicut Dei ministros in multa paciéntia, in tribulatió nibus, in necessitatibus, in angústiiis, in plagis, in carcéribus, in seditió nibus, in labóribus, in vigíliis, in ieiúniis, in castitate, in sciéntia, in longanimitate, in suavitate, in Spíritu Sancto, in caritate non ficta, in verbo veritatis, in virtute Dei, per arma iustitiae a dextris, et a sinistris: per glóriam, et ignobilitatem: per infámiam, et bonam famam: ut seductóres, et veraces: sicut qui ignóti, et cóniti: quasi morientes, et ecce vívimus: ut castigati, et non mortificati: quasi tristes, semper autem gaudentes: sicut egéntes, multos autem locupletantes: tamquam nihil habentes, et ómnia possidentes.

Brethren: In everything we strive to show ourselves as ministers of God, with great fortitude in trials, distress, difficulties, in beatings, imprisonments, riots; with hard work, sleepless nights and fastings; with innocence, knowledge, patience and kindness; with a holy spirit, with sincere love; with the message of truth and the power of God; wielding the weapons of justice with right hand and left; whether honored or dishonored; whether spoken of well or ill. We are called impostors, and yet we are truthful; nobodies, and we are well-known; dead, and here we are alive; punished, and we have not yet been put to death; sorrowful, and we are always rejoicing; poor, and we are enriching many; we are said to have nothing, and yet we possess everything.

Oct. 25. Sts. Chrysanthus and Daria

*Gradual Exodus 15, 11* God is glorious in his saints, wonderful in majesty, a worker of wonders. *Ps. Ibid., 6* Your right hand, O Lord, is magnificent in power, your right hand has shattered the enemy.

Alleluia, alleluia. *Ps. Eccli. 44, 14* The bodies of the saints are buried in peace, but their name lives on and on. Alleluia.

*Graduale Exodi 15, 11* Gloriosus Deus in sanctis suis: mirabilis in maiestate, faciens prodigia. *Ps. Ibid., 6* Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrigit inimicos.

Alleluia, alleluia. *Ps. Eccli. 44, 14* Corpora sanctorum in pace sepulta sunt, et nomina eorum vivent in generationem et generationem. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 47-51*

At that time, Jesus said to the scribes and Pharisees: "Woe to you, you build the tombs of the prophets, but your fathers murdered them. You vouch for and approve the deeds of your fathers, in that they did the murders and you erect the tombs. For this reason the wisdom of God said: 'I will send them prophets and apostles, and they will kill and persecute some of them'—so that this generation will have to account for the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zacharia who met this death between the altar and the sanctuary. Yes, I tell you, this generation will have to account for it."

*In votive Masses after Septuagesima at the end of the following antiphon the Alleluia is omitted.*

Offertory Antiphon  
*Ps. 67, 36*

God is wonderful in his saints; the God of Israel is he who gives power and strength to his people. Blessed be God! Alleluia.

Prayer over the Gifts

Be pleased, O Lord, by this sacrificial offering that your people solemnly present to you on the feast of your holy martyrs Chrysanthus and Daria. Through Jesus Christ.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 11, 47-51*

In illo tempore: Dicebat Iesus scribis et pharisaeis: Vae vobis, qui aedificatis monumenta prophetarum: patres autem vestri occiderunt illos. Profecto testificamini quod consentitis operibus patrum vestrorum: quoniam ipsi quidem eos occiderunt, vos autem aedificatis eorum sepulcra. Propterea et sapientia Dei dixit: Mittam ad illos prophetas et apostolos, et ex illis occident, et persequentur: ut inquiratur sanguis omnium prophetarum, qui effusus est a constitutione mundi a generatione ista, a sanguine Abel usque ad sanguinem Zachariae, qui periit inter altare et aedem. Ita dico vobis, requiratur ab hac generatione.

*In Missis votivis post Septuagesimam in fine sequentis antiphonae Alleluia omititur.*

Mirabilis Deus in sanctis suis: Deus Israel, ipse dabit virtutem, et fortitudinem plebi suae: benedictus Deus, alleluia.

Populi tui, quaesumus, Domine, tibi grata sit hostia quae in natalitiis sanctorum Martyrum tuorum Chrysanthi et Dariae solemniter immolatur. Per Dominum.

Oct. 26. St. Evaristus

Communion Antiphon

*Wis. 3, 4, 5 and 6*

Et si coram hominibus tormenta  
passi sunt, Deus tentavit eos: tam-  
quam aurum in fornace probavit eos,  
et quasi holocausta accepit eos.

For if before men they were punished, God  
tried them; as gold in the furnace he  
proved them, and as sacrificial offerings he  
took them to himself.

Prayer after Communion

Mysticis, Domine, replēti sumus  
votis et gaudiis: praesta, quaesumus:  
ut, intercessionibus sanctorum  
Martyrum tuorum Chrysanthi et  
Dariae, quae temporaliter agimus,  
spiritualiter consequamur. Per Do-  
minum.

We have been filled with spiritual gifts and  
joy, O Lord.\* May we always profit spiritu-  
ally from the sacred rite we celebrate here on  
earth, through the intercession of your holy  
martyrs Chrysanthus and Daria. Through  
Jesus Christ.

Commemoratio

SAINT EVARISTUS

*Pope and Martyr*

October 26

*Missa Si diligis me, de Communi unius  
aut plurium Summorum Pontificum (1).*

*Mass Si diligis me (Common of one or more supreme pon-  
tiffs), page (1).*

C1

Prayer

Gregem tuum, Pastor aeternae, placatus  
intende: et per beatum Evaristum  
Martyrem tuum atque Summum  
Pontificem, perpetua protectione cu-  
stodi; quem totius Ecclesiae praestitisti  
esse pastorem. Per Dominum.

O eternal Shepherd, who appointed blessed  
Evaristus shepherd of the whole Church,\*  
let the prayers of this martyr and pope move  
you to look with favor upon your flock and  
to keep it under your continual protection.  
Through Jesus Christ.

C1

Prayer over the Gifts

Oblatis muneribus, quaesumus, Do-  
mine, Ecclesiam tuam benignus il-  
lumina: ut, et gregis tui proficiat  
ubique successus, et grati fiant no-  
mini tuo, te gubernante, pastores.  
Per Dominum nostrum Iesum Chris-  
tum Filium tuum: Qui tecum vivit et  
regnat in unitate Spiritus Sancti De-  
us: per omnia saecula saeculorum.

We have offered our gifts to you, O Lord.\*  
Let your light graciously shine upon your  
Church, so that this flock may everywhere  
prosper and its pastors, under your guidance  
be truly pleasing to you. Through Jesus  
Christ your Son, our Lord, who lives and  
reigns with you in the unity of the Holy  
Spirit,\* God, forever and ever. R. Amen.

Prayer after Communion

CI

O Lrd, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatíone dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat.

SAINTS SIMON AND JUDE

*II classis*

*Apostles*

October 28

Entrance Antiphon

*Ps. 138, 17*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *Ÿ.* Glory be to the Father. To me.

Mihi autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. *Ps. ibid., 1-2* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. *Ÿ.* Glória Patri. Mihi autem.

Prayer

O God, your blessed apostles Simon and Jude brought us to the knowledge of your holy name.\* May our progress in virtue add honor to their eternal glory, and may the honor we pay them make us even more holy. Through Jesus Christ.

Deus, qui nos per beátos Apóstolos tuos Simónem et Iudem ad agnitiónem tui nóminis venire tribuísti: da nobis eórum glóriam sempitérnam et proficiéndo celebráre, et celebrándo proficere. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Ephesians  
*Ephes. 4, 7-13*

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios  
*Ephes. 4, 7-13*

Brethren: Favor has been given to each one of us in the measure in which Christ bestows it. So the Scripture says, "When he ascended on high, he took a host of captives, and gave gifts to men."  
"He ascended"—what does this mean, but that he had first descended into the low regions of the earth? He who descended is also the very one who ascended high above

Fratres: Unicúque nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum, captívam duxit captivitátem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferiòres partes terræ? Qui descéndit, ipse est et qui ascéndit super omnes cælos, ut impléret ómnia. Et ipse dedit quosdam quidem apóstolos, quosdam autem

Oct. 28. Sts. Simon and Jude

prophétas, álios vero evangelístas, álios autem pastóres, et doctóres, ad consummatiónem sanctórum in opus ministérii, in ædificatióem córporis Christi: donec occurámus omnes in unitátem fídei, et agnitiónis Filii Dei, in virum perféctum, in mensúram ætátis plenitúdinis Christi.

*Graduale Ps. 44, 17–18* Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. *℟.* Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Allelúia, allelúia. *℟. Ps. 138, 17* Nímis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 15, 17–25*

In illo témpore: Dixit Iesus discí-pulis suis: Hæc mando vobis, ut diligátis ínvicem. Si mundus vos odit: scitóte quia me priórem vobis ódio hábuit. Si de mundo fuissétis: mundus quod suum erat dilígeret: quia vero de mundo non estis, sed ego elégi vos de mundo, proptérea odit vos mundus. Mementóte sermónis mei, quem ego dixi vobis: Non est servus maior dómno suo. Si me persecúti sunt, et vos perseverántur: si sermónem meum servavérunt, et vestrum servábunt. Sed hæc ómnia fácient vobis propter nomen meum: quia nésciunt eum, qui misit me. Si non veníssem, et locútus fuíssem eis, peccátum non habérent: nunc autem excusatióem non habent de peccáto suo. Qui me odit: et Patrem meum odit. Si ópera non fecíssem in eis, que nemo álius fecit, peccátum non habérent: nunc autem et vidérunt, et odérunt et me, et Patrem meum.

all the heavens, that he might fill all. And “he gave” some men as apostles, and some as prophets, and others again as evangelists, and others as pastors and teachers, thus fitting the saints for the work of the ministry, for building up the body of Christ until we all become one in faith and in the knowledge of the Son of God, and form that perfect man who is Christ come to full stature.

*Gradual Ps. 44, 17–18* You shall make them princes through all the land; they shall remember your name, O Lord. *℟.* The place of your fathers your sons shall have; therefore shall nations praise you.

Alleluia, alleluia. *℟. Ps. 138, 17* Your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 15, 17–25*

At that time Jesus said to his disciples: “This I command you: have love for one another. If the world hates you, realize that it has hated me before you. If you belonged to the world, the world would love its own; but the reason why the world hates you is because you do not belong to the world. No, it was out of the world that I chose you. Remember what I told you: no slave is more important than his master. If they persecuted me, they will persecute you; if they have kept my word, they will keep yours too. But they will do all these things to you because of my name, since they do not know the One who sent me. If I had not come and spoken to them, they would not be guilty of sin; now, however, they have no excuse for their sin. To hate me is to hate my Father. If I had not performed works among them such as no one has ever per-

Oct. 28. Sts. Simon and Jude

formed, they would not be guilty of sin; but as it is, they have seen and still have hated both me and my Father. However, this is to fulfill the text in their Law: 'They hated me without cause.' "

Creed.

Offertory Antiphon

*Ps. 18, 5*

Through all the earth their voice resounds, and to the ends of the world, their message.

Prayer over the Gifts

O Lord, we pay homage to the everlasting glory of your holy apostles Simon and Jude. \* May these sacred mysteries purify us so that we may be more worthy to honor them. Through Jesus Christ.

*Preface of the Apostles*

Communion Antiphon

*Matth. 19, 28*

You who have followed me shall sit on thrones, judging the twelve tribes of Israel.

Prayer after Communion

We who have received your sacraments, O Lord, look hopefully for the prayers of your blessed apostles Simon and Jude. \* May the sacred rite that we have celebrated in honor of their sufferings bring us healing for our own sinfulness. Through Jesus Christ.

*In votive Masses all as above, but after Septuagesima the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5-6* Those who sow in tears shall reap rejoicing. *Ps.* Although they go forth weeping, carrying the seed to be sown. *Ps.* They shall come back rejoicing, carrying their sheaves.

*In the Easter Season, the Mass Sancti tui (Common of martyrs II), page (31), with the prayers, epistle and gospel given above.*

Sed ut adimpleatur sermo, qui in lege eorum scriptus est: Quia odio habuerunt me gratis.

Credo.

In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum.

Glóriam, Dómine, sanctorum Apostolorum tuorum Simónis et Iudæ perpétuam venerántes: quæsumus; ut eam, sacris mystériis expiáti, dígnius celebrémus. Per Dóminum.

*Præfatio de Apostolis.*

Vos, qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israëli.

Percéptis, Dómine, sacraméntis, suppliciter exorámus: ut, intercedéntibus beátis Apóstolis tuis Simóne et Iuda, quæ pro illórum veneránda gérimus passióne, nobis proficiant ad medélam. Per Dóminum.

*In Missis votivis omnia dicuntur ut supra, sed post Septuagesimam, ommissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5-6* Qui seminant in lácrimis, in gáudio metent. *Ps.* Eúntes ibant et flebant, mitténtes sémina sua. *Ps.* Veniéntes autem vénient cum exsultatióne, portántes manipulos suos.

*Tempore autem paschali Missa Sancti tui, de Comuni Martyrum 2º loco (19), cum orationibus, Epistola et Evangelio ut supra.*

*I classis*

FEASTS OF NOVEMBER  
FEAST OF ALL SAINTS  
November 1

Entrance Antiphon

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre Sanctórum ómnium: de quorum solemnitate gaudent Angeli, et colláudant Fílium Dei. *Ps. 32, 1* Exsultáte, iusti, in Dómino: rectos decet collaudátio. *Ÿ. Glória Patri. Gaudeámus omnes.*

Let us all rejoice in the Lord, celebrating a feast-day in honor of all the saints, on whose solemnity the angels rejoice, and join in praising the Son of God. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *Ÿ. Glory be to the Father. Let us all rejoice.*

Prayer

Omnípotens sempitérne Deus, qui nos ómnium Sanctórum tuórum mérita sub una tribuísti celebritáte venerári: quæsumus; ut desiderátam nobis tuæ propitiatiónis abundántiam multiplicátis intercessóribus, largiáris. Per Dóminum.

O almighty and eternal God, through your grace we honor the merits of all your saints in the one solemn feast of today.\* Through this army of heavenly intercessors, grant us the abundant mercy we desire. Through Jesus Christ.

Léctio libri Apocalýpsis beáti  
Ioánnis Apóstoli  
*Apoc. 7, 2-12*

In diébus illis: Ecce ego Ioánnes vidi álterum Angelum ascendéntem ab ortu solis, habéntem signum Dei vivi: et clamávit voce magna quátuor Angelis, quibus datum est nocére terræ, et mari, dicens: Nolíte nocére terræ, et mari, neque arbóribus, quoadúsque signémus servos Dei nostri in fróntibus eórum. Et audívi númerum signatórum, centum quadragínta quátuor míllia signáti, ex omni tribu filiórum Israél. Ex tribu Iuda duódecim míllia signáti. Ex tribu Ruben duódecim míllia signáti. Ex tribu Gad duódecim míllia signáti. Ex tribu Aser duódecim míllia signáti. Ex tribu Néphthali duódecim míllia signáti. Ex tribu Manásse duódecim míllia signáti. Ex tribu Símeon duódecim míllia signáti. Ex tribu Levi duódecim míllia signáti. Ex

A Reading from the Book of  
the Apocalypse  
*Apoc. 7, 2-12*

In those days: I, John, saw another angel come up from the east; he held the seal of the living God, and with mighty voice he cried out to the four angels who had been given power to ravage land and sea: "Do not ravage land or sea or trees until we have marked with this seal the foreheads of the servants of our God." (I heard that the number of those thus marked with the sea was one hundred forty-four thousand from every tribe of the Israelites: twelve thousand sealed from the tribe of Juda, twelve thousand from the tribe of Ruben, twelve thousand from the tribe of Gad, twelve thousand from the tribe of Aser, twelve thousand from the tribe of Nephthali, twelve thousand from the tribe of Manasse, twelve thousand from the tribe of Simeon,

twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar, twelve thousand from the tribe of Zabulon, twelve thousand from the tribe of Joseph, twelve thousand sealed from the tribe of Benjamin.)

After this I also saw in vision a great throng which no one could count, from every nation—from all tribes, peoples, and tongues—standing before the throne and before the Lamb; they wore white robes and held palm branches in their hands. With mighty voice they cried: “Salvation is from our God who is seated upon his throne, and from the Lamb.” At this all the angels who stood around the throne, outside the circle of the elders and the four living creatures, fell face down before the throne, worshipping God, as they sang: “Amen! Praise, glory, and wisdom, thanksgiving, honor, power, and might be to our God forever and ever. Amen.!”

*Gradual Ps. 33, 10 and 11* Fear the Lord, all you his holy ones, for nought is lacking to those who fear him. *Ps.* But those who seek the Lord want for no good thing.

Alleluia, alleluia. *Ps. Matth. 11, 28* Come to me, all you who labor and are burdened, and I will give you rest. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 1–12*

At that time, when Jesus saw the crowds, he went up on the mountain, and after he had sat down, his disciples gathered around. Then he began to teach them, “Happy the poor in spirit: theirs is the kingdom of heaven. Happy those who mourn: they shall be consoled. Happy the humble: they shall inherit the land. Happy those who

tribu Issachar duódecim míllia signáti. Ex tribu Zábulon duódecim míllia signáti. Ex tribu Ioseph duódecim mílla signáti. Ex tribu Béniamin duódecim míllia signáti. Post hæc vidi turbam magnam, quam dinumeráre nemo póterat, ex ómnibus géntibus, et tríbubus, et pópulis, et linguis: stantes ante thronum, et in conspéctu Agni, amícti stolis albis, et palmæ in mánibus eórum: et clamábant voce magna, dicétes: Salus Deo nostro, qui sedet super thronum, et Agno. Et omnes Angeli stabant in circúitu throni, et seniórurum, et quátuor animálium: et cecidérunt in conspéctu throni in fácies suas, et adoravérunt Deum, dicétes: Amen. Benedíctio, et cláritas, et sapiéntia, et gratiárum áctio, honor, et virtus, et fortitúdo Deo nostro in sæcula sæculórum. Amen.

*Graduale Ps. 33, 10 et 11* Timéte Dóminum, omnes sancti eius: quóniam nihil deest timéntibus eum. *Ps.* Inquirétes autem Dóminum, non deficient omni bono.

Allelúia, allelúia. *Ps. Matth. 11, 28* Veníte ad me, omnes qui laborátis, et oneráti estis: et ego reficiám vos. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 5, 1–12*

In illo témpore: Videns Iesus turbas, ascéndit in montem, et cum sedisset, accessérunt ad eum discipuli eius, et apériens os suum, docébat eos, dicens: Beáti páuperes spírítu: quóniam ipsórum est regnum cælórum. Beáti mites: quóniam ipsi possidébunt terram. Beáti qui lugent: quóniam ipsi consolabúntur. Beáti qui esúriunt et sítiunt

## Nov. 1. All Saints

iustítiam: quóniam ipsi saturabúntur. Beáti misericórdes: quóniam ipsi misericórdiam consequéntur. Beáti mundo corde: quóniam ipsi Deum vidébunt. Beáti pacífici: quóniam filii Dei vocabúntur. Beáti qui persecutióne patiúntur propter iustítiam: quóniam ipsórum est regnum cælórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsum vos, mentiéntes, propter me: gaudéte, et exsultáte, quóniam merces vestra copiósa est in cælis.

Credo.

Iustórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace, allelúia.

Múnere tibi, Dómine, nostræ devotiónis offérimus: quæ et pro cunctórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Beáti mundo corde, quóniam ipsi Deum vidébunt: beáti pacífici, quóniam filii Dei vocabúntur: beáti qui persecutióne patiúntur propter iustítiam, quóniam ipsórum est regnum cælórum.

Da, quæsumus, Dómine, fidélibus pópulis ómnium Sanctórum semper veneratióne lætári: et eórum perpétua supplicatióne muníri. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sécula sæculórum.

hunger and thirst for holiness: they shall be satisfied. Happy the merciful: they shall find mercy. Happy the sincere of heart: they shall behold God. Happy the peace-makers: they shall be called God's children. Happy those who suffer persecution for religion: theirs is the kingdom of heaven. Happy are you when they insult you and persecute you and utter every kind of slander against you on my account. Be glad! Yes, be overjoyed: your reward in heaven is great."

Creed.

### Offertory Antiphon *Wis. 3, 1-2 and 3*

The souls of the just are in the hand of God, and no torment shall touch them. They seemed, in view of the foolish, to be dead; but they are in peace. Alleluia.

### Prayer over the Gifts

We offer these gifts to you in sacrifice, O Lord.\* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

### Communion Antiphon *Matth. 5, 8-10*

Blessed are the pure of heart, for they shall see God. Blessed are the peacemakers, for they shall be called children of God. Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven.

### Prayer after Communion

May your faithful always delight in paying reverence to all the saints, O Lord,\* and may the constant intercession of the saints be our protection. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

## Votive Mass of All Saints

### VOTIVE MASS OF ALL SAINTS

OUTSIDE EASTER SEASON

Entrance Antiphon

*Wis. 3, 8*

They shall judge nations and rule over peoples, and the Lord shall be their King forever. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *℟.* Glory be to the Father. They shall judge.

IN EASTER SEASON

Entrance Antiphon

*Ps. 144, 10–11*

Let your faithful ones bless you, O Lord. Let them discourse of the glory of your kingdom, alleluia, alleluia. *Ps. ibid., 1* I will extol you, O my God and King, and I will bless your name forever and ever. *℟.* Glory be to the Father. Let your faithful ones.

#### Prayer

O almighty God, grant that the intercession of Mary, the holy Mother of God, of all the blessed apostles, martyrs, confessors, virgins, and all your elect may always be a source of joy to us.\* May we experience the power of their protection as we solemnly recall the deeds of their lives. Through Jesus Christ.

*Epistle as on the feast.*

*Gradual Ps. 33, 10 and 11* Fear the Lord, all you his holy ones, for nought is lacking to those who fear him. *℟.* But those who seek the Lord want for no good thing.

Alleluia, alleluia. *℟. Matth. 11, 28* Come to me, all you who labor and are burdened, and I will give you rest. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

EXTRA TEMPUS PASCHALE

Iúdicant sancti gentes, et dominántur pópulis: et regnábít Dóminus Deus illórum in perpétuum. *Ps. 32, 1* Exsultáte, iusti, in Dómino: rectos decet collaudátio. *℟.* Glória Patri. Iúdicant.

TEMPORE PASCHALI

Sancti tui, Dómine, benedícant te: glóriam regni tui dicent, allelúia, allelúia. *Ps. ibid., 1* Exaltábo te, Deus meus Rex: et benedicam nómini tuo in sáeculum, et in sáeculum sáeculi. *℟.* Glória Patri. Sancti tui.

Concéde, quáesumus, omnípotens Deus: ut intercéssio sanctæ Dei Genetrícis Mariæ, sanctorúmque ómnium Apostolórum, Mártyrum, Confessórum, atque Virgínum et ómnium electórum tuórum, nos ubique lætíficet; ut, dum eórum mérita recólimus, patrocínia sentiámus. Per eúndum Dóminum.

*Epistola ut in festo.*

*Graduale Ps. 33, 10 et 11* Timéte Dóminum, omnes sancti eius: quóniam nihil deest tíméntibus eum. *℟.* Inquiréntes autem Dóminum non deficient omni bono.

Allelúia, allelúia. *℟. Matth. 11, 28* Veníte ad me omnes qui laborátis, et oneráti estis: et ego reficiam vos. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

## Votive Mass of All Saints

*Tractus Ps. 125, 5-6* Qui sémi-  
nant in lácrimis, in gáudio metent.  
V. Eúntes ibant et fiebant, mittén-  
tes sémina sua. V. Veniéntes autem  
veníent cum exsultatióne, portántes  
manípulos suos.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia, V. Sancti tui,  
Dómine, florébunt sicut lílium: et  
sicut odor bálsami erunt ante te.  
Allelúia. V. *Ps. 115, 5* Pretiósá in  
conspéctu Dómini mors sanctórum  
eius. Allelúia.

*Evangelium ut in festo.*

*Post Septuagesimam in fine sequentis  
antiphonæ Allelúia omittitur.*

Iustórum ánimæ in manu Dei sunt, et  
non tanget illos torméntum malitiæ:  
visi sunt óculis insipiéntium mori: illi  
autem sunt in pace, allelúia.

*Tempore autem paschali dicitur seq.:*

Antiphona ad Offertorium  
*Ps. 31, 11*

Lætámini in Dómino, et exsultáte  
iusti: et gloriámini, omnes recti corde,  
allelúia, allelúia.

Oblátis, Dómine, placáre munéribus:  
et, intercedénte beáta María semper  
Vírgine, cum ómnibus Sanctis tuis, a  
cunctis nos defénde perículis. Per  
Dóminum.

Beáti mundo corde, quóniam ipsi  
Deum vidébunt: beáti pacífici, quó-  
niam filii Dei vocabúntur: beáti

*Tract Ps. 125, 5-6* Those that sow in tears  
shall reap rejoicing. V. Going, they went and  
wept, casting their seeds. V. But coming,  
they shall come with joyfulness, carrying  
their sheaves.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. V. Your faithful shall  
flourish like the lily, O Lord, and be as the  
odor of balsam before you. Alleluia. V. *Ps.  
115. 15* Precious in the eyes of the Lord is the  
death of his faithful ones. Alleluia.

*Gospel as on the feast.*

*In votive Masses after Septuagesima, at the end of the follow-  
ing antiphon the Alleluia is omitted.*

### Offertory Antiphon *Wis. 3, 1-2 and 3*

The souls of the just are in the hand of God,  
and no torment of death shall touch them.  
They seemed, in view of the foolish, to be  
dead; but they are in peace, Alleluia.

*In paschal time:*

### Offertory Antiphon *Ps. 31, 11*

Be glad in the Lord and rejoice, you just;  
exult, all you upright of heart, alleluia,  
alleluia.

### Prayer over the Gifts

O Lord, be moved to compassion by our  
offerings and protect us from all danger\*  
through the prayers of the blessed ever-  
virgin Mary and all the saints. Through  
Jesus Christ.

### Communion Antiphon *Matth. 5, 8-10*

Blessed are the pure of heart, for they shall  
see God. Blessed are the peacemakers, for  
they shall be called children of God. Blessed

## Nov. 2. All the Faithful Departed

are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven.

*In paschal time:*

### Communion Antiphon

*Ps. 32, 1*

Exult, you just, in the Lord, alleluia; praise from the upright is fitting, alleluia.

### Prayer after Communion

We have received the sacrament of heaven, O Lord, to commemorate the blessed ever-virgin Mary and all the saints.\* We now humbly beg that the sacred rite we have celebrated may be our joy for all eternity. Through Jesus Christ.

## COMMEMORATION OF ALL THE FAITHFUL DEPARTED

November 2

or, if it falls on a Sunday,

November 3

*On this day every priest may celebrate three Masses. For the norms to be followed if a priest celebrates two or three Masses on the same day, see the Rite to be observed in the celebration of Mass, tit. XV.*

*One who celebrates a single Mass only reads the first Mass formulary. This Mass is also used by one who celebrates a sung Mass, but he may anticipate the second and third Masses.*

*When one celebrates three Masses without interruption, the sequence must be said only in the principal Mass, or otherwise in the first Mass; it may be omitted in the other two Masses, unless they are sung Masses.*

### FIRST MASS

#### Entrance Antiphon

*4 Esdras 2, 34 and 35*

Eternal rest grant unto them O Lord: and let perpetual light shine upon them *Ps. 64, 2-3*. To you we owe our hymn of praise, O God, in Sion; to you must vows be fulfilled in Jerusalem. Hear my prayer; to you all flesh must come.

*Eternal rest is repeated as far as the psalm.*

qui persecutiómem patiúntur propter iustítiam, quóniam ipsórum est regnum cælórum.

*Tempore autem paschali dicitur seq.:*

#### Antiphona ad Communionem

*Ps. 32, 1*

Gaudéte, iusti, in Dómino, allelúia: rectos decet collaudátio, allelúia.

#### Postcommunio

Súmptimus, Dómine, beátæ Mariæ semper Vírginis et ómnium Sanctórum tuórum memóriam recoléntes, sacraménta cæléstia: præsta, quæsumus; ut, quod temporáliter gérimus, ætérnis gáudiis consequámur. Per Dóminum.

*I classis*

*Hoc die quivis sacerdos tres Missas celebrare potest. De agendis, si sacerdos eodem die duas vel tres missas celebret, vide Ritum servandum in celebratione Missæ. tit. XIV.*

*Qui unam dumtaxat Missam celebrat, primam legit; eandem adhibet qui Missam cum cantu celebrat, facta ei potestate anticipandæ secundæ ac tertię.*

*Cum quis tres Missas sine intermissione celebrat, sequentiam dicere debet tantum in Missa principali, secus in prima; in ceteris Missis, nisi sint in cantu, eam omittere potest.*

### AD PRIMAM MISSAM

Réquiem ætérnam dona eis, Dómine: et lux perpétua luceat eis. *Ps. 64, 2-3*  
Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Ierúsalem: exáudi oratiómem meam, ad te omnis caro véniet.

*Deinde absolute repetitur Réquiem ætérnam usque ad psalmum.*

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### Prayer

Fidélium, Deus, ómnium cónditor et redémpstor: animábus famulórum famularúmque tuárum remissionem cunctórum tríbe peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatióibus consequántur: Qui vivis.

O God, creator and redeemer of all the faithful, grant the souls of your departed servants forgiveness of all their sins. May our devout prayers obtain for them the pardon that they have always desired: You who live and reign.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 15, 51–57*

A Reading from the Epistle  
of blessed Paul the Apostle  
to the Corinthians  
*1 Cor. 15, 51–57*

Fratres: Ecce mystérium vobis dico: Omnes quidem resurgémus, sed non omnes immutábimur. In mométo, in ictu óculi, in novíssima tuba: canet enim tuba, et mórtui resúrgent incorrupti: et nos immutábimur. Opórtet enim corruptibile hoc indúere incorruptionem: et mortále hoc indúere immortalitátem. Cum autem mortále hoc indúerit immortalitátem, tunc fiet sermo, qui scriptus est: Absórupta est mors in victória. Ubi est, mors, victória tua? Ubi est, mors, stímulus tuus? Stímulus autem mortis peccátum est: virtus vero peccáti lex. Deo autem grátias, qui dedit nobis victóriam per Dóminum nostrum Iesum Christum.

Brethren: I am going to tell you a mystery: we shall not all fall asleep, but we shall all be changed—in an instant, in the twinkling of any eye, at the sound of the last trumpet. The trumpet will blast and the dead will rise incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, and this mortal body must be clothed with immortality. When this corruptible body is clothed with incorruptibility and this mortal body is clothed with immortality, the saying of Scripture will be fulfilled: “Death is swallowed up in victory. Where, O Death, is your victory? Where, O Death, is your sting?” The sting of death is sin, and the power of sin is the Law. But thanks be to God, who has given us the victory through our Lord Jesus Christ.

*Graduale 4 Esdr. 2, 34 et 35* Réquiem ætérrnam dona eis, Dómine: et lux perpétua lúceat eis. *Ps. III, 7* In memória ætérrna erit iustus: ab auditióne mala non timébit.

*Gradual 4 Esdras 2, 34 and 35* Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. *Ps. III, 7* The just man shall be in everlasting remembrance; an evil report he shall not fear.

*Tractus* Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum. *Ps.* Et grátia tua illis succurrénte, mereántur evádere iudicium ultiónis. *Ps.* Et lucis ætérrnæ beatitúdine pérfrui.

*Tract* Absolve, O Lord, the souls of all the faithful departed from every bond of sin. *Ps.* And by the help of your grace may they deserve to escape the judgment of vengeance. *Ps.* And to enjoy the blessedness of light eternal.

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*Sequente*

Day of wrath! O day of mourning!  
 See fulfilled the prophets' warning,  
 Heav'n and earth in ashes burning!  
 O what fear man's bosom rendeth  
 When from heav'n the judge descendeth,  
 On whose sentence all dependeth!  
 Wondrous sound the trumpet flingeth;  
 Through earth's sepulchers it ringeth;  
 All before the throne it bringeth.  
 Death is struck, and nature quaking,  
 All creation is awaking,  
 To its judge an answer making.  
 Lo! the book, exactly worded,  
 Wherein all hath been recorded:  
 Thence shall judgment be awarded.  
 When the judge his seat attaineth  
 And each hidden deed arraigneth,  
 Nothing unavenged remaineth.  
 What shall I, frail man, be pleading?  
 Who for me be interceding,  
 When the just are mercy needing?  
 King of majesty tremendous,  
 Who dost free salvation send us,  
 Fount of pity, then befriend us!  
 Think, good Jesus, my salvation  
 Cost thy wondrous incarnation;  
 Leave me not to reprobation!  
 Faint and weary, thou has sought me,  
 On the cross of suff'ring bought me.  
 Shall such grace be vainly brought me?  
 Righteous judge! for sin's pollution  
 Grant thy gift of absolution,  
 Ere the day of retribution.  
 Guilty, now I pour my moaning,  
 All my shame with anguish owning;  
 Spare, O God, thy suppliant groaning!  
 Thou the sinful woman savedst;  
 Thou the dying thief forgavest;  
 And to me a hope vouchsafest.  
 Worthless are my prayers and sighing,  
 Yet, good Lord, in grace complying,  
 Rescue me from fires undying!  
 With thy favored sheep O place me,

*Sequentia*

Dies, iræ, dies illa,  
 Solvet sæculum in favilla:  
 Teste David cum Sibylla.  
 Quantus tremor est futurus,  
 Quando iudex est venturus,  
 Cuncta stricte discussurus!  
 Tuba mirum spargens sonum  
 Per sepulcra regionum,  
 Coget omnes ante thronum.  
 Mors stupébit, et natura,  
 Cum resúrget creatúra,  
 Iudicánti responsúra.  
 Liber scriptus proferétur,  
 In quo totum continétur,  
 Unde mundus iudicétur.  
 Iudex ergo cum sedébit  
 Quidquid latet, apparébit:  
 Nil inúltum remanébit.  
 Quid sum miser tunc dictúrus?  
 Quem patrónum rogáturus,  
 Cum vix iustus sit secúrus?  
 Rex tremendæ maiestátis,  
 Qui salvándos salvas gratis,  
 Salva me, fons pietátis.  
 Recordáre, Iesu pie,  
 Quod sum causa tuæ viæ:  
 Ne me perdas illa die.  
 Quærens me, sedísti lassus:  
 Redemísti Crucem passus:  
 Tantus labor non sit cassus.  
 Iuste iudex ultiónis,  
 Donum fac remissiónis  
 Ante diem ratiónis.  
 Ingemisco, tamquam reus:  
 Culpa rubet vultus meus:  
 Supplicánti parce, Deus.  
 Qui Mariam absolvísti,  
 Et latrónem exaudísti,  
 Mihi quoque spem dedísti.  
 Preces meæ non sunt dignæ:  
 Sed tu bonus fac benígne,  
 Ne perénni cremer igne.  
 Inter oves locum præsta,  
 Et ab hædis me sequéstra,  
 Státuens in parte dextra.  
 Confutátis maledíctis,  
 Flammis ácribus addíctis:  
 Voca me cum benedíctis.  
 Oro supplex, et acclínis,  
 Cor contrítum quasi cinis:  
 Gere curam mei finis.  
 Lacrimósa dies illa,  
 Qua resúrget ex favilla

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Iudicandus homo reus.  
Huic ergo parce, Deus:  
Pie Iesu Dómine,  
Dona eis réquiem. Amen.

Nor among the goast abase me,  
But to thy right hand upraise me.  
While the wicked are confounded,  
Doomed to flames of woe unbounded,  
Call me with thy saints surrounded.  
Low I kneel, with heart submission:  
See, like ashes, my contrition;  
Help me in my last condition.  
Ah! that day of tears and mourning!  
From the dust of earth returning,  
Man for judgment must prepare him;  
Spare, O God, in mercy spare him!  
Lord, all pitying, Jesus blest,  
Grant them thine eternal rest. Amen.

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 5, 25–29*

In illo témpore: Dixit Iesus turbis Iudæórum: Amen, amen dico vobis, quia venit hora, et nunc est, quando mórtui áudient vocem Fílii Dei: et qui audierint, vivent. Sicut enim Pater habet vitam in semetípso, sic dedit et Fílio habere vitam in semetípso: et potestátem dedit ei iudícium fácere, quia Fílius hóminis est. Nolíte mirári hoc, quia venit hora, in qua omnes, qui in monuméntis sunt, áudient vocem Fílii Dei: et procedent, qui bona fecerunt, in resurrectionem vitæ: qui vero mala egérunt, in resurrectionem iudícii.

Dómine Iesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Míchaël repræséntet eas in lucem sanctam: \* Quam olim Abrahæ promisísti, et sémini eius. *Ÿ.* Hóstias et preces tibi, Dómine, laudis

✠ A Reading from the holy Gospel  
according to John  
*John 5, 25–29*

At that time Jesus said to the crowds of the Jews: "I solemnly assure you, an hour is coming and is now here when the dead shall hear the voice of God's Son, and those who have listened shall live. Indeed, just as the Father possesses life in himself, so has he granted that the Son also possess life in himself. And he has turned over to him power to pass judgment because he is Son of Man. No need for surprise at this—an hour is coming in which all those in the tombs will hear his voice and will come forth: those who have done right will rise to live; those who have practiced evil will rise to be damned."

### Responsory at the Offertory

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and the deep pit, deliver them from the lion's mouth, may hell not swallow them up, nor may they fall into darkness, but may Michael, the holy standardbearer, bring them into the holy light: \* Which you once promised to Abraham and to his seed.

## Nov. 2. All the Faithful Departed

℣. We offer you, O Lord, sacrifices and prayers of praise; receive them for the souls whom we remember this day. Grant, O Lord, that they may pass from death to life. Which you once promised to Abraham and to his seed.

### Prayer over the Gifts

O Lord, look with favor upon the gifts we offer you in behalf of the souls of your faithful departed. May those to whom you have given the honor of Christian faith also receive its reward. Through Jesus Christ.

*Preface of the Dead*

### Responsory at the Communion

*4 Esdras 2, 34 and 35*

May light eternal shine upon them, O Lord,\* With your saints forever, for you are merciful. ℣. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. With your saints forever, for you are merciful.

### Prayer after Communion

May our humble prayers help the souls of your servants, O Lord. Free them of all their sins and grant that they may share in the redemption you won for all men: You who live and reign.

*The priest must recite the usual prayers at the foot of the altar at the beginning of the second and third Masses.*

### SECOND MASS

#### Entrance Antiphon

*4 Esdras 2, 34 and 35*

Eternal rest grant unto them, O Lord: and let perpetual light shine upon them. *Ps. 64, 2-3* To you we owe our hymn of praise, O God, in Sion; to you must vows be fulfilled in Jerusalem. Hear my prayer; to you all flesh must come. Eternal rest.

offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fá-cimus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abra-hæ promísisti, et sémini eius.

Hóstias, quæsumus, Dómine, quas tibi pro animábus famulórum famu-larúmque tuárum offérimus, pro-pitiátus inténde: ut quibus fidei christiánæ méritum contulísti, dones et præmium. Per Dóminum.

*Præfatio defunctorum.*

Lux æténa lúceat eis, Dómine:\* Cum Sanctis tuis in ætérnum: quia pius es. ℣. Réquiem ætérnum dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis in ætérnum: quia pius es.

Animábus, quæsumus, Dómine, famulórum famularúmque tuárum orá-tio proficiat supplicántium: ut eas et a peccátis ómnibus éxuas, et tuæ redemptiónis fácias esse partícipes: Qui vivis.

*Debet sacerdos in initio secunde et tertie Missæ consuetas preces dicere.*

Réquiem ætérnam dona eis, Dómine, et lux perpétua lúceat eis. *Ps. 64: 2-3* Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Ierúsalem, exáudi oratióne meam, ad te omnis caro véniet. Réquiem ætérnam.

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### Prayer

Deus, indulgentiarum Dómine: da animábus famulórum famularúmque tuárum refrigerii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

O Lord God of mercy, grant the souls of your servants a haven of refreshment, a blessed repose, and the glory of your light. Through Jesus Christ.

Léctio libri Machabæórum  
*2 Mach. 12, 43–46*

A Reading  
from the Book of Machabees  
*2 Mach. 12, 43–46*

In diébus illis: Vir fortíssimus Iudas, facta collatióne, duódecim míllia drachmas argénti misit Ierosólymam, offérri pro peccátis mortuórum sacrificium, bene et religiósè de resurrectiósne cógitans (nisi enim eos, qui ceciderant, resurrectúros speráret, supérfluum viderétur, et vanum oráre pro mórtuis): et quia considerábat quod hi, qui cum pietáte dormitió-nem accéperant, óptimam habérent repósitam grátiam. Sancta ergo, et salúbris est cogitatio pro defúntis exoráre, ut a peccátis solvántur.

In those days the valiant Judas took up a collection, to which all contributed, and sent about two thousand drachmas of silver to Jerusalem to offer an expiatory sacrifice, acting properly and appropriately considering the resurrection (for if he had not hoped that those who had fallen would rise again, it was useless and silly to pray for the dead), considering further that a great reward was in store for those who had gone to rest in piety—a holy and pious thought. Hence, on behalf of the dead he offered this expiation, to free them from sin.

*Graduale 4 Esdr. 2, 34 et 35* Ré-  
quiem ætérrnam dona eis, Dómine:  
et lux perpétua lúceat eis. *Ps. 111, 7*  
In memória ætérrna erit iustus:  
ab auditiósne mala non timébit.

*Gradual 4 Esdras 2, 34 and 35* Eternal rest  
grant unto them, O Lord; and let perpetual  
light shine upon them. *Ps. 111, 7* The  
just man shall be in everlasting remem-  
brance; an evil report he shall not fear.

*Tractus* Absólve, Dómine, ánimas  
ómnium fidélium defunctórum ab  
omni vínculo delictórum. *Ps.* Et  
grátia tua illis succurrénte, mereán-  
tur evádere iudícium ultiónis. *Ps.*  
Et lucis ætérrnæ beatitúdine pérfrui.

*Tract* Absolve, O Lord, the souls of all the  
faithful departed from every bond of sin.  
*Ps.* And by the help of your grace may they  
deserve to escape the judgment of ven-  
geance. *Ps.* And to enjoy the blessedness of  
light eternal.

*Sequentia* Dies iræ, ut supra.

*Sequence* Dies iræ, as above.

✠ *Sequentia* sancti Evangélii  
secúndum Ioánnem  
*Ioann. 6, 37–40*

✠ A Reading from the holy Gospel  
according to John  
*John 6, 37–40*

In illo témpore: Dixit Iesus turbis  
Iudæórum: Omne, quod dat mihi  
Pater, ad me véniet: et eum, qui  
venit ad me, non eífiam foras: quia

At that time Jesus said to the crowds of  
the Jews: “Whatever the Father gives me  
will come to me, and anyone who comes to  
me I will never drive out, because it is not

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to do my own will that I have come down from heaven, but to do the will of him who sent me. And it is the will of him who sent me that I should lose nothing of what he has given me; rather, I should raise it up on the last day. Indeed, this is the will of my Father, that everyone who looks upon the Son and believes in him should have eternal life. And I shall raise him up on the last day.”

### Responsory at the Offertory

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and the deep pit, deliver them from the lion’s mouth, may hell not swallow them up, nor may they fall into darkness, but may Michael, the holy standardbearer, bring them into the holy light:\* Which you once promised to Abraham and to his seed. *Ÿ*. We offer you, O Lord, sacrifices and prayers of praise; receive them for the souls whom we remember this day. Grant, O Lord, that they may pass from death to life. Which you once promised to Abraham and to his seed.

### Prayer over the Gifts

O Lord, hear our humble petitions for the souls of your servants. Through this sacrifice of praise which we are offering, grant them fellowship with your saints. Through Jesus Christ.

*Preface of the Dead.*

### Responsory at the Communion

*4 Esdras 2, 34 and 35*

May light eternal shine upon them, O lord,\* With your saints forever, for you are merciful. *Ÿ*. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. With your saints forever, for you are merciful.

descēndi de cælo, non ut faciā voluntātem meam, sed voluntātem eius, qui misit me. Hæc est autem volūntas eius, qui misit me, Patris: ut omne, quod dedit mihi, non perdam ex eo, sed resuscitem illud in novissimo die. Hæc est autem volūntas Patris mei, qui misit me: ut omnis, qui videt Fīlium, et credit in eum, hābeat vitam ætērnā, et ego resuscitābo eum in novissimo die.

Dómine Iesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed signifer sanctus Míchaél repræséntet eas in lucem sanctam:\* Quam olim Abrahæ promisísti, et sémini eius. *Ÿ*. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam faci-mus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abrahæ promisísti, et sémini eius.

Propitiāre, Dómine, supplicatióibus nostris, pro animábus famulórum famularúmque tuárum, pro quibus tibi offérimus sacrificium laudis: ut eas Sanctórum tuórum consórtio sociāre dignéris. Per Dóminum.

*Præfatio defunctorum.*

Lux ætérna lúceat eis, Dómine:\* Cum Sanctis tuis in ætérnum: quia pius es. *Ÿ*. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis in ætérnum: quia pius es.

## Nov. 2. All the Faithful Departed

Præsta, quæsumus, Dómine: ut ánimæ famulórum famularúmque tuárum, his purgátæ sacrificiis, indulgéntiam páriter et réquiem cápant sempitérnam. Per Dóminum.

Réquiem ætérrnam dona eis, Dómine: et lux perpétua lúceat eis. *Ps. 64, 2-3* Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Ierúsalem: exáudi oratióem meam, ad te omnis caro véniet. Réquiem ætérrnam.

Deus, vénia largítor, et humanae salutis amátor: quæsumus cleméntiam tuam; ut ánimas famulórum famularúmque tuárum, quæ ex hoc sæculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas. Per Dóminum.

Léctio libri Apocalýpsis beáti  
Ioánnis Apóstoli  
*Apoc. 14, 13*

In diébus illis: Audívi vocem de cælo, dicéntem mihi: Scribe: Beáti mórtui, qui in Dómino moriúntur. Amodo iam dicit Spíritus, ut requiéscent a labóribus suis: ópera enim illórum sequúntur illos.

*Graduale 4 Esdr. 2, 34 et 35* Réquiem ætérrnam dona eis, Dómine: et lux perpétua lúceat eis. *Ps. 111, 7* In memória ætérrna erit iustus: ab auditióne mala non timébit.

*Tractus* Absólve, Dómine, ánimas ómnium fidélium defunctorum ab omni vínculo delictórum. *Ps. 111, 7* Et grátia tua illis succurrénte, mereán-

### Prayer after Communion

O Lord, purify the souls of your servants by this sacrifice so that they may obtain forgiveness and everlasting rest. Through Jesus.

#### THIRD MASS

Entrance Antiphon  
*4 Esdras 2, 34 et 35*

Eternal rest grant unto them, O Lord: and let perpetual light shine upon them. *Ps. 64, 2-3*. To you we owe our hymn of praise, O God, in Sion; to you must vows be fulfilled in Jerusalem. Hear my prayer; to you all flesh must come. Eternal rest.

### Prayer

O God, you generously pardon man's sin and desire his salvation. In your kindness grant that your servants who have departed from this life may be admitted into the fellowship of everlasting happiness through the intercession of the blessed ever-virgin Mary and of all of your saints. Through Jesus Christ.

A Reading from the Book of the  
Apocalypse  
*Apoc. 14, 13*

In those days: From heaven I heard a voice that said, "Write this: Happy are the dead who die in the Lord. From this moment, indeed, the Spirit promises, they shall rest from their labors, for they take their works with them."

*Gradual 4 Esdras 2, 34 and 35* Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. *Ps. 111, 7* The just man shall be in everlasting remembrance; an evil report he shall not fear.

*Tract* Absolve, O Lord, the souls of all the faithful departed from every bond of sin. *Ps. 111, 7* And by the help of your grace may they deserve to escape the judgment of ven-

## Nov. 2. All the Faithful Departed

geance. *℣.* And to enjoy the blessedness of light eternal.

*Dies iræ, as above.*

✠ A Reading from the holy Gospel  
according to John  
*John 6, 51–55*

At that time Jesus said to the crowds of the Jews: “I am the living bread which came down from heaven. If anyone eats this bread, he will live forever. And the bread that I shall give is my own flesh for the life of the world.” At this the Jews started to quarrel among themselves, saying, “How can this fellow give us his flesh to eat?” Therefore Jesus said to them, “I solemnly assure you, if you do not eat the flesh of the Son of Man and drink his blood, you have no life in you. He who feeds on my flesh and drinks my blood has life eternal. And I shall raise him up on the last day.”

### Responsory at the Offertory

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and the deep pit, deliver them from the lion’s mouth, may hell not swallow them up, nor may they fall into darkness, but may Michael, the holy standardbearer, bring them into the holy light: \* Which you once promised to Abraham and to his seed. *℣.* We offer you, O Lord, sacrifices and prayers of praise; receive them for the souls whom we remember this day. Grant, O Lord, that they may pass from death to life. Which you once promised to Abraham and to his seed.

### Prayer over the Gifts

O God, your mercy is infinite. Hear our humble prayers and through these sacraments of our salvation pardon the sins of all the faithful departed, who were given the grace to acknowledge you during life. Through Jesus Christ.

*tur evādere iudicium ultiónis. ℣.*  
*Et lucis æternæ beatitúdine pérfrui.*

*Sequentia Dies iræ, ut supra.*

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 6, 51–55*

In illo témpore: Dixit Iesus turbis Iudæórum: Ego sum panis vivus, qui de cælo descéndi. Si quis manducáverit ex hoc pane, vivet in ætérnum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Iudæi ad íncem, dicétes: Quómo potest hic nobis carnem suam dare ad manducándum? Dixit ergo eis Iesus: Amen, amen dico vobis: nisi manducavéritis carnem Filii hóminis, et bibéritis eius ságuinem, non habébitis vitam in vobis. Qui mandúcat meam carnem, et bibit meum ságuinem, habet vitam ætérnam: et ego resuscitábo eum in novíssimo die.

Dómine Iesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Míchaël repræséntet eas in lucem sanctam: \* Quam olim Abrahæ promisisti, et sémini eius. *℣.* Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fáci-mus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abrahæ promisisti, et sémini eius.

Deus, cuius misericórdiæ non est númerus, súscipe propítius preces humilitátis nostræ: et animábus ómnium fidélium defunctorum, quibus tui nóminis dedisti confessiónem, per hæc sacraménta salútis nostræ, cunctórum remissionem tríbue peccatórum. Per Dóminum.

Nov. 4. St. Charles

*Præfatio defunctorum.*

Lux æterna luceat eis, Dómine:\*  
Cum Sanctis tuis in ætérnum: quia  
pius es. *Ÿ.* Réquiem ætérnam dona  
eis, Dómine: et lux perpétua luceat  
eis. Cum Sanctis tuis in ætérnum:  
quia pius es.

Præsta, quæsumus, omnipotens et  
miséricors Deus: ut animæ famuló-  
rum famularúmque tuárum, pro  
quibus hoc sacrificium laudis tuæ  
obtúlimus maiestáti; per huius vir-  
tútem sacraménti a peccátis ómnibus  
expiátæ, lucis perpétuæ, te miseránte,  
recípiant beatitúdinem. Per Dómi-  
num.

*II classis*

Státuit ei Dóminus testaméntum  
pacis, et príncipem fecit eum: ut sit  
illi sacerdotií dignitas in ætérnum.  
*Ps. 131, 1* Meménto, Dómine, David:  
et omnis mansuetúdinis eius. *Ÿ.*  
Glória Patri. Státuit.

Ecclésiám tuam, Dómine, sancti Cá-  
roli Confessóris tui atque Pontíficis  
contínua protectióne custódi: ut, sic-  
ut illum pastorális sollicitúdo glorió-  
sum réddidit; ita nos eius intercessio  
in tuo semper fáciat amóre fervéntes.  
Per Dóminum.

*Et fit commemoratio Ss. Vitalis et Agri-  
colæ Martyrum:*

*Preface of the Dead.*

Responsory at the Communion  
*4 Esdras 2, 34 and 35*

May light eternal shine upon them, O  
Lord,\* With your saints forever, for you are  
merciful. *Ÿ.* Eternal rest grant unto them, O  
Lord, and let perpetual light shine upon  
them. With your saints forever, for you are  
merciful.

Prayer after Communion

O almighty and merciful God, we offer this  
sacrifice of praise to your divine majesty in  
behalf of the souls of your departed servants.  
May this sacrament cleanse them from all  
sin so that they may enjoy the light of  
eternal happiness through your mercy.  
Through Jesus Christ.

SAINT CHARLES  
*Bishop and Confessor*

November 4

Entrance Antiphon  
*Eccli. 45, 60*

The Lord made a covenant of friendship  
with him, and made him a prince, that he  
should possess the dignity of the priesthood  
forever. *Ps. 131, 1* Remember, O Lord,  
David and all his meekness. *Ÿ.* Glory be to  
the Father. The Lord made.

Prayer

O Lord, keep your Church always under  
the protection of your holy confessor bishop  
Charles, who was distinguished by his vigi-  
lant care of his flock.\* Enkindle in us a  
burning love of you through his interces-  
sion. Through Jesus Christ.

*Commemoration of Saints Vitalis and Agricola, martyrs:*

Prayer

O almighty God, may the intercessory power of your blessed martyrs Vitalis and Agricola aid us who celebrate their feast today Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, qui sanctorum Martyrum tuorum Vitalis et Agricolæ solèmnia cõlimus, eõrum apud te intercessiõnibus adiuvemur. Per Dõminum.

A Reading from the Book of Sirach  
*Eccli. 44, 16–27; 45, 3–20*

Lectio libri Sapiëntiæ  
*Eccli. 44, 16–27; 45, 3–20*

Here is a great priest who pleased God in his lifetime and was found a just man, a peacemaker in time of wrath. He had no equal in keeping the Law of the Most High. For this reason God promised under oath to have him grow into a people of God. He set him as a blessing for all nations, and God's covenant rested upon him. He acknowledged him through blessings and showed him constant kindness. He found favor in the eyes of the Lord who made him great in the sight of kings and gave him a glorious crown. God made with him a lasting covenant, appointed him high priest, and blessed and glorified him, that he might serve God by his priesthood, bless his people in God's name, and offer him the sweet odor of a worthy incense.

Ecce sacerdos magnus, qui in dièbus suis placuit Deo, et inventus est iustus: et in tempore iracundiæ factus est reconciliatio. Non est inventus similis illi, qui conservavit legem Excelsi. Ideo iureiurando fecit illum Dõminus crescere in plebem suam. Benedictiõnem õmnium gentium dedit illi, et testamèntum suum confirmavit super caput eius. Agnovit eum in benedictiõnibus suis: conservavit illi misericordiam suam: et invenit gratiam coram õculis Dõmini. Magnificavit eum in conspectu regum: et dedit illi corõnam glõriæ. Stãtuit illi testamèntum ætèrnum, et dedit illi sacerdotium magnum: et beatificavit illum in glõria. Fungi sacerdotio, et habere laudem in nomine ipsius, et offerre illi incensum dignum in odorem suavitatis.

*Gradual Eccli. 44, 16* Behold, a great priest, who in his days pleased God. *Ps. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in dièbus suis placuit Deo. *Ps. Ibid., 20* Non est inventus similis illi, qui conservaret legem Excelsi.

Alleluia, alleluia. *Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

Alleluia, alleluia. *Ps. 109, 4* Tu es sacerdos in ætèrnum, secõndum ordinem Melchisedech. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 14–23*

✠ Sequentiã sancti Evangelii  
secõndum Matthæum  
*Matth. 25, 14–23*

At that time Jesus told his disciples this parable: "A man was going on a journey. He called in his own slaves and handed his property over to them, according to each

In illo tempore: Dixit Iesus discipulis suis parabolam hanc: Homo peregre proficiscens, vocavit servos suos, et tradidit illis bona sua. Et

## Nov. 4. St. Charles

uni dedit quinque talénta, álii autem duo, álii vero unum, unicuíque secúndum própriam virtútem, et proféctus est statim. Abiit autem qui quinque talénta accéperat, et operátus est in eis, et lucrátus est ália quinque. Simíliter et qui duo accéperat, lucrátus est ália duo. Qui autem unum accéperat, ábiens fodit in terram, et abscondit pecúniám dómini sui. Post multum vero témporis venit dóminus servórum illórum, et pósuit ratiónem cum eis. Et accédens qui quinque talénta accéperat, obtulit ália quinque talénta, dicens: Dómine, quinque talénta tradidísti mihi, ecce ália quinque superlucrátus sum. Ait illi dóminus eius: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui. Accéssit autem et qui duo talénta accéperat, et ait: Dómine, duo talénta tradidísti mihi, ecce ália duo lucrátus sum. Ait illi dóminus eius: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui.

man's abilities, giving one five thousand dollars, a second, two thousand, a third, a thousand. Then he went away. Immediately, the man who received the five thousand went and invested it, and made another five thousand. Similarly, the man who received the two thousand also made another two thousand. But the man who received the thousand went off, dug a hole in the ground and buried his master's money. A long time afterwards, the master of those slaves came home and settled accounts with them. Now the man who had received the five thousand stepped forward bringing the additional five thousand. 'My lord,' he said, 'you handed me five thousand dollars. See, I have made five thousand more.' His master said to him, 'Well done! You are an industrious and reliable slave. Since you were reliable in a small matter, I will put you in charge of greater affairs. Come, share your lord's joy!' The man who had received the two thousand dollars stepped forward and said, 'My lord, you handed me two thousand dollars. See, I have made two thousand more.' His master said to him, 'Well done! You are an industrious and reliable slave. Since you were reliable in a small matter, I will put you in charge of greater affairs. Come, share your lord's joy!'

### Offertory Antiphon

*Ps. 88, 21-22*

Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et bráccium meum confortábit eum.

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

### Prayer over the Gifts

Sancti tui, quáesumus, Dómine nos ubique lætíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

## Nov. 4. Sts. Vitalis and Agricola

*For the martyrs*

### Prayer over the Gifts

O Lord, be moved to compassion by our offerings and shield us from all danger\* through the prayers of your holy martyrs Vitalis and Agricola. Through Jesus Christ.

### Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

### Prayer after Communion

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor Charles. Through Jesus Christ.

*For the martyrs*

### Prayer after Communion

O Lord, may this communion cleanse us from sin, and bestow on us spiritual health from heaven\* through the intercession of your holy martyrs Vitalis and Agricola. Through Jesus Christ.

SAINTS VITALIS AND AGRICOLA

*Martyrs*

November 4

### Entrance Antiphon

*Eccli. 44, 15 and 14*

At gatherings the wisdom of the saints is retold, and the assembly sings their praises; their name lives on and on. *Ps. 32, 1* Exult, you just in the Lord; praise from the upright is fitting. *Ψ.* Glory be to the Father. At gatherings.

*Pro Ss. Martyribus*

Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedéntibus sanctis Martýribus tuis Vitále et Agrícola, a cunctis nos defénde perículis. Per Dóminum.

Fidélis servus et prudens, quem constitúit dóminus super famíliam suam: ut det illis in témpore trítici mensúram.

Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedente beato Cárolo Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

*Pro Ss. Martyribus*

Hæc nos commúnio, Dómine, purget a crimine: et, intercedéntibus sanctis Martýribus tuis Vitále et Agrícola, cæléstis remédii fáciat esse consórtes. Per Dóminum.

Commemoratio

Sapiéntiam sanctorum narrent populi, et laudes eorum nuntiet ecclesia: nomina autem eorum vivent in sæculum sæculi. *Ps. 32, 1* Exultate iusti, in Dómino: rectos decet collaudatio. *Ψ.* Glória Patri. Sapiéntiam.

Nov. 4. Sts. Vitalis and Agricola

Prayer

Præsta, quæsumus, omnipotens Deus: ut, qui sanctorum Martyrum tuorum Vitalis et Agricolæ solèmnia cõlimus, eõrum apud te intercessiõnibus adiuvémur. Per Dõminum.

O almighty God, may the intercessory power of your blessed martyrs Vitalis and Agricola aid us who celebrate their feast today. Through Jesus Christ.

Lectio Epistolæ beati Pauli  
Apóstoli ad Hebræos  
*Hebr. 10, 32–38*

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 10, 32–38*

Fratres: Rememorámini prístinos dies, in quibus illumináti, magnum certámen sustinuístis passiõnum: et in áltero quidem oppróbriis, et tribulatiõnibus spectáculum facti: in áltero autem sócii táliter conversántium effécti. Nam et vinctis compássi estis, et rapinam bonõrum vestrõrum cum gáudio suscepistis, cognoscéntes vos habére meliõrem, et manéntem substántiam. Nolite itaque amittere confidéntiam vestram, quæ magnam habet remuneratiõnem. Patiéntia enim vobis necessária est: ut voluntátem Dei faciéntes, reportétis promissiõnem. Adhuc enim módicum aliquántulum, qui ventúrus est, véniet, et non tardábit. Iustus autem meus ex fide vivit.

Brethren: Recall the days gone by when, after you had been enlightened, you endured a great contest of suffering. At times you were publicly exposed to insult and trial; at times you associated yourselves with those who were treated in that way. And you even joined in the sufferings of those who were in prison, and joyfully accepted the confiscation of your goods, knowing that you had better and permanent possessions. Therefore, don't cast away your courage; it will have a great reward. You need patience so that you may do God's will and receive what he has promised. For just "a brief moment, and he who is to come will come and will not delay. My just man will live because of his fidelity."

*Graduale Ps. 123, 7–8* Anima nostra, sicut passer, erépta est de láqueo venántium. *℣.* Láqueus contrítus est, et nos liberáti sumus: adiutórium nostrum in nómine Dõmini, qui fecit cælum et terram.

*Gradual Ps. 123, 7–8* We were rescued like a bird from the fowlers' snare. *℣.* Broken was the snare, and we were freed; our help is in the name of the Lord, who made heaven and earth.

Allelúia, allelúia. *℣. Ps. 67, 4* Iusti epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia. Allelúia.

Alleluia, alleluia. *℣. Ps. 67, 4* The just feast and exult before God; and they are glad and rejoice. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 16, 24–27*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 24–27*

In illo témpore: Dixit Iesus discipulis suis: Si quis vult post me veníre, ábneget semetípsum, et tollat cru-

At that time Jesus said to his disciples: "If a man determines to come after me, he must renounce self, take up his cross, and

## Nov. 4. Sts. Vitalis and Agricola

follow me. Whoever determines to save himself will destroy himself; but whoever destroys himself for my sake will find himself. What advantage would it be for a man to gain the whole world at the cost of destroying himself? Or what can a man give in exchange for his own self? The Son of Man is going to come with his Father's glory accompanied by his angels, and then he will repay each man according to his conduct."

*In votive Masses after Septuagesima, at the end of the following antiphon the Alleluia is omitted.*

### Offertory Antiphon

*Ps. 149, 5-6*

Let the faithful exult in glory; let them sing for joy upon their couches; let the high praises of God be in their throats. Alleluia.

### Prayer over the Gifts

O Lord, be moved to compassion by our offerings and shield us from all danger\* through the prayers of your holy martyrs Vitalis and Agricola. Through Jesus Christ.

### Communion Antiphon

*Luke 12, 4*

But I say to you, my friends: Do not be afraid of those who persecute you.

### Prayer after Communion

O Lord, may this communion cleanse us from sin, and bestow on us spiritual health from heaven\* through the intercession of your holy martyrs Vitalis and Agricola. Through Jesus Christ you Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R. Amen.

cem suam, et sequatur me. Qui enim voluerit animam suam salvam facere, perdet eam: qui autem perdidit animam suam propter me, inveniet eam. Quid enim prodest homini, si mundum universum lucratur, animae vero suae detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua? Filius enim hominis venturus est in gloria Patris sui cum Angelis suis: et tunc reddet unicuique secundum opera eius.

*In Missis votivis post Septuagesimam in fine sequentis antiphonae Alleluia omititur.*

Exsultabunt sancti in gloria, laetabuntur in cubilibus suis: exaltationes Dei in faucibus eorum, alleluia.

Oblatis, quaesumus, Domine, placare muneribus: et, intercedentibus sanctis Martyribus tuis Vitale et Agricola a cunctis nos defende periculis. Per Dominum.

Dico autem vobis amicis meis: Ne timeamini ab his, qui vos persequuntur.

Haec nos communitio, Domine, purget a crimine: et, intercedentibus sanctis Martyribus tuis Vitale et Agricola, caelestis remedii faciat esse consortes. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

## Nov. 8. Four Holy Crowned Martyrs

Commemoratio

FOUR HOLY CROWNED MARTYRS

November 8

Entrance Antiphon  
*Ps. 78, 11, 12 and 10*

Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicínis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps. ibid., 1* Deus, venérunt gentes in hereditátem tuam: polluérunt templum sanctum tuum: posuérunt Ierúsalem in pomórum custódiam. *V.* Glória Patri. Intret.

Præsta, quæsumus, omnípotens Deus: ut, qui gloriósos Mártýres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 11, 33–39*

Fratres: Sancti per fidem vicérunt regna, operáti sunt iustítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt ímpetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt muléres de resurrectione mórtuos suos: álii autem disténti sunt, non suscipiéntes redemptionem, ut meliórem invenírent resurrectionem: álii vero ludíbria, et vérbera expérti, ínsuper et víncula, et cárceres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt: circuíerunt in melótis, in péllibus caprínis egéntes, angustiáti, afflícti: quibus dignus non erat mundus: in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terræ. Et hi omnes testimonió fidei probáti, invénti sunt in Christo Iesu Dómino nostro.

Let the prisoners' sighing come before you, O Lord; repay our neighbors sevenfold into their bosoms; avenge the blood of your saints which has been shed. *Ps. ibid., 1* O God, the nations have come into your inheritance; they have defiled your holy temple, they have made Jersalem as a place to keep fruit. *V.* Glory be to the Father. Let the prisoners' sighing.

Prayer

We pay honor to the bravery of your glorious martyrs in bearing witness to you, almighty God.\* Grant that we may feel the power of their intercession with you. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 11, 33–39*

Brethen: By faith the saints conquered kingdoms, did what was just, obtained what was promised; they broke the jaws of lions, put out raging fires, escaped the piercing sword; though weak, they were made powerful, they became strong in time of war, they turned back foreign invaders. Women received back their dead through resurrection. Others were tortured and did not accept deliverance in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, they were tested, they were sawed in two, they were put to death at sword's-point, they went about garbed in the skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They used to wander about in deserts and on mountains, and dwell in caves and in holes

## Nov. 8. Four Holy Crowned Martyrs

of the earth. To all these approval was given because of their faith, and they were found in Christ Jesus our Lord.

*Gradual Exodus 15, 11* God is glorious in his saints, wonderful in majesty, a worker of wonders. *Ps. Ibid., 6* Your right hand, O Lord, is magnificent in power, your right hand has shattered the enemy.

Alleluia, alleluia. *Ps. Eccli. 44, 14* The bodies of the saints are buried in peace, but their name lives on and on. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 1-12*

At that time, when Jesus saw the crowds, he went up on the mountain, and after he had sat down, his disciples gathered around. Then he began to teach them, "Happy the poor in spirit: theirs is the kingdom of heaven. Happy those who mourn: they shall be consoled. Happy the humble: they shall inherit the land. Happy those who hunger and thirst for holiness: they shall be satisfied. Happy the merciful: they shall find mercy. Happy the sincere of heart: they shall behold God. Happy the peacemakers: they shall be called God's children. Happy those who suffer persecution for religion: theirs is the kingdom of heaven. Happy are you when they insult you and persecute you and utter every kind of slander against you on my account. Be glad! Yes, be overjoyed: your reward in heaven is great."

*In votive Masses after Septuagesima, at the end of the following antiphon the Alleluia is omitted.*

Offertory Antiphon  
*Ps. 67, 36*

God is wonderful in his saints; the God of Israel is he who gives power and strength to his people. Blessed be God! Alleluia.

*Graduale Exodi 15, 11* Gloriosus Deus in sanctis suis: mirabilis in maiestate, faciens prodigia. *Ps. Ibid., 6* Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrégit inimicos.

Alleluia, alleluia. *Ps. Eccli. 44, 14* Corpora sanctorum in pace sepulta sunt, et nomina eorum vivent in generationem et generationem. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 5, 1-12*

In illo tempore: Videns Iesus turbas, ascendit in montem, et cum sedisset, accesserunt ad eum discipuli eius, et aperiens os suum, docebat eos, dicens: Beati pauperes spiritu: quoniam ipsorum est regnum caelorum. Beati mites: quoniam ipsi possident terram. Beati qui lugent: quoniam ipsi consolabuntur. Beati qui esuriunt et sitiunt iustitiam: quoniam ipsi saturabuntur. Beati misericordes: quoniam ipsi misericordiam consequentur. Beati mundo corde: quoniam ipsi Deum videbunt. Beati pacifici: quoniam filii Dei vocabuntur. Beati qui persecutionem patiuntur propter iustitiam: quoniam ipsorum est regnum caelorum. Beati estis cum maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos, mentientes, propter me: gaudete et exultate, quoniam merces vestra copiosa est in caelis.

*In Missis votivis post Septuagesimam in fine sequentis antiphonae Alleluia omititur.*

Mirabilis Deus in sanctis suis: Deus Israël, ipse dabit virtutem, et fortitudinem plebi suae: benedictus Deus, alleluia.

Nov. 9. St. Theodore

Prayer over the Gifts

Benedictio tua, Dómine, larga descendat: quæ et múnera nostra, deprecántibus sanctis Martýribus tuis, tibi reddat accépta, et nobis sacraméntum redemptionis efficiat. Per Dóminum.

May the prayers of your holy martyrs bring us your bountiful blessing, O Lord,\* so that our gifts may be pleasing to you and be a means of grace for our redemption. Through Jesus Christ.

Communion Antiphon

*Wis. 3, 4, 5 and 6*

Et si coram homínibus tormenta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

For if before men they were punished, God tried them; as gold in the furnace he proved them, and as sacrificial offerings he took them to himself.

Prayer after Communion

Cælestibus refécti sacraméntis et gáudiis: súplices te, Dómine, deprecámur; ut quorum gloriámur triúmphis, protegámur auxiliis. Per Dóminum.

We have been refreshed with your heavenly mysteries, O Lord, and filled with your joy.\* May your saints defend us, even as we glory in their own victory. Through Jesus Christ.

*II classis*

DEDICATION OF  
THE ARCHBASILICA OF  
THE HOLY SAVIOR

November 9

*Missæ Terríbilis, de Communi Dedicatiónis ecclesiæ (76). Et fit commemoratio S. Theodori Mart., ut in Missa seq.; ac dicitur Credo.*

*Mass Terríbilis (Common of the dedication of a church), page (76). A commemoration is made of Saint Theodore, martyr, as in the following Mass. The Creed is said.*

Commemoratio

SAINT THEODORE

*Martyr*

November 9

*Missæ Lætábitur, de Communi unius Martyris 4º loco (13), cum orationibus ut infra:*

*Mass Lætábitur (Common of one martyr IV), page (13), with the following prayers:*

P

Prayer

Deus, qui nos beáti Theodóri Mártyris tui confessióne gloriósa circúmdas et prótegis: præsta nobis ex eius imitatióné proficere, et oratióne fulcíri. Per Dóminum.

The glorious profession of faith of your holy martyr Theodore overshadows and protects us, O God.\* May we profit by his example and rejoice in the assistance of his prayers. Through Jesus Christ.

Nov. 10. St. Andrew Avellino

Prayer over the Gifts

P

Accept the prayers and sacrificial offering of the faithful, O Lord\* and through the intercession of your holy martyr Theodore let our love and devotion lead us to the glory of heaven. Through Jesus Christ.

Súscipe, Dómine fidélium preces cum oblatiónibus hostiárum: et, intercedénte beáto Theodóro Mártyre tuo, per hæc piæ devotiónis officia ad cæléstem glóriam transeámus. Per Dóminum.

Prayer after Communion

P

O Lord, may the intercession of your holy martyr Theodore help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R̄. Amen.

Præsta nobis quæsumus, Dómine: intercedénte beáto Theodóro Mártyre tuo; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

SAINT ANDREW AVELLINO

*Confessor*

November 10

*III classis*

*Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:*

*Missæ Os iusti, de Communi Confessoris non Pontificis 1º loco (45), præter orationem sequentem:*

Prayer

P

O God, you wondrously inspired the blessed confessor Andrew to advance toward you by vowing to increase in virtue each day.\* May his merits and prayers win the same grace for us, so that we may happily ascend to your glory on high by always following the more perfect way. Through Jesus Christ

Deus, qui in corde beáti Andréæ Confessoris tui, per árduum cotídie in virtútibus proficiéndi votum, admirábiles ad te ascensiónes disposuísti: concéde nobis, ipsíus méritis et intercessióne, ita eiúsdem grátiae partícipes fieri; ut, perfectióra semper exsequéntes, ad glóriæ tuæ fastígium feliciter perducámur. Per Dóminum.

*Commemoration of Saints Tryphon, Respicius, and Nympha, virgin, martyrs:*

*Et fit commemoratio Ss. Tryphonis, Respicii et Nymphæ Virg., Martyrum:*

Prayer

May we always be worthy to celebrate the feast of your holy martyrs, Tryphon, Respicius, and Nympha, O Lord,\* so that through their intercession we may enjoy your gracious protection. Through Jesus Christ.

Fac nos quæsumus, Dómine, sanctórum Mártyrum tuórum Tryphónis, Respicii et Nymphæ semper festa sectóri: quorum suffrágiis, protectiónis tuæ dona sentiámus. Per Dóminum.

Nov. 10. Sts. Tryphon, Respicius and Nympha

C

Prayer over the Gifts

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

*Pro Ss. Tryphone, Respicio et Nympha*

*For the martyrs*

Prayer over the Gifts

Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

We offer these gifts to you in sacrifice, O Lord.\* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

C

Prayer after Communion

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

Refreshed with heavenly food and drink, we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

*Pro Ss. Tryphone, Respicio et Nympha*

*For the martyrs*

Prayer after Communion

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis Tryphóne, Respicio et Nympha; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

O Lord, may the intercession of your holy martyrs Tryphon, Respicius, and Nympha help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

Commemoratio

SAINTS TRYPHON, RESPICIUS,  
AND NYMPHA  
*Virgin, Martyrs*

November 10

Entrance Antiphon

*Ps. 33, 18*

Clamavérunt iusti, et Dóminus ex-audívit eos: et ex ómnibus tribula-tiÓNibus eórum liberávit eos. *Ps. ibid., 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *Ÿ.* Glória Patri. Clamavérunt.

When the just cry out, the Lord hears them, and from all their distress he rescues them. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *Ÿ.* Glory be to the Father. When the just cry out.

Nov. 10. Sts. Tryphon, Respicius and Nympha

Prayer

May we always be worthy to celebrate the feast of your holy martyrs, Tryphon, Respicius, and Nympha, O Lord,\* so that through their intercession we may enjoy your gracious protection. Through Jesus Christ.

Fac nos, quæsumus, Dómine, sanctorum Mártýrum tuorum Tryphónis, Respíci et Nymphæ semper festa sectári: quorum suffrágiis, protectiõnis tuæ dona sentiámus. Per Dóminum.

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Romans  
*Rom. 8, 18–23*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 8, 18–23*

Brethren: I consider the sufferings of the present time unworthy to be compared with the glory that one day will be revealed in us. Even creation itself is waiting with eager longing for that revelation of the sons of God. For creation was condemned to a futile existence, not willingly, but by the will of him who doomed it. Yet hope still remained that even creation itself would be delivered from its slavery to corruption and would come to share in the glorious liberty of the children of God. Up to the present, as we know, the whole of creation has been groaning together as it undergoes the pains of childbirth. And not only creation, but we ourselves also groan in our hearts, for, even though we have the Spirit as first fruits of our harvest, we are still waiting for the full adoption that will come to us through the redemption of our bodies, in Christ Jesus our Lord.

Fratres: Existimo quod non sunt condígnæ passiones huius témporis ad futúram glóriam, quæ revelábitur in nobis. Nam exspectatio creatúræ revelatióem filiõrum Dei exspectat. Vanitati enim creatúra subiecta est non volens, sed propter eum, qui subiecit eam in spe: quia et ipsa creatúra liberábitur a servitute corruptiõnis, in libertátem glóriæ filiõrum Dei. Scimus enim quod omnis creatúra ingemiscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primitias spíritus habentes: et ipsi intra nos gémmus adoptiõnem filiõrum Dei exspectantes, redemptiõnem córporis nostri: in Christo Iesu Dómino nostro.

*Gradual Ps. 78, 10 and 2* Avenge, O Lord, the shedding of your servants' blood. *Ps. 78, 10 and 2* They have given the corpses of your servants as food to the birds of heaven, the flesh of your faithful ones to the beasts of the earth.

*Graduale Ps. 78, 10 et 2* Vindica, Dómine, sánguinem sanctorum tuorum, qui effúsus est. *Ps. 78, 10 et 2* Posuerunt mortália servõrum tuorum escas volatilibus cæli: carnes sanctorum tuorum béstiis terræ.

Alleluia, alleluia. *Ps. 115, 15* Precious in the eyes of the Lord is the death of his faithful ones. Alleluia.

Allelúia, allelúia. *Ps. 115, 15* Pretiõsa in conspéctu Dómini mors sanctorum eius. Allelúia.

Nov. 10. Sts. Tryphon, Respicius and Nympha

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 12, 1-8*

In illo témpore: Dixit Iesus discí-  
pulis suis: Atténdite a ferménto  
pharisæórum, quod est hypócrisis.  
Nihil autem opértum est, quod  
non revelétur: neque abscónditum,  
quod non sciátur. Quóniam, quæ in  
ténebris dixistis, in lúmine dicén-  
tur: et quod in aurem locúti estis in  
cubiculis, prædicábitur in tectis.  
Dico autem vobis amícis meis: Ne  
terreámini ab his, qui occídunt cor-  
pus, et post hæc non habent ámplius  
quid fáciant. Osténdam autem vobis  
quem timeátis: timéte eum, qui post-  
quam occíderit, habet potestátem  
míttre in gehénnam. Ita dico vobis:  
hunc timéte. Nonne quinque pás-  
seres véneunt dipóndio, et unus ex  
illis non est in obliuóne coram Deo?  
Sed et capílli cápitis vestri omnes  
numeráti sunt. Nolíte ergo timére:  
multis passéribus pluris estis vos.  
Dico autem vobis: Omnis quicúm-  
que conféssus fúerit me coram ho-  
mínibus, et Fílius hóminis con-  
fítébitur illum coram Angelis Dei.

Lætámini in Dómino, et exultáte,  
iusti: et gloriámini, omnes recti  
corde.

Múnera tibi, Dómine, nostræ de-  
votiónis offérimus: quæ et pro tuó-  
rum tibi grata sint honóre iustórum,  
et nobis salutária, te miseránte, red-  
dántur. Per Dóminum.

Quicúmque fécerit voluntátem Patris  
mei, qui in cælis est: ipse meus frater,  
et soror, et mater est, dicit Dóminus.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 1-8*

At that time Jesus said to his disciples: "Be on your guard against the leaven (that is, the hypocrisy) of the Pharisees. There is nothing concealed that will not be revealed, nothing hidden that will not be made known. Therefore, everything you have said under cover of darkness will be heard in broad daylight, and what you have whispered in locked rooms will be proclaimed from the housetops. I tell you, my friends: "Do not be afraid of those who kill the body, and can do nothing further. I will show you whom you ought to fear: Fear him who has power to cast into hell after he has killed. Yes, I warn you, he is the one for you to fear. Are not five sparrows sold for two pennies? And yet not one of them is overlooked by God. Furthermore even the hairs of your head are all counted. Have no fear. You are worth more than a multitude of sparrows. I tell you: everyone who acknowledges me before men, the Son of Man will acknowledge him before the angels of God."

Offertory Antiphon  
*Ps. 31, 11*

Be glad in the Lord, and rejoice, you just;  
exult, all you upright of heart.

Prayer over the Gifts

We offer these gifts to you in sacrificé, O Lord. \* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

Communion Antiphon  
*Matth. 12, 50*

"Whoever does the will of my Father in heaven, he is my brother and sister and mother," says the Lord.

Nov. 11. St. Martin

Prayer after Communion

O Lord, may the intercession of your holy martyrs Tryphon, Respicius, and Nympha help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martyribus tuis Tryphóne, Respício et Nympha; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

SAINT MARTIN  
*Bishop and Confessor*

*III classis*

November 11

Entrance Antiphon  
*Eccli. 45, 30*

The Lord made a covenant of friendship with him, and made him a prince, that he should possess the dignity of the priesthood forever. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *℣.* Glory be to the Father. The Lord made.

Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdotii dignitas in ætérnum. *Ps. 131, 1* Méménto, Dómine, David: et omnis mansuetúdinis eius. *℣.* Glória Patri. Státuit.

Prayer

O God, you see that we cannot depend upon our own strength.\* Mercifully preserve us from all harm through the intercession of your blessed confessor bishop Martin. Through Jesus Christ.

Deus, qui cónspicis, quia ex nulla nostra virtúte subsístimus: concéde propítius; ut, intercessióne beáti Martíni Confessoris tui atque Pontíficis, contra ómnia advérsa muniámur. Per Dóminum.

*Commemoration of St. Menna, martyr:*

*Et fit commemoratio S. Mennæ Martyris:*

Prayer

O almighty God, grant that we who celebrate the birthday of your blessed martyr Menna,\* may be made stronger in our love of you through his intercession. Through Jesus Christ.

Præsta, quæsumus, omnípotens Deus: ut, qui beáti Mennæ Mártyris tui natalitía cólimus: intercessióne eius, in tui nóminis amóre roborémur. Per Dóminum.

A Reading from the Book of Sirach  
*Eccli. 44, 16-27; 45, 3-20*

Léctio libri Sapiéntiæ  
*Eccli. 44, 16-27; 45, 3-20*

Here is a great priest who pleased God in his lifetime and was found a just man, a peacemaker in time of wrath. He had no equal in keeping the Law of the Most High. For this reason God promised under oath to

Ecce sacérdos magnus, qui in diébus suis plácuít Deo, et invéntus est iustus: et in témpore iracúndiæ factus est reconciliátio. Non est invéntus símilis illi, qui conservávit legem Excélsi. Ideo iureiurádo fecit illum Dó-

Nov. 11. St. Martin

minus crescere in plebem suam. Benedictionem omnium gentium dedit illi, et testamentum suum confirmavit super caput eius. Agnovit eum in benedictionibus suis: conservavit illi misericordiam suam: et invenit gratiam coram oculis Domini. Magnificavit eum in conspectu regum: et dedit illi coronam gloriae. Staturit illi testamentum aeternum: et dedit illi sacerdotium magnum: et beatificavit illum in gloria. Fungi sacerdotio, et habere laudem in nomine ipsius, et offerre illi incensum dignum in odorem suavitatis.

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diebus suis placuit Dec. *Ps. Ibid., 20* Non est inventus similis illi, qui conservaret legem Excelsi.

Alleluia, alleluia. *Ps.* Beatus vir, sanctus Martinus, urbis Turonis Episcopus, requievit: quem susceperunt Angeli atque Archangeli, Throni, Dominationes et Virtutes. Alleluia.

*In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:*

Alleluia, alleluia. *Ps.* Beatus vir, sanctus Martinus, urbis Turonis Episcopus, requievit: quem susceperunt Angeli atque Archangeli, Throni, Dominationes et Virtutes. Alleluia. *Ps.* Hic est sacerdos, quem coronavit Dominus. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 11, 33-36*

In illo tempore: Dixit Iesus discipulis suis: Nemo lucernam accendit, et in abscondito ponit, neque sub modio: sed supra candelabrum, ut qui ingrediuntur, lumen videant. Lucerna corporis tui est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit: si autem nequam fuerit, etiam corpus tuum tenebrum erit. Vide ergo, ne lumen,

have him grow into a people of God. He set him as a blessing for all nations, and God's covenant rested upon him. He acknowledged him through blessings and showed him constant kindness. He found favor in the eyes of the Lord who made him great in the sight of kings and gave him a glorious crown. God made with him a lasting covenant, appointed him high priest, and blessed and glorified him, that he might serve God by his priesthood, bless his people in God's name, and offer him the sweet odor of a worthy incense.

*Gradual Eccli. 44, 16* Behold, a great priest, who in his days pleased God. *Ps. Ibid., 20* There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. *Ps.* The blessed man, Saint Martin, Bishop of Tours, has gone to rest; angels and archangels, thrones, dominations, and powers have received him. Alleluia.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps.* The blessed man, Saint Martin, Bishop of Tours, has gone to rest; angels and archangels, thrones, dominations, and powers have received him. Alleluia. *Ps.* This is the priest whom the Lord has crowned. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 33-36*

At that time Jesus said to his disciples: "No one lights a lamp and puts it in a cellar or under a bushel basket, but rather on a lampstand so that they who come in may see the light. The eye is the lamp of your body. When your eyesight is sound, your whole body is lighted up. But when your eyesight is bad, your body is in darkness. Take care,

Nov. 11. St. Martin

then, that your light is not darkness. If your whole body is lighted up and not partly in darkness, it will be as completely illuminated as when a lamp shines brightly for you.”

Offertory Antiphon

*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

O Lord God, sanctify these gifts we offer on the feast of your holy bishop Martin,\* and grant that they may guide our lives in prosperity as well as in adversity. Through Jesus.

*For Saint Menna*

Prayer over the Gifts

Accept our offerings and prayers, O Lord.\* Cleanse us by this heavenly rite, and in your mercy hear our petitions. Through Jesus.

Communion Antiphon

*Matth. 24, 46–47*

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods.

Prayer after Communion

O Lord our God, grant that the sacrament we have received on the feast of your saints\* may aid our salvation through their intercession. Through Jesus Christ.

*For Saint Menna*

Prayer after Communion

O Lord our God, may we who now joyfully commemorate your saints on earth\* rejoice one day with them in heaven. Through Jesus Christ.

quod in te est, ténebræ sint. Si ergo corpus tuum totum lúcidum fúerit, non habens áliquam partem tenebrárum, erit lúcidum totum, et sicut lucérna fulgóris illuminábit te.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Sanctífica, quæsumus, Dómine Deus, hæc múnera, quæ in solemnitate sancti Antístitis tui Martíni offérimus: ut per ea, vita nostra inter advérsa et próspéra ubíque dirigátur. Per Dóminum.

*Pro S. Menna*

Munéribus nostris, quæsumus, Dómine, precibúsq; susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constitúet eum.

Præsta, quæsumus, Dómine Deus noster: ut, quorum festivitáte votíva sunt sacraménta, eórum intercessióne salutária nobis reddántur. Per Dóminum.

*Pro S. Menna*

Da, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctórum, temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

Nov. 13. St. Didacus

SAINT MENNA  
*Martyr*

November 11

Commemoratio

*Missæ Lætábitur, de Communi unius Martyris 4º loco (13), cum orationibus propriis in præcedenti Missa notatis.*

*Mass Lætábitur (Common of one martyr IV), page (13), with the prayers given above.*

SAINT MARTIN  
*Pope and Martyr*

November 12

*III classis*

*Missæ Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

CI

Prayer

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Martínum Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

O eternal Shepherd, who appointed blessed Martin shepherd of the whole Church,\* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

CI

Prayer over the Gifts

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

CI

Prayer after Communion

Refectióne sancta enutrítam guberná, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT DIDACUS  
*Confessor*

November 13

*III classis*

*Missæ Iustus, de Communi Confessoris non Pontificis 2º loco (48), præter orationem sequentem:*

*Mass Iustus (Common of a confessor not a bishop II), page (48), except the following prayer:*

Nov. 14. St. Josaphat

Prayer

P

O almighty and eternal God, your wondrous providence has chosen the weak things of the world to confound the strong.\* Hear our humble prayer and grant that through the prayers of your blessed confessor Didacus we may reach eternal glory in heaven. Through Jesus Christ.

Omnípotens sempitérne Deus, qui dispositióne mirábili infírma mundi éligis, ut fórtia quæque confúndas: concéde propítius humilitáti nostræ: ut, piis beáti Dídací Confessóris tui précibus, ad perénnem in cælis glóriam sublimári mereámur. Per Dóminum.

Prayer over the Gifts

C

Accept this offering which we humbly present in honor of your saints, almighty God,\* and through it purify our bodies and our souls. Through Jesus Christ.

Præsta nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblatio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

Prayer after Communion

C

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity \* through the intercession of your blessed confessor Didacus. Through Jesus Christ.

Quæsumus, omnípotens Deus, ut, qui cæléstia aliménta percépimus, intercedénte beáto Dídaco Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

SAINT JOSAPHAT

*Bishop and Martyr*

November 14

*III classis*

Entrance Antiphon

Let us all rejoice in the Lord, celebrating a feast-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* Exult, you just, in the Lord; praise from the upright is fitting. *Ps. 148, 1* Glory be to the Father. Let us all rejoice.

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beáti Iósaphat Mártiris: de cuius passióne gaudent Angeli, et colláudant Fílium Dei. *Ps. 32, 1* Exultáte, iusti, in Dómino: rectos decet collaudátio. *Ps. 148, 1* Glória Patri. Gaudeámus.

Prayer

O Lord, infuse into your Church the Spirit that filled the blessed martyr bishop Josaphat when he gave his life for his flock.\* May that Spirit move and strengthen us through the prayers of this saint so that we fearlessly sacrifice our lives for our brothers. Through Jesus Christ.

Excita, quæsumus, Dómine, in Ecclésia tua Spíritum, quo replétus beátus Iósaphat Martyr et Póntifex tuus ánimam suam pro óvibus pósuit: ut, eo intercedénte, nos quoque eódem Spíritu moti ac roboráti, ánimam nostram pro frátribus pónere non vereámur. Per Dóminum . . . in unitáte eiúsdem.

Nov. 14. St. Josaphat

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 5, 1-6*

Fratres: Omnis pón̄tífex ex homínibus assúmp̄tus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccátiis: qui condolere possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infimítate: et prop̄t̄erea debet, quemádm̄odum pro pópulo, ita étiam et pro semetíp̄so offerre pro peccátiis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetíp̄sum clarificávit ut pón̄tífex fieret: sed qui locútus est ad eum: Filius meus es tu, ego hódie génui te. Quemádm̄odum et in álio loco dicit: Tu es sacérdos in ætérnum, secúndum ór̄dinem Melchisedech.

*Graduale Ps. 88, 21-23* Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et brácc̄hium meum confortábit eum. *℣.* Nihil proficiet inimícus in eo, et fílius iniquitátis non nocébit ei.

Allelúia, allelúia. *℣.* Hic est sacérdos, quem coronávit Dóminus. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 10, 11-16*

In illo témpore: Dixit Iesus phari-  
sæis: Ego sum pastor bonus. Bonus  
pastor ánimam suam dat pro óvibus  
suis. Mercenárius autem, et qui non  
est pastor, cuius non sunt oves pró-  
priæ, videt lupum veniéntem, et  
dimíttit oves, et fugit: et lupus rapit,  
et dispérgit oves: mercenárius autem  
fugit, quia mercenárius est, et non  
pértinet ad eum de óvibus. Ego sum  
pastor bonus: et cognósc̄o meas, et  
cognóscunt me meæ. Sicut novit me

A Reading from the Epistle of  
blessed Paul the Apostle to the  
Hebrews  
*Hebr. 5, 1-6*

Brethren: Every high priest is taken from among men and appointed to act on behalf of men in their relations with God, to offer gifts and sacrifices for sin. He is able to deal gently with misguided sinners because he himself is subject to weakness, and so he must offer sacrifice not only for the peoples' sins but also for his own. No one takes this dignity on his own initiative but only when called by God, as Aaron was. So even Christ did not glorify himself with the high priestly office; he received it from him who said to him, "You are my son; this day I have begotten you"; just as it says in another place, "You are a priest forever, according to the order of Melchisedec."

*Gradual Ps. 88, 21-23* I have found David, my servant, with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong. *℣.* No enemy shall have an advantage over him, nor shall the son of iniquity have power to hurt him.

Alleluia, alleluia. *℣.* This is the priest whom the Lord has crowned. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 10, 11-16*

At that time Jesus said to the Pharisees, "I am the good shepherd: the good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, catches sight of the wolf coming and runs away, leaving the sheep to be snatched and scattered by the wolf. And this is because he works for pay and has no concern for the sheep. I am the good shepherd: I know my sheep and mine

Nov. 15. St. Albert the Great

know me, just as the Father knows me and I know the Father. And for these sheep I lay down my life. I have other sheep, too, that do not belong to this fold. These also must I lead, and they will listen to my voice. Then there will be one flock, one shepherd.”

Offertory Antiphon

*John 15, 13*

Greater love than this no one has, that one lay down his life for his friends.

Prayer over the Gifts

O most merciful God, pour out your blessings upon these gifts.\* Deepen in us that faith which your blessed martyr bishop Josaphat upheld even at the cost of his life. Through Jesus Christ.

Communion Antiphon

*John 10, 14*

I am the good shepherd, and I know my sheep, and mine know me.

Prayer after Communion

O Lord, may the food of heaven which we have taken fill us with the spiritual strength of your blessed martyr bishop Josaphat,\* which made him victorious in defending the Church. Through Jesus Christ.

*In votive Masses all as above, except that the antiphon at the Introit and after Septuagesima the tract Desiderium are taken from the Mass Státuit Common of one Martyr I, page (5); likewise in paschal time all as above, except that the antiphon at the Introit and the Alleluia with its verses after the epistle are taken from the Mass Protexisti Common of several Martyrs I, page (27).*

SAINT ALBERT THE GREAT

*Bishop, Confessor, and  
Doctor of the Church*

November 15

*Mass In médio (Common of doctors), page (41), with the following prayer;*

Pater, et ego agnóscó Patrem: et ánimam meam pono pro óvibus meis. Et álias oves hábeo, quæ non sunt ex hoc ovíli: et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.

Maiórem caritátem nemo habet, ut ánimam suam ponat quis pro amícis suis.

Clementíssime Deus, múnera hæc tua benedictióne perfúnde, et nos in fide confírma: quam sanctus Iósaphat Martyr et Póntifex tuus, effúso sáanguine, assérui. Per Dóminum.

Ego sum pastor bonus, et cognóscó oves meas, et cognóscunt me meæ.

Spíritum, Dómine, fortitúdinis hæc nobis tríbuat mensa cæléstis: quæ sancti Iósaphat Mártyris tui atque Pontíficis vitam pro Ecclesiæ honóre iúgiter áluit ad victóriam. Per Dóminum.

*In Missis votivis omnia dicuntur ut supra, cum antiphona ad Introitum tamen, et post Septuagesimam tractu Desiderium ex Missa Státuit, de Communi unius Martyris 1° loco (5); tempore autem paschali omnia item ut supra, sed cum antiphona ad Introitum et Alleluia cum suis versibus post Epistolam ex Missa Protexisti, de Communi Martyrum 1° loco (27).*

*III classis*

*Missá In médio, de Communi Doctorum (41), cum orationibus ut infra:*

Nov. 16. St. Gertrude

P

Prayer

Deus, qui beátum Albértum Pontíficem tuum atque Doctórem in humana sapiéntia divínæ fidei subiciéndam magnum effecísti: da nobis, quæsumus; ita eius magistérii inherére vestígiis, ut luce perfectá fruámur in cælis. Per Dóminum.

O God, you made the blessed doctor and bishop Albert great by teaching him to place divine faith above human learning.\* Grant that we may follow his doctrine so that we may enjoy perfect wisdom in heaven. Through Jesus Christ.

P

Prayer over the Gifts

Sacrificiis præsentibus, Dómine, quæsumus, inténde placátus: ut, quod Passiónis Fílii tui Dómini nostri mystério gérimus, beáti Albéerti intercessióne et exémplo, pio consequámur afféctu. Per eúndem.

Look favorably upon our sacrificial offerings, O Lord, so that what we celebrate in this mystery\* of the passion of your Son, our Lord, we may devotedly experience through the prayers and example of blessed Albert. Through Jesus Christ.

P

Prayer after Communion

Per hæc sancta quæ sumpsimus, ab hóstium nos, Dómine, impugnatione defénde: et, intercedente beáto Albérto Confessóre tuo atque Pontífice, perpétua pace respiráre concéde. Per Dóminum.

May the holy mysteries that we have received defend us against the attacks of our enemies, O Lord.\* Grant that we may live in continual peace through the intercession of your blessed confessor bishop Albert. Through Jesus Christ.

*III classis*

SAINT GERTRUDE

*Virgin*

November 16

*Missæ Dilexisti, de Comuni Virginum 3º loco (61), præter orationem sequentem:*

*Mass Dilexisti (Common of virgins III), page (61), except the following prayer:*

P

Prayer

Deus, qui in corde beátæ Gertrúdis Virgínis iucúndam tibi mansiónem præparásti: ipsíus méritis et intercessióne; cordis nostri máculas cleménter abstérge, et eiúsdem tribue gaudére consórtio. Per Dóminum.

O God, you prepared a happy abode for yourself in the heart of the holy virgin Gertrude.\* In your mercy cleanse our hearts from the stains of sin and let us share in her eternal happiness through the merits and prayers of this saint. Through Jesus Christ.

C

Prayer over the Gifts

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received

Nov. 17. St. Gregory the Wonderworker

through them when we were in trouble.  
Through Jesus Christ.

tribulatióne percepisse cognóscit au-  
xilium. Per Dóminum.

Prayer after Communion

C

O Lord, you have feasted your family with  
the food of heaven.\* Refresh us always  
through the intercession of your saint whose  
feast we celebrate this day. Through Jesus.

Satiásti, Dómine, famíliam tuam mu-  
néribus sacris: eius, quæsumus, sem-  
per interventióne nos réfove, cuius  
solémnia celebrámus. Per Dóminum.

SAINT GREGORY  
THE WONDERWORKER  
*Bishop and Confessor*

*III classis*

November 17

Entrance Antiphon

*Eccli. 45, 30*

The Lord made a covenant of friendship  
with him, and made him a prince, that he  
should possess the dignity of priesthood  
forever. *Ps. 131, 1* Remember, O Lord,  
David and all his meekness. *Ÿ*. Glory be to  
the Father. The Lord made.

Státuit ei Dóminus testaméntum  
pacis, et príncipem fecit eum: ut sit  
illi sacerdotii dignitas in ætérnum.  
*Ps. 131, 1* Meménto, Dómine, David:  
et omnis mansuetúdinis eius. *Ÿ*.  
Glória Patri. Státuit.

Prayer

O almighty God, grant that our solemn cele-  
bration of the feast of your confessor bish-  
op Gregory\* may increase our devotion and  
bring us closer to our salvation. Through  
Jesus Christ.

Da, quæsumus, omnipotens Deus:  
ut beáti Gregórii Confessoris tui  
atque Pontíficis veneránda solémni-  
tas, et devotióne nobis áugeat, et  
salútem. Per Dóminum.

A Reading from the Book of Sirach

*Eccli. 44, 16-27; 45, 3-20*

Here is a great priest who pleased God in  
his lifetime and was found a just man, a  
peacemaker in time of wrath. He had no  
equal in keeping the Law of the Most High.  
For this reason God promised under oath  
to have him grow into a people of God.  
He set him as a blessing for all nations, and  
God's covenant rested upon him. He ac-  
knowledged him through blessings and  
showed him constant kindness. He found

Lectio libri Sapiéntiæ

*Eccli. 44, 16-27; 45, 3-20*

Ecce sacerdos magnus, qui in diébus  
suis plácuít Deo, et invéntus est  
iustus: et in témpore iracúndiæ  
factus est reconciliátió. Non est  
invéntus símilis illi, qui conservávit  
legem Excélsi. Ideo iureiurádo fecit  
illum Dóminus créscere in plebem  
suam. Benedictióne omniúm gén-  
tium dedit illi, et testaméntum suum  
confirmávit super caput eius. Agnóvit  
eum in benedictiόνibus suis: con-  
servávit illi misericórdiam suam: et

Nov. 17. St. Gregory the Wonderworker

invénit grátiam coram óculis Dómini. Magnificávit eum in conspéctu regum: et dedit illi corónam glóriæ. Státuit illi testaméntum ætérnum, et dedit illi sacerdotium magnum: et beatificávit illum in glória. Fungi sacerdotio, et habére laudem in nómine ipsíus, et offérre illi incénsus dignum in odórem suavitátis.

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diébus suis plácuít Deo. *V. Ibid., 20* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúia, allelúia. *V. Ps. 109, 4* Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Marcum  
*Marc. 11, 22–24*

In illo témpore: Respóndens Iesus discíplis suis, ait illis: Habéte fidem Dei. Amen dico vobis, quia quicumque díxerit huic monti: Tóllere, et mittere in mare, et non hæsítaverit in corde suo, sed credíderit, quia quodcúmque díxerit, fiat, fiet ei. Proptérea dico vobis: Omnia quæcúmque orántes pétitis, crédite quia accipiétis, et evénient vobis.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum.

Sancti tui, quæsumus, Dómine, nos ubique lætíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

favor in the eyes of the Lord who made him great in the sight of kings and gave him a glorious crown. God made with him a lasting covenant, appointed him high priest, and blessed and glorified him, that he might serve God by his priesthood, bless his people in God's name, and offer him the sweet odor of a worthy incense.

*Gradual Eccli. 44, 16* Behold, a great priest, who in his days pleased God. *V. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *V. Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 11, 22–24*

At that time Jesus said to his disciples: "Have faith in God. I assure you, whoever says to this mountain, 'Get up and throw yourself into the sea,' and does not waver in his mind, but believes that what he says is going to happen—it shall be done for him. Thus I assure you, if you are ready to believe that you have received every single thing that you ask for in prayer, it shall be done for you.

Offertory Antiphon  
*Ps. 88, 21–22*

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

Prayer over the Gifts

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Nov. 18. Dedication of the Basilicas

Communion Antiphon  
*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Fidélis servus et prudens, quem constituit dóninus super famíliam suam: ut det illis in témpore trítici mensúram.

Prayer after Communion

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop Gregory. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beato Gregório Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

DEDICATION OF  
THE BASILICAS OF  
SAINTS PETER AND PAUL  
*Apostles*

November 18

*Mass Terribilis (Common of the dedication of a church), page (76). The Creed is not said.*

*III classis*

*Missa Terribilis, de Communi Dedicatiónis ecclesiæ (76); et non dicitur Credo.*

Prayer

O God, each year we commemorate the dedication of your holy temple, where daily we celebrate these sacred rites.\* Graciously hear the prayers of your people and grant that all who implore your blessings in this church may joyfully receive the favors they ask. Through Jesus Christ.

Deus, qui nobis per síngulos annos huius sancti templi tui consecratiónis réparas diem, et sacris semper mystériis repræséntas incólumes: exáudi preces pópuli tui, et præsta; ut, quisquis hoc templum benefícia petíturus ingréditur, cuncta se imetrásse lætétur. Per Dóminum.

C

Prayer over the Gifts

Graciously hear our prayers, O Lord.\* May the gifts we offer you help us to attain your eternal rewards. Through Jesus Christ.

Annue, quæsumus, Dómine, précibus nostris: ut, dum hæc vota praséntia réddimus, ad æténa prámia, te adiuvánte, pervenire mereámur. Per Dóminum.

C

Prayer after Communion

O God, from living and chosen stones you prepare an everlasting dwelling place for your majesty.\* Hear the prayers of your people who call upon you and grant that the material growth of your Church may be accompanied by a deepening spiritual development in her. Through Jesus Christ.

Deus, qui de vivis et eléctis lapídibus ætérnum maiestáti tuæ præparas habitáculum: auxiliáre pópulo tuo supplicánti; ut, quod Ecclesiæ tuæ corporálibus próficit spátii, spirítuálibus amplificétur augméntis. Per Dóminum.

C

Nov. 19. St. Elizabeth

*III classis*

SAINT ELIZABETH  
*Widow*

November 19

*Missa Cognóvi, de Communi non Vir-  
ginum 2° loco (72), præter orationem  
sequentem:*

*Mass Cognóvi (Common of holy women II), page (72),  
except the following prayer:*

Tuórum corda fidélium, Deus mise-  
rátor, illústra: et, beátæ Elisabeth  
précibus gloriósis; fac nos próspéra  
mundi despícere, et cælésti semper  
consolatióne gaudére. Per Dóminum.

O God of mercy, enlighten the hearts of  
your faithful and grant us grace through  
the glorious prayers of blessed Elizabeth,\*  
so that we may scorn the wealth of the  
world and always rejoice in your divine  
consolation. Through Jesus Christ.

*Et fit com. S. Pontiani Papæ et Mart.:*

*Commemoration of Saint Pontianus, pope and martyr:*

Gregem tuum, Pastor ætérne, placá-  
tus inténde: et per beátum Pontíanum  
Mártyrem tuum atque Summum  
Pontíficem, perpétua protectiόne  
custódi; quem totíus Ecclésiæ præ-  
stitísti esse pastórem. Per Dóminum.

O eternal Shepherd, who appointed blessed  
Pontianus shepherd of the whole Church,\*  
let the prayers of this martyr and pope  
move you to look with favor upon your  
flock and to keep it under your continual  
protection. Through Jesus Christ.

C

Accépta tibi sit, Dómine, sacrátæ  
plebis oblátio pro tuórum honóre  
Sanctórum: quorum se méritis de  
tribulatiόne percepisse cognóscit au-  
xilium. Per Dóminum.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedi-  
cated to you.\* We offer it in honor of your  
saints for the help we have received through  
them when we were in trouble. Through  
Jesus Christ.

*Pro S. Pontiano*

*For Saint Pontianus*

Oblátis munéribus, quæsumus, Dó-  
mine, Ecclésiám tuam benígnus il-  
lúmina: ut. et gregis tui proficiat  
ubíque succéssus, et grati fiant nó-  
mini tuo, te gubernánte, pastóres.  
Per Dóminum.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\*  
Let your light graciously shine upon your  
Church, so that this flock may everywhere  
prosper and its pastors, under your guid-  
ance, be truly pleasing to you. Through  
Jesus Christ.

C

Satiásti, Dómine, fámiliam tuam  
munéribus sacris: eius, quæsumus,

Prayer after Communion

O Lord, you have feasted your family with  
the food of heaven.\* May we always be

Nov. 20. St. Felix of Valois

refreshed through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

*For Saint Pontianus*

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT PONTIANUS  
*Pope and Martyr*

November 19

*Mass Si diligis me (Common of one or more supreme pontiffs), page (1).*

SAINT FELIX OF VALOIS  
*Confessor*

November 20

*Mass Iustus (Common of a confessor not a bishop II), page (48), except the following prayer:*

Prayer

O God, through a message from heaven you called the blessed confessor Felix to come out of his hermitage to labor for the ransom of captives.\* By your grace and through his intercession free us from the slavery of our sins and bring us safely to our home in heaven. Through Jesus Christ.

Prayer over the Gifts

Accept this offering which we humbly present in honor of your saints, almighty God,\* and through it purify our bodies and our souls. Through Jesus Christ.

semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

*Pro S. Pontiano*

Refectióne sancta enutrítam gubérna, quásumus, Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Commemoratio

*Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).*

*III classis*

*Missa Iustus, de Communi Confessoris non Pontificis 2° loco (48), præter orationem sequentem:*

P

Deus, qui beátum Felicem Confessórem tuum ex erémo ad munus rediméndi captívos cælitus vocáre dignátus es: præsta, quásumus; ut per grátiam tuam ex peccatórum nostrórum captivitate, eius intercessióne, liberáti, ad cælestem pátriam perducámur. Per Dóminum.

C

Præsta nobis, quásumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente purificet. Per Dóminum.

Nov. 21. Presentation of B. V. M.

C

Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Felíce Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

*III classis*

*Missæ Salve, sancta parens, de Comuni festorum Beatæ Mariæ Virginis (81), præter orationem sequentem; et non dicitur Credo.*

P

Deus, qui beátam Mariám semper Vírginem, Spíritus Sancti habitáculum, hodiérna die in templo præsentári voluísti: præsta, quæsumus; ut, eius intercessióne, in templo glóriæ tuæ præsentári mereámur. Per Dóminum . . . in unitáte eiusdem.

C

Tua, Dómine, propitiatióne, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præsentem hæc oblatiõ nobis proficiat prosperitátem et pacem. Per Dóminum.

*Præfatio de B. Maria Virg. Et te in Præsentatióne.*

C

Sumptis, Dómine, salutis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Virginis patrocíniis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

Prayer after Communion

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity\* through the intercession of your blessed confessor Felix. Through Jesus Christ.

PRESENTATION OF  
THE BLESSED VIRGIN MARY

November 21

*Mass Salve (Common of feasts of the Blessed Virgin Mary), page (81), except the following prayer. The Creed is not said.*

Prayer

O God, you willed that the blessed ever-virgin Mary, the dwelling place of the Holy Spirit, should be presented in the temple on this day.\* May we be worthy through her intercession to be presented in the temple of your glory. Through Jesus Christ.

Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary,\* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast of the Presentation)*

Prayer after Communion

O Lord, grant that we who have received the sacrament of our salvation\* may ever be protected through the intercession of the blessed ever-virgin Mary, in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. *R.* Amen.

Nov. 22. St. Cecilia

SAINT CECILIA  
*Virgin and Martyr*

November 22

Entrance Antiphon  
*Ps. 118, 46-47*

I will speak of your decrees before kings without being ashamed. And I will delight in your commands, which I love exceedingly. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *Ψ.* Glory be to the Father. I will speak.

Prayer

We are made happy, O God, by the annual feast of your blessed virgin martyr Cecilia.\* May we be inspired by the example of her life as we honor her in this Mass. Through Jesus Christ.

A Reading from the Book of Sirach  
*Eccli. 51, 13-17*

O Lord, my God, you have raised me up to abide upon the earth!  
In the face of onrushing death I prayed;  
I called upon the Lord, the Father of my Lord:  
Do not abandon me in time of trouble,  
in the midst of storms and dangers.  
I will ever praise your name  
and be constant in my prayers to you.  
Thereupon the Lord heard my voice,  
he listened to my appeal;  
He saved me from evil of every kind  
and preserved me in time of trouble.  
For this reason I thank you and I praise you,  
O Lord, our God.

*Gradual Ps. 44, 11 and 12* Hear, O daughter, and see; turn your ear; for the king shall desire your beauty. *Ψ. Ibid., 5* In your splendor and your beauty ride on triumphant, and reign.

*III classis*

Loquébar de testimoniis tuis in conspectu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *Ψ.* Glória Patri. Loquébar.

Deus, qui nos ánnua beátæ Cæciliæ Vírginis et Mártiris tuæ solemnitate lætíficas: da, ut quam venerámur officio, étiam piæ conversatiónis sequámur exémplo. Per Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 51, 13-17*

Dómine Deus meus, exaltásti super terram habitatióem meam, et pro morte defluente deprecáta sum. Invocávi Dóminum patrem Dómini mei, ut non derelinquat me in die tribulatióis meæ, et in témpore superbórum sine adiutório. Laudábo nomen tuum assidue, et collaudábo illud in confessiõe, et exaudíta est orátio mea. Et liberásti me de perditiónẽ, et eripuísti me de témpore iníquo. Propterea confitebor, et laudem dicam tibi, Dómine Deus noster.

*Graduale Ps. 44, 11 et 12* Audi, filia, et vide, et inclina aurem tuam: quia concupívit Rex spéciem tuam. *Ψ. Ibid., 5* Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna.

Nov. 22. St. Cecilia

Allelúia, allelúia. *℣. Matth. 25, 4 et 6*  
Quinque prudéntes vírgines accepé-  
runt óleum in vasis suis cum lampá-  
dibus: média autem nocte clamor  
factus est: Ecce sponsus venit: exíte  
óbviám Christo Dómino. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Mattháeum  
*Matth. 25, 1-13*

In illo témpore: Dixit Iesus discí-  
pulis suis parábolam hanc: Símile  
erit regnum cælórum decem virgíni-  
bus: quæ accipiéntes lámpades suas,  
exiérunt óbviám sponso et sponsæ.  
Quinque autem ex eis erant fátuæ, et  
quinque prudéntes: sed quinque  
fátuæ, accéptis lampádibus, non  
sumpsérunt óleum secum: prudéntes  
vero accepérunt óleum in vasis suis  
cum lampádibus. Moram autem  
faciénte sponso, dormitavérunt om-  
nes, et dormiérunt. Média autem  
nocte clamor factus est: Ecce sponsus  
venit, exíte óbviám ei. Tunc surrexé-  
runt omnes vírgines illæ, et ornavé-  
runt lámpades suas. Fátuæ autem  
sapiéntibus dixérunt: Date nobis de  
óleo vestro: quia lámpades nostræ  
exstinguúntur. Respondérunt pru-  
déntes, dicéntes: Ne forte non suffícat  
nobis, et vobis, ite pótius ad ven-  
déntes, et émite vobis. Dum autem  
irent émere, venit sponsus: et quæ  
parátæ erant, intravérunt cum eo ad  
núptias, et clausa est iánua. Novís-  
sime vero véniunt et réliquæ vírgines,  
dicéntes: Dómine, Dómine, áperi  
nobis. At ille respóndens, ait: Amen  
dico vobis, nésccio vos. Vigiláte  
ítaque, quia nescítis diem, neque  
horam.

Afferéntur Regi vírgines post eam:  
próximæ eius afferéntur tibi in  
lætítia, et exsultatióne: adducéntur  
in templum Regi Dómino.

Alleluia, alleluia. *℣. Matth. 25, 4 and 6*  
The five wise virgins took oil in their vessels  
with the lamps; and at midnight a cry arose,  
“Behold the bridegroom is coming, go forth  
to meet Christ the Lord.” Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 1-13*

At that time Jesus told his disciples this  
parable: “The kindgom of heaven will be  
comparable to ten virgins who took their  
torches and went out to welcome the bride-  
groom. Now five of them were foolish, and  
five, sensible. The foolish ones, in taking  
their torches, carried no oil along; but the  
sensible ones took flasks of oil, as well as  
their torches. As the bridegroom took his  
time, they all began to doze, and fell fast  
asleep. At midnight, someone shouted,  
‘Here is the bridegroom! Come out and  
welcome him.’ Then all those virgins woke  
up, and got their torches ready. The foolish  
ones said to the sensible ones, ‘Give us  
some of your oil; our torches are going out.’  
But the sensible ones replied, ‘No, there may  
not be enough for both you and us. You  
had better go to the dealers and buy your-  
selves some.’ While they went off to buy it,  
the bridegroom arrived, and the ones who  
were ready went into the wedding with him.  
Then the door was barred. Later on, the  
other virgins came back. ‘Lord, lord!’ they  
cried, ‘Open the door for us.’ But he an-  
swered, ‘I assure you, I do not know you.’  
Therefore, keep you eyes open, because you  
do not know the exact day or hour.”

Offertory Antiphon  
*Ps. 44, 15 and 16*

Behind her the virgins of her train are  
brought to the king. Her neighbors are  
brought to you with gladness and joy; they  
enter the palace of the Lord, the King.

Nov. 23. St. Clement I

Prayer over the Gifts

O Lord, may this sacrificial offering of atonement and of praise make us always worthy of your forgiveness through the intercession of your virgin martyr Cecilia. Through Jesus Christ.

Hæc hóstia, Dómine, placatiónis et laudis, quæsumus: ut, intercedente beáta Cæcília Vírgine et Mártyre tua, nos propitiatióne tua dignos semper efficiat. Per Dóminum.

Communion Antiphon

*Ps. 118, 78 and 80*

Let the proud be put to shame for oppressing me unjustly; I will meditate on your precepts, on your statues, that I be not put to shame.

Confundántur supérbi, quia iniúste iniquitátem fecérunt in me: ego autem in mandátis tuis exercébor, in tuis iustificatióibus, ut non confundar.

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

Satiásti, Dómine, familiam tuam muneribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

SAINT CLEMENT I

*Pope and Martyr*

November 23

*III classis*

Entrance Antiphon

*Isaia 59, 21; 56, 7*

The Lord says, "My words that I have put into your mouth, shall never leave your mouth; and your gifts shall be accepted upon my altar." *Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. *℣.* Glory be to the Father. The Lord says.

Dicit Dóminus: Sermónes mei, quos dedi in os tuum, non deficient de ore tuo: et múnera tua accépta erunt super altáre meum. *Ps. 111, 1* Beátus vir qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Glória Patri. Dicit.

Prayer

O eternal Shepherd, who appointed blessed Clement shepherd of the whole Church,\* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under you continual protection. Through Jesus Christ.

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Cleméntem Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Nov. 23. St. Clement I

*Et fit commemoratio S. Felicitatis Mart.:*

*Commemoration of Saint Felicitas, martyr:*

Prayer

Præsta, quæsumus, omnipotens Deus: ut, beætæ Felicitætis Mártyris tuæ solémnia recenséntes, méritis ipsíus protegámur et précibus. Per Dóminum.

O almighty God, may the merits and prayers of your blessed martyr Felicitas, whose feast we celebrate today, be our portection. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Philippénes  
*Philipp. 3, 17-21; 4, 1-3*

A Reading from the Epistle of blessed  
Paul the Apostle to the Philippians  
*Philipp. 3, 17-21; 4, 1-3*

Fratres: Imitátóres mei, estóte, et observáte eos qui ita ámbulant, sicut habétis formam nostram. Multi enim ámbulant, quos sæpe dicébam vobis (nunc autem et flens dico) inimícos crucis Christi: quorum finis intéritus: quorum Deus venter est: et glória in confusióne ipsórum, qui terréna sápiunt. Nostra autem conversátio in cælis est: unde étiam Salvatórem exspectámus Dóminum nostrum Iesum Christum, qui reformábit corpus humilitætis nostræ, configurátum córpori claritætis suæ, secúndum operatiónem, qua étiam possit subiícere sibi ómnia. Itaque, fratres mei caríssimi, et desideratíssimi, gáudium meum et coróna mea: sic state in Dómino, caríssimi. Evódiam rogo, et Syntychen déprecór idípsum sápere in Dómino. Etiam rogo et te, germáne compar, ádiuva illas, quæ mecum laboravérunt in Evangélio cum Cleménte, et céteris adiutóribus meis, quorum nómina sunt in libro vitæ.

Brethren: Join the others who follow my example, and observe the behavior of those who conduct themselves according to the pattern you have in us. For alas, many go about in a manner which shows them to be enemies of the cross of Christ, as I have often said to you and now say again tearfully. These people will end up in disaster! Their only god is their stomach; their "glory" is their very shamefulness. I mean those people whose sole concern is things of this world. For, as you know, we are citizens of heaven. And it is from there that we await hopefully the coming of our Savior, the Lord Jesus Christ. He will give a new form to this lowly body of ours, making it into an image of his own glorified body. This he will do by the power he has to bring all things into submission to his will. For these reasons, my brothers whom I so love and long for, you who are my joy and my crown, stand firm in the Lord, worthy of love. I plead with Evodia and Synteche: come to a mutual understanding in the Lord. Yes, and I ask you also, my true fellowworker, go to their aid, for they have struggled at my side in promoting the gospel, along with Clement and my other co-workers, all of whose names are in the Book of Life.

*Graduale Ps. 106, 32, 31* Exáltent eum in ecclésia plebis: et in cáthedra seniórum laudent eum. *Ÿ.* Confíteán-

*Gradual Ps. 106, 32, 31* Let them extol him in the assembly of the people; and praise him in the council of the elders. *Ÿ.* Let them

give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia, alleluia. *V. Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

tur Dómino misericórdiæ eius; et mirabília eius fíliis hóminum.

Allelúia, allelúia, *Matth. 16, 18* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 13–19*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 16, 13–19*

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who do people say the Son of Man is?" They replied, "Some, John the Baptist; others, Elia; still others, Jeremia, or one of the prophets." "And you," he said to them, "who do you say I am?" "You are the Messiah," Simon Peter answered, "the Son of the living God?" Jesus replied, "Happy are you, Simon, son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death's realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven."

In illo témpore: Venit Iesus in partes Cæsaráe Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixérunt: Alii Ioánem Baptistam, álii autem Elíam, álii vero Ieremíam, aut unum ex prophétis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Iesus, dixit ei: Beátus es, Simon Bar Iona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

Offertory Antiphon  
*Jerem. 1, 9–10*

See, I place my words in your mouth: behold, I set you over nations and over kingdoms, to root up and to tear down, and to build and to plant.

Ecce dedi verba mea in ore tuo: ecce constitúti te super gentes et super regna, ut evéllas et déstruas, et ædífices et plantas.

Prayer over the Gifts

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus.

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Nov. 24. St. John of the Cross

*Pro S. Felicitate*

Vota pópuli tui, Dómine, propitiátus inténde: et, cuius nos tríbuis solémnia celebráre, fac gaudére suffrágiis. Per Dóminum.

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne directa, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

*Pro S. Felicitate*

Súpplices te rogámus, omnípotens Deus: ut, intercedéntibus Sanctis tuis, et tua in nobis dona múltiplices, et témpora nostra dispónas. Per Dóminum.

Commemoratio

*Missæ Me expectavérunt, de Communi non Virginum 1º loco (68), cum orationibus propriis in præcedenti Missa notatis.*

*III classis*

*Missæ In médio, de Communi Doctorum (41), præter orationem sequentem.*

*For Saint Felicitas*

Prayer over the Gifts

Look with favor upon the offerings of your people, O Lord.\* Let us rejoice in the protection of your saint whose feast we are permitted to celebrate today. Through Jesus Christ.

Communion Antiphon  
*Matth. 16, 18*

You are Peter, and upon this rock I will build my Church.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

*For Saint Felicitas*

Prayer after Communion

Increase your gifts within us, almighty God,\* and order our lives according to your will through the intercession of your saints. Through Jesus Christ.

SAINT FELICITAS  
*Martyr*

November 23

*Mass Me expectavérunt (Common of holy women I), page (68), with the prayers given above.*

SAINT JOHN OF THE CROSS  
*Confessor and Doctor  
of the Church*

November 24

*Mass In médio (Common of doctors), page (41), except the following prayer:*

Nov. 24. St. John of the Cross

Prayer

P

O God, you blessed the holy confessor and doctor John with a spirit of complete self-denial and a deep love of the cross.\* Grant that we may always follow his example and thus attain to eternal glory. Through Jesus Christ.

Deus, qui sanctum Ioánnem Confessórem tuum atque Doctórem perfectæ sui abnegatiónis et Crucis amatórem exímium effecisti: concéde; ut, eius imitatióni iúgiter inhæréntes, glóriam assequámur ætérnam. Per Dóminum.

*Commemoration of Saint Chrysogonus, martyr:*

*Et fit commemoratio S. Chrysogoni Martyris:*

Prayer

O Lord, hear our humble prayers.\* May the intercession of your blessed martyr Chrysogonus free us from the guilt of the sins we have committed. Through Jesus Christ.

Adésto, Dómine, supplicatió nibus nostris: ut, qui ex iniquitate nostra reos nos esse cognóscimus, beáti Chrysógoni Mártyris tui intercessi óne liberémur. Per Dóminum.

Prayer over the Gifts

C2

O Lord, let the blessed confessor and doctor John always help us.\* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

Sancti Ioánnis Confessóris tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

*For Saint Chrysogonus*

*Pro S. Chrysogono*

Prayer over the Gifts

O Lord, be moved to compassion by our offerings \* and shield us from all danger through the prayers of your holy martyr Chrysogonus. Through Jesus Christ.

Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedénte beáto Chrysógono Mártyre tuo, a cunctis nos defénde perículis. Per Dóminum.

Prayer after Communion

C2

O Lord, may this sacrifice bring us closer to our salvation through the intercession of your blessed confessor and illustrious doctor John. Through Jesus Christ.

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Ioánnes Confessó tuus et Doctor egrégius, quæsumus, precátor accédát. Per Dóminum.

*For Saint Chrysogonus*

*Pro S. Chrysogono*

Prayer after Communion

O Lord, may the reception of your sacrament cleanse us from our hidden faults,\* and guard us against the deceptions of our enemies. Through Jesus Christ.

Tui, Dómine, percepti óne sacraménti, et a nostris mundémur occultis et ab hóstium liberémur insidiis. Per Dóminum.

Nov. 26. St. Sylvester

Commemoratio

SAINT CHRYSOGONUS  
*Martyr*

November 24

*Missæ In virtúte, de Communi unius Martyris 3º loco (10), cum orationibus propriis in præcedenti Missæ notatis.*

*Mass In virtúte (Common of one martyr III), page (10), with the prayers given above.*

*III classis*

SAINT CATHERINE  
*Virgin and Martyr*

November 25

*Missæ Loquébar, de Communi Virginum 1º loco (53), præter orationem seq.:*

*Mass Loquébar (Common of virgins I), page (53), except the following prayer:*

P

Prayer

Deus, qui dedisti legem Móysi in summitate montis Sínai, et in eodem loco per sanctos Angelos tuos corpus beátæ Catharínæ Vírginis et Mártiris tuæ mirabiliter collocásti: præsta, quæsumus; ut, eius méritis et intercessióne, ad montem, qui Christus est, pervenire valeámus: Qui tecum.

O God, you gave the law to Moses on Mount Sinai, and later had the body of the blessed virgin martyr Catherine miraculously carried to the same spot by your holy angels.\* Grant, through the merits and prayers of this saint, that we may reach the mountain which is Christ: Who lives and reigns.

C

Prayer over the Gifts

Súscipe, Dómine, múnera, quæ in beátæ Catharínæ Vírginis et Mártiris tuæ solemnitate deférimus: cuius nos confídimus patrocínio liberári. Per Dóminum.

O Lord, accept the gifts we bring you on the feast of your blessed virgin martyr Catherine,\* through whose intercession we hope to be set free. Through Jesus Christ.

C

Prayer after Communion

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedente beáta Catharína Vírgine et Mártire tua, sempiterna fáciant protectióne gaudere. Per Dóminum.

O Lord, through the intercession of your blessed virgin martyr Catherine, may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

SAINT SYLVESTER  
*Abbot*

November 26

*Missæ Os iusti, de Communi Abbatum (50), cum orationibus ut infra:*

*Mass Os iusti (Common of abbots), page (50), with the following prayers:*

Nov. 26. St. Sylvester

Prayer

P

O most merciful God, you gave the holy abbot Sylvester his vocation to be a hermit as he stood before an open grave, contemplating the vanity of this world;\* and then later made his hidden life brilliant with merit.\* May we imitate him by turning aside from the pleasures of this life, so that we may enjoy your presence for all eternity. Through Jesus Christ.

Clementissime Deus, qui sanctum Silvéstrum Abbátem, sæculi huius vanitatem in aperto túmulo pie meditantem, ad erémum vocare, et præcláris vitæ méritis decorare dignátus es: te súpplices exorámus; ut, eius exémplo terréna despiciéntes, tui consórtio perfruámur æténo. Per Dóminum.

*Commemoration of Saint Peter of Alexandria, bishop and martyr:*

*Et fit commemoratio S. Petri Alexandrini Ep. et Mart.:*

Prayer

O almighty God, look upon our weakness and the heavy burden we carry because of our own deeds.\* Let the prayers of your blessed martyr bishop Peter in heaven be our protection. Through Jesus Christ.

Infirmítatem nostram respice, omnipotens Deus: et, quia pondus própriæ actiónis gravat, beáti Petri Mártiris tui atque Pontíficis intercessio gloriósa nos prótegat. Per Dóminum.

Prayer over the Gifts

P

O Lord, we reverently offer these gifts to your divine majesty.\* Grant that we may imitate the exemplary recollection and purity of your blessed abbot Sylvester, so that we may be worthy to receive the body and blood of your Son: Who lives and reigns.

Quæsumus, Dómine: ut, dum hæc múnera divínæ maiestáti tuæ reverénter offerimus; pia mentis præparatióne et cordis puritáte, beáti Silvéstri Abbátis imitatóres effecti, Corpus et Sáanguinem Filii tui sancte percípere mereámur: Qui tecum.

*For Saint Peter*

*Pro S. Petro*

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyr bishop Peter,\* and help us win unending assistance. Through Jesus Christ.

Hóstias tibi, Dómine, beáti Petri Mártiris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue provenire subsídium. Per Dóminum.

Prayer after Communion

P

O Lord, you have refreshed us at your divine banquet.\* Grant that we may now follow in the footsteps of the holy abbot Sylvester in order that we may receive a bounteous reward with your saints in your glorious kingdom. Through Jesus Christ.

Divína dape refécis tríbue, quæsumus, Dómine: sancti Silvéstri Abbátis vestígiis ita inhærere; ut copiósam mercédem in regno glóriæ tuæ cum Sanctis habeámus. Per Dóminum.

Nov. 26. St. Peter of Alexandria

*Pro S. Petro*

Refécti participatióne múnérís sacri,  
quásumus, Dómine Deus noster:  
ut, cuius exséquimur cultum, interce-  
dén-te beáto Petro Mártire tuo atque  
Pontífice, sentiámus efféctum. Per  
Dóminum.

Commemoratio

*Missá Státuit, de Communi unius Mar-  
tyris 1° loco (5).*

*For Saint Peter*

Prayer after Communion

We are refreshed by the reception of your  
sacred gift, O Lord our God.\* May the  
prayers of your blessed martyr bishop Peter  
make us feel the benefit of the sacred rite we  
have performed. Through Jesus Christ.

SAINT PETER OF ALEXANDRIA

*Bishop and Martyr*

November 26

*Mass Státuit (Common of one martyr I), page (5), with the  
prayers given above.*

## COMMON OF THE SAINTS

*In each Common, the Epistles and Gospels that are found either in the Masses themselves or at the foot of the whole Common may be used in any Mass of the same Common, provided that a special Mass or a special Epistle or a special Gospel have not been assigned in the Missal. When a special Mass has been assigned it must be said as it is given.*

*In paschal time, in the following Commons: Of a Pope or Popes, of Confessors Bishops, of Confessors not Bishops, of Doctors, of Abbots, of Virgins, of Holy Women, of the Dedication of a church, of feasts of the Bl. Virgin Mary, also in all Votive Masses, unless stated otherwise in its proper place, everything is said as at other times of the year, except that two Alleluias are added to the antiphon at the Introit, and one Alleluia to the antiphons at the Offertory and Communion if they have no Alleluia. Also in paschal time after the Epistle the gradual is omitted and in its stead the Alleluias together with their verses are said, according to the rubrics in each place.*

*In singulis Communibus, Epistolæ et Evangelia quæ habentur, sive in ipsis Missis, sive ad calcem totius Communis, sumi possunt in qualibet Missa de eodem Communi, dummodo tamen certa Missa, dicenda in casu prouti iacet, vel certa Epistola aut certum Evangelium in Missali non fuerint assignata.*

*Pro Communi unius aut plurium Summorum Pontificum, Confessorum Pontificum et non Pontificum, Doctorum, Abbatum, Virginum et non Virginum, Dedicationis ecclesiæ, et festorum beatæ Mariæ Virginis, necnon in omnibus Missis votivis, nisi aliter suo loco notetur, tempore paschali omnia dicuntur ut reliquo anni tempore, addito tamen duplici Alleluia antiphonæ ad Introitum et uno Alleluia antiphonis ad Offertorium et ad Communionem, ubi non habetur. Post Epistolam vero omittitur graduale, et eius loco dicuntur Alleluia cum suis versibus, ut singulis locis notatur*

## COMMON OF ONE OR MORE POPES (Si diligis me)

### Entrance Antiphon *John 21, 15-17*

If you love me, Simon Peter, feed my lambs, feed my sheep. (*P. T. Alleluia, alleluia.*) *Ps. 29, 1* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. *Ps.* Glory be to the Father. If you love me.

Si diligis me, Simon Petre, pasce agnos meos, pasce oves meas. (*T. P. Alleluia, alleluia.*) *Ps. 29, 1* Exaltabo te, Domine, quoniam suscepisti me, nec delectasti inimicos meos super me. *Ps.* Gloria Patri. Si diligis.

### For one Supreme Pontiff 1 Prayer

O eternal Shepherd, who appointed blessed *N.* shepherd of the whole Church,\* let the prayers of this (martyr and) pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Gregem tuum, Pastor æternæ, placatus intende: et per beatum *N.* (Martyrem tuum atque) Summum Pontificem, perpétua protectione custodi; quem totius Ecclesiæ præstitisti esse pastorem. Per Dominum.

(1)

## Common of one or more Popes

Same prayer in the plural:

Prayer

Gregem tuum, Pastor ætérne, placátus inténde: et per beátos *N.* et *N.* (Mártyres tuos atque) Summos Pontífices, perpétua protectióne custódi; quos totius Ecclésiæ præstitisti esse pastóres. Per Dóminum.

*Si agenda sit commemoratio alterius Summi Pontificis*

O eternal Shepherd, who appointed blessed *N.* and *N.* shepherds of the whole Church,\* let the prayers of these (martyrs and) popes move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

*If a commemoration of a second supreme pontiff is to be made:*

2 Prayer

Deus, qui Ecclésiám tuam in apostólicæ petræ soliditáte fundátam, ab inférnarum éruis terróre portárum: præsta, quæsumus, ut, intercedénte beáto *N.* (Mártyre tuo atque) Summo Pontífice, in tua veritáte persístens, contínua securitáte muniátur. Per Dóminum.

O God, you have founded your Church firmly upon the rock of your apostles and have defended her against the fearful powers of hell.\* May the intercession of the blessed (martyr and) pope *N.* preserve her always unwavering in your truth and keep her safe under your protection. Through Jesus Christ.

Same prayer in the plural:

Prayer

Deus, qui Ecclésiám tuam in apostólicæ petræ soliditáte fundátam, ab inférnarum éruis terróre portárum: præsta, quæsumus, ut intercedéntibus beátis *N.* et *N.* (Martýribus tuis atque) Summis Pontíficibus, in tua veritáte persístens, contínua securitáte muniátur. Per Dóminum.

O God, you have founded your Church firmly upon the rock of your apostles and have defended her against the fearful powers of hell.\* May the intercession of the blessed (martyrs and) popes *N.* and *N.* preserve her always unwavering in your truth and keep her safe under your protection. Through Jesus Christ.

Léctio Epístolæ beáti Petri  
Apóstoli

*1 Petr. 5, 1-4 et 10-11*

Caríssimi: Senióres, qui in vobis sunt, óbsecro consénior et testis Christi passiónum, qui et eius, quæ in futúro revelánda est, glóriæ comunicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontáneæ secúndum Deum, neque turpis lucrí grátia, sed voluntárie; neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et, cum apparúerit princeps pastórum,

A Reading from the Epistle of blessed  
Peter the Apostle

*1 Peter 5, 1-4, 10-11*

Beloved: I make this appeal to the elders among you, I who am fellow elder and witness of the sufferings of Christ and sharer also in the glory that is to be revealed: shepherd the flock of God among you, watching over it not perforce, but willingly as God would have it; not in avarice, but generously; not lording it over your charges, but being examples for the flock.

(2)

## Common of one or more Popes

Then when the chief shepherd appears, you will receive the unfading crown of glory. And the God of all grace, who called you into his eternal glory in Christ, when you have suffered briefly, will himself form, support, strengthen and establish you. His is the sovereignty forever and ever. Amen.

*Gradual Ps. 106, 32, 31* Let them extol him in the assembly of the people; and praise him in the council of the elders. *℣.* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia, alleluia. *℣. Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 39, 10–11* I announced your justice in the vast assembly; I did not restrain my lips as you, O Lord, know. *℣.* Your justice I kept not hid within my heart; your faithfulness and your salvation I have spoken of. *℣.* I have made no secret of your kindness and your truth in the vast assembly.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Matth. 16, 18* You are Peter and upon this rock I will build my Church. Alleluia. *℣. Ps. 44, 17, 18* You shall make them princes through all the land; they shall remember your name, O Lord, through all generations. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 13–19*

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: “Who do people say the Son of Man is?” They replied, “Some, John the Baptist; others, Elia; still others, Jeremiah, or one of the prophets.”

(3)

percipiētis immarcescibilem glóriæ coronam. Deus autem omnis grátiae, qui vocávit nos in aetérnam suam glóriam in Christo Iesu, módicum passos ipse perfíciet, confirmábit solidabítque. Ipsi glória et impérium in saécula saeculórum. Amen.

*Graduale Ps. 106, 32, 31* Exáltent eum in ecclésia plebis: et in cáthedra seniórum laudent eum. *℣.* Confiteántur Dómino misericórdiae eius; et mirabília eius fíliis hóminum. Allelúia, allelúia. *Matth. 16, 18* Tu es Petrus, et super hanc petram aedificábo Ecclésiám meam. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 39, 10–11* Annuntiávi iustítiam tuam in ecclésia magna, ecce lábia mea non prohibébo: Dómine, tu scísti. *℣.* Iustítiam tuam non abscondi in corde meo: veritátem tuam et salutáre tuum dixi. *℣.* Non abscondi misericórdiam tuam, et veritátem tuam a concílio multo.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Matth. 16, 18* Tu es Petrus, et super hanc petram aedificábo Ecclésiám meam. Allelúia. *Ps. 44, 17, 18* Constitues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 16, 13–19*

In illo témpore: Venit Iesus in partes Caesaréæ Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixerunt: Alii Ioánnem Baptístam, álii autem Elíam, álii vero Ieremíam, aut unum ex prophétis. Dicit illis

## Common of one or more Popes

Iesus: Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus, Filius Dei vivi. Respondens autem Iesus, dixit ei: Beatus es, Simon Bar Iona: quia caro et sanguis non revelavit tibi, sed Pater meus, qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non prevalerunt adversus eam. Et tibi dabo claves regni caelorum. Et quodcumque ligaveris super terram, erit ligatum et in caelis: et quodcumque solveris super terram, erit solutum et in caelis.

“And you,” he said to them, “who do you say I am?” “You are the Messiah,” Simon Peter answered, “the Son of the living God!” Jesus replied, “Happy are you, Simon, son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death’s realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven.”

### Offertory Antiphon

*Jerem. 1, 9–10*

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evellas et destruas, et aedifices et plantes. (*T. P. Alleluia.*)

See, I place my words in your mouth! Behold, I set you over nations and over kingdoms, to root up and to tear down, and to build and to plant. (*P. T. Alleluia.*)

### 1 Prayer over the Gifts

Oblatis muneribus, quaesumus, Domine, Ecclesiam tuam benignus illumina: ut, et gregis tui proficiat ubique successus, et grati fiant nomini tuo, te gubernante, pastores. Per Dominum.

We have offered our gifts to you, O Lord.\* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

*Pro commemoratione alterius vel aliorum Summorum Pontificum.*

*For the commemoration of one or more supreme pontiffs:*

### 2 Prayer over the Gifts

Munera, quae tibi, Domine, laetantes offerimus, suscipe benignus, et praesta: ut, intercedente beato N., (intercedentibus beatis N. et N.) Ecclesia tua et fidei integritate laetetur, et temporum tranquillitate semper exsultet. Per Dominum.

O Lord, graciously accept the gifts which we joyfully offer to you.\* May your Church, through the prayers of blessed N. and N., always live in peace and rejoice in the fullness of her faith. Through Jesus Christ.

### Communion Antiphon

*Matth. 16, 18*

Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam. (*T. P. Alleluia.*)

You are Peter, and upon this rock I will build my Church. (*P. T. Alleluia.*)

(4)

## One Martyr outside Easter season

### 1 Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.\* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

*For the commemoration of a second supreme pontiff:*

Refectiōne sancta enutritam gubernā, quāsumus, Dōmine, tuam placātus Ecclēsiām: ut potēti moderatiōne dirēcta, et incrementa libertātis accīpiat et in religiōnis integritāte persistat. Per Dōminum.

*Pro commemoratione alterius Summi Pontificis*

### 2 Prayer after Communion

O Lord, increase the spirit of grace which you have bestowed upon your Church.\* Let the prayers of your (martyr and) pope *N.* aid her so that she may never fail in obedience to her shepherd and the shepherd may never be wanting in his care of the flock. Through Jesus Christ.

*Same Prayer after Communion in the plural:*

### Prayer after Communion

O Lord, increase the spirit of grace which you have bestowed upon your Church.\* Let the prayers of your (martyrs and) popes *N.* and *N.* aid her so that she may never fail in obedience to her shepherd and the shepherd may never be wanting in his care of the flock. Through Jesus Christ.

Multiplica, quāsumus, Dōmine, in Ecclēsia tua spīritum grātiā, quem dedisti: ut beāti *N.* (Martyris tui atque) Summi Pontificis deprecātiōne, nec pastōri obediētia gregis nec gregi desit cura pastōris. Per Dōminum.

Multiplica, quāsumus, Dōmine, in Ecclēsia tua spīritum grātiā, quem dedisti: ut beatōrum *N.* et *N.* (Martyrum tuōrum atque) Summōrum Pontificum deprecātiōne, nec pastōri obediētia gregis nec gregi desit cura pastōris. Per Dōminum.

## COMMON OF ONE MARTYR OUTSIDE THE EASTER SEASON

### I FOR A MARTYR BISHOP (Stātuit)

#### Entrance Antiphon *Eccli. 45, 30*

The Lord made a covenant of friendship with him, and made him a prince; that he should possess the dignity of priesthood forever. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *℟.* Glory be to the Father. The Lord made.

Stātuit ei Dōminus testamētum pacis, et principem fecit eum: ut sit illi sacerdotiī dignitas in aeternum. *Ps. 131, 1* Memēto, Dōmine, David: et omnis mansuetūdinis eius. *℣.* Glōria Patri. Stātuit.

## One Martyr outside Easter season

### Prayer

Infirmi<sup>tas</sup> nostram respice, omnipotens Deus: et, quia pondus propri<sup>e</sup> acti<sup>o</sup>nis gravat, be<sup>at</sup>i N. Martyris tui atque Pontificis intercessio glori<sup>o</sup>sa nos protegat. Per D<sup>o</sup>minum.

O almighty God, look upon our weakness and the heavy burden we carry because of our own deeds.\* Let the prayers of your blessed martyr bishop N. in heaven be our protection. Through Jesus Christ.

Lectio Epistol<sup>e</sup> be<sup>at</sup>i Iacobi  
Ap<sup>o</sup>stoli  
*Iac. 1, 12-18*

A Reading from the Epistle of blessed  
James the Apostle  
*James 1, 12-18*

Carissimi: Be<sup>at</sup>us vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vit<sup>e</sup>, quam repromisit Deus diligentibus se. Nemo cum tentatur, dicat, quoniam a Deo tentatur. Deus enim intentator malorum est: ipse autem neminem tentat. Unusquisque vero tentatur a concupiscentia sua abstractus, et illuctus. Deinde concupiscentia cum conceperit, parit peccatum: peccatum vero cum consummatum fuerit, generat mortem. Nolite itaque errare, fratres mei dilectissimi. Omne datum optimum, et omne donum perfectum desursum est, descendens a Patre lumine, apud quem non est transmutatio, nec vicissitudinis obumbratio. Voluntarie enim genuit nos verbo veritatis, ut simus initium aliquod creatur<sup>e</sup> eius.

Beloved: Happy is the man who holds out through the trial. Once his real worth has been proved, he will receive the crown of life that the Lord promised to those who love him. No one that is tempted must say, "I am being tempted by God." Surely the God who is quite beyond the grasp of evil tempts no one. Rather the tug and lure of his own passion tempts every man. Passion, once it has conceived, gives birth to sin; and sin, when it has reached maturity, finally generates death. Make no mistake about this, my beloved brothers. "Every good gift and every best favor" comes from above, comes down from the Father of the lights of the sky, who has never known change, who is never shadowed over. He has willed to bring us to birth with a revelation of truth, so that we might be a kind of first-fruits of his creatures.

*Graduale Ps. 88, 21-23* Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. *Ps. 109, 4* Tu es sacerdos in aeternum, secundum ordinem Melchisedech. Alleluia.

*Gradual Ps. 88, 21-23* I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, that my arm may make him strong. *Ps. 109, 4* No enemy shall have an advantage over him, nor shall the son of iniquity have power to hurt him. Alleluia, alleluia. *Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

(6)

## One Martyr outside Easter season

*Tract Ps. 20, 3-4* You have granted him his heart's desire; you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed on his head a crown of precious stones.

*Tractus Ps. 20, 3-4* Desiderium animæ eius tribuisti ei: et voluntate labiõrum eius non fraudasti eum. *℣.* Quoniam prævenisti eum in benedictionibus dulcedinis. *℣.* Posuisti in capite eius coronam de lapide pretioso.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 14, 26-33*

At that time Jesus said to the crowds: "If anyone comes to me and does not hate his father and mother, and wife and children, and brothers and sisters, and even his own life, he cannot be my disciple. One who does not carry his cross and follow me cannot be my disciple. If one of you is thinking of building a tower, will he not first sit down and calculate the outlay to see if he has enough to complete the project? For fear that, if he lays the foundations and is not able to finish, all who see it will begin to laugh at him, saying: 'That is the man who began to build but could not finish.' Or if a king is about to march on another king to do battle with him, will he not sit down first and consider whether with ten thousand men he can encounter an enemy marching against him twenty thousand strong? If he cannot, he sends a delegation while the enemy is still at a distance, asking for terms of peace. So then, none of you who does not renounce all his possessions can be my disciple."

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 14, 26-33*

In illo tempore: Dixit Iesus turbis: Si quis venit ad me, et non odit patrem suum, et matrem, et uxorem, et filios, et fratres, et sorores, adhuc autem et animam suam, non potest meus esse discipulus. Et qui non baiulat crucem suam, et venit post me, non potest meus esse discipulus. Quis enim ex vobis volens turrim ædificare, non prius sedens computat sumptus, qui necessarii sunt, si habeat ad perficiendum; ne, posteaquam posuerit fundamentum, et non potuerit perficere, omnes, qui vident, incipiant illudere ei, dicentes: Quia hic homo cepit ædificare, et non potuit consummare? Aut quis rex iturus committere bellum adversus alium regem, non sedens prius cogitat, si possit cum decem millibus occurrere ei, qui cum viginti millibus venit ad se? Alioquin adhuc illo longe agente, legationem mittens, rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renuntiat omnibus, quæ possidet, non potest meus esse discipulus.

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu eius.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyr bishop *N.\** and grant us your unending assistance through these offerings. Through Jesus.

Hóstias tibi, Dómine, beáti *N.* Mártiris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue provenire subsidium. Per Dóminum.

(7)

## One Martyr outside Easter season

### Communion Antiphon

*Ps. 88, 36 and 37–38*

Semel iurávi in sancto meo: semen eius in ætérnum manébit: et sedes eius sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cælo fidélis.

Once by my holiness have I sworn: his posterity shall continue forever, and his throne shall be like the sun before me, like the moon perfect forever—a faithful witness in the sky.

### Prayer after Communion

Refécti participatióne múneris sacri, quásumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedénte beáto *N.* Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your blessed martyr bishop *N.* make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

## II

### FOR A MARTYR BISHOP

(Sacerdótes Dei)

### Entrance Antiphon

*Dan. 3, 84 and 87*

Sacerdótes Dei benedícite Dóminum: sancti et húmiles corde, laudáte Deum. *Ibid.*, 57 Benedícite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. *Ps.* Glória Patri. Sacerdótes.

Priests of the Lord, bless the Lord, holy men of humble heart, praise God. *Ibid.*, 57 Bless the Lord, all you works of the Lord, praise and exalt him above all forever. *Ps.* Glory be to the Father. Priests of the Lord.

### Prayer

Deus, qui nos beáti *N.* Mártyris tui atque Pontíficis ánnua solemnitate lætíficas: concéde propítius; ut, cuius natalícia cólimus, de eiúsdem étiam protectióne gaudeámus. Per Dóminum.

O God, you gladden us each year by the feast of your blessed martyr bishop *N.*\* Mercifully grant that we who celebrate his birthday may also enjoy his protection. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 1, 3–7*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*2 Cor. 1, 3–7*

Fratres: Benedíctus Deus et Pater Dómini nostri Iesu Christi, Pater misericordiárum, et Deus totíus consolatiónis, qui consolátur nos in omni tribulatióne nostra: ut possimus et ipsi consolári eos, qui in omni pressúra sunt, per exhor-

Brethren: Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort! He comforts us in all our trials and so enables us to comfort those who are being tried, with the same comfort that we ourselves have re-

## One Martyr outside Easter season

ceived from him. As we have shared much in the sufferings of Christ, so can we also give much comfort through Christ. If we are tried, it is for your comfort and salvation. If we are comforted, it is to give you comfort, so that you may endure with patience the same sufferings that we endure. And our hope for you is firm, because we know that just as you are sharing in the sufferings, so also will you share the comfort: in Christ Jesus our Lord.

*Gradual Ps. 8, 6–7* You crowned him with glory and honor. *℟.* You have given him rule over the works of your hands, O Lord. Alleluia, alleluia. *℟.* This is the priest whom the Lord has crowned. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℟.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity endures forever.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 24–27*

At that time Jesus said to his disciples: “If a man determines to come after me, he must renounce self, take up his cross, and follow me. Whoever determines to save himself will destroy himself; but whoever destroys himself for my sake will find himself. What advantage would it be for a man to gain the whole world at the cost of destroying himself? Or what can a man give in exchange for his own self? The Son of Man is going to come with his Father’s glory accompanied by his angels, and then he will repay each man according to his conduct.”

tationem, qua exhortámur et ipsi a Deo. Quóniam sicut abúndant passiónes Christi in nobis: ita et per Christum abúndat consolátio nostra. Sive autem tribulámur pro vestra exhortatióne et salúte, sive consolámur pro vestra consolatióne, sive exhortámur pro vestra exhortatióne et salúte, quæ operátur tolerántiam earúndem passiónum, quas et nos pátimur: ut spes nostra firma sit pro vobis: sciéntes quod sicut sócii passiónum estis, sic éritis et consolatiónis: in Christo Iesu Dómino nostro.

*Graduale Ps. 8, 6–7* Glória et honóre coronásti eum. *℟.* Et constituísti eum super ópera mánuum tuárum, Dómine. Allelúia, allelúia. *℟.* Hic est sacerdos, quem coronávit Dóminus. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℟.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℟.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 16, 24–27*

In illo témpore: Dixit Iesus discipulis suis: Si quis vult post me veníre, ábneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdiderit ánimam suam propter me, invéniet eam. Quid enim prodest hómini, si mundum univérsum lucrétur, ánimæ vero suæ detriméntum patiátur? Aut quam dabit homo commutatióne pro ánimá sua? Filius enim hóminis ventúrus est in glória Patris sui cum Angelis suis: et tunc reddet unicuíque secúndum ópera eius.

## One Martyr outside Easter season

### Offertory Antiphon

*Ps. 88, 21–22*

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum.

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

### Prayer over the Gifts

Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto *N.* Mártire tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

Bless the gifts we have set apart for you, O Lord.\* May the prayers of your blessed martyr bishop *N.* help these offerings to win your mercy for us. Through Jesus Christ.

### Communion Antiphon

*Ps. 20, 4*

Posuísti, Dómine, in cápite eius corónam de lápide pretiósó.

You placed on his head, O Lord, a crown of precious stones.

### Prayer after Communion

Hæc nos commúnio, Dómine, purget a crimine: et, intercedénte beáto *N.* Mártire tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health from heaven through the intercession of your martyr bishop *N.* Through Jesus Christ.

## III

### FOR A MARTYR NOT A BISHOP

(In Virtúte)

### Entrance Antiphon

*Ps. 20, 2–3*

In virtúte tua, Dómine, lætábitur iustus: et super salutáre tuum exsultábit veheménter: desidérium animæ eius tribuísti ei. *Ps. ibid., 4* Quóniam prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite eius corónam de lápide pretiósó. *℟.* Glória Patri. In virtúte tua.

O Lord, in your strength the just man is glad; in your salvation how greatly he rejoices! You have granted him his heart's desire. *Ps. ibid., 4* For you welcomed him with goodly blessings, you placed on his head a crown of precious stones. *℟.* Glory be to the Father. O Lord, in your strength.

### Prayer

Præsta, quæsumus, omnipotens Deus: ut, qui beáti *N.* Mártiris tui natalítia cólimus, intercessióne eius, in tui nóminis amóre roborémur. Per Dóminum.

O almighty God, grant that we who celebrate the birthday of your blessed martyr *N.*\* may be made stronger in our love of you through his intercession. Through Jesus.

## One Martyr outside Easter season

A Reading from the Book of Wisdom  
*Wis. 10, 10–14*

The Lord guided the just man  
in direct ways,  
Showed him the kingdom of God  
and gave him knowledge of holy things;  
He prospered him in his labors  
and made abundant the fruit of his works,  
Stood by him against the greed of his  
defrauders,  
and enriched him;  
He preserved him from foes,  
and secured him against ambush,  
And he gave him the prize for his stern  
struggle  
that he might recognize that devotion to  
God is mightier than all else.  
He did not abandon the just man when he  
was sold,  
but delivered him from sin.  
He went down with him into the dungeon,  
and did not desert him in his bonds,  
Until he brought him the scepter of royalty  
and authority over his oppressors.  
The Lord, our God showed him those who  
had defamed him false,  
and gave him eternal glory.

*Gradual Ps. 111, 1–2* Happy the man who  
fears the Lord, who greatly delights in his  
commands. *℟.* His posterity shall be mighty  
upon the earth; the upright generation shall  
be blessed.

*Alleluia, alleluia. ℟. Ps. 20, 4* You placed on  
his head, O Lord, a crown of precious  
stones.

*After Septuagesima, the Alleluia with its following verse is  
omitted, and there is said:*

*Tract Ps. 20, 3–4* You have granted him his  
heart's desire: you refused not the wish of  
his lips. *℟.* For you welcomed him with  
goodly blessings. *℟.* You placed upon his  
head a crown of precious stones.

Lectio libri Sapiéntiæ  
*Sap. 10, 10–14*

Iustum deduxit Dóminus per vias  
rectas, et osténdit illi regnum Dei,  
et dedit illi sciéntiam sanctorum:  
honestávit illum in labóribus, et  
complévit labóres illius. In fraude  
circumveniéntium illum áffuit illi,  
et honestum fecit illum. Custodívit  
illum ab inimicis, et a seductóribus  
tutávit illum, et certámen forte  
dedit illi, ut vínceret, et sciret, quó-  
niam ómnium poténtior est sapiéntia.  
Hæc vénditum iustum non dereliquit,  
sed a peccatóribus liberávit eum:  
descendítque cum illo in fóveam,  
et in vínculis non dereliquit illum,  
donec afférret illi sceptrum regni,  
et poténtiam advérsus eos, qui eum  
deprimébant: et mendáces osténdit,  
qui maculáverunt illum, et dedit illi  
claritátem ætérnam, Dóminus Deus  
noster.

*Graduale Ps. 111, 1–2* Beátus vir,  
qui timet Dóminum: in mandátis  
eius cupit nimis. *℟.* Potens in terra  
erit semen eius: generátio rectórum  
benedicétur.

*Allelúia, allelúia. ℟. Ps. 20, 4*  
Posuísti, Dómine, super caput eius  
corónam de lápide pretiósó. *Allelúia.*

*Post Septuagesimam, omissis Allelúia,  
et versu sequenti, dicitur:*

*Tractus Ps. 20, 3–4* Desidérium  
ánimæ eius tribuísti ei: et voluntáte  
labiórum eius non fraudásti eum.  
*℟.* Quóniam prævenísti eum in  
benedictiónibus dulcédinis. *℟.* Po-  
suísti in cápite eius corónam de  
lápide pretiósó.

## One Martyr outside Easter season

✠ Sequéntia sancti Evangéllii  
secúndum Matthæum  
*Matth. 10, 34–42*

In illo témpore: Dixit Iesus discí-  
pulis suis: Nolíte arbitrári quia  
pacem vénerim mittere in terram:  
non veni pacem mittere, sed glá-  
dium. Veni enim separáre hómi-  
nem advérsus patrem suum, et fí-  
liam advérsus matrem suam, et nu-  
rum advérsus socrum suam: et in-  
imíci hóminis, doméstici eius.  
Qui amat patrem aut matrem plus  
quam me, non est me dignus: et qui  
amat fílium aut fíliam super me, non  
est me dignus. Et qui non áccipit cru-  
cem suam, et séquitur me, non est  
me dignus. Qui invénit ánimam  
suam, perdet illam: et qui perdíde-  
rit ánimam suam propter me, invé-  
niet eam. Qui récipit vos, me récipit:  
et qui me récipit, récipit eum, qui me  
misit. Qui récipit prophétam in  
nómine prophétæ, mercédem pro-  
phétæ accípiet: et qui récipit iustum  
in nómine iusti, mercédem iusti  
accípiet. Et quicúmque potum déderit  
uni ex mínimis istis cálicem aquæ  
frigidæ tantum in nómine discípoli:  
amen dico vobis, non perdet mercé-  
dem suam.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 10, 34–42*

At that time Jesus said to his disciples:  
“Don’t imagine that my mission on earth  
is to spread peace. My mission is to spread  
division, not peace. For example, it is my  
mission to set a man at odds with his father,  
a daughter with her mother, a daughter-in-  
law with her mother-in-law. And a man’s  
own family will be his enemies. The person  
who loves father or mother more than me is  
unworthy of me; the person who loves son  
or daughter more than me is unworthy of  
me. The man who will not shoulder his  
cross and follow me is unworthy of me.  
Whoever seeks himself, destroys himself;  
but whoever destroys himself for my sake  
will find himself. The person who wel-  
comes you, welcomes me, and if he wel-  
comes me, he welcomes him who sent me.  
The person who welcomes a prophet simply  
because he is a prophet, will receive a  
prophet’s reward; the person who welcomes  
a holy man simply because he is a holy man,  
will receive a holy man’s reward. Whoever  
gives so much as a drink of cold water to  
one of these little ones, simply because he is  
a disciple, will not, I assure you, lose his  
reward.”

Offertory Antiphon  
*Ps. 8, 6–7*

Glória et honóre coronásti eum:  
et constituísti eum super ópera má-  
num tuárum, Dómine.

You crowned him with glory and honor;  
you have given him rule over the works of  
your hands, O Lord.

Prayer over the Gifts

Munéribus nostris, quæsumus, Dó-  
mine, precibúsq; susceptis: et cæ-  
léstibus nos munda mystériis, et  
cleménter exáudi. Per Dóminum.

Accept our offerings and prayers, O Lord.\*  
Cleanse us by this heavenly rite and in your  
mercy hear our petitions. Through Jesus  
Christ.

(12)

## One Martyr outside Easter season

### Communion Antiphon

*Matth. 16, 24*

Whoever wishes to come after me, let him deny himself, and take up his cross, and follow me.

Qui vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me.

### Prayer after Communion

O Lord our God, may we who now joyfully commemorate your saints on earth rejoice one day with them in heaven. Through Jesus Christ.

Da, quaesumus, Domine Deus noster: ut, sicut tuorum commemoratiōne Sanctorum, temporali gratulamur officio; ita perpetuo letemur aspectu. Per Dominum.

## IV

### FOR A MARTYR NOT A BISHOP (Lætābitur)

#### Entrance Antiphon

*Ps. 63, 11*

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised. *Ps. ibid., 2* Hear, O God, my voice in my lament; from the dread enemy preserve my life. *℟.* Glory be to the Father. The just man.

Lætābitur iustus in Domino, et sperābit in eo: et laudabuntur omnes recti corde. *Ps. ibid., 2* Exāudi, Deus, oratiōnem meam cum deprecor: a timōre inimici ēripe animam meam. *℟.* Glōria Patri. Lætābitur.

#### Prayer

O almighty God, through the intercession of your blessed martyr *N.*, shield us from bodily harm and purify our minds from evil thoughts. Through Jesus Christ.

Præsta, quaesumus, omnipotens Deus: ut, intercedente beato *N.* Martyre tuo, et a cunctis adversitatibus liberemur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum.

#### A Reading from the Epistle of blessed Paul the Apostle to Timothy *2 Tim. 2, 8–10; 3, 10–12*

Lectio Epistolæ beati Pauli  
Apóstoli ad Timótheum  
*2 Tim. 2, 8–10; 3, 10–12*

Beloved, remember what I preached: Jesus Christ, David's descendant, has been raised from the dead! Because of that preaching I suffer as a criminal, even to the point of being put into chains—but there is no chaining the word of God! So I put up with all this for the sake of those whom God has chosen, that they may obtain the salvation

Carissime: Memor esto, Dominum Iesum Christum resurrexisse a mortuis ex semine David, secundum Evangelium meum, in quo laboro usque ad vincula, quasi male operans: sed verbum Dei non est alligatum. Ideo omnia sustineo propter electos, ut et ipsi salutem consequantur, quæ est in Christo Iesu, cum gloria cælesti. Tu autem assecutus es meam

## One Martyr outside Easter season

doctrinam, institutionem, propositum, fidem, longanimitatem, dilectionem, patientiam, persecutiones, passiones: quæ mihi facta sunt Antiochiæ, Iconii et Lystris: quales persecutiones sustinui, et ex omnibus eripuit me Dominus. Et omnes, qui pie volunt vivere in Christo Iesu, persecutionem patientur.

*Graduale Ps. 36, 24* Iustus cum ceciderit, non collidetur: quia Dominus supponit manum suam. *Ps. Ibid., 26* Tota die miseretur, et commodat: et semen eius in benedictione erit.

Alleluia, alleluia. *Ps. Ioann. 8, 12* Qui sequitur me, non ambulat in tenebris: sed habebit lumen vitæ æternæ. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beatus vir, qui timet Dominum: in mandatis eius cupit nimis. *Ps.* Potens in terra erit semen eius: generatio rectorum benedicetur. *Ps.* Gloria et divitiæ in domo eius: et iustitia eius manet in sæculum sæculi.

✠ Sequentia sancti Evangelii  
secundum Matthæum  
*Matth. 10, 26-32*

In illo tempore: Dixit Iesus discipulis suis: Nihil est opertum, quod non revelabitur: et occultum, quod non sciatur. Quod dico vobis in tenebris, dicite in lumine: et quod in aure auditis, prædicæ super tecta. Et nolite timere eos, qui occidunt corpus, animam autem non possunt occidere: sed potius timete eum, qui potest et animam et corpus perdere in gehennam. Nonne duo passeræ asse véneunt: et unus ex illis non cadet super terram sine Patre vestro?

and eternal glory which are to be found in Christ Jesus. You have observed my teaching and my manner of life, my determination, fidelity, patience, love, endurance, as well as what persecutions I endured, and what sufferings befell me at Antioch, Iconium and Lystra—yet the Lord rescued me from all of them. Now remember: all who want to live a life of piety in Christ Jesus will have to suffer persecution.

*Gradual Ps. 36, 24* Though the just man fall, he does not lie prostrate, for the hand of the Lord sustains him. *Ps. Ibid., 26* All the day he is kindly and lends, and his descendants shall be blessed.

Alleluia, alleluia. *Ps. John 8, 12* He who follows me does not walk in darkness, but will have the light of life eternal. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *Ps.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *Ps.* Wealth and riches shall be in his house; his generosity shall endure forever.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 10, 26-32*

At that time Jesus said to his disciples: “There is nothing concealed that will not be revealed, nothing hidden that will not be made known. What I tell you under cover of darkness you must speak in broad daylight; what is whispered in your ear you must proclaim from the house-tops. Don’t be afraid of those who deprive the body of life, but cannot do away with life itself. Rather, be afraid of him who can destroy both life

## One Martyr outside Easter season

and body in Gehenna. A pair of sparrows, you know, sells for only a few cents. Yet not one of them will fall to the ground without your Father's consent. As for you, every hair on your head has been counted. So don't be afraid. You are worth far more than many sparrows. Now every one who acknowledges me before his fellowmen I will acknowledge before my heavenly Father."

*After Septuagesima the Alleluia at the end of the following antiphon is omitted.*

### Offertory Antiphon *Ps. 20, 4-5*

O Lord, you placed on his head a crown of precious stones. He asked life of you, and you gave it to him, alleluia.

### Prayer over the Gifts

Accept our worship, O Lord. May it aid our salvation\* through the prayers of your saint whom we honor by this sacred rite. Through Jesus Christ.

### Communion Antiphon *John 12, 26*

Whoever serves me, let him follow me; and where I am there also shall my servant be.

### Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord, our God.\* May the prayers of your blessed martyr *N.* make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

*Other Epistles and another Gospel for the Common of one Martyr outside of paschal time:*

### A Reading from the Epistle of blessed James the Apostle *James 1, 2-12*

Beloved: Consider it pure joy when you fall into trials of various kinds, knowing that the testing of your faith brings about endurance.

Vestri autem capilli capitis omnes numerati sunt. Nolite ergo timere: multis passeribus meliores estis vos. Omnis ergo, qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui in caelis est.

*Post Septuagesimam in fine sequentis antiphonae Alleluia omittitur.*

Posuisti, Domine, in capite eius coronam de lapide pretioso: vitam petiit a te, et tribuisti ei, alleluia.

Accépta sit in conspéctu tuo, Domine, nostra devótio: et eius nobis fiat supplicatióne salutáris, pro cuius solemnitate defératur. Per Dóminum.

Qui mihi ministrat, me sequatur: et ubi sum ego, illic et minister meus erit.

Refécti participatióne muneris sacri, quásumus, Domine Deus noster: ut, cuius exséquimur cultum, intercedente beáto *N.* Mártire tuo, sentiámus effectum. Per Dóminum.

*Item alia Epistola et aliud Evangelium de Comuni unius Martyris extra tempus paschale:*

### Lectio Epistolae beati Iacobi Apóstoli *Iac. 1, 2-12*

Carissimi: Omne gáudium existimate, cum in tentatiónes várias incidéritis: sciéntes, quod probatió fidei vestrae patiéntiam operátur.

## Several Martyrs outside Easter season

Patiéntia autem opus perféctum habet: ut sitis perfécti, et íntegri, in nullo deficiéntes. Si quis autem vestrum índiget sapiéntia, póstulet a Deo, qui dat ómnibus affluénter, et non impróperat: et dábitur ei. Póstulet autem in fide nihil háésitans: qui enim háésitat, símilis est flúctui maris, qui a vento movétur et circumfértur. Non ergo ástimet homo ille quod accípiat áliquíd a Dómino. Vir duplex ánimo incónstans est in ómnibus viis suis. Gloriétur autem frater húmilis in exaltatióne sua: dives autem in humilitáte sua, quóniam sicut flos fæni transíbit: exórtus est enim sol cum ardóre, et arefécit fænum, et flos eius décidit, et decor vultus eius depéruit: ita et dives in itinéribus suis marcéscet. Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ, quam repromísit Deus diligéntibus se.

*Epistola Communicántes Christi passióibus, ut pro Ss. Gervasio et Protasio Mm. habetur, die 19 iunii.*

*Evangelium Nisi granum fruménti, ut in festo S. Laurentii Martyris, die 10 augusti.*

And endurance must be total, so that you may be complete and perfect, lacking nothing. If any of you lacks wisdom let him ask it from God who gives to all generously and without scolding, and God will give it to him. But he must ask with complete confidence and without any doubting! The man who doubts is like the rolling sea, moved here and there by the wind. Such a one, hesitant and inconstant in all that he does, must not think that he will receive anything from the Lord. Let the lowly brother boast of his high station, and the rich man boast when he becomes poor. For the rich man will pass away like a flower that grows in the grass. The burning sun comes up and withers the grass; its flower wilts and its beauty is destroyed. Even so the rich man will fade away in all his pursuits. Happy the man who holds out through the trial. Once his real worth has been proved, he will receive the crown of life that the Lord promised to those who love him.

*The Epistle Communicantes Christi passionibus, as in the Mass of Sts. Gervase and Protase, Martyrs, June 19.*

*The Gospel Nisi granum frumenti, as on the feast of St. Lawrence, Martyr, August 10.*

## COMMON OF SEVERAL MARTYRS OUTSIDE THE EASTER SEASON

### I FOR SEVERAL MARTYRS (Intret)

Entrance Antiphon  
*Ps. 78, 11, 12 and 10*

Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicinis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps. ibid., 1* Deus, venérunt gentes in hereditátem

Let the prisoners' sighing come before you, O Lord; repay our neighbors sevenfold into their bosoms; avenge the blood of your saints which has been shed. *Ps. ibid., 1* O God, the nations have come into your inheritance;

(16)

## Several Martyrs outside Easter season

they have defiled your holy temple, they have made Jerusalem as a place to keep fruit. *℣.* Glory be to the Father. Let the prisoners' sighing.

tuam: polluérunt templum sanctum tuum: posuérunt Ierúsalem in pomórum custódiám. *℣.* Glória Patri. Intret.

### 1 For Several Martyr Bishops

#### Prayer

O Lord, let your blessed martyr bishops *N.* and *N.*, whom we honor today, gain us your protection,\* and their prayers win us your favor. Through Jesus Christ.

Beatórum Mártyrum paritérque Pontíficum *N.* et *N.* nos, quæsumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

### 2 For Several Martyrs not Bishops

#### Prayer

O God, you have given us the grace to celebrate the birthday of your blessed martyrs *N.* and *N.*\* Grant that we may also share their eternal happiness in heaven. Through Jesus Christ.

Deus, qui nos concédís sanctórum Mártyrum tuórum *N.* et *N.* natalítia cólere: da nobis in æténa beatitúdine de eórum societáte gaudére. Per Dóminum.

### A Reading from the Book of Wisdom *Wis. 3, 1-8*

The souls of the just are in the hand of God,  
and no torment shall touch them.  
They seemed, in the view of the foolish, to  
be dead;  
and their passing away was judged an  
affliction  
and their going forth from us, utter de-  
struction.  
But they are in peace.  
For if before men, indeed, they be punished,  
yet is their hope full of immortality;  
Chastised a little, they shall be greatly  
blessed  
because God tried them  
and found them worthy of himself.  
As gold in the furnace, he proved them,  
and as sacrificial offerings he took them  
to himself.  
In the time of their visitation they shall  
shine,  
and shall dart about as sparks through  
stubble;

### Léctio libri Sapiéntiæ *Sap. 3, 1-8*

Iustórum ánimæ in manu Dei sunt,  
et non tanget illos torméntum mortis.  
Visi sunt óculis insipiéntium mori: et  
æstimáta est afflíctio éxitus illórum:  
et quod a nobis est iter, extermínium:  
illi autem sunt in pace. Et si coram  
homínibus torménta passi sunt, spes  
illórum immortalitáte plena est. In  
paucis vexáti, in multis bene dispo-  
néntur: quóniam Deus tentávit eos,  
et invénit illos dignos se. Tamquam  
aurum in fornáce probávit illos, et  
quasi holocáusti hóstiam accépit illos,  
et in témpore erit respéctus illórum.  
Fulgébunt iusti, et tamquam scintíllæ  
in arundinétó discúrrént. Iudicábunt  
natiónes, et dominabúntur pó-  
pulis, et regnábit Dóminus illórum  
in perpétuum.

## Several Martyrs outside Easter season

They shall judge nations and rule over peoples,  
and the Lord shall be their King forever.

*Graduale Exodi 15, 11* Gloriosus Deus in sanctis suis: mirabilis in maiestate, faciens prodigia. *Ps. Ibid., 6* Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrégit inimicos.

Alleluia, alleluia. *Ps. Eccli. 44, 14* Corpora sanctorum in pace sepulta sunt, et nomina eorum vivent in generationem et generationem. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5-6* Qui seminant in lacrimis, in gaudio metent. *Ps.* Eunt ibant et flebant, mittentes semina sua. *Ps.* Venientes autem venient cum exultatione, portantes manipulos suos.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 21, 9-19*

In illo tempore: Dixit Iesus discipulis suis: Cum audieritis prelia et seditiones, nolite terreri: oportet primum hæc fieri, sed nondum statim finis. Tunc dicebat illis: Surget gens contra gentem, et regnum adversus regnum. Et terræmotus magni erunt per loca, et pestilentia, et fames, terrorisque de cælo, et signa magna erunt. Sed ante hæc omnia incipient vobis manus suas, et persequentur, tradentes in synagogas et custodias, trahentes ad reges, et præsidēs propter nomen meum: continget autem vobis in testimonium. Pone ergo in cordibus vestris non premeditari quemadmodum respondeatis. Ego enim dabo vobis os, et sapientiam, cui non poterunt resistere, et contradicere omnes adversarii vestri. Tradimini autem a parentibus, et fratribus, et cognatis, et amicis, et morte afficient ex vobis: et eritis odio omnibus propter nomen meum: et capillus de

*Gradual Exodus 15, 11* God is glorious in his saints, wonderful in majesty, a worker of wonders. *Ps. Ibid., 6* Your right hand, O Lord, is magnificent in power; your right hand has shattered the enemy.

Alleluia, alleluia. *Ps. Eccli. 44, 14* The bodies of the saints are buried in peace, but their name lives on and on. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5-6* Those that sow in tears shall reap rejoicing. *Ps.* Going, they went and wept, casting their seeds. *Ps.* But coming, they shall come with joyfulness, carrying their sheaves.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 21, 9-19*

At that time Jesus said to his disciples: "When you hear of wars and insurrections do not become frightened. These things are bound to happen first, but the end will not follow immediately."

Then he said to them: "Nation will rise against nation and kingdom against kingdom. There will be great earthquakes, and plagues in various places, and famines, and in the sky fearful omens and great signs. But, before all this, they will manhandle you and persecute you, handing you over to synagogues and prisons, and bringing you to trial before kings and governors because of my name. It will lead to your testifying to your faith. Resolve, then, not to worry beforehand about your defense. For I will give you words and wisdom, which none of your adversaries will be able

## Several Martyrs outside Easter season

to take exception to or contradict. You will be handed over even by your parents, brothers, relatives, and friends; some of you will be put to death, and you will be hated by all because of my name. But not a hair of your head will perish. By your perseverance you will save your souls.”

*After Septuagesima the Alleluia at the end of the following antiphon is omitted.*

### Offertory Antiphon

*Ps. 67, 36*

God is wonderful in his saints; the God of Israel is he who gives power and strength to his people. Blessed be God! Alleluia.

#### 1 For Several Martyr Bishops

##### Prayer over the Gifts

O Lord, hear the prayers we offer on the feast of your saints.\* Since we cannot rely on our own merits, let the merits of those who have been pleasing to you be our assistance. Through Jesus Christ.

#### 2 For Several Martyrs not Bishops

##### Prayer over the Gifts

We offer these gifts to you in sacrifice, O Lord.\* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

### Communion Antiphon

*Wis. 3, 4, 5 and 6*

For if before men they were punished, God tried them; as gold in the furnace he proved them, and as sacrificial offerings he took them to himself.

#### 1 For Several Martyr Bishops

##### Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord.\* May we be aided also by the prayers of your saints whom we honor this day. Through Jesus Christ.

*cápite vestro non períbit. In patiéntia vestra possidébitis ánimas vestras.*

*Post Septuagesimam in fine sequentis antiphonæ Alleiúia omittitur.*

*Mirábilis Deus in sanctis suis: Deus Israël, ipse dabit virtútem, et fortitúdinem plebi suæ: benedíctus Deus, allelúia.*

*Adésto, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut, qui nostræ iustítiæ fidúciám non habémus, eórum, qui tibi placuérunt, méritis adiuvémur. Per Dóminum.*

*Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, redántur. Per Dóminum.*

*Et si coram homínibus torménta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.*

*Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solénnia celebrámus, eórum oratióibus adiuvémur. Per Dóminum.*

## Several Martyrs outside Easter season

### 2 For Several Martyrs not Bishops Prayer after Communion

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis *N.* et *N.*; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

O Lord, may the intercession of your holy martyrs *N.* and *N.* help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

## II FOR SEVERAL MARTYRS (Sapiéntiam)

### Entrance Antiphon *Eccli. 44, 15 and 14*

Sapiéntiam sanctórum narrent pópuli, et laudes eórum nuntiet ecclésia: nómina autem eórum vivent in sæculum sæculi. *Ps. 32, 1* Exsultáte, iusti, in Dómino: rectos decet colaudátio. *V.* Glória Patri. Sapiéntiam.

At gatherings the wisdom of the saints is retold, and the assembly sings their praises; their name lives on and on. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *V.* Glory be to the Father. At gatherings.

### 1 For Several Martyrs not Bishops Prayer

Deus, qui nos concédís sanctórum Mártyrum tuórum *N.* et *N.* natalítia cólere: da nobis in æténa beatitúdine de eórum societáte gaudére. Per Dóminum.

O God, you have given us the grace to celebrate the birthday of your blessed martyrs *N.* and *N.*\* Grant that we may also share their eternal happiness in heaven. Through Jesus Christ.

*Si fuerint Pontifices, dicatur oratio præcedentis Missæ, ut infra; quod et in sequentibus servetur.*

Beatórum Mártyrum paritérque Pontíficum *N.* et *N.* nos, quæsumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

### 2 For Several Martyr Bishops Prayer

O Lord, let your blessed martyr bishops *N.* and *N.*, whom we honor today, gain us your protection,\* and their prayers win us your favor. Through Jesus Christ.

Léctio libri Sapiéntiæ  
*Sap. 5, 16–20*

Iusti autem in perpétuum vivent, et apud Dóminum est merces eórum, et cogitátio illórum apud Altíssimum. Ideo accipient regnum decóris, et diadéma speciéi de manu Dómini: quóniam dextera sua teget eos, et bráchio sancto suo deféndet illos.

A Reading from the Book of Wisdom  
*Wis. 5, 16–20*

The just live forever,  
and in the Lord is their recompense,  
and the thought of them is with the Most High.  
Therefore shall they receive the splendid crown,

(20)

## Several Martyrs outside Easter season

the beauteous diadem, from the hand of  
the Lord—  
For he shall shelter them with his right hand,  
and protect them with his arm.  
He shall take his zeal for armor  
and he shall arm creation to requite the  
enemy;  
He shall don justice for a breastplate  
and shall wear sure judgment for a helmet;  
He shall take invincible rectitude as a shield.

*Gradual Ps. 123, 7–8* We were rescued like  
a bird from the fowlers' snare. *℟.* Broken  
was the snare, and we were freed; our help  
is in the name of the Lord, who made heaven  
and earth.

Alleluia, alleluia. *℟. Ps. 67, 4* The just feast  
and exult before God; and they are glad  
and rejoice. Alleluia.

*After Septuagesima, the Alleluia with its following verse  
is omitted, and there is said:*

*Tract Ps. 125, 5–6* Those that sow in tears  
shall reap rejoicing. *℟.* Going, they went  
and wept, casting their seeds. *℟.* But coming,  
they shall come with joyfulness, carrying  
their sheaves.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 6, 17–23*

At that time, coming down the mountain,  
Jesus came to a halt on a level stretch with a  
great number of his disciples, and a large  
crowd of people from all Judea and Jeru-  
salem and the coast of Tyre and Sidon,  
who came to hear him and to be cured of  
their diseases. Those who were troubled  
with unclean spirits were cured, and all in  
the crowd were trying to touch him, because  
power went out from him and cured all.  
Then raising his eyes to his disciples he  
said:

“Happy are you poor, for yours is the  
kingdom of God.

Accípiet armatúram zelus illíus, et  
armábit creatúram ad uliónem inimi-  
córurum. Induet pro thoráce iustítiam,  
et accípiet pro gálea iudícium certum.  
Sumet scutum inexpugnábile, æqui-  
tátem.

*Graduale Ps. 123, 7–8* Anima no-  
stra, sicut passer, erépta est de láqueo  
venántium. *℟.* Láqueus contrítus est,  
et nos liberáti sumus: adiutórium  
nostrum in nómine Dómini, qui fecit  
cælum et terram.

Allelúia, allelúia. *℟. Ps. 67, 4*  
Iusti epuléntur, et exsúltent in con-  
spéctu Dei: et delecténtur in lætítia.  
Allelúia.

*Post Septuagesimam, omissis Allelúia,  
et versu sequenti, dicitur:*

*Tractus Ps. 125, 5–6* Qui séminant  
in lácrimis, in gáudio metent. *℟.*  
Eúntes ibant et flebant, mitténtes  
sémina sua. *℟.* Veniéntes autem  
veníent cum exsultatióne, portántes  
manípulos suos.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 6, 17–23*

In illo témpore: Descéndens Iesus  
de monte, stetit in loco campéstri, et  
turba discipulórurum eius, et multi-  
túdo copiósa plebis ab omni Iudáa,  
et Ierúsalem, et marítima, et Tyri, et  
Sidónis, qui vénerant ut audirent  
eum, et sanaréntur a languóribus  
suis. Et qui vexabántur a spirítibus  
immúndis, curabántur. Et omnis  
turba quærébat eum tángere: quia  
virtus de illo exíbat, et sanábat om-  
nes. Et ipse elevátis óculis in discípu-  
los suos, dicébat: Beáti páuperes:  
quia vestrum est regnum Dei. Beáti,  
qui nunc esurítis: quia saturabímur.  
Beáti, qui nunc fletis: quia ridébitis.  
Beáti éritis cum vos óderint hómines,

## Several Martyrs outside Easter season

et cum separáverint vos, et exprobráverint, et eiécerint nomen vestrum tamquam malum propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

*Post Septuagesimam in fine sequentis antiphonæ Allelúia omittitur.*

Exsultábunt sancti in glória, lætabúntur in cubilibus suis: exaltatiónes Dei in fáucibus eórum, allelúia.

Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, redántur. Per Dóminum.

Adésto, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut, qui nostræ iustitiæ fidúciam non habémus, eórum, qui tibi placuérunt, méritis adiuvémur. Per Dóminum.

Dico autem vobis amícis meis: Ne terreámini ab his, qui vos persequúntur.

Happy are you who are now hungry, for you shall be full.

Happy are you who now weep, for you shall laugh.

Happy will you be when men hate you, when they

ostracize you and insult you, and proscribe

your name as evil, because of the Son of Man.

On that day rejoice and exult, for your reward will be

great in heaven.”

*After Septuagesima the Alleluia at the end of the following antiphon is omitted.*

### Offertory Antiphon

*Ps. 149, 5, 6*

Let the faithful exult in glory; let them sing for joy upon their couches; let the high praises of God be in their throats. Alleluia.

### 1 For Several Martyrs not Bishops Prayer over the Gifts

We offer these gifts to you in sacrifice, O Lord. \* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

### 2 For Several Martyr Bishops Prayer over the Gifts

O Lord, hear the prayers we offer on the feast of your saints. \* Since we cannot rely on our own merits, let the merits of those who have been pleasing to you be our assistance. Through Jesus Christ.

### Communion Antiphon

*Luke 12, 4*

But I say to you, my friends: do not be afraid of those who persecute you.

## Several Martyrs outside Easter season

### 1 For Several Martyrs not Bishops Prayer after Communion

O Lord, may the intercession of your holy martyrs *N.* and *N.* help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis *N.* et *N.*; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

### 2 For Several Martyr Bishops Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord. \* May we be aided also by the prayers of your saints whom we honor this day. Through Jesus Christ.

Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratióibus adiuvémur. Per Dóminum.

## III FOR SEVERAL MARTYRS (Salus autem)

### Entrance Antiphon *Ps. 36, 39*

The salvation of the just is from the Lord; he is their refuge in time of distress. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *Ps. 34, 2* Glory be to the Father. The salvation.

Salus autem iustórum a Dómino: et protéctor eórum est in témpore tribulatiónis. *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *Ps. 34, 2* Glória Patri. Salus.

### 1 For Several Martyrs not Bishops Prayer

We are made happy, O God, by the annual feast of your holy martyrs *N.* and *N.* \* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Deus, qui nos ánnua sanctorum Mártyrum tuórum *N.* et *N.* solémitate lætíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémpis. Per Dóminum.

### 2 For Several Martyr Bishops Prayer

O Lord, let your blessed martyr bishops *N.* and *N.*, whom we honor today, gain us your protection, \* and their prayers win us your favor. Through Jesus Christ.

Beatórum Mártyrum paritérque Pontíficum *N.* et *N.* nos, quæsumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

## Several Martyrs outside Easter season

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 10, 32–38*

Fratres: Rememorámini prístinos dies, in quibus illumináti, magnum certámen sustinuístis passiónum: et in áltero quidem oppróbriis, et tribulatióibus spectáculum facti: in áltero autem sócii táliter conversántium effécti. Nam et vinctis compássi estis, et rapínam bonórum vestrórum cum gáudio suscepístis, cognoscéntes vos habére meliórem, et manéntem substántiam. Nolíte itaque amíttere confidéntiam vestram, quæ magnam habet remuneratiónem. Patiéntia enim vobis necesária est: ut voluntátem Dei faciéntes, reportétis promissiónem. Adhuc enim módicum aliquántulum, qui ventúrus est, véniet, et non tardábit. Iustus autem meus ex fide vivit.

*Graduale Ps. 33, 18–19* Clamavérunt iusti, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eórum liberávit eos. *℣.* Iuxta est Dóminus his, qui tribuláto sunt corde: et húmiles spírítu salvábit. Allelúia, allelúia. *℟.* Te Mátyrum candidátus laudat exércitus, Dómine. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5–6* Qui sémi-  
nant in lácrimis, in gáudio metent.  
*℣.* Eúntes ibant et flebant, mittén-  
tes sémina sua. *℟.* Veniéntes autem  
vénient cum exsultatióne, portán-  
tes manípulos suos.

✠ Sequéntia sancti Evangélli  
secúndum Lucam  
*Luc. 12, 1–8*

In illo témpore: Dixit Iesus discí-  
pulis suis: Atténdite a ferméto  
pharisæórum, quod est hypócrisis.  
Nihil autem opértum est, quod non  
revelétur: neque absconditum, quod

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 10, 32–38*

Brethren: Recall the days gone by, when, after you had been enlightened, you endured a great contest of suffering. At times you were publicly exposed to insult and trial; at times you associated yourselves with those who were treated in that way. And you even joined in the sufferings of those who were in prison, and joyfully accepted the confiscation of your goods, knowing that you had better and permanent possessions. Therefore, don't cast away your courage; it will have a great reward. You need patience so that you may do God's will and receive what he has promised. For, just "a brief moment, and he who is to come will come and will not delay. My just man will live because of his fidelity."

*Gradual Ps. 33, 18–19* The just cry out and the Lord hears them, and from all their distress he rescues them. *℣.* The Lord is close to those who are brokenhearted; and those who are crushed in spirit he saves. Alleluia, alleluia. *℟.* The white-robed army of Martyrs praises you, O Lord. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5–6* Those that sow in tears shall reap rejoicing. *℣.* Going, they went and wept, casting their seeds. *℟.* But coming, they shall come with joyfulness, carrying their sheaves.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 1–8*

At that time Jesus said to his disciples: "Be on your guard against the leaven (that is, the hypocrisy) of the Pharisees. There is nothing concealed that will not be revealed,

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## Several Martyrs outside Easter season

nothing hidden that will not be made known. Therefore, everything you have said under cover of darkness will be heard in broad daylight, and what you have whispered in locked rooms will be proclaimed from the housetops. I tell you, my friends: Do not be afraid of those who kill the body, and can then do nothing further. I will show you whom you ought to fear: Fear him who has power to cast into hell after he has killed. Yes, I warn you, he is the one for you to fear. Are not five sparrows sold for two pennies? And yet not one of them is overlooked by God. Furthermore even the hairs of your head are all counted. Have no fear. You are worth more than a multitude of sparrows. I tell you: everyone who acknowledges me before men, the Son of Man will acknowledge him before the angels of God.”

*After Septuagesima the Alleluia at the end of the following antiphon is omitted.*

### Offertory Antiphon *Wis. 3, 1, 2 and 3*

The souls of the just are in the hand of God, and no torment of death shall touch them. They seemed, in view of the foolish, to be dead; but they are in peace. Alleluia.

#### 1 For Several Martyrs not Bishops Prayer over the Gifts

O Lord, be moved to compassion by our offerings\* and shield us from all danger through the prayers of your holy martyrs *N.* and *N.* Through Jesus Christ.

#### 2 For Several Martyr Bishops Prayer over the Gifts

O Lord, hear the prayers we offer on the feast of your saints.\* Since we cannot rely on our own merits, let the merits of those who have been pleasing to you be our assistance. Through Jesus Christ.

non sciatur. Quoniam quæ in tenebris dixistis, in lumine dicentur: et quod in aurem locuti estis in cubiculis, predicabitur in tectis. Dico autem vobis amicis meis: Ne terreamini ab his, qui occidunt corpus, et post hæc non habent amplius quid faciant. Ostendam autem vobis quem timeatis: timeate eum, qui postquam occiderit, habet potestatem mittere in gehennam. Ita dico vobis, hunc timeate. Nonne quinque passeris véneunt dipondio, et unus ex illis non est in oblivione coram Deo? Sed et capilli capitis vestri omnes numerati sunt. Nolite ergo timere: multis passeribus pluris estis vos. Dico autem vobis: Omnis quicumque confessus fuerit me coram hominibus, et Filius hominis confitebitur illum coram Angelis Dei.

*Post Septuagesimam in fine sequentis antiphonæ Alleluia omittitur.*

Iustorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori: illi autem sunt in pace, alleluia.

Oblatis, quæsumus, Dómine, placare munéribus: et, intercedéntibus sanctis Martýribus tuis *N.* et *N.*, a cunctis nos defénde periculis. Per Dóminum.

Adesto, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut, qui nostræ iustitiæ fidúciam non habemus, eórum, qui tibi placuerunt, méritis adiuvémur. Per Dóminum.

## Several Martyrs outside Easter season

### Communion Antiphon

*Matth. 10, 27*

Quod dico vobis in ténébris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, prædicáte super tecta.

“What I tell you in darkness, speak it in the light,” says the Lord, “and what you hear whispered, preach it on the housetops.”

#### 1 For Several Martyrs not Bishops Prayer after Communion

Hæc nos commúnio, Dómine, purget a crímine: et, intercedéntibus sanctis Martýribus tuis *N. et N.*; cæléstis remédii fáciat esse consórtes. Per Dóminum.

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health from heaven through the intercession of your holy martyrs *N. and N.* Through Jesus Christ.

#### 2 For Several Martyr Bishops Prayer after Communion

Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratióibus adiuvémur. Per Dóminum.

We have been nourished by the sacrament of salvation, O Lord.\* May we be aided also by the prayers of your saints whom we honor this day. Through Jesus Christ.

*Item aliæ Epistolæ et alia Evangelia pro pluribus Martyribus:*

*Other Epistles and Gospels for several Martyrs:*

*Epistola* Réddidit Deus iustis mercedem labórum suórum, *ut in festo Ss. Nazarii et Sociorum Mm., die 28 iulii.*

*Epistle* Reddidit Deus iustis mercedem laborum suorum, *as on the feast of Ss. Nazarius and Companions, Martyrs, July 28.*

*Epistola* Iustificáti ex fide, *ut pro Ss. Marco et Marcelliano Mm., die 18 iunii.*

*Epistle* Iustificati ex fide, *for Ss. Mark and Marcellian, Martyrs, June 18.*

*Epistola* Existimo quod non sunt condignæ passiones, *ut pro Ss. Tryphone et Sociis Mm. habetur, die 10 novembris.*

*Epistle* Existimo quod non sunt condignæ passiones, *for Ss. Tryphon and Companions, Martyrs, November 10.*

*Epistola* Exhibeámus, *ut pro Ss. Abdon et Sennen Mm. die 30 iulii.*

*Epistle* Exhibeamus, *for Ss. Abdon and Sennen, Martyrs, July 30.*

*Epistola* Sancti per fidem, *ut in festo Ss. Fabiani Papæ et Sebastiani Mm., die 20 ianuarii.*

*Epistle* Sancti per fidem, *as on the feast of Ss. Fabian, Pope and Sebastian, Martyr, January 20.*

*Epistola* Respóndit unus de senióribus, *ut pro Ss. Mauritio et Sociis Mm. habetur, die 22 septembris.*

*Epistle* Respondit unus de senioribus, *for Ss. Maurice and Companions, Martyrs, September 22.*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 24, 3–13*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 24, 3–13*

In illo témpore: Sedénte Iesu super montem Olivéti, accessérunt ad eum discípuli secréto, dicéntes: Dic nobis, quando hæc erunt? et quod signum advéntus tui, et consummationis séculi? Et respóndens Iesus, dixit eis: Vidéte, ne quis vos sedúcat. Multi enim vénient in nómine meo, dicéntes: Ego sum Christus: et multos

At that time, while Jesus was seated on the Mount of Olives, his disciples came up to him privately and said, “Tell us, when will this occur? What will be the sign of your coming and of the end of the world?” In reply, Jesus said to them, “Watch out; let no one mislead you. Many will come, attempt-

## Several Martyrs in Easter season

ing to impersonate me. 'I am the Messiah,' they will claim and will mislead many. You are going to hear about wars and war-scares; see to it that you do not become frightened. It is bound to happen. Still, this is not yet the end. Nation will rise against nation, one kingdom against another. There will be famines and pestilence and earthquakes in different places. Now all this is the start of the birth-pangs. Then they will hand you over to torture and will kill you. Indeed, because of my name, you will be hated by all nations. And then many people will falter, betraying one another and hating one another. Many false prophets will appear and will mislead many. Because of the increase of evil, most men's love will grow cold. Still, it is the man who bears up patiently to the end who will be saved."

*Gospel Videns Iesus turbas, ascendit, as on the feast of All Saints, November 1.*

*Gospel Confiteor tibi, Pater, as on the feast of S. Francis, Confessor, October 4.*

*Gospel Væ vobis, qui ædificatis, for Ss. Mark and Marcellian, Martyrs, June 18.*

*Gospel Qui vos audit, me audit, for Ss. Vitus and Companions, Martyrs, June 15.*

sedúcent. Auditúri enim estis prælia, et opiniónes præliórum. Vidéte ne turbémini. Opórtet enim hæc fieri, sed nondum est finis. Consúrget enim gens in gentem, et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia inítia sunt dolórum. Tunc tradent vos in tribulatiónem, et occident vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et ínvicem tradent, et ódio habébunt ínvicem. Et multi pseudoprophætæ surgent, et sedúcent multos. Et quóniam abundávit iníquitas, refrigéscet cáritas multórum. Qui autem perseveráverit usque in finem, hic salvus erit.

*Evangelium Videns Iesus turbas, ascendit, ut in festo Omnium Sanctorum, die 1 novembris.*

*Evangelium Confiteor tibi, Pater, ut in festo S. Francisci Conf., die 4 octobris.*

*Evangelium Væ vobis, qui ædificatis, ut pro Ss. Marco et Marcelliano Mm., die 18 iunii.*

*Evangelium Qui vos audit, me audit, ut pro Ss. Vito et Sociis Mm., die 15 iunii.*

## COMMON OF MARTYRS IN THE EASTER SEASON

### I FOR ONE MARTYR (Protexísti)

#### Entrance Antiphon *Ps. 63, 3*

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear, O God, my voice in lament; from the dread enemy preserve my life. *℟.* Glory be to the Father. You have sheltered me.

Protexísti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratiónem meam cum déprecor: a timóre inimíci éripe ánimam meam. *℟.* Glória Patri. Protexísti.

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## Several Martyrs in Easter season

### For a Martyr Bishop 1 Prayer

Infirmi<sup>t</sup>atem nostram respice, omnipotens Deus: et, quia pondus propri<sup>a</sup>e acti<sup>o</sup>nis gravat, beati *N.* Martyris tui atque Pontificis intercessio glori<sup>o</sup>sa nos protegat. Per D<sup>o</sup>minum.

O almighty God, look upon our weakness and the heavy burden we carry because of our own deeds.\* Let the prayers of your blessed martyr bishop *N.* in heaven be our protection. Through Jesus Christ.

### For a Martyr Bishop 2 Prayer

Deus, qui nos beati *N.* Martyris tui atque Pontificis <sup>annua</sup> solemnitate laetificas: concede propitius; ut, cuius natalitia colimus, de eiusdem etiam protectione gaudeamus. Per D<sup>o</sup>minum.

O God, you gladden us each year by the feast of your blessed martyr bishop *N.*\* Mercifully grant that we who celebrate his birthday may also enjoy his protection. Through Jesus Christ.

### For a Martyr not a Bishop 3 Prayer

Præsta, quæsumus, omnipotens Deus: ut, qui beati *N.* Martyris tui natalitia colimus, intercessi<sup>o</sup>ne eius, in tui nominis amore roborémur. Per D<sup>o</sup>minum.

O almighty God, grant that we who celebrate the birthday of your blessed martyr *N.*\* may be made stronger in our love of you through his intercession. Through Jesus Christ.

### For a Martyr not a Bishop 4 Prayer

Præsta, quæsumus, omnipotens Deus: ut, intercedente beato *N.* Martyre tuo, et a cunctis adversitatibus liberémur in corpore, et a pravis cogitationibus mundémur in mente. Per D<sup>o</sup>minum.

O almighty God, through the intercession of your blessed martyr *N.*,\* shield us from bodily harm and purify our minds from evil thoughts. Through Jesus Christ.

### Lectio libri Sapientia<sup>e</sup> *Sap. 5, 1-5*

Stabunt iusti in magna constantia adversus eos, qui se angustiaverunt, et qui abstulerunt labores eorum. Videntes turbabuntur timore horribili, et mirabuntur in subitacione insperatae salutis, dicentes intra se, paenitentiam agentes, et pra<sup>e</sup> angustia spiritus gementes: Hi sunt, quos habuimus aliquando in derisum et in

### A Reading from the Book of Wisdom *Wis. 5, 1-5*

Then shall the just one with great assurance stand  
before his oppressors who set at nought his labors.  
Seeing this, they shall be shaken with dreadful fear,  
and amazed at the unlooked-for salvation.

## Several Martyrs in Easter season

They shall say among themselves, rueful  
and groaning through anguish of spirit:  
“This is he whom once we held as a laugh-  
ingstock  
and as a type for mockery, fools that we  
were!

His life we deemed madness,  
and his death dishonored,  
See how he is accounted among the sons of  
God;  
how his lot is with the saints!”

*Or the Epistle of B. Paul the Apostle to Timothy Memor esto, as in the Mass Lætabitur, of the Common of one Martyr IV.*

Alleluia, alleluia. *Ps. 88, 6* The heavens  
proclaim your wonders, O Lord, and your  
faithfulness in the assembly of the holy ones.  
Alleluia. *Ps. 20, 4* You placed on his  
head, O Lord, a crown of precious stones.  
Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 15, 1-7*

At that time Jesus said to his disciples: “I am the real vine and my Father is the gardener. He cuts away any of my branches that does not bear fruit, but any that bears fruit he trims clean that it may bear more fruit. You are clean already, thanks to the word I have spoken to you. Remain in me as I remain in you. Just as a branch cannot bear fruit by itself without remaining on the vine, so neither can you without remaining united to me. I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a part of you, ask for whatever you want and you shall have it.”

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similitudinem improperii. Nos insensati vitam illorum aestimabamus insaniam, et finem illorum sine honore: ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est.

*Vel Epistola B. Pauli Apostoli ad Timotheum Memor esto, ut in Missa Lætabitur, de Communi unius Martyris 4º loco.*

Alleluia, alleluia. *Ps. 88, 6* Confitebuntur caeli mirabilia tua, Domine: etenim veritatem tuam in ecclesia sanctorum. Alleluia. *Ps. 20, 4* Posuisti, Domine, super caput eius coronam de lapide pretioso. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Ioannem  
*Ioann. 15, 1-7*

In illo tempore: Dixit Iesus discipulis suis: Ego sum vitis vera: et Pater meus agricola est. Omnem palmitem in me non ferentem fructum, tollet eum: omnem, qui fert fructum, purgabit eum, ut fructum plus afferat. Iam vos mundi estis propter sermonem, quem locutus sum vobis. Manete in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite: sic nec vos, nisi in me manseritis. Ego sum vitis, vos palmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. Si quis in me non manserit, mittetur foras sicut palmes, et ardescet, et colligent eum, et in ignem mittent, et ardet. Si manseritis in me, et verba mea in vobis manserint: quodcumque volueritis, petetis, et fiet vobis.

## Several Martyrs in Easter season

### Offertory Antiphon

*Ps. 88, 6*

Confitebúntur caeli mirabilia tua,  
Dómine: et veritátem tuam in ecclésia  
sanctorum, alleluia, alleluia.

The heavens proclaim your wonders, O  
Lord, and your faithfulness in the assembly  
of the holy ones, alleluia, alleluia.

### For a Martyr Bishop 1 Prayer over the Gifts

Hóstias tibi, Dómine, beáti *N.* Már-  
tyris tui atque Pontíficis dicátas mé-  
ritis, benígnus assúme: et ad perpé-  
tuum nobis tríbue proveníre subsí-  
dium. Per Dóminum.

O Lord, graciously accept the gifts we offer  
you in honor of your blessed martyr bishop  
*N.*\* and help us find in them unending  
assistance. Through Jesus Christ.

### For a Martyr Bishop 2 Prayer over the Gifts

Múnera tibi, Dómine, dicáta san-  
ctífica: et, intercedénte beáto *N.*  
Mártyre tuo atque Pontífice, per  
eádem nos placátus inténde. Per  
Dóminum.

Bless the gifts we have set apart for you, O  
Lord.\* May the prayers of your blessed mar-  
tyr bishop *N.* help these offerings to win  
your mercy for us. Through Jesus Christ.

### For a Martyr not a Bishop 3 Prayer over the Gifts

Munéribus nostris, quásumus, Dó-  
mine, precibúsq; susceptis: et cae-  
lestibus nos munda mystériis, et  
cleménter exáudi. Per Dóminum.

Accept our offerings and prayers, O Lord.\*  
Cleanse us by this heavenly rite and in your  
mercy hear our petitions. Through Jesus  
Christ.

### For a Martyr not a Bishop 4 Prayer over the Gifts

Accépta sit in conspéctu tuo, Dó-  
mine, nostra devótio: et eius nobis  
fiat supplicatióne salutáris, pro cuius  
solemnitate defértur. Per Dóminum.

Accept our worship, O Lord. May it aid our  
salvation\* through the prayers of your  
saint whom we honor by this sacred rite.  
Through Jesus Christ.

### Communion Antiphon

*Ps. 63, 11*

Lætábitur iustus in Dómino, et  
sperábit in eo: et laudabúntur  
omnes recti corde, alleluia, alleluia.

The just man is glad in the Lord and takes  
refuge in him; all the upright of heart shall  
be praised, alleluia, alleluia.

### For a Martyr Bishop 1 Prayer after Communion

Refécti participatióne muneris sacri,  
quásumus, Dómine Deus noster: ut,  
cuius exséquimur cultum, interce-

We are refreshed by the reception of your  
sacred gift, O Lord our God.\* May the

## Several Martyrs in Easter season

prayers of your blessed martyr bishop *N.* make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

### For a Martyr Bishop 2 Prayer after Communion

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health from heaven through the intercession of your blessed martyr bishop *N.* Through Jesus Christ.

### For a Martyr not a Bishop 3 Prayer after Communion

O Lord our God, may we who now joyfully commemorate your saints on earth rejoice one day with them in heaven. Through Jesus Christ.

### For a Martyr not a Bishop 4 Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord our God.\* May the prayers of your blessed martyr *N.* make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

*The first Epistle and Gospel which are used for one Martyr in paschal time may also be said for several Martyrs and vice versa; so long as a special Mass or special Epistle or Gospel have not been assigned in the Missal.*

dénte beáto *N.* Mártýre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

Hæc nos commúnio, Dómine, purget a crimine: et, intercedénte beáto *N.* Mártýre tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

Da, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctórum temporáli gratulámur offício; ita perpétuo lætémur aspéctu. Per Dóminum.

Refécti participatióne múneris sacri quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedénte beáto *N.* Mártýre tuo, sentiámus efféctum. Per Dóminum.

*Epistola prima et Evangelium quæ pro uno Martyre tempore paschali habentur, dici possunt etiam pro pluribus Martyribus, et vicissim; dummodo tamen certa Missa vel certa Epistola aut Evangelium in Missali non fuerint assignata.*

## II FOR SEVERAL MARTYRS (Sancti tui)

### Entrance Antiphon *Ps. 144, 10–11*

Let your faithful ones bless you, O Lord; let them discourse of the glory of your kingdom, alleluia, alleluia. *Ps. ibid., 1* I will extol you, O my God and King, and I will bless your name forever and ever. *Ps.* Glory be to the Father. Let your faithful ones.

Sancti tui, Dómine, benedícant te: glóriam regni tui dicent, alleluia, alleluia. *Ps. ibid., 1* Exaltábo te, Deus meus Rex: et benedícám nómini tuo in sáeculum, et in sáeculum sáeculi. *Ps.* Glória Patri. Sancti.

## Several Martyrs in Easter season

### For several Martyr Bishops

#### 1 Prayer

Beatórum Mártyrum paritérque Pontíficum *N.* et *N.* nos, quæsumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

O Lord, let your blessed martyr bishops *N.* and *N.*, whom we honor today, gain us your protection\* and their prayers win us your favor. Through Jesus Christ.

### For several Martyrs not Bishops

#### 2 Prayer

Deus, qui nos concédís sanctórum Mártyrum tuórum *N.* et *N.* natalítia cólere: da nobis in æténa beatitúdine de eórum societáte gaudére. Per Dóminum.

O God, you have given us the grace to celebrate the birthday of your blessed martyrs *N.* and *N.*\* Grant that we may also share their eternal happiness in heaven. Through Jesus Christ.

### For several Martyrs not Bishops

#### 3 Prayer

Deus, qui nos ánnua sanctórum Mártyrum tuórum *N.* et *N.* solemnítate lætíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémpis. Per Dóminum.

We are made happy, O God, by the annual feast of your holy martyrs *N.* and *N.*\* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

#### Léctio Epístolæ beáti Petri Apóstoli *1 Petr. 1, 3-7*

Benedíctus Deus et Pater Dómini nóstri Iesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectiónem Iesu Christi ex mórtuis, in hereditátem incorruptí-  
bilem, et incontaminátam, et immarcescibilem, conservátam in cælis in vobis, qui in virtúte Dei custodímur per fidem in salutem, parátam revelári in témpore novís-  
simo. In quo exultábitis, módicum nunc si opórtet contristári in váriis tentatióibus: ut probátio vestre fidei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Iesu Christi Dómini nostri.

#### A Reading from the Epistle of blessed Peter the Apostle *1 Peter 1, 3-7*

Praised be the God and Father of our Lord Jesus Christ. He, in his great mercy, gave us a new birth: a birth into a hope that draws its life from the resurrection of Jesus Christ from the dead; a birth into an imperishable estate—inviolable and unfading—that has been kept in heaven for us who are guarded with God's power through faith; a birth into a salvation that stands ready to be revealed in the last time. Here is cause for rejoicing. You may for the moment have to suffer distress in many a trial; but this is so that the genuineness of your faith, more precious than perishable and fire-tried gold, may prove a cause for praise, glory, and honor when Jesus Christ appears.

## Several Martyrs in Easter season

Alleluia, alleluia. *℣.* Your faithful shall flourish like the lily, O Lord, and be as the odor of balsam before you. Alleluia. *℣.* *Ps. 115, 15* Precious in the eyes of the Lord is the death of his faithful ones. Alleluia.

Allelúia, allelúia. *℣.* Sancti tui, Dómine, florébunt sicut lílium: et sicut odor bálsami erunt ante te. Allelúia. *℣. Ps. 115, 15* Pretiósá in conspéctu Dómini, mors sanctórum eius. Allelúia.

✠ A Reading from the holy Gospel  
according to John  
*John 15, 5–11*

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 15, 5–11*

At that time Jesus said to his disciples: "I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a part of you, ask for whatever you want and you shall have it. In this my Father has been glorified: in your bearing much fruit and becoming my disciples. As the Father has loved me, so have I loved you. Remain on in my love. And you will remain in my love if you keep my commandments, just as I have kept my Father's commandments and remain in his love. I have said all this to you that my joy may be with you and your joy may be complete."

In illo témpore: Dixit Iesus discí-pulis suis: Ego sum vitis, vos pál-mites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánsert, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluéritis, petétis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum afferátis, et efficiámini mei discípuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectiône mea. Si præcépta mea servavéritis, manébitis in dilectiône mea, sicut et ego Patris mei præcépta servávi, et máneo in eius dilectiône. Hæc locútus sum vobis: ut gáudium meum in vobis sit, et gáudium vestrum impleátur.

Offertory Antiphon  
*Ps. 31, 11*

Be glad in the Lord, and rejoice, you just;  
and exult, all you upright of heart, alleluia,  
alleluia.

Lætámini in Dómino, et exultáte,  
iusti: et gloriámini, omnes recti  
corde, allelúia, allelúia.

For several Martyr Bishops  
1 Prayer over the Gifts

O Lord, hear the prayers we offer on the feast of your saints. \* Since we cannot rely on our own merits, let the merits of those who have been pleasing to you be our assistance. Through Jesus Christ.

Adésto, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut, qui nostræ iustítiæ fidúciám non habémus, eórum, qui tibi placuerunt, méritis adiuvémur. Per Dóminum.

## Several Martyrs in Easter season

### For several Martyrs not Bishops 2 Prayer over the Gifts

Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, redántur. Per Dóminum.

We offer these gifts to you in sacrifice, O Lord.\* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

### For several Martyrs not Bishops 3 Prayer over the Gifts

Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedéntibus sanctis Martýribus tuis *N. et N.* a cunctis nos defénde perículis. Per Dóminum.

O Lord, be moved to compassion by our offerings\* and shield us from all danger through the prayers of your holy martyrs *N. and N.* Through Jesus Christ.

### Communion Antiphon *Ps. 32, 1*

Gaudéte, iusti, in Dómino, allelúia: rectos decet collaudátio, allelúia.

Exult, you just, in the Lord, alleluia; praise from the upright is fitting, alleluia.

### For several Martyr Bishops 1 Prayer after Communion

Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solénnia celebrámus, eórum oratióne adiuvémur. Per Dóminum.

We have been nourished by the sacrament of salvation, O Lord.\* May we be aided also by the prayers of your saints whom we honor this day. Through Jesus Christ.

### For several Martyrs not Bishops 2 Prayer after Communion

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis *N. et N.*; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

O Lord, may the intercession of your holy martyrs *N. and N.* help us to cherish with pure hearts the sacraments we have received with our lips. Through Jesus Christ.

### For several Martyrs not Bishops 3 Prayer after Communion

Hæc nos commúnio, Dómine, purget a crimine: et, intercedéntibus sanctis Martýribus tuis *N. et N.*; cæléstis remédii fáciat esse consórtes. Per Dóminum.

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health from heaven through the intercession of your holy martyrs *N. and N.* Through Jesus Christ.

## Common of a Confessor Bishop

*Another Epistle and Gospel for the Common of Martyrs in paschal time:  
Epistle Post hæc ego Ioannes, for Ss. Gordian and Epimachus, Martyrs, May 10.*

✠ A Reading from the holy Gospel  
according to John  
*John 16, 20–22*

At that time Jesus said to his disciples, “Truly I assure you, you will weep and go into mourning while the world will rejoice; you will grieve but your grief will be changed to joy. When a woman is in labor, she is in pain since her hour has come. But once the child is born, her joy makes her forget her trial because a man has been born into the world! So you too are in pain now; but I shall see you again, and your hearts will rejoice with a joy that no one can take from you.”

*In Communi Martyrum tempore paschali, alia Epistola et aliud Evangelium:  
Epistola Post hæc ego Ioannes, ut pro Ss. Gordiano et Epimacho Martyribus, die 10 maii.*

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 16, 20–22*

In illo témpore: Dixit Iesus discipulis suis: Amen, amen dico vobis: quia plorábitis, et flébitis vos, mundus autem gaudébit: vos vero constrictabímmini, sed tristítia vestra vertétur in gáudium. Múlier cum parit, tristítiam habet, quia venit hora eius: cum autem pepérerit púerum, iam non méminit pressúræ propter gáudium: quia natus est homo in mundum. Et vos ígitur nunc quidem tristítiam habétis, íterum autem vidébo vos, et gaudébit cor vestrum: et gáudium vestrum nemo tollet a vobis.

### COMMON OF A CONFESSOR BISHOP

#### I FOR A CONFESSOR BISHOP (Státuit)

Entrance Antiphon  
*Eccli. 45, 30*

The Lord made a covenant of friendship with him, and made him a prince, that he should possess the dignity of priesthood forever. (*P. T. Alleluia, alleluia.*) *Ps. 131, 1* Remember, O Lord, David and all his meekness. *Ÿ. Glory be to the Father. The Lord made.*

#### Prayer

O almighty God, grant that our solemn celebration of the feast of your confessor bishop *N.* may increase our devotion\* and bring us closer to our salvation. Through Jesus Christ.

Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut illi sacerdotií dignitas in ætérnum. (*T. P. Alleluia, alleluia.*) *Ps. 131, 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *Ÿ. Glória Patri. Státuit.*

Da, quæsumus, omnípotens Deus: ut beáti *N.* Confessoris tui atque Pontificis veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

## Common of a Confessor Bishop

Lectio libri Sapiéntiæ  
*Eccli. 44, 16–27; 45, 3–20*

Ecce sacerdos magnus, qui in diébus suis plácuít Deo, et invéntus est iustus: et in témpore iracúndiæ factus est reconciliátio. Non est invéntus símilis illi, qui conservávit legem Excélsi. Ideo iureiurádo fecit illum Dóminus créscere in plebem suam. Benedicciónem ómnium géntium dedit illi, et testaméntum suum confirmávit super caput eius. Agnóvit eum in benedictiónibus suis: conservávit illi misericórdiam suam: et invénit grátiam coram óculis Dómini. Magnificávit eum in conspéctu regum: et dedit illi corónam glóriæ. Státuit illi testaméntum ætérnum, et dedit illi sacerdotium magnum: et beatificávit illum in glória. Fungi sacerdotio, et habére laudem in nómine ipsius, et offérre illi incénsium dignum in odórem suavítatis.

*Graduale Eccli. 44, 16* Ecce sacerdos magnus, qui in diébus suis plácuít Deo. *Ps. Ibid., 20* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúia, allelúia. *Ps. 109, 4* Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Ps. Potens in terra erit semen eius: generátio rectórum benedicétur. Ps. Glória et divítia in domo eius: et iustítia eius manet in sáeculum sáeculi.*

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 109, 4* Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúia. *Ps. Hic est sacerdos, quem coronávit Dóminus. Allelúia.*

A Reading from the Book of Sirach  
*Eccli. 44, 16–27; 45, 3–20*

Here is a great priest who pleased God in his lifetime and was found a just man, a peacemaker in time of wrath. He had no equal in keeping the Law of the Most High. For this reason God promised under oath to have him grow into a people of God. He set him as a blessing for all nations, and God's covenant rested upon him. He acknowledged him through blessings and showed him constant kindness. He found favor in the eyes of the Lord who made him great in the sight of kings and gave him a glorious crown. God made with him a lasting covenant, appointed him high priest, and blessed and glorified him, that he might serve God by his priesthood, bless his people in God's name, and offer him the sweet odor of a worthy incense.

*Gradual Eccli. 44, 16* Behold, a great priest, who in his days pleased God. *Ps. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *Ps. His posterity shall be mighty upon the earth; the upright generation shall be blessed. Ps. Wealth and riches shall be in his house: his generosity shall endure forever.*

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia. *Ps. This is the priest whom the Lord has crowned. Alleluia.*

## Common of a Confessor Bishop

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 14–23*

At that time Jesus told his disciples this parable: “A man was going on a journey. He called in his own slaves and handed his property over to them, according to each man’s abilities, giving one five thousand dollars, a second, two thousand, a third, a thousand. Then he went away. Immediately, the man who received the five thousand went and invested it, and made another five thousand. Similarly, the man who received the two thousand also made another two thousand. But the man who received the thousand went off, dug a hole in the ground, and buried his master’s money. A long time afterwards, the master of those slaves came home and settled accounts with them. Now the man who had received the five thousand stepped forward bringing the additional five thousand. ‘My lord,’ he said, you handed me five thousand dollars. See, I have made five thousand more.’ His master said to him, ‘Well done! You are an industrious and reliable slave. Since you were reliable in a small matter, I will put you in charge of greater affairs. Come, share your lord’s joy!’ The man who had received the two thousand dollars stepped forward and said, ‘My lord, you handed me two thousand dollars. See, I have made two thousand more.’ His master said to him, ‘Well done! You are an industrious and reliable slave. Since you were reliable in a small matter, I will put you in charge of greater affairs. Come, share your lord’s joy!’”

Offertory Antiphon  
*Ps. 88, 21–22*

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong. (*P. T. Alleluia.*)

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✠ Sequéntia sancti Evangéllii  
secúndum Mattháeum  
*Matth. 25, 14–23*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Homo pégre proficiscens vocávit servos suos, et trádidit illis bona sua. Et uni dedit quinque talénta, álii autem duo, álii vero unum, unicuque secúndum próprium virtútem, et proféctus est statim. Abiit autem qui quinque talénta accéperat, et operátus est in eis, et lucrátus est ália quinque. Similiter et qui duo accéperat, lucrátus est ália duo. Qui autem unum accéperat, ábiens fodit in terram, et abscondit pecúniám dómini sui. Post multum vero témporis venit dóminus servórum illórum, et pósuit ratiónem cum eis. Et accédens qui quinque talénta accéperat, óbtulit ália quinque talénta, dicens: Dómine, quinque talénta tradidísti mihi, ecce ália quinque superlucrátus sum. Ait illi dóminus eius: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui. Accéssit autem et qui duo talénta accéperat, et ait: Dómine, duo talénta tradidísti mihi, ecce ália duo lucrátus sum. Ait illi dóminus eius: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum. (*T. P. Allelúia.*)

## Common of a Confessor Bishop

### Prayer over the Gifts

Sancti tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

O Lord, may your saints everywhere be a source of joy for us,\* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

### Communion Antiphon

*Luke 12, 42*

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram. (T. P. Allelúia.)

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time. (P. T. Alleluia.)

### Prayer after Communion

Præsta, quæsumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto N. Confessóre tuo atque Pontífice, beneficia potióra sumármus. Per Dóminum.

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,\* through the intercession of your blessed confessor bishop N. Through Jesus Christ.

## II

### FOR A CONFESSOR BISHOP (Sacerdótes tui)

### Entrance Antiphon

*Ps. 131, 9-10*

Sacerdótes tui, Dómine, induant iustítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. (T. P. Allelúia, allelúia.) *Ps. ibid., 1* Memento, Dómine, David: et omnis mansuetúdinis eius. *Ÿ. Glória Patri. Sacerdótes.*

May your priests, O Lord, be clothed with justice; let your faithful ones shout merrily for joy. For the sake of David your servant, reject not the plea of your anointed. (P. T. Alleluia, alleluia.) *Ps. ibid., 1* Remember, O Lord, David and all his meekness. *Ÿ. Glory be to the Father. May your priests.*

### Prayer

Exáudi, quæsumus, Dómine, preces nostras, quas in beáti N. Confessóris tui atque Pontíficis solemnitate deférimus: et, qui tibi digne méruit famulári, eius intercedéntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.

O Lord, graciously hear the prayers we offer on the feast of your blessed confessor bishop N.\* Forgive us all our sins through the merits and intercession of this saint who served you so well on earth. Through Jesus Christ.

## Common of a Confessor Bishop

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 7, 23–27*

Brethren: There were many priests under the old covenant because they were prevented by death from remaining in office, but Jesus, because he remains forever, has a priesthood which does not pass away. Therefore, he is forever able to save those who approach God through him, since he always lives to make intercession for them. It was fitting that we should have such a high priest: holy, innocent, undefiled, separated from sinners, higher than the heavens themselves. Unlike the high priests, he does not have to offer sacrifice day by day, first for his own sins and then for those of the people—Jesus Christ our Lord did that once for all when he offered up himself.

*Gradual Ps. 131, 16–17* Her priests I will clothe with salvation, and her faithful ones shall shout merrily for joy. *℟.* In her will I make a horn to sprout forth for David; I will place a lamp for my anointed.  
*Alleluia, alleluia. ℣. Ps. 109, 4* The Lord has sworn, and he will not repent: “You are a priest forever, according to the order of Melchisedec.” *Alleluia.*

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℟.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

*Alleluia, alleluia. ℣. Ps. 109, 4* The Lord has sworn, and he will not repent: “You are a priest forever, according to the order of

*Lectio Epistolæ beāti Pauli  
Apóstoli ad Hebræos  
Hebr. 7, 23–27*

*Fratres: Plures facti sunt sacerdotés, idcirco quod morte prohiberéntur permanére: Iesus autem eo quod máneat in ætérnum, sempitérnum habet sacerdotium. Unde et salváre in perpétuum potest accedéntes per semetípsum ad Deum: semper vivens ad interpellándum pro nobis. Talis enim decébat, ut nobis esset pónitífex, sanctus, ínno-cens, impollútus, segregátus a peccatóribus, et excélsior cælis factus: qui non habet necessitátem cotídie, quemádmódu[m] sacerdotés, prius pro suis delíctis hóstias offérre, deínde pro pópuli: hoc enim fecit semel, seípsum offeréndo, Iesus Christus Dóminus noster.*

*Graduale Ps. 131, 16–17* Sacerdotés eius índuam salutári: et sancti eius exsultatióne exsultábunt. *℟.* Illuc prodúcám cornu David: parávi lucérnam Christo meo.  
*Allelúia, allelúia. ℣. Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. *Allelúia.*

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℟.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℟.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

*Allelúia, allelúia, ℣. Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech.

## Common of a Confessor Bishop

Allelúia. *Ps. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 24, 42-47*

In illo témpore: Dixit Iesus discipulis suis: Vigiláte, quia nescítis qua hora Dóminus vester ventúrus sit. Illud autem scitóte, quóniam si sciret paterfamílias, qua hora fur ventúrus esset, vigiláret útique, et non síneret pérfodi domum suam. Ideo et vos estóte paráti: quia qua nescítis hora, Fílius hóminis ventúrus est. Quis, putas, est fidélis servus, et prudens, quem constitúit dóminus suus super famíliam suam, ut det illis cibum in témpore? Beátus ille servus, quem, cum vénerit dóminus eius, invénerit sic faciéntem. Amen dico vobis, quóniam super ómnia bona sua constitúet eum.

Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius. (*T. P. Allelúia.*)

Sancti *N.* Confessóris tui atque Pontíficis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut, per hæc piæ placatiónis officia, et illum beáta retribútio comitétur, et nobis grátia tuæ dona concíliet. Per Dóminum.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constitúet eum. (*T. P. Allelúia.*)

Melchisedec.” Alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 24, 42-47*

At that time Jesus said to his disciples: “Keep your eyes open, because you do not know the day on which your Lord is coming. But be sure of this: if the owner of the house knew what time the thief were coming, he would keep an eye open and would not allow his house to be broken into. So you too must be prepared, since the Son of Man is coming at a time you do not expect. Who, after all, is the faithful, farsighted slave whom his master has put in charge of his household to give them food at the proper time? Happy is that slave whom his master, on his return, discovers so engaged! I assure you, he will put him in charge of all his property.”

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. (*P. T. Alleluia.*)

Prayer over the Gifts

Let our annual commemoration of your blessed confessor bishop *N.* please, you, O Lord.\* Grant that this sacrifice of atonement which we offer on his feast may bring him greater honor and fill us with your grace. Through Jesus Christ.

Communion Antiphon  
*Matth. 24, 46-47*

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods. (*P. T. Alleluia.*)

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## Common of Doctors

### Prayer after Communion

O God, rewarder of the faithful, pardon our sins through the intercession of your blessed confessor bishop *N.*, whom we honor this day. Through Jesus Christ.

Deus, fidélium remunerátor animárum: præsta; ut beáti *N.* Confessoris tui atque Pontíficis, cuius venerándam celebrámus festivitátem, præcibus indulgéntiam consequámur. Per Dóminum.

*Other Epistles and Gospels for a Confessor Bishop:*

*Item aliæ Epistolæ et alia Evangelia pro Confessore Pontifice:*

A Reading from the Epistle of blessed Paul the Apostle to the Hebrews  
*Hebr. 5, 1-4*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 5, 1-4*

Brethren: Every high priest is taken from among men and appointed to act on behalf of men in their relations with God, to offer gifts and sacrifices for sin. He is able to deal gently with misguided sinners because he himself is subject to weakness, and so he must offer sacrifice not only for the peoples' sins but also for his own. No one takes this dignity on his own initiative but only when called by God, as Aaron was.

Fratres: Omnis pón tifex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccátis; qui condolére possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infirmitáte: et proptérea debet, quemádmódu pro pópulo, ita étiam et pro semetípso offerre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron.

*Epistle Mementote præpositorum, as on the feast of S. Nicholas, Bishop and Confessor, December 6.*

*Epistola Mementóte præpositórum, ut in festo S. Nicolai Ep. et Conf., die 6 dec.*

*Gospel Nemo lucernam accendit, as on the feast of S. Martin, Bishop and Confessor, November 11.*

*Evangelium Nemo lucérnam accéndit, ut in festo S. Martini Ep. et Conf., die 11 novembris.*

*Gospel Videte, vigilate, et orate, as on the Anniversary of a Bishop.*

*Evangelium Vidéte, vigiláte, et oráte, ut in Anniversario Episcopi.*

## COMMON OF DOCTORS (In médio)

### Entrance Antiphon *Eccli. 15, 5*

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. (*P. T. Alleluia, alleluia.*) *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣.* Glory be to the Father. In the midst.

In médio Ecclésiæ apéruit os eius: et implévit eum Dóminus spírítu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. (*T. P. Alleluia, alleluia.*) *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℣.* Glória Patri. In médio.

## Common of Doctors

### Prayer

Deus, qui pópulo tuo æternæ salútis beátum *N.* minístrum tribuísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*2 Tim. 4, 1–8*

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta opportúne, importúne: árgue, óbseca, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evange-lístæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna iustítiae, quam reddet mihi Dóminus in illa die, iustus iudex: non solum autem mihi, sed et iis, qui díligunt advéntum eius.

*Graduale Ps. 36, 30–31* Os iusti meditábitur sapiéntiam, et língua eius loquétur iudícium. *Ÿ.* Lex Dei eius in corde ipsíus: et non supplantábuntur gressus eius.

Allelúia, allelúia. *Ÿ. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis

O God, you have given us blessed *N.* as a guide on our way to eternal salvation.\* Let him who once instructed your faithful on earth, now intercede for us in heaven. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*2 Tim. 4, 1–8*

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the good fight, I have run the race, I have kept faith. As for the future, a merited crown is reserved for me, and on that day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *Ÿ.* The law of his God is in his heart, and his steps do not falter.

Alleluia, alleluia. *Ÿ. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his com-

## Common of Doctors

mands. *Ps.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *Ps.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory.

Alleluia. *Ps. Osee 14, 6* The just man shall blossom like the lily; and shall flourish forever before the Lord. Alleluia.

### ✠ A Reading from the holy Gospel according to Matthew *Matth. 5, 13-19*

At that time Jesus said to his disciples: "You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don't think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven."

eius cupit nimis. *Ps.* Potens in terra erit semen eius: generatio rectórum benedicétur. *Ps.* Glória et divítiae in domo eius: et iustítia eius manet in saeculum saeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *Ps. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Alleluia. *Ps. Osee 14, 6* Iustus germínabit sicut lílium: et florébit in aeternum ante Dóminum. Alleluia.

### ✠ Sequéntia sancti Evangélii secúndum Matthæum *Matth. 5, 13-19*

In illo témpore: Dixit Iesus discipulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscóndi supra montem pó-sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvete legem, aut prophétas: non veni sólvete, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, iota unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

## Common of Doctors

### Offertory Antiphon

*Ps. 91, 13*

Iustus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur. (T. P. Allelúia.)

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. (P. T. Alleluia.)

### For a Doctor Bishop 1 Prayer over the Gifts

Sancti *N.* Pontíficis tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

O Lord, let the blessed bishop and doctor *N.* always help us,\* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

### For a Doctor not a Bishop 2 Prayer over the Gifts

Sancti *N.* Confessóris tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

O Lord, let the blessed confessor and doctor *N.* always help us,\* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

### Communion Antiphon

*Luke 12, 42*

Fidélis servus et prudens, quem constitúit dóminus super familiam suam: ut det illis in témpore trítici mensúram. (T. P. Allelúia.)

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time. (P. T. Alleluia.)

### For a Doctor Bishop 1 Prayer after Communion

Ut nobis, Dómine, tua sacrificia dent salútem: beátus *N.* Póntifex tuus et Doctor egrégius, quæsumus, precátor accédât. Per Dóminum.

O Lord, may this sacrifice bring us closer to our salvation\* through the intercession of your blessed bishop and illustrious doctor *N.* Through Jesus Christ.

### For a Doctor not a Bishop 2 Prayer after Communion

Ut nobis, Dómine, tua sacrificia dent salútem: beátus *N.* Conféssor tuus et Doctor egrégius, quæsumus, precátor accédât. Per Dóminum.

O Lord, may this sacrifice bring us closer to our salvation\* through the intercession of your blessed confessor and illustrious doctor *N.* Through Jesus Christ.

## Common of a Confessor not a Bishop

*Another Epistle for Doctors:*

A Reading from the Book of Sirach  
*Eccli. 39, 6–14*

The just man's care is to seek the Lord, his  
Maker,  
to petition the Most High,  
To open his lips in prayer,  
to ask pardon for his sins.  
Then, if it pleases the Lord Almighty,  
he will be filled with the spirit of under-  
standing;  
He will pour forth his words of wisdom  
and in prayer give thanks to the Lord,  
Who will direct his knowledge and his  
counsel,  
as he meditates upon his mysteries.  
He will show the wisdom of what he has  
learned  
and glory in the Law of the Lord's cove-  
nant.  
Many will praise his understanding;  
his fame can never be effaced;  
Unfading will be his memory,  
through all generations his name will live;  
Peoples will speak of his wisdom,  
and in assembly sing his praises.

### COMMON OF A CONFESSOR NOT A BISHOP

I  
FOR A CONFESSOR  
NOT A BISHOP  
(Os iusti)

Entrance Antiphon  
*Ps. 36, 30–31*

The mouth of the just man tells of wisdom,  
and his tongue utters what is right. The law  
of his God is in his heart. (*P. T. Alleluia,  
alleluia.*) *Ps. ibid., 1* Be not vexed over  
evildoers, nor jealous of those who do  
wrong. *℣.* Glory be to the Father. The  
mouth of the just man.

*Item alia Epistola pro Doctoribus:*

Lectio libri Sapiéntiae  
*Eccli. 39, 6–14*

Iustus cor suum tradet ad vigi-  
lándum dilúculo ad Dóminum, qui  
fecit illum, et in conspéctu Altís-  
simi deprecábitur. Apériet os suum  
in oratióne, et pro delíctis suis  
deprecábitur. Si enim Dóminus ma-  
gnus volúerit, spírítu intellegéntiæ  
replébit illum: et ipse tamquam  
imbres mittet elóquia sapiéntiæ suæ,  
et in oratióne confitébitur Dómino:  
et ipse díriget consílium eius et  
disciplínam, et in absconditis suis  
consiliábitur. Ipse palam fáciat di-  
sciplínam doctríne suæ, et in lege  
testaménti Dómini gloriábitur. Col-  
laudábunt multi sapiéntiam eius, et  
usque in sáeculum non delébitur.  
Non recédet memória eius, et nomen  
eius requirétur a generatióne in  
generatióne. Sapiéntiam eius e-  
narrábunt gentes, et laudem eius  
enuntiábit ecclésiá.

Os iusti meditábitur sapiéntiam, et  
lingua eius loquétur iudícium: lex  
Dei eius in corde ipsíus. (*T. P. Alle-  
lúia, allelúia.*) *Ps. ibid., 1* Noli  
æmulári in malignántibus: neque  
zeláveris faciéntes iniquitátem. *℣.*  
Glória Patri. Os iusti.

## Common of a Confessor not a Bishop

### Prayer

Deus, qui nos beáti *N.* Confessoris tui ánnua solemnitate lætíficas: concede propítius; ut, cuius natalítia cólimus, étiam actiónes imitémur. Per Dóminum.

O God, it is a joy for us to celebrate each year the feast of your blessed confessor *N.*\* May we who commemorate his birthday also imitate his example. Through Jesus Christ.

### Lectio libri Sapiéntiæ *Eccli. 31, 8–11*

Beátus vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabilia in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória æténa: qui pótuít tránsgrédi, et non est tránsgréssus: fácere mala, et non fecit: ídeo stábilíta sunt bona illíus in Dómino, et elemósynas illíus enarrábit omnis ecclésia sanctorum.

### A Reading from the Book of Sirach *Eccli. 31, 8–11*

Happy the man found without fault, who turns not aside after gain!  
Who is he, that we may praise him?  
he, of all his kindred, has done wonders,  
For he has been tested by gold and come off safe,  
and this remains his glory;  
He could have sinned but did not, could have done evil but would not,  
So that his possessions are secure in the Lord,  
and the assembly recounts his praises.

*Graduale Ps. 91, 12, et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *℣. Ibid., 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. Allelúia, allelúia. *℣. Iac. 1, 12* Beátus vir, qui suffert tentatióem: quóniam, cum probátus fúerit, accípiet corónam vitæ. Allelúia.

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *℣. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *℣. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Iac. 1, 12* Beátus

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. James 1, 12* Blessed is

## Common of a Confessor not a Bishop

the man who endures temptation; for when he has been tried, he shall receive the crown of life. Alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 35–40*

At that time Jesus said to his disciples: "Let your belts be fastened round your waists and your lamps burning ready. Be like men awaiting their master's return from a wedding, so that you open up for him as soon as he comes and knocks.

Happy for those servants whom the master finds vigilant on his arrival! I tell you, he will fasten his belt, seat them at table, and come and wait on them. Even if he comes at midnight or before sunrise and finds them prepared, it will be happy for them. Bear in mind, if the head of the house had known at what time the thief was coming he would certainly not have let him break into his house. You too should be vigilant because the Son of Man comes at a time you least expect."

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. (*P. T. Alleluia.*)

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.\* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Communion Antiphon  
*Matth. 24, 46–47*

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods. (*P. T. Alleluia.*)

vir, qui suffert tentationem: quoniam, cum probatus fuerit, accipiet coronam vitae. Alleluia. *Ps. Eccli. 45, 9* Amavit eum Dominus, et ornavit eum: stolam gloriae induit eum. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 12, 35–40*

In illo tempore: Dixit Iesus discipulis suis: Sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris, et vos similes hominibus expectantibus dominum suum, quando revertatur a nuptiis: ut, cum venerit, et pulsaverit, confestim aperiant ei. Beati servi illi, quos, cum venerit dominus, invenerit vigilantes: amen dico vobis, quod praecinet se, et faciet illos discumbere, et transiens ministrabit illis. Et si venerit in secunda vigilia, et si in tertia vigilia venerit, et ita invenerit, beati sunt servi illi. Hoc autem scitote, quoniam si sciret paterfamilias, qua hora veniret, vigilaret utique, et non sineret perfodi domum suam. Et vos estote parati: quia, qua hora non putatis, Filius hominis veniet.

Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabit cornu eius. (*T. P. Alleluia.*)

Laudis tibi, Domine, hostias immolamus in tuorum commemoratione Sanctorum: quibus nos et praesentibus exui malis confidimus, et futuris. Per Dominum.

Beatus servus, quem, cum venerit dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum. (*T. P. Alleluia.*)

## Common of a Confessor not a Bishop

### Prayer after Communion

Refecti cibo potuque caelesti, Deus noster, te supplices exoramus: ut, in cuius haec commemoratiōne percēpimus, eius muniāmur et precibus. Per Dōminum.

Refreshed with heavenly food and drink we humbly pray you, our God,\* that we may be strengthened by the prayers of your saint in whose memory we have received this sacrament. Through Jesus Christ.

## II FOR A CONFESSOR NOT A BISHOP (Iustus)

### Entrance Antiphon *Ps. 91, 13-14*

Iustus ut palma florēbit: sicut cedrus Libani multiplicābitur: plantātus in domo Dōmini: in ātriis domus Dei nostri. (*T. P. Allelūia, allelūia.*) *Ps. ibid., 2* Bonum est confitēri Dōmino: et psāllere nōmini tuo, Altīssime. *℣. Glōria Patri. Iustus.*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow, planted in the house of our God. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣. Glory be to the Father. The just man.*

### Prayer

Adesto, Dōmine, supplicatiōnibus nostris, quas in beāti *N.* Confessoris tui solemnitate defērimus: ut, qui nostrae iustitiae fidūciam non habemus, eius, qui tibi placuit, precibus adiuvemur. Per Dōminum.

O Lord, hear the prayers we offer on the feast of your blessed confessor *N.*\* Since we cannot rely on our own merits, let the prayers of this saint who has been pleasing to you be our assistance. Through Jesus Christ.

### Lectio Epistolae beāti Pauli Apōstoli ad Corīnthios *1 Cor. 4, 9-14*

Fratres: Spectāculum facti sumus mundo, et Angelis, et homīnibus. Nos stulti propter Christum, vos autem prudētes in Christo: nos infirmi, vos autem fortes: vos nōbiles, nos autem ignōbiles. Usque in hanc horam et esurimus, et sitimus, et nudi sumus, et cōlaphis cēdimur, et instābiles sumus, et laborāmus operāntes mānibus nostris: maledicimur, et benedicimur: persecutiōnem patimur, et sustinēmus: blasphemāmur,

### A Reading from the Epistle of blessed Paul the Apostle to the Corinthians *1 Cor. 4, 9-14*

Brethren: We have become a spectacle to the whole world, to angels as well as men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are held in honor, but we in contempt! To this very hour we are hungry and thirsty and poorly clad and roughly treated and wandering about homeless. We work hard, toiling with our own hands. We are insulted and we bless; we are per-

## Common of a Confessor not a Bishop

secuted and we bear it patiently; we are slandered and we gently try to conciliate. We have become the world's scapegoats, the scum of all, right up to now. I am writing this not to make you ashamed, but to admonish you as my beloved children in Christ Jesus, our Lord.

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter.

Alleluia, alleluia. *℣. Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia. *℣. Osee 14, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 32–34*

At that time Jesus said to his disciples: "Be without fear, little flock; for your Father has decided to give you the kingdom. Sell what you have and give alms. Provide yourselves with purses that do not become worn out, an unfailing treasure in

et obsecrámus: tamquam purgamenta huius mundi facti sumus, ómnium peripséma usque adhuc. Non ut confúndam vos, hæc scribo, sed ut filios meos caríssimos móneo: in Christo Iesu Dómino nostro.

*Graduale Ps. 36, 30–31* Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *℣.* Lex Dei eius in corde ipsíus: et non supplantábuntur gressus eius.

Allelúia, allelúia. *℣. Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sæculum sæculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia. *℣. Osee 14, 6* Iustus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 12, 32–34*

In illo témpore: Dixit Iesus discipulis suis: Nolíte timére, pusíllus grex, quia complácuít Patri vestro dare vobis regnum. Véndite quæ possidétis, et date eleemósynam. Fácite vobis sácculos, qui non veteráscunt, thesáurum non deficién-

## Common of Abbots

tem in cælis: quo fur non appropiat, neque tinea corrumpit. Ubi enim thesaurus vester est, ibi et cor vestrum erit.

heaven, where neither thief approaches nor moth destroys. For your heart will be wherever your treasure is."

### Offertory Antiphon

*Ps. 20, 2-3*

In virtute tua, Domine, lætabitur iustus, et super salutare tuum exultabit vehementer: desiderium anime eius tribuisti ei. (*T. P. Alleluia.*)

O Lord, in your strength the just man is glad; in your victory how greatly he rejoices! You have granted him his heart's desire. (*P. T. Alleluia.*)

### Prayer over the Gifts

Præsta nobis, quæsumus, omnipotens Deus: ut nostræ humilitatis oblatio, et pro tuorum tibi grata sit honore Sanctorum, et nos corpore pariter et mente purificet. Per Dominum.

Accept this offering which we humbly present in honor of your saints, almighty God,\* and through it purify our bodies and our souls. Through Jesus Christ.

### Communion Antiphon

*Matth. 19, 28 and 29*

Amen dico vobis, quod vos, qui reliquistis omnia, et secuti estis me, centuplum accipietis, et vitam æternam possidebitis. (*T. P. Alleluia.*)

Amen I say to you that you, who have left all things and followed me, shall receive a hundredfold, and shall possess life everlasting. (*P. T. Alleluia.*)

### Prayer after Communion

Quæsumus, omnipotens Deus: ut, qui cælestia alimenta percipimus, intercedente beato *N. Confessore* tuo, per hæc contra omnia adversa muniamur. Per Dominum.

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity\* through the intercession of your blessed confessor *N.* Through Jesus Christ.

*Item alia Epistola et aliud Evangelium pro Confessore non Pontifice:*

*Epistola* Quæ mihi fuerunt lucra, ut in festo *S. Francisci de Paula Conf.*, die 2 aprilis.

*Evangelium* Homo quidam nobilis, ut in festo *S. Ludovici Conf.*, die 25 augusti.

*Another Epistle and Gospel for a Confessor not a Bishop:*

*Epistle* Quæ mihi fuerunt lucra, as on the feast of *S. Francis of Paula, Confessor, April 2.*

*Gospel* Homo quidam nobilis, as on the feast of *S. Louis, Confessor, August 25.*

## COMMON OF ABBOTS

(Os iusti)

### Entrance Antiphon

*Ps. 36, 30-31*

Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium: lex

The mouth of the just man tells of wisdom, and his tongue utters what is right. The

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## Common of Abbots

law of his God is in his heart. (*P. T.* Alleluia, alleluia.) *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *℟.* Glory be to the Father. The mouth of the just man.

Dei eius in corde ipsius. (*T. P.* Alleluia, alleluia.) *Ps. ibid., 1* Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. *℟.* Glória Patri. Os iusti.

### Prayer

Let the blessed abbot *N.* intercede for us, O Lord.\* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

Intercessio nos, quaesumus, Domine, beati *N.* Abbatis commendet: ut, quod nostris meritis non valemus, eius patrocinio assequamur. Per Dominum.

### A Reading from the Book of Sirach *Eccli. 45, 1-6*

### Lectio libri Sapiëntiæ *Eccli. 45, 1-6*

Dear to God and men,  
his memory is held in benediction.  
God's honor devolved upon him,  
and the Lord strengthened him  
with fearful powers;  
God wrought swift miracles at his words  
and sustained him in the king's presence.  
He gave him the Commandments for his  
people,  
and revealed to him his glory.  
For his trustworthiness and meekness  
God selected him from all mankind;  
He permitted him to hear his voice,  
and led him into the cloud,  
Where, face to face, he gave him the Com-  
mandments,  
the law of life and understanding.

Dilèctus Deo et hominibus, cuius memòria in benedictione est. Símilem illum fecit in glòria sanctorum, et magnificávit eum in timóre inimicòrum, et in verbis suis monstra placávit. Glorificávit illum in conspèctu regum, et iussit illi coram pòpulo suo, et osténdit illi glóriam suam. In fide et lenitate ipsius sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsius, et in-dúxit illum in nubem. Et dedit illi coram præcépta, et legem vitæ et disciplinæ.

*Gradual Ps. 20, 4-5* O Lord, you welcomed him with goodly blessings, you placed on his head a crown of precious stones. *℟.* He asked life of you and you gave him length of days forever and ever. Alleluia, alleluia. *℟. Ps. 91, 13* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. Alleluia.

*Graduale Ps. 20, 4-5* Domine, prævenisti eum in benedictionibus dulcedinis: posuisti in capite eius coronam de lapide pretioso. *℟.* Vitam petiit a te, et tribuisti ei longitúdinem dièrum in sæculum sæculi. Alleluia, alleluia. *℟. Ps. 91, 13* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

## Common of Abbots

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Ps.* Potens in terra erit semen eius: generátio rectórum benedicétur. *Ps.* Glória et divítiæ in domo eius: et iustítia eius manet in sæculum sæculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 91, 13* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúia. *Ps. Osee 14, 6* Iustus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Matthæum  
*Matth. 19, 27-29*

In illo témpore: Dixit Petrus ad Iesum: Ecce nos reliquimus ómnia, et secúti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede maiestátis suæ, sedébitis et vos super sedes duódecim, iudicántes duódecim tribus Israël. Et omnis, qui relíquerit domum, vel fratres aut soróres, aut patrem, aut matrem, aut uxórem, aut fílios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætérnam possidébit.

Desidérium ánimæ eius tribuísti ei, Dómine, et voluntáte labiórum eius non fraudásti eum: posuísti in cápite eius corónam de lápide pretiósó. (*P. T. Allelúia.*)

Sacris altáribus, Dómine, hóstias superpósitas sanctus *N. Abbas*, quæ-

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *Ps.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *Ps.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 91, 13* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. Alleluia. *Ps. Osee 14, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 27-29*

At that time Peter spoke up and said to Jesus, "Look, we have given up everything and have followed you. What are we going to possess?" Jesus said to them, "I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of Israel. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life."

Offertory Antiphon  
*Ps. 20, 3 and 4*

You have granted him his heart's desire, O Lord; you refused not the wish of his lips; you placed on his head a crown of precious stones. (*P. T. Alleluia.*)

Prayer over the Gifts

May the offerings we lay upon your sacred altar, O Lord, \* bring us closer to our salva-

## Common of Virgins

tion through the intercession of the blessed abbot *N.* Through Jesus Christ.

### Communion Antiphon *Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time. (*P. T. Alleluia.*)

### Prayer after Communion

May the sacrament we have received and the prayers of the blessed abbot *N.* protect us, O Lord.\* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

## COMMON OF VIRGINS I FOR A VIRGIN MARTYR (Loquébar)

### Entrance Antiphon *Ps. 118, 46-47*

I will speak of your decrees before kings without being ashamed. And I will delight in your commands, which I love exceedingly. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℣.* Glory be to the Father. I will speak.

### Prayer

O God, one of the marvelous examples of your power was granting the victory of martyrdom to women.\* May the example of the blessed virgin martyr *N.*, whose birthday we celebrate today, draw us closer to you. Through Jesus Christ.

### A Reading from the Book of Sirach *Eccli. 51, 1-8, 12*

I give you thanks, O God of my father;  
I praise you, O God my savior!

sumus, in salutem nobis provenire depóscat. Per Dóminum.

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in tempore tritici mensuram. (*T. P. Alleluia.*)

Prótegat nos, Dómine, cum tui perceptiōne sacraménti beátus *N.* Abbas, pro nobis intercedéndo: ut et conversatiōnis eius experiámur insignia, et intercessiōnis percipiámus suffrágia. Per Dóminum.

Loquébar de testimoniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. (*T. P. Alleluia, alleluia.*) *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℣.* Glória Patri. Loquébar.

Deus, qui inter cétera poténtiæ tuæ miracula, étiam in sexu frágili victóriam martýrii contulisti: concéde propítius; ut, qui beátæ *N.* Virgínis et Mártýris tuæ natalítia cólimus, per eius ad te exéempla gradiámur. Per Dóminum.

### Lectio libri Sapiéntiæ *Eccli. 51, 1-8 et 12*

Confitébor tibi, Dómine Rex, et collaudábo te Deum salvatórem

## Common of Virgins

meum. Confitébor nómini tuo: quóniam adiútor, et protéctor factus es mihi, et liberásti corpus meum a perditíone, a láqueo linguæ iníquæ, et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adiútor. Et liberásti me secúndum multitudínem misericórdiæ nóminis tui a rugiéntibus, præparátis ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatiónum, quæ circumdedérunt me: a pressúra flammæ, quæ circumdedit me, et in médio ignis non sum æstuáta: de altitúdine ventris inferi, et a lingua coinquináta, et a verbo mendáci, a rege iníquo, et a lingua iniústa: laudábit usque ad mortem ánima mea Dóminum: quóniam éruis sustinéntes te, et líberas eos de mánibus géntium, Dómine Deus noster.

*Graduale Ps. 44, 8 Dilexisti iustítiam, et odísti iniquitátem. V. Proptérea unxit te Deus, Deus tuus, óleo lætítiae.*

*Allelúia, allelúia. V. Ibid., 15 et 16 Adducéntur Regi vírgines post eam: próximæ eius afferéntur tibi in lætítia. Allelúia.*

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum: pro cuius amóre sánguinem tuum fudísti. V. Ps. 44, 8 et 5 Dilexisti iustítiam, et odísti iniquitátem: proptérea unxit*

I will make known your name, refuge of my life;

you have been my helper against my adversaries.

You have saved me from death, and kept back my body from the pit, From the clutches of the nether world you have snatched my feet;

you have delivered me, in your great mercy

From the scourge of a slanderous tongue, and from lips that went over to falsehood; From the snare of those who watched for my downfall,

and from the power of those who sought my life;

From many a danger you have saved me, from flames that hemmed me in on every side;

From the midst of unremitting fire, from the deep belly of the nether world; From deceiving lips and painters of lies, from the unjust king and the arrows of dishonest tongues.

Till I die my soul will praise you, O Lord; because you rescue those who trust in you, And you free them from the grasp of the pagan nations, O Lord, our God.

*Gradual Ps. 44, 8 You love justice and hate wickedness. V. Therefore God, your God, has anointed you with the oil of gladness. Alleluia, alleluia. V. Ibid., 15 and 16 Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness. Alleluia.*

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Come, O spouse of Christ, receive the crown which the Lord has prepared for you forever, for the love of whom you shed your blood. V. Ps. 44, 8 and 5 You love justice and hate wickedness; therefore God,*

## Common of Virgins

your God, has anointed you with the oil of gladness above your fellows. *℟.* In your splendor and your beauty ride on triumphant, and reign.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟.* *Ps. 44, 15 and 16* Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness. Alleluia. *℟.* *Ibid., 5* In your splendor and your beauty ride on triumphant, and reign. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 1-13*

At that time Jesus told his disciples this parable: "The kingdom of heaven will be comparable to ten virgins who took their torches and went out to welcome the bridegroom. Now five of them were foolish, and five, sensible. The foolish ones, in taking their torches, carried no oil along; but the sensible ones took flasks of oil, as well as their torches. As the bridegroom took his time, they all began to doze, and fell fast asleep. At midnight, someone shouted, 'Here is the bridegroom! Come out and welcome him.' Then all those virgins woke up, and got their torches ready. The foolish ones said to the sensible ones, 'Give us some of your oil; our torches are going out.' But the sensible ones replied, 'No, there may not be enough for both you and us. You had better go to the dealers and buy yourselves some.' While they went off to buy it, the bridegroom arrived, and the ones who were ready went into the wedding with him. Then the door was barred. Later on, the other virgins came back. 'Lord, lord!' they cried, 'Open the door for us.' But he answered, 'I assure you, I don't know you.' Therefore, keep your eyes open, because you do not know the exact day or hour."

(55)

te Deus, Deus tuus, óleo lætitiæ præ consórtibus tuis. *℟.* Spécie tua, et pulchritúdi-ne tua inténde, prospere procéde, et regna.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟.* *Ps. 44, 15 et 16* Adducéntur Regi vírgines post eam: próximæ eius afferéntur tibi in lætítia. Allelúia. *℟.* *Ibid., 5* Spécie tua, et pulchritúdi-ne tua inténde, prospere procéde, et regna. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 25, 1-13*

In illo témpore: Dixit Iesus discipulis suis parabolam hanc: Símile erit regnum cælórum decem virgí-nibus: quæ accipiéntes lámpades suas, exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero acceperunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non suffíciat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est iánua. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigiláte ítaque, quia nescítis diem, neque horam.

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### Offertory Antiphon

*Ps. 44, 15 and 16*

Afferéntur Regi vírgines post eam: próximæ eius afferéntur tibi in lætítia, et exsultatióne: adducéntur in templum Regi Dómino. (*T. P. Allelúia.*)

Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness and joy; they enter the palace of the Lord, the King. (*P. T. Alleluia.*)

### Prayer over the Gifts

Súscipe, Dómine, múnera, quæ in beátæ *N.* Vírginis et Mártiris tuæ solemnitate deférimus: cuius nos confídimus patrocínio liberári. Per Dóminum.

O Lord, accept the gifts we bring you on the feast of your blessed virgin *N.*, through whose intercession we hope to be set free. Through Jesus Christ.

### Communion Antiphon

*Ps. 118, 78 and 80*

Confundántur supérbi, quia iniúste iniquitátem fecérunt in me: ego autem in mandátis tuis exercébor, in tuis iustificatiónebus, ut non confundar. (*T. P. Allelúia.*)

Let the proud be put to shame for oppressing me unjustly; I will meditate on your precepts, on your statutes, that I be not put to shame. (*P. T. Alleluia.*)

### Prayer after Communion

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta *N.* Vírgine et Mártire tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

O Lord, through the intercession of your blessed virgin martyr *N.*, may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

## II

### FOR A VIRGIN MARTYR

(*Me expectavérunt*)

### Entrance Antiphon

*Ps. 118, 95–96*

Me expectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummatiόνis vidi finem: latum mandátum tuum nimis. (*T. P. Allelúia, allelúia.*)  
*Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℣.* Glória Patri. Me expectavérunt.

Sinners wait to destroy me, but I pay heed to your decrees, O Lord. I see that all fulfillment has its limits; broad indeed is your command. (*P.T. Alleluia, alleluia.*) *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℣.* Glory be to the Father. Sinners wait.

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### Prayer

O Lord, pardon our sins through the intercession of the blessed virgin martyr *N.*\* who pleased you by her purity and her faith. Through Jesus Christ.

A Reading from the Book of Sirach  
*Eccli. 51, 13–17*

O Lord, my God, you have raised me up to abide upon the earth!  
In the face of onrushing death I prayed;  
I called upon the Lord, the Father of my Lord:  
Do not abandon me in time of trouble,  
in the midst of storms and dangers!  
I will ever praise your name  
and be constant in my prayers to you.  
Thereupon the Lord heard my voice,  
he listened to my appeal;  
He saved me from evil of every kind  
and preserved me in time of trouble.  
For this reason I thank you and I praise you,  
O Lord, our God.

*Gradual Ps. 45, 6 and 5* God will help her with his countenance; God is in her midst, she shall not be disturbed. *℣.* There is a stream whose runlets gladden the city of God; the Most High has sanctified his dwelling. Alleluia, alleluia. *℣.* This is a wise virgin, and one of the number of the prudent. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract* Come, spouse of Christ, receive the crown which the Lord has prepared for you forever, for the love of whom you shed your blood. *℣. Ps. 44, 8* You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *℣. Ibid., 5* In your splendor and your beauty ride on triumphant, and reign.

Indulgentiam nobis, quaesumus, Domine, beata *N.* Virgo et Martyr imploret: quae tibi grata semper existit, et merito castitatis, et tuae professione virtutis. Per Dominum.

Lectio libri Sapiëntiae  
*Eccli. 51, 13–17*

Domine Deus meus, exaltasti super terram habitationem meam, et pro morte defluente deprecata sum. Inocavi Dominum patrem Domini mei, ut non derelinquat me in die tribulationis meae, et in tempore superborum sine adiutorio. Laudabo nomen tuum assidue, et collaudabo illud in confessione, et exaudita est oratio mea. Et liberasti me de perditione, et eripuisti me de tempore iniquo. Propterea confitebor, et laudem dicam tibi, Domine Deus noster.

*Graduale Ps. 45, 6 et 5* Adiuuabit eam Deus vultu suo: Deus in medio eius, non commovebitur. *℣.* Fluminis impetus laetificat civitatem Dei: sanctificavit tabernaculum suum Altissimus. Alleluia, alleluia. *℣.* Haec est virgo sapiens, et una de numero prudentum. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus* Veni, sponsa Christi, accipe coronam, quam tibi Dominus praeparavit in aeternum: pro cuius amore sanguinem tuum fudisti. *℣. Ps. 44, 8* Dilixisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo laetitiae praesortibus tuis. *℣. Ibid., 5* Specie tua, et pulchritudine tua intende, prospere procede, et regna.

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*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia allelúia. *℣.* Hæc est virgo sápiens, et una de número prudéntum. Allelúia. *℣.* *Sap. 4, 1* O quam pulchra est casta generátio cum claritáte! Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 44–52*

In illo témpore: Dixit Iesus discí-  
pulis suis parábolam hanc: Símile  
est regnum cælórum thesáuro ab-  
scóndito in agro: quem qui invénit  
homo, abscóndit, et præ gáudio  
illíus vadit, et vendit univérsa, quæ  
habet, et emit agrum illum. Iterum  
símile est regnum cælórum hómini  
negotiátóri, quærénti bonas mar-  
garítas. Invénta autem una pretiósá  
margaríta, ábiit, et véndidit ómnia,  
quæ hábuit, et emit eam. Iterum  
símile est regnum cælórum sagénæ  
missæ in mare, et ex omni génere  
píscium congregánti. Quam, cum  
impléta esset, educéntes, et secus  
litus sedéntes, elegérunt bonos in  
vasa, malos autem foras misérunt.  
Sic erit in consummatione sæculi:  
exíbunt Angeli, et separábunt malos  
de médio iustórum, et mittent eos in  
camínium ignis: ibi erit fletus, et  
stridor déntium. Intellexístis hæc  
ómnia? Dicunt ei: Etiam. Ait illis:  
Ideo omnis scriba doctus in regno  
cælórum símilis est hómini patri-  
famílias, qui profert de thesáuro suo  
nova et vétera.

Diffúsa est grátia in lábiis tuis:  
proptérea benedíxit te Deus in  
ætérnum, et in sæculum sæculi.  
(*T. P.* Allelúia.)

Hóstias tibi, Dómine, beátæ *N.* Vir-

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣.* This is a wise virgin,  
and one of the number of the prudent.  
Alleluia. *℣.* *Wis. 4, 1* Oh, how beautiful is  
the chaste generation with glory! Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13 44–52*

At that time Jesus told his disciples this  
parable: “The kingdom of heaven is like  
hidden treasure which a man found in a  
field. He hid it again, and happy with his  
find, went and sold all he had and bought  
that field. Or again, the kingdom of heaven  
is like a merchant’s search for fine pearls.  
When he finally found one really valuable  
pearl, he went back and auctioned off all he  
had and bought it. Or again, the kingdom of  
heaven is like a dragnet that was thrown into  
the lake and collected all sorts of things.  
When it was full, they hauled it ashore, and  
sat down to collect what was worthwhile in  
tubs. What was useless they threw away.  
That is how it will be at the end of the world.  
The angels will go out and separate the evil  
men from the saints, and hurl them into the  
fiery furnace where they will wail and gnash  
their teeth. Have you understood everything  
I have said?” “Yes,” they said to him. Then  
he told them, “So every scribe who has be-  
come a disciple of the kingdom of heaven is  
like the head of the house who can bring out  
of his storeroom the new as well as the old.”

Offertory Antiphon  
*Ps. 44, 3*

Grace is poured out upon your lips; thus  
God has blessed you forever and ever. (*P. T.*  
Alleluia.)

Prayer over the Gifts

O Lord, graciously accept the gifts we offer

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you in honor of your blessed virgin martyr *N.*,\* and grant us your unending assistance through these offerings. Through Jesus Christ.

### Communion Antiphon *Ps. 118, 121, 122 and 128*

I have done judgment and justice, O Lord, let not the proud slander me. I was directed toward all your commandments; I have hated all wicked ways. (*P.T. Alleluia.*)

### Prayer after Communion

We have been nourished by your divine gift, O Lord our God.\* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed virgin martyr *N.* Through Jesus Christ.

*Another Gospel:*

### ✠ A Reading from the holy Gospel according to Matthew *Matth. 19, 3–12*

At that time some Pharisees came up to Jesus and as a test said to him, "Is it permissible for a man to divorce his wife for any reason whatever?" In reply he said, "Have you not read that the Creator at the beginning made them male and female, and declared, 'For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. Therefore man must not separate what God has joined together."

They said to him, "Then why did Moses command divorce and the serving of a decree of divorce?" "On account of your stubbornness," he replied, "Moses permitted you to divorce your wives. At the beginning, however, it was not that way. But now I warn you that whoever divorces his wife (except in an invalid marriage) and marries

ginis et Mártiris tuæ dicátas méritis, benignus assúme: et ad perpétuum nobis tríbue proveníre subsidiúm. Per Dóminum.

Feci iudícium et iustítiam, Dómine, non calumniéntur mihi supérbi: ad ómnia mandáta tua dirigébar, omnem viam iniquitátis ódio hábui. (*T.P. Allelúia.*)

Divíni múneris largitáte satiáti, quáesumus, Dómine Deus noster: ut, intercédente beáta *N.* Vírgine et Mártire tua, in eius semper participatióne vivámus. Per Dóminum.

*Item aliud Evangelium:*

### ✠ Sequéntia sancti Evangélii secúndum Mattháeum *Matth. 19, 3–12*

In illo témpore: Accessérunt ad Iesum pharisáei tentántes eum et dicéntes: Si licet hómini dimíttere uxórem suam quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia, qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque iam non sunt duo, sed una caro. Quod ergo Deus coniúnxit, homo non séparet. Dicunt illi: Quid ergo Móyses mandávit dare libéllum repúdií, et dimíttere? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimíttere uxóres vestras: ab inítio autem non fuit sic. Dico autem vobis, quia quicúmque dimiserit uxórem suam, nisi ob fornicatiónem, et áliam dúxerit, mœchátur: et qui dimíssam dúxerit, mœchátur. Dicunt ei discípuli eius: Si ita est causa hóminis cum uxóre, non éxpedit núbere. Qui dixit illis:

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Non omnes cápiunt verbum istud, sed quibus datum est. Sunt enim eunúchi, qui de matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípso castravérunt propter regnum cælórum. Qui potest cápere, cápiat.

*Pro pluribus Virginibus Martyribus Missa dicitur ut supra, cum orationibus et Epistola ut infra:*

Da nobis, quæsumus, Dómine Deus noster, sanctárum Virgínum et Mártýrum tuárum *N. et N.* palmas incessábili devotióne venerári: ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obsequiis. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 7, 25–34*

Fratres: De virgínibus præcéptum Dómini non hábeo: consílium autem do, tamquam misericórdiam consecúta a Dómino, ut sim fidélis. Exístimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómini sic esse. Alligátus es uxóri? noli quærere solutiónem. Solútu es ab uxóre? noli quærere uxórem. Si autem accéperis uxórem, non peccásti. Et si núpserit virgo, non peccávit: tribulatióne tamen carnis habébunt huiúsmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve est: réliquum est, ut et qui habent uxóres, tamquam non habéntes sint: et qui flent, tamquam non flentes: et qui gaudent, tamquam non gaudentes: et qui emunt, tamquam non possidentes: et qui utúntur hoc mundo, tamquam non utántur: præterit enim figúra huius mundi.

another, is committing adultery.” His disciples said to him, “If that’s the way it is between man and wife, it’s better not to marry,” But he told them, “Not everyone can accept this teaching, but only those who receive the grace. There are men incapable of marriage from birth; others who have been made incapable of marriage by men; and there are those who have made themselves thus for the sake of the kingdom of heaven. Let those who can, accept this.”

*For several Virgin Martyrs Mass is said as above, with orations and Epistle as below:*

### Prayer

O Lord our God, grant that we may always honor the victories of your blessed virgin martyrs *N. and N.* \* Although we are unable to pay them the honor that is due, may we at least offer them our humble tribúte. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
*1 Cor. 7, 25–34*

Brethren: I have not received from the Lord any commandment about virgins, but I give my opinion as one who is trustworthy, thanks to the Lord’s mercy. I think, then, that because of the present distress virginity is good; yes, it is good for a person to live in this way. Are you bound to a wife? Don’t try to be free. Are you unmarried? Don’t go looking for a wife. However, if you do marry, you do not sin. And if a virgin marries, she commits no sin. But such people will have trials in the flesh; and I would like to spare you that. I tell you brothers, time is running out. From now on those with wives should live as though they had none, and those who weep as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they own nothing, and those who use the

## Common of Virgins

world as though they were not using it; for the world as we see it is passing away. I want you to be without worries. The unmarried man is busy with the Lord's affairs, concerned with pleasing the Lord. But the married man is busy with the cares of this world, concerned with pleasing his wife. So he is divided. The unmarried woman, like the virgin, is concerned with the things of the Lord, that she may be holy in body as well as in spirit in Christ Jesus, our Lord.

### Prayer over the Gifts

O Lord, see the gifts placed upon your altar in honor of your blessed virgin martyrs *N.* and *N.*\* As you granted them glory through these sacred mysteries, so bestow your pardon upon us. Through Jesus Christ.

### Prayer after Communion

O Lord, may the intercession of your holy virgin martyrs *N.* and *N.* help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

## III

### FOR A VIRGIN NOT A MARTYR (Dilexisti)

#### Entrance Antiphon

*Ps. 44, 8*

You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. (*P. T.* Alleluia, alleluia.) *Ps. ibid., 2* My heart overflows with a goodly theme, as I sing my ode to the king. *℟.* Glory be to the Father. You love justice.

#### Prayer

Hear our prayer, O God our savior,\* and let us learn the spirit of true devotion from your blessed virgin *N.*, as we joyfully celebrate her feast. Through Jesus Christ.

Volo autem vos sine sollicitudine esse. Qui sine uxore est, sollicitus est, quæ Dómini sunt, quómodo placeat Deo. Qui autem cum uxore est, sollicitus est, quæ sunt mundi, quómodo placeat uxóri, et divisus est. Et múlier innúpta, et virgo cógitat quæ Dómini sunt, ut sit sancta córpore, et spíritu: in Christo Iesu Dómino nostro.

Inténde, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Virgínium et Mártýrum tuárum *N.* et *N.* festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulisti; ita nobis indulgéntiam largiáris. Per Dóminum.

Præsta nobis, quæsumus, Dómine, intercedéntibus sanctis Virgínibus et Mártýribus tuis *N.* et *N.*: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Dilexisti iustítiam, et odisti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. (*T. P.* Allelúia. allelúia.) *Ps. ibid., 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *℟.* Glória Patri. Dilexisti.

Exáudi nos, Deus salutáris noster: ut, sicut de beátæ *N.* Virgínis tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

## Common of Virgins

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
2 Cor. 10, 17–18; 11, 1–2

Fratres: Qui gloriátur, in Dómino gloriétur. Non enim qui seípsum comméndat, ille probátus est: sed quem Deus comméndat. Utinam sustinerétis módicum quid insipiéntiæ meæ, sed et supportáte me: æmulor enim vos Dei æmulatióne. Despóndi enim vos uni viro vírginem castam exhibére Christo.

*Graduale Ps. 44, 5* Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna. *℣.* Propter veritátem, et mansuetúdinem, et iustítiam: et dedúcet te mirabíliter dèxtera tua.

Allelúia, allelúia. *℣. Ibid., 15 et 16* Adducéntur Regi vírgines post eam: próximæ eius afferéntur tibi in lætítia. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 44, 11 et 12* Audi fília, et vide, et inclína aurem tuam: quia concupívit Rex spéciem tuam. *℣. Ibid., 13 et 10* Vultum tuum deprecabúntur omnes dívites plebis: fíliæ regum in honóre tuo. *℣. Ibid., 15–16* Adducéntur Regi vírgines post eam: próximæ eius afferéntur tibi. *℣.* Afferéntur in lætítia, et exultatióne: adducéntur in templum Regis.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 44, 15 et 16* Adducéntur Regi vírgines post eam: próximæ eius afferéntur tibi in

A Reading from the Epistle of blessed Paul  
the Apostle to the Corinthians  
2 Cor. 10, 17–18; 11, 1–2

Brethren: “Let him who would boast, boast in the Lord.” For it is not the man who recommends himself who is approved, but the man whom the Lord recommends. I hope you will put up a little with my foolishness. Please put up with me! I am jealous of you with the jealousy of God, because I have given you in marriage to one husband, presenting you as a chaste virgin to Christ.

*Gradual Ps. 44, 5* In your splendor and your beauty ride on triumphant, and reign. *℣.* Because of truth, and meekness, and justice; and may your right hand show you wondrous deeds.

Alleluia, alleluia. *℣. Ibid., 15 and 16* Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 44, 11 and 12* Hear, O daughter, and see, and turn your ear; for the king shall desire your beauty. *℣. Ibid., 13 and 10* All the rich among the people seek your favor; the daughters of kings come in your honor. *℣. Ibid., 15–16* Behind her the virgins of her train are brought to the king. Her neighbors are brought to you. *℣.* They are brought with gladness and joy; they enter the palace of the king.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 44, 15 and 16* Behind her the virgins of her train are brought to the king. Her neighbors are brought to you

## Common of Virgins

with gladness. Alleluia. *Ÿ. Ibid., 5* In your splendor and beauty ride on triumphant, and reign. Alleluia.

lætítia. Allelúia. *Ÿ. Ibid., 5* Spécie tua, et pulchritúdíne tua inténde, prospere procéde, et regna. Allelúia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 1–13*

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 25, 1–13*

At that time Jesus told his disciples this parable: “The kingdom of heaven will be comparable to ten virgins who took their torches and went out to welcome the bridegroom. Now five of them were foolish, and five, sensible. The foolish ones, in taking their torches, carried no oil along; but the sensible ones took flasks of oil, as well as their torches. As the bridegroom took his time, they all began to doze, and fell fast asleep. At midnight, someone shouted, ‘Here is the bridegroom! Come out and welcome him.’ Then all those virgins woke up, and got their torches ready. The foolish ones said to the sensible ones, ‘Give us some of your oil; our torches are going out.’ But the sensible ones replied, ‘No, there may not be enough for both you and us. You had better go to the dealers and buy yourselves some.’ While they went off to buy it, the bridegroom arrived, and the ones who were ready went into the wedding with him. Then the door was barred. Later on, the other virgins came back. ‘Lord, lord!’ they cried, ‘Open the door for us.’ But he answered, ‘I assure you, I don’t know you.’ Therefore, keep your eyes open, because you do not know the exact day or hour.”

In illo témpore: Dixit Iesus discí-  
pulis suis parábolam hanc: Símile  
erit regnum caelórum decem virgíni-  
bus: quæ accipiéntes lámpades suas,  
exiérunt óbviám sponso et sponsæ.  
Quinque autem ex eis erant fátuæ,  
et quinque prudéntes: sed quinque  
fátuæ, accéptis lampádibus, non  
sumpsérunt óleum secum: prudéntes  
vero accepérunt óleum in vasis suis  
cum lampádibus. Moram autem  
faciénte sponso, dormitavérunt om-  
nes, et dormiérunt. Média autem  
nocte clamor factus est: Ecce spon-  
sus venit, exíte óbviám ei. Tunc  
surrexérunt omnes vírgines illæ, et  
ornavérunt lámpades suas. Fátuæ  
autem sapiéntibus dixérunt: Date  
nobis de óleo vestro: quia lámpades  
nostræ exstinguúntur. Respondérunt  
prudéntes, dicéntes: Ne forte non  
sufficiat nobis, et vobis, ite pótius ad  
vendéntes, et émite vobis. Dum  
autem irent émere, venit sponsus:  
et quæ parátæ erant, intravérunt  
cum eo ad núptias, et clausa est  
iánua. Novíssime vero véniunt et  
réliquæ vírgines, dicéntes: Dómine,  
Dómine, áperi nobis. At ille re-  
spóndens, ait: Amen dico vobis,  
nescio vos. Vigiláte itaque, quia  
nescitis diem, neque horam.

Offertory Antiphon  
*Ps. 44, 10*

The daughters of kings come in your honor;  
the queen takes her place at your right hand  
in gold and colored clothing. (*P. T. Alleluia.*)

Fíliæ regum in honóre tuo, ástitit  
regína a dextris tuis in vestítu deau-  
ráto, circúmdata varietáte (*T. P.*  
*Alleluia.*)

## Common of Virgins

### Prayer over the Gifts

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepísse cognóscit auxiliúm. Per Dóminum.

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

### Communion Antiphon

*Matth. 25, 4 and 6*

Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviám Christo Dómino. (T. P. Allelúia.)

The five wise virgins took oil in their vessels with the lamps; and at midnight a cry arose, "Behold, the bridegroom is coming, go forth to meet Christ the Lord." (P. T. Alleluia.)

### Prayer after Communion

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solénnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus.

## IV

### FOR A VIRGIN NOT A MARTYR (Vultum tuum)

#### Entrance Antiphon

*Ps. 44, 13, 15 and 16*

Vultum tuum deprecabúntur omnes dívites plebis: adducéntur Regi vírgines post eam: próximæ eius adducéntur tibi in lætítia et exsultatióne. (T. P. Allelúia, allelúia.) *Ps. ibid., 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ.* Glória Patri. Vultum.

All the rich among the people seek your favor. Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness and joy. (P.T. Alleluia, alleluia.) *Ps. ibid., 2* My heart overflows with a goodly theme, as I sing my ode to the king. *Ÿ.* Glory be to the Father. All the rich.

#### Prayer

Exáudi nos, Deus salutáris noster: ut, sicut de beátæ *N.* Vírginis tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Hear our prayer, O God our savior,\* and let us learn the spirit of true devotion from your blessed virgin *N.* as we joyfully celebrate her feast. Through Jesus Christ.

## Common of Virgins

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*1 Cor. 7, 25–34*

Brethren: I have not received from the Lord any commandment about virgins, but I give my opinion as one who is trustworthy, thanks to the Lord's mercy. I think then that because of the present distress virginity is good; yes, it is good for a person to live in this way. Are you bound to a wife? Don't try to be free. Are you unmarried? Don't go looking for a wife. However, if you do marry, you do not sin. And if a virgin marries, she commits no sin. But such people will have trials in the flesh; and I would like to spare you that. I tell you brothers, time is running out. From now on those with wives should live as though they had none, and those who weep as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they own nothing, and those who use the world as though they were not using it; for the world as we see it is passing away. I want you to be without worries. The unmarried man is busy with the Lord's affairs, concerned with pleasing the Lord. But the married man is busy with the cares of this world, concerned with pleasing his wife. So he is divided. The unmarried woman, like the virgin, is concerned with the things of the Lord, that she may be holy in body as well as in spirit in Christ Jesus, our Lord.

*Gradual Ps. 44, 12* The king shall desire your beauty, for he is the Lord your God. *℣. Ibid., 11* Hear, O daughter, and see; and turn your ear.  
Alleluia, alleluia. *℣.* This is a wise virgin, and one of the number of the prudent.  
Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

Lectio Epistolæ beati Pauli  
Apóstoli ad Corínthios  
*1 Cor. 7, 25–34*

Fratres: De virgínibus præceptum Dómini non hábeo: consílium autem do, tamquam misericórdiam consecútus a Dómino, ut sim fidélis. Exístimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómíni sic esse. Alligátus es uxóri? noli quærere solutiónem. Solútus es ab uxóre? noli quærere uxórem. Si autem accéperis uxórem, non peccásti. Et si núpserit virgo, non peccávit: tribulatiónem tamen carnis habébunt huiúsmodi. Ego autem vobis parco. Hoc ítaque dico, fratres: Tempus breve est: réliquum est, ut et qui habent uxóres, tamquam non habétes sint: et qui flent, tamquam non flentes: et qui gaudent, tamquam non gaudétes: et qui emunt, tamquam non possidétes: et qui utúntur hoc mundo, tamquam non utántur: præterit enim figúra huius mundi. Volo autem vos sine sollicitú-dine esse. Qui sine uxóre est, sollicitus est, quæ Dómini sunt, quómodo pláceat Deo. Qui autem cum uxóre est, sollicitus est quæ sunt mundi, quómodo pláceat uxóri, et divísus est. Et múlier innúpta, et virgo cógitat quæ Dómini sunt, ut sit sancta córpore, et spírítu: in Christo Iesu Dómino nostro.

*Graduale Ps. 44, 12* Concupívit Rex decórem tuum, quóniam ipse est Dóminus Deus tuus. *℣. Ibid., 11* Audi, fíliá, et vide, et inclína aurem tuam.  
Allelúia, allelúia. *℣.* Hæc est virgo sápiens, et una de número prudéntum. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

## Common of Virgins

*Tractus Ps. 44, 12* Quia concupívit Rex spéciem tuam. *℟. Ibid., 13 et 10* Vultum tuum deprecabúntur omnes dívites plebis: filiaé regum in honóre tuo. *℟. Ibid., 15–16* Adducéntur Regi vírgines post eam: próximæ eius afferéntur tibi. *℟.* Afferéntur in lætítia, et exsultatióne: adducéntur in templum Regis.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟.* Hæc est virgo sápiens, et una de número prudéntum. Allelúia. *℟. Sap. 4, 1* O quam pulchra est casta generátio cum claritáte! Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Matthæum  
*Matth. 13, 44–52*

In illo témpore: Dixit Iesus discípulis suis parábolam hanc: Símile est regnum cælórum thesáuro abscondito in agro: quem qui invénit homo, abscondit, et præ gáudio illíus vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia, quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere piscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sáculi: exíbunt Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scribe doctus in regno cælórum símilis est hómini patri-familias, qui profert de thesáuro suo nova et vétera.

*Tract Ps. 44, 12, 13 and 10* For the king shall desire your beauty. *℟.* All the rich among the people seek your favor; the daughters of kings come in your honor. *℟. Ibid., 15–16* Behind her the virgins of her train are brought to the king; her neighbors are brought to you. *℟.* They are brought with gladness and joy; they enter the palace of the king.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟.* This is a wise virgin, and one of the number of the prudent. Alleluia. *℟. Wis. 4, 1* O how beautiful is the chaste generation with glory! Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44–52*

At that time Jesus told his disciples this parable: “The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant’s search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?” “Yes,” they said to him. Then he told them, “So every scribe who has become a disciple of the kingdom of heaven

## Common of Virgins

is like the head of the house who can bring out of his storeroom the new as well as the old.”

or

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 1–13*

At that time Jesus told his disciples this parable: “The kingdom of heaven will be comparable to ten virgins who took their torches and went out to welcome the bridegroom. Now five of them were foolish, and five, sensible. The foolish ones, in taking their torches, carried no oil along; but the sensible ones took flasks of oil, as well as their torches. As the bridegroom took his time, they all began to doze, and fell fast asleep. At midnight, someone shouted, ‘Here is the bridegroom! Come out and welcome him.’ Then all those virgins woke up, and got their torches ready. The foolish ones said to the sensible ones, ‘Give us some of your oil; our torches are going out.’ But the sensible ones replied, ‘No, there may not be enough for both you and us. You had better go to the dealers and buy yourselves some.’ While they went off to buy it, the bridegroom arrived, and the ones who were ready went into the wedding with him. Then the door was barred. Later on, the other virgins came back. ‘Lord, lord!’ they cried, ‘Open the door for us.’ But he answered, ‘I assure you, I don’t know you.’ Therefore, keep your eyes open, because you do not know the exact day or hour.”

Offertory Antiphon  
*Ps. 44, 15–16*

Behind her the virgins of her train are brought to the king; her neighbors are brought to you with gladness and joy; they enter the palace of the Lord, the king.  
(*P. T. Alleluia.*)

vel

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 25, 1–13*

In illo tēpore: Dixit Iesus discipulis suis parabolam hanc: Símile erit regnum cælórum decem virgíni-bus: quæ accipiéntes lámpades suas, exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero acceperunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei. Tunc sur-réxérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non suffíciat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est iánua. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nésccio vos. Vigiláte itaque, quia nescitis diem, neque horam.

Afferéntur Regi vírgines post eam: próximæ eius afferéntur tibi in lætítia, et exsultatióne: adducéntur in templum Regi Dómino. (*T. P. Allelúia.*)

## Common of Holy Women

### Prayer over the Gifts

Accépta tibi sit, Dómine, sacrátæ plebis oblátio, pro tuórum honóre Sanctórum: quorum se méritis, de tribulatióne percepísse cognóscit auxiliúm. Per Dóminum.

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

### Communion Antiphon

*Matth. 13, 45–46*

Símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas: invénta autem una pretiósa margaríta, dedit ómnia sua, et comparávit eam. (*T. P. Allelúia.*)

The kingdom of heaven is like a merchant in search of fine pearls. When he finds a single pearl of great price, he sells all that he has and buys it. (*P. T. Alleluia.*)

### Prayer after Communion

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

## COMMON OF HOLY WOMEN

### I

### FOR A MARTYR NOT A VIRGIN

(*Me exspectavérunt*)

### Entrance Antiphon

*Ps. 118, 95–96*

*Me exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummationis vidi finem: latum mandátum tuum nimis. (T. P. Allelúia, allelúia.) Ps. *ibid.*, 1 Beáti immaculáti in via, qui ámbulant in lege Dómini. V. Glória Patri. Me exspectavérunt.*

Sinners wait to destroy me, but I pay heed to your decrees, O Lord. I see that all fulfillment has its limits; broad indeed is your command. (*P.T. Alleluia, alleluia.*) *Ps. *ibid.*, 1* Happy are they whose way is blameless, who walk in the law of the Lord. *V.* Glory be to the Father. Sinners wait.

### FOR ONE MARTYR WHO IS NOT A VIRGIN

### Prayer

Deus, qui inter cétera poténtiæ tuæ mirácula étiam in sexu frágili victóriam martýrii contulísti: concéde propítius; ut, qui beátæ *N.* Mártýris tuæ natalítia cólimus, per eius ad te

O God, one of the marvelous examples of your power was granting the victory of martyrdom to women.\* May the example of the blessed martyr *N.*, whose birthday we cele-

## Common of Holy Women

brate today, draw us closer to you. Through Jesus Christ.

exémpla gradiámur. Per Dóminum.

FOR SEVERAL MARTYRS  
WHO ARE NOT VIRGINS

### Prayer

O Lord our God, grant that we may always honor the victories of your blessed martyrs *N.* and *N.*\* Although we are unable to pay them the honor that is due, may we at least offer them our humble tribute. Through Jesus Christ.

Da nobis, quæsumus, Dómine Deus noster, sanctárum Mártyrum tuárum *N.* et *N.* palmas incessábili devotióne venerári: ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obséquiiis. Per Dóminum.

A Reading from the Book of  
Sirach  
*Eccli. 51, 1-8, 12*

Léctio libri Sapiéntiæ  
*Eccli. 51, 1-8 et 12*

I give you thanks, O God of my father;  
I praise you, O God my savior!  
I will make known your name, refuge of my  
life;  
you have been my helper against my  
adversaries.  
You have saved me from death,  
and kept back my body from the pit,  
From the clutches of the nether world you  
have snatched my feet;  
you have delivered me, in your great  
mercy  
From the scourge of a slanderous tongue,  
and from lips that went over to falsehood;  
From the snare of those who watched for my  
downfall,  
and from the power of those who sought  
my life;  
From many a danger you have saved me,  
from flames that hemmed me in on every  
side;  
From the midst of unremitting fire,  
from the deep belly of the nether world;  
From deceiving lips and painters of lies,  
from the unjust king and the arrows of  
dishonest tongues.  
Till I die my soul will praise you, O Lord;  
because you rescue those who trust in you,

Confitébor tibi, Dómine Rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adiutor, et protéctor factus es mihi, et liberásti corpus meum a perditióné, a láqueo linguæ iníquæ, et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adiutor. Et liberásti me secúndum multitudínem misericórdiæ nóminis tui a rugiéntibus, præparásti ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatiónum, quæ circumdedérunt me: a pressúra flammæ, quæ circúmdedit me, et in médio ignis non sum æstuáta: de altitúdine ventris íferi, et a lingua coinquináta, et a verbo mendáci, a rege iníquo, et a lingua iniústa: laudábit usque ad mortem ánima mea Dóminum: quóniam éruis sustinéntes te, et líberas eos de mánibus géntium, Dómine Deus noster.

## Common of Holy Women

And you free them from the grasp of the  
pagan nations,  
O Lord, our God.

*Graduale Ps. 44, 8* Dilexisti iustitiam, et odisti iniquitatem. *℣.* Propterea unxit te Deus, Deus tuus, oleo lætitiæ.

Allelúia, allelúia. *℣. Ibid., 5* Spécie tua, et pulchritudine tua inténde, prospere procéde, et regna. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus* Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum: pro cuius amóre sánguinem tuum fudisti. *℣. Ps. 44, 8* Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consórtibus tuis. *℣. Ibid., 5* Spécie tua, et pulchritudine tua inténde, prospere procéde, et regna.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 44, 5* Spécie tua, et pulchritudine tua inténde, prospere procéde, et regna. Allelúia. *℣.* Propter veritatem, et mansuetudinem, et iustitiam: et dedúcet te mirabiliter dextera tua. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 44–52*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile est regnum cælórum thesáuro abscondito in agro: quem qui invénit homo, abscondit, et præ gáudio illíus vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósá margaríta, ábiit, et véndidit ómnia,

*Gradual Ps. 44, 8* You love justice and hate wickedness. *℣.* Therefore, God, your God, has anointed you with the oil of gladness. Alleluia, alleluia. *℣. Ibid., 5* In your splendor and your beauty ride on triumphant, and reign. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract* Come, O spouse of Christ, receive forever the crown which the Lord has prepared for you, for whose love you shed your blood. *℣. Ps. 44, 8* You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *℣. Ibid. 5* In your splendor and your beauty ride on triumphant, and reign.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 44, 5* In your splendor and your beauty ride on triumphant, and reign. Alleluia. *℣.* Because of truth, and meekness, and justice; may your right hand show you wondrous deeds. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44–52*

At that time Jesus told his disciples this parable: “The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant’s search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he

## Common of Holy Women

had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them, "So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old."

quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere piscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sáculi: exhibunt Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scribe doctus in regno cælórum símilis est hómini patri-famílias, qui profert de thesáuro suo nova et vétera.

### Offertory Antiphon

*Ps. 44, 3*

Grace is poured out upon your lips; thus God has blessed you forever, and ever. (*P. T. Alleluia.*)

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sáculum sáculi. (*T. P. Allelúia.*)

FOR ONE MARTYR WHO  
IS NOT A VIRGIN

### Prayer over the Gifts

O Lord, accept the gifts we bring you on the feast of your blessed martyr *N.*, through whose intercession we hope to be set free. Through Jesus Christ.

Súscipe, Dómine, múnera, quæ in beátæ *N.* Mártyris tuæ solemnitáte deférimus: cuius nos confídimus patrocínio liberári. Per Dóminum.

FOR SEVERAL MARTYRS  
WHO ARE NOT VIRGINS

### Prayer over the Gifts

O Lord, see the gifts placed upon your altar in honor of your blessed martyrs *N.* and *N.* \* As you granted them glory through these sacred mysteries, so bestow your pardon upon us. Through Jesus Christ.

Inténde, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Mártyrum tuárum *N.* et *N.* festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.

## Common of Holy Women

### Communion Antiphon

*Ps. 118, 161-162*

Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: lætabor ego super elóquia tua, quasi qui invénit spólia multa. (*T. P. Alleluía.*)

Princes persecute me without cause, but my heart stands in awe of your words. I rejoice at your promise, as one who has found rich spoil. (*P. T. Alleluia.*)

FOR ONE MARTYR WHO  
IS NOT A VIRGIN

### Prayer after Communion

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta *N.* Mártýre tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

O Lord, through the intercession of your blessed martyr *N.*, may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

FOR SEVERAL MARTYRS  
WHO ARE NOT VIRGINS

### Prayer after Communion

Præsta nobis, quæsumus, Dómine, intercedéntibus sanctis Martýribus tuis *N.* et *N.*: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

O Lord, may the intercession of your holy martyrs *N.* and *N.* help us to cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

## II

### FOR A HOLY WOMAN

NOT A MARTYR

(Cognóvi)

### Entrance Antiphon

*Ps. 118, 75 and 120*

Cognóvi, Dómine, quia æquitas iudicia tua, et in veritate tua humiliásti me: confíge timóre tuo carnes meas, a mandátis tuis tímui. (*T. P. Alleluía, alleluía.*) *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *V.* Glória Patri. Cognóvi.

I know, O Lord, that your ordinances are just, and in your faithfulness you have afflicted me. Pierce my flesh with your fear; I fear your ordinances. (*P.T. Alleluia, alleluia.*) *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *V.* Glory be to the Father. I know.

### Prayer

Exáudi nos, Deus salutaris noster: ut, sicut de beátæ *N.* festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Hear our prayer, O God our savior,\* and let us learn the spirit of real devotion from blessed *N.*, as we joyfully celebrate her feast. Through Jesus Christ.

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## Common of Holy Women

A Reading from the Book of Proverbs  
*Prov. 31, 10–31*

When one finds a worthy wife,  
her value is far beyond pearls.  
Her husband, entrusting his heart to her,  
has an unfailing prize.  
She brings him good, and not evil,  
all the days of her life.  
She obtains wool and flax  
and makes cloth with skillful hands.  
Like merchant ships,  
she secures her provisions from afar.  
She rises while it is still night,  
and distributes food to her household.  
She picks out a field to purchase;  
out of her earnings she plants a vineyard.  
She is girt about with strength,  
and sturdy are her arms.  
She enjoys the success of her dealings;  
at night her lamp is undimmed.  
She puts her hands to the distaff,  
and her fingers ply the spindle.  
She reaches out her hands to the poor,  
and extends her arms to the needy.  
She fears not the snow for her household;  
all her charges are doubly clothed.  
She makes her own coverlets;  
fine linen and purple are her clothing.  
Her husband is prominent at the city gates  
as he sits with the elders of the land.  
She makes garments and sells them,  
and stocks the merchants with belts.  
She is clothed with strength and dignity,  
and she laughs at the days to come.  
She opens her mouth in wisdom,  
and on her tongue is kindly counsel.  
She watches the conduct of her household,  
and eats not her food in idleness.  
Her children rise up and praise her;  
her husband, too, extols her:  
“Many are the women of proven worth,  
but you have excelled them all.”  
Charm is deceptive and beauty fleeting;  
the woman who fears the Lord is to be  
praised.

Lectio libri Sapiéntiæ  
*Prov. 31, 10–31*

Mulierem fortem quis invéniet? Procul, et de últimis fínibus prétium eius. Confídit in ea cor viri sui, et spóliis non indigébit. Reddet ei bonum, et non malum ómnibus diébus vitæ suæ. Quæsívit lanam et linum, et operáta est consílio mánuum suárum. Facta est quasi navis institóris, de longe portans panem suum. Et de nocte surréxit, deditque prædam domésticis suis, et cibária ancíllis suis. Considerávit agrum, et emit eum: de fructu mánuum suárum plantávit véneam. Accínxit fortitúdine lumbos suos, et roborávit bráchium suum. Gustávit, et vidit quia bona est negotiátio eius: non exstinguétur in nocte lucérna eius. Manum suam misit ad fórtia, et dígiti eius apprehendérunt fusum. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. Non timébit dómui suæ a frigóribus nivis: omnes enim doméstici eius vestíti sunt duplícibus. Stragulátam vestem fecit sibi: byssus, et púrpura indumentum eius. Nóbilis in portis vir eius, quando séderit cum senatóribus terræ. Síndonem fecit, et véndidit, et cingulum trádidit Chananáo. Fortitúdo et decor indumentum eius, et ridébit in die novíssimo. Os suum apéruit sapiéntiæ, et lex cleméntiæ in lingua eius. Considerávit sémitas domus suæ, et panem otíosa non comédit. Surrexérunt filii eius, et beatíssimam prædicavérunt: vir eius, et laudávit eam. Multæ filíæ congregavérunt divítias: tu supergréssa es univérsas. Fallax grátia, et vana est pulchritúdo: múlier timens Dóminum, ipsa laudábitur. Date ei de fructu mánuum suárum: et laudent eam in portis ópera eius.

## Common of Holy Women

Give her a reward of her labors,  
and let her works praise her at the city  
gates.

*Graduale Ps. 44, 3* Diffusa est gratia  
in labiis tuis: propterea benedixit te  
Deus in ætérnum. *℣. Ibid., 5* Propter  
veritatem, et mansuetudinem, et  
iustitiam: et deducet te mirabiliter  
dextera tua.

Allelúia, allelúia. *℣. Ibid., 5* Spécie  
tua, et pulchritudine tua inténde,  
prósperere procéde, et regna. Allelúia.

*Post Septuagesimam, omissis Allelúia, et  
versu sequenti, dicitur:*

*Tractus* Veni, sponsa Christi, accipe  
coronam, quam tibi Dóminus præ-  
paravit in ætérnum. *℣. Ps. 44, 8 et 5*  
Dilexisti iustitiam, et odisti iniquitá-  
tem: propterea unxit te Deus, Deus  
tuus, oleo lætitiæ præ consórtibus  
tuis. *℣. Spécie tua, et pulchritudine  
tua inténde, prósperere procéde, et  
regna.*

*Tempore autem paschali omittitur  
graduale, et eius loco dicitur:*

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prósperere procéde, et regna. Allelúia.  
*℣. Propter veritatem, et mansuetú-  
dinem, et iustitiam: et deducet te  
mirabiliter dextera tua. Allelúia.*

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 44–52*

In illo témpore: Dixit Iesus discí-  
pulis parabolam hanc: Símile est  
regnum cælórum thesáuro abscondito  
in agro: quem qui invénit homo,  
abscondit, et præ gáudio illús vadit,  
et vendit univérsa, quæ habet, et  
emit agrum illum. Iterum símile est  
regnum cælórum hómini negotiátóri,  
quærénti bonas margarítas. Invénta  
autem una pretiósá margaríta, ábiit,  
et vëndidit ómnia, quæ hábuit, et  
emit eam. Iterum símile est regnum  
cælórum sagénæ missæ in mare, et

*Gradual Ps. 44, 3* Grace is poured out upon  
your lips; thus God has blessed you forever.  
*℣. Ibid. 5* Because of truth, and meekness,  
and justice; and may your right hand show  
you wondrous deeds.

Alleluia, alleluia. *℣. Ibid., 5* In your splendor  
and your beauty ride on triumphant, and  
reign. Alleluia.

*After Septuagesima, the Alleluia with its following verse is  
omitted, and there is said:*

*Tract* Come, O spouse of Christ, receive the  
crown which the Lord has prepared for you  
forever. *℣. Ps. 44, 8 and 5* You love justice and  
hate wickedness; therefore God, your God,  
has anointed you with the oil of gladness  
above your fellows. *℣. In your splendor and  
your beauty, ride on triumphant, and reign.*

*In paschal time the gradual is omitted, and in its place is  
said:*

Alleluia, alleluia. *℣. Ps. 44, 5* In your splen-  
dor and your beauty ride on triumphant,  
and reign. Alleluia. *℣. Because of truth, and  
meekness, and justice; may your right hand  
show wondrous deeds. Alleluia.*

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44–52*

At that time Jesus told his disciples this  
parable: “The kingdom of heaven is like  
hidden treasure which a man found in a  
field. He hid it again, and happy with his  
find, went and sold all he had and bought  
that field. Or again, the kingdom of heaven  
is like a merchant’s search for fine pearls.  
When he finally found one really valuable  
pearl, he went back and auctioned off all he  
had and bought it. Or again, the kingdom of  
heaven is like a dragnet that was thrown into

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the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them, "So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old."

ex omni genere piscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione saeculi: exíbut Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno caelórum símilis est hómini patri-famílias, qui profert de thesauro suo nova et vétera.

### Offertory Antiphon

*Ps. 44, 3*

Grace is poured out upon your lips; thus God has blessed you forever, and ever. (P. T. Alleluia.)

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in saeculum saeculi. (T. P. Alleluia.)

### Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatione percepisse cognóscit auxílium. Per Dóminum.

### Communion Antiphon

*Ps. 44, 8*

You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. (P. T. Alleluia.)

Dilexísti iustítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. (T. P. Alleluia.)

### Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

## The Dedication of a Church

*Item alia Epistola pro Vidua:*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Timótheum  
*1 Tim. 5, 3–10*

Caríssime: Víduas honóra, quæ vere víduæ sunt. Si qua autem vídua filios aut nepótes habet: díscat primum domum suam régere, et mútuam vicem réddere paréntibus: hoc enim accéptum est coram Deo. Quæ autem vere vídua est, et desoláta, speret in Deum, et instet obsecratióibus, et oratióibus nocte, ac die. Nam quæ in delíciis est, vivens mórtua est. Et hoc prácipe ut irreprensíbiles sint. Si quis autem suórum, et máxime domesticórum curam non habet, fidem negávit, et est infidéli detérior. Vídua eligátur non minus sexagínta annórum, quæ fúerit uníus viri uxor, in opéribus bonis testimónium habens, si filios educávit, si hospítio recépit, si sanctórum pedes lavit, si tribulatióem patiéntibus subministrávit, si omne opus bonum subsecúta est.

*Another Epistle for a Widow:*

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*1 Tim. 5, 3–10*

Beloved: Honor widows who are really such. Of course, if they have children or grandchildren these must learn, in the first place, to show piety to their own families and make a due repayment to those who brought them up. That is acceptable before God. The woman who is a real widow and has been left quite alone has set her hopes on God and is continually at prayer, night and day. But a widow who is sexually indulgent has died, even while living. Command widows to be irreproachable. If anyone does not provide for his own relatives, especially those who are of his household, he has denied the faith and is worse than an unbeliever. No one should be put on the list of widows unless she is at least sixty years old and has been married only once. She must also be a woman to whom noble deeds bear testimony—the testimony, namely, that she has cared for her children, shown hospitality, washed the feet of the saints, helped those in distress, and been intent on every kind of good work.

### COMMON OF THE DEDICATION OF A CHURCH (Terríbilis)

*Festum Dedicatiónis ecclesiæ est festum Domini.*

*The feast of the dedication of a church is a feast of the Lord.*

### Entrance Antiphon *Gen. 28, 17*

Terríbilis est locus iste: hic domus Dei est, et porta cæli: et vocábitur aula Dei. (*T.P. Allelúia, allelúia.*) *Ps. 83, 2–3* Quam dilécta tabernácula tua, Dómine virtútum! concupíscit, et déficit ánima mea in átria Dómini. *Ÿ. Glória Patri. Terríbilis.*

How awesome is this place! This is none other than the house of God; this is the gate of heaven; and it shall be called the court of God. (*P. T. Alleluia, alleluia.*) *Ps. 83, 2–3* How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the

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## The Dedication of a Church

courts of the Lord. *℣*. Glory be to the Father. How awesome.

*On the anniversary of the dedication:*

### 1 Prayer

O God, each year we commemorate the dedication of your holy temple, where daily we celebrate these sacred rites.\* Graciously hear the prayers of your people and grant that all who implore your blessings in this church may joyfully receive the favors they ask. Through Jesus Christ.

*On the day of dedication:*

### 2 Prayer

O God, you invisibly uphold all creation and for the salvation of mankind you manifest your might with visible signs.\* Let this church reflect the power of your presence, and comfort and bless those who gather here to seek your mercy in their tribulations. Through Jesus Christ.

### A Reading from the Book of the Apocalypse *Apoc. 21, 2-5*

In those days: I saw the holy city, the new Jerusalem, come down out of heaven from God, made ready like a bride who had beautified herself to meet her husband. And I heard a mighty voice from the throne: "See how God dwells with men," it said, "he shall dwell with them, and they shall be his people; yes, God himself shall be with them. Every tear he shall wipe from their eyes, for death shall be no more, neither shall there be mourning or wailing, or suffering, because the former things have passed away." And the One seated on the throne said: "See, I am making all things new."

*Gradual* This place was made by God, a priceless mystery; it is without reproof. *℣*.

*1 In anniversario Dedicacionis:*

Deus, qui nobis per singulos annos huius sancti templi tui consecrationis réparas diem, et sacris semper mysteriis repræsentas incólumes: exáudi preces pópuli tui, et præsta; ut, quisquis hoc templum benefícia petitúrus ingréditur, cuncta se impetrásse lætétur. Per Dóminum.

*2 In ipso die Dedicacionis:*

Deus, qui invisibíliter ómina cón-  
tines, et tamen pro salute géneris:  
humáni signa tuæ poténtiæ visibíliter  
osténdis: templum hoc poténtia tuæ  
inhabitatiónis illústra, et concéde; ut  
omnes, qui huc deprecáturi convé-  
niunt, ex quacúmque tribulatióne ad  
te clamáverint, consolatiónis tuæ be-  
nefícia consequántur. Per Dóminum.

### Léctio libri Apocalýpsis beáti Ioánnis Apóstoli *Apoc. 21, 2-5*

In diébus illis: Vidi sanctam civitátem, Ierúsalem novam descendéntem de cælo a Deo, parátam sicut sponsam ornátam viro suo. Et audivi vocem magnam de throno dicéntem: Ecce tabernáculum Dei cum homínibus, et habitábit cum eis. Et ipsi pópulus eius erunt, et ipse Deus cum eis erit eórum Deus: et abstérget Deus omnem lácrimam ab óculis eórum: et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra quia prima abiérunt. Et dixit qui sedébat in throno: Ecce nova fácio ómnia.

*Graduale* Locus iste a Deo factus est, inæstimábile sacraméntum, irrepré-

## The Dedication of a Church

hensibilis est. *℣.* Deus, cui astat Angelórum chorus, exáudi preces servórum tuórum.  
Allelúia, allelúia. *℣. Ps. 137, 2* Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 124, 1–2* Qui confidunt in Dómino, sicut mons Sion: non commovébitur in aetérnum, qui hábitat in Ierúsalem. *℣.* Montes in circúitu eius, et Dóminus in circúitu pópuli sui, ex hoc nunc, et usque in saeculum.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 137, 2* Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúia. *℣.* Bene fundáta est domus Dómini supra firmam petram. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 19, 1–10*

In illo témpore: Ingréssus Iesus perambulábat Iéricho. Et ecce vir nómine Zachæus: et hic princeps erat publicanórum, et ipse dives: et quærébat vidére Iesum, quis esset: et non póterat præ turba, quia statúra pusillus erat. Et præcúrens ascéndit in árborem sycómorum, ut vidéret eum; quia inde erat transitúrus. Et cum venísset ad locum, suspiciens Iesus vidit illum, et dixit ad eum: Zachæe, festínans descénde: quia hódie in domo tua opórtet me manére. Et festínans descéndit, et excépit illum gaudens. Et cum vidérent omnes, murmurábant dicétes, quod ad hómínem peccatórem divertísset. Stans autem Zachæus, dixit ad Dóminum: Ecce dimídium bonórum meórum, Dómine, do paupéribus: et si quid áliquem defraudávi, reddo quádruplum. Ait Iesus ad eum: Quia hódie salus dómui huic facta est: eo quod et ipse fílius sit Abrahæ.

O God, before whom stands the choir of angels, hear the prayers of your servants.  
Alleluia, alleluia. *℣. Ps. 137, 2* I will worship at your holy temple and give thanks to your name. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 124, 1–2* They who trust in the Lord are like Mount Sion, which is immovable; which forever stands. *℣.* Mountains are round about Jerusalem; so the Lord is round about his people, both now and forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 137, 2* I will worship at your holy temple and give thanks to your name, Alleluia. *℣.* The house of the Lord is well founded upon a firm rock. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 19, 1–10*

At that time Jesus entered Jericho and was proceeding through the city. In it there was a man named Zachaeus; he was chief tax collector and a wealthy person. He was trying to see what Jesus was like, but was unable because of the crowd, for he was small in stature.

So he ran on in front and climbed a sycamore tree that he might see him, for that was along his route.

Jesus, when he came to the place, looked up and said to him, "Zachaeus, hurry and come down. For today I must stay at your house."

He hurried down and welcomed him, delighted. When they saw this thing all murmured saying, "He has entered the house of a sinner as a guest." Zachaeus came to a standstill and said to the Lord,

## The Dedication of a Church

“I give half my belongings, Lord, to the poor, and if I have defrauded anybody in any way, I reimburse him fourfold.” Jesus said to him, “Today this house has received salvation, for this man is a son of Abraham. For the Son of Man has come to seek and to save that which was lost.”

Venit enim fílius hóminis quærere, et saluum fácere, quod perierat.

*Creed, on feasts of the first or second class.*

*Credo, quoties festum gradu I vel II classis celebretur.*

*After Septuagesima the Alleluia at the end of the following antiphon is omitted.*

*Post Septuagesimam in fine sequentis antiphonæ Alleluia omittitur.*

### Offertory Antiphon 1 Paral. 29, 17 and 18

O Lord God, in the simplicity of my heart I have joyfully offered all these things; and I have seen with great joy your people which is here present: O God of Israel, keep this will. Alleluia.

Dómine Deus, in simplicitate cordis mei lætus obtuli univérſa; et pópulum tuum, qui repértus est, vidi cum ingénti gáudio: Deus Israël, custódi hanc voluntátem, alleluia.

*On the anniversary of the dedication  
In the dedicated church itself:*

*1 In anniversario Dedicationis  
In ecclesia ipsa dedicata:*

### 1 Prayer over the Gifts

Graciously hear our prayers, O Lord\* and grant that all who are gathered in this church to celebrate the anniversary of its dedication may please you by their complete service of body and soul.\* May the gifts we offer you help us to attain your eternal rewards. Through Jesus Christ.

Annue, quæsumus, Dómine, précibus nostris: ut quicumque intra templi huius, cuius anniversárium dedicationis diem celebrámus, ámbitum continémur, plena tibi atque perfécta córporis et ánimæ devotióne placeámus; ut, dum hæc vota præsentia réddimus, ad æténa præmia, te adiuvánte pervenire mereámur. Per Dóminum.

*Outside the dedicated church:*

*Extra ecclesiam ipsam dedicatam:*

### Prayer over the Gifts

Graciously hear our prayers, O Lord.\* May the gifts we offer you help us to attain your eternal rewards. Through Jesus Christ.

Annue, quæsumus, Dómine, précibus nostris: ut, dum hæc vota præsentia réddimus, ad æténa præmia, te adiuvánte, pervenire mereámur. Per Dóminum.

*On the day of dedication:*

*2 In ipso die Dedicationis:*

## The Dedication of a Church

### 2 Prayer over the Gifts

Deus, qui sacrandórum tibi auctor es múnorum, effúnde super hanc oratiónis domum benedictiónem tuam: ut ab ómnibus, in ea invocántibus nomen tuum, defensiónis tuæ auxiliú sentiatúr. Per Dóminum.

O God, author of the gifts we here consecrate to you, bless this house of prayer\* so that all who call upon you in this church may feel the help of your protection. Through Jesus Christ.

### Communion Antiphon

*Matth. 21, 13*

Domus mea, domus oratiónis vocábitur, dicit Dóminus: in ea omnis, qui petit, áccipit: et qui quærit, invenit, et pulsánti aperiétur. (T. P. Allelúia.)

“My house shall be called a house of prayer,” says the Lord; “in it everyone who asks receives: and he who seeks finds, and to him who knocks, it shall be opened.” (P. T. Alleluia.)

1 *In anniversario Dedicationis:*

*On the anniversary of the dedication:*

### 1 Prayer after Communion

Deus, qui de vivis et eléctis lapídibus ætérnum maiestáti tuæ præparas habitáculum: auxiliáre pópulo tuo supplicánti; ut, quod Ecclésiæ tuæ corporálibus próficit spátiis, spirituálibus amplificétur augméntis. Per Dóminum.

O God, from living and chosen stones you prepare an everlasting dwelling place for your majesty.\* Hear the prayers of your people who call upon you and grant that the material growth of your Church may be accompanied by a deepening spiritual development in her. Through Jesus Christ.

2 *In ipso die Dedicationis:*

*On the day of dedication:*

### 2 Prayer after Communion

Quæsumus, omnípotens Deus: ut in hoc loco, quem nómini tuo indigni dedicávimus, auctis peténtibus aures tuæ pietátis accómmodes. Per Dóminum.

O almighty God, in your mercy hear the prayers offered in this place of worship\* which we, despite our unworthiness, have dedicated to your name. Through Jesus Christ.

*Missa de Dedicatione in actu consecrationis ecclesie vel oratorii est pars totius ritus consecrationis; proinde celebrari debet quoties ecclesia vel oratorium consecratur, etiam diebus quibus reliquæ Missæ votivæ I classis prohibentur.*

*The Mass of the dedication on the occasion of the consecration of a church or oratory is a part of the entire rite of consecration. Therefore it must be celebrated whenever a church or oratory is consecrated, even on days on which other votive Masses of class I are prohibited.*

*In Missa de Dedicatione in actu consecrationis ecclesie additur, sub unica conclusione, oratio de Mystero vel Sancto in cuius honorem ecclesia vel oratorium est consecratum, et nulla alia admittitur commemoratio, ne privilegiata quidem.*

*In the Mass of dedication on the occasion of the consecration of a church there is added, under one conclusion, the prayer of the mystery or the saint in whose honor the church or oratory has been consecrated. No other commemoration is permitted, not even a privileged commemoration.*

*Aliæ Missæ quæ in ecclesia vel oratorio,*

*Other Masses which are celebrated in the church or*

## Common of Feasts of B. V. M.

*oratory on the day of consecration, after the completion of the rite, may be celebrated as class I votive Masses of the dedication.*

*At the solemn blessing of a church or oratory and at the consecration of an altar, after the rite has been completed, there is celebrated, as a votive Mass of class II, the Mass of the mystery or the saint in whose honor the church or oratory has been blessed or the altar has been consecrated.*

*die consecrationis, expleto ritu, celebrantur, dici possunt de Dedicazione, tamquam votivæ I classis.*

*In solemnī benedictione ecclesiæ vel oratorii, et in consecratione altaris, expleto ritu, dicitur, tamquam votiva II classis, Missa de Mysterio vel Sancto in cuius honorem ecclesia vel oratorium est benedictum, vel altare est consecratum.*

### COMMON OF FEASTS OF THE BLESSED VIRGIN MARY

(Salve)

#### Entrance Antiphon *Sedulius*

Hail, holy Mother, who gave birth to the King who rules heaven and earth forever and ever. (*P. T. Alleluia, alleluia.*) *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *℟.* Glory be to the Father. Hail, holy Mother.

Salve, sancta parens, enīxa puérpera Regem: qui cælum terrámque regit in sǎcula sǎculórum. (*T. P. Allelúia, allelúia.*) *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *℣.* Glória Patri. Salve.

#### Prayer

Grant your servants continual health of mind and body, O Lord God.\* Let the intercession of the blessed ever-virgin Mary gain for us freedom from our present sorrow and give us the joy of everlasting happiness. Through Jesus Christ.

Concéde nos fámulos tuos, quǎsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátæ Mariæ semper Vírginis intercessióne, a præsénti liberári tristítia, et ætérna pérfrui lætítia. Per Dóminum.

#### A Reading from the Book of Sirach *Eccli. 24, 14–16*

Before all ages, in the beginning, he created me,  
and through all ages I shall not cease to be.  
In the holy Tent I ministered before him,  
and in Sion I fixed my abode.  
Thus in the chosen city he has given me rest,  
in Jerusalem is my domain.  
I have struck root among the glorious people,

#### Léctio libri Sapiéntiæ *Eccli. 24, 14–16*

Ab iníitio, et ante sǎcula creáta sum, et usque ad futúrum sǎculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitáte sanctificáta simíliter requiévi, et in Ierúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei heréditas illius, et in plenitúdine sanctórum deténtio mea.

## Common of Feasts of B. V. M.

in the portion of the Lord, his heritage;  
and my abode is in the full assembly of the  
holy ones.

*Graduale* Benedicta et venerabilis es,  
Virgo María: quæ sine tactu pudóris  
invénta es mater Salvatóris. *Ps.* Virgo  
Dei Génatrix, quem totus non capit  
orbis, in tua se clausit viscera factus  
homo.

Allelúia, allelúia. *Ps.* Post partum,  
Virgo, invioláta permansísti: Dei  
Génatrix, intercède pro nobis. Al-  
lelúia.

*In Adventu, loco versus præcedentis  
dicitur:*

Allelúia, allelúia. *Ps.* *Luc. 1, 28* Ave,  
María, grátia plena: Dóminus tecum:  
benedícta tu in muliérbus. Allelúia.

*Post Septuagesimam, omissis Allelúia, et  
versu sequenti, dicitur:*

*Tractus* Gaude, María Virgo, cunctas  
háereses sola interemísti. *Ps.* Quæ  
Gabriélis Archángeli dictis credidísti.  
*Ps.* Dum Virgo Deum et hóminem  
genuísti: et post partum, Virgo,  
invioláta permansísti. *Ps.* Dei Géne-  
trix, intercède pro nobis.

*Tempore autem paschali omittitur  
graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps.* *Num. 17, 8*  
Virga Iesse flóruit: Virgo Deum et  
hóminem genuit: pacem Deus réddi-  
dit, in se reconcílians ima summis.  
Allelúia. *Ps.* *Luc. 1, 28* Ave, María,  
grátia plena: Dóminus tecum: bene-  
dícta tu in muliéribus. Allelúia.

*Gradual* Blessed and venerable are you, O  
Virgin Mary; for without stain to your  
virginity you became the Mother of the  
Savior. *Ps.* O Virgin Mother of God, he  
whom the whole world cannot contain,  
being made man, shut himself up within  
your womb.

Alleluia, alleluia. *Ps.* After childbirth you  
still remained an inviolate virgin: O Mother  
of God, intercede for us. Alleluia.

*In Advent, instead of the preceding verse, there is said:*

Alleluia, alleluia. *Ps.* *Luke 1, 28* Hail, Mary,  
full of grace, the Lord is with you; blessed  
are you among women. Alleluia.

*After Septuagesima, the Alleluia with its following verse is  
omitted, and there is said:*

*Tract* Rejoice, O Virgin Mary, for alone you  
have destroyed all heresies. *Ps.* You believed  
the words of the Archangel Gabriel. *Ps.* As  
a virgin, you brought forth God and man;  
and after childbirth you remained an in-  
volute virgin. *Ps.* O Mother of God, in-  
tercede for us.

*In paschal time the gradual is omitted, and in its place is  
said:*

Alleluia, alleluia. *Ps.* *Num. 17, 8* The rod of  
Jesse has blossomed: a Virgin has brought  
forth God and man: God has given peace,  
reconciling in himself the lowest with the  
highest.

Alleluia. *Ps.* *Luke 1, 28* Hail, Mary, full of  
grace, the Lord is with you; blessed are you  
among women. Alleluia.

Common of Feasts of B. V. M.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 27–28*

At that time, while Jesus was speaking, a woman from the crowd raised her voice and said: “Happy the womb that bore you and the breasts that fed you.”  
“Rather,” he replied, “happy are they who hear the word of God and keep it.”

*Creed, when the feast is first or second class.*

Offertory Antiphon  
*Luke 1, 28 and 42*

Hail, Mary, full of grace, the Lord is with you; blessed are you among women and blessed is the fruit of your womb. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary,\* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast)*

Communion Antiphon

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father. (*P. T. Alleluia.*)

Prayer after Communion

O Lord, grant that we who have received the sacrament of our salvation\* may ever be protected through the intercession of the blessed ever-virgin Mary, in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 11, 27–28*

In illo témpore: Loquente Iesu ad turbas, extóllens vocem quædam múlíer de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ suxísti. At ille dixit: Quinímmo beáti, qui áudiunt verbum Dei, et custódiunt illud.

*Credo, quoties festum gradu I vel II classis celebretur.*

Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui. (*T.P. Allelúia.*)

Tua, Dómine, propitiatióne, et beátæ Mariæ semper Vírginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

*Prefatio de B. Maria Virg. Et te in Festivitate.*

Beáta víscera Mariæ Vírginis, quæ portavérunt ætéрни Patris Fílium. (*T.P. Allelúia.*)

Sumptis, Dómine, salútis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Vírginis patrocíniis nos ubique prótegi: in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum.

## Bl. Virgin Mary on Saturday

### MASSES OF THE BLESSED VIRGIN MARY ON SATURDAY

*QUÆ DICI ETIAM POSSUNT ALIIS  
DIEBUS UT VOTIVÆ DE BEATA  
MARIA VIRGINE, IUXTA RUBRICAS  
VEL, EX INDULTO, PRO TEMPORUM  
DIVERSITATE*

*WHICH MAY BE CELEBRATED ALSO ON OTHER  
DAYS AS VOTIVE MASSES OF THE BLESSED VIR-  
GIN MARY, IN ACCORDANCE WITH THE RUBRICS  
OR BY INDULT, AT THE DIFFERENT SEASONS  
OF THE YEAR.*

#### I SEASON OF ADVENT (Rorate)

##### Entrance Antiphon

*Isai. 45, 8*

Rorate, cæli, désuper, et nubes  
pluant iustum: aperiátur terra, et  
gérmínet Salvatórem. *Ps. 84, 2*  
Benedixísti, Dómine, terram tuam:  
avertísti captivitátem Iacob. *Ÿ.*  
Glória Patri. Rorate.

Drop down dew, you heavens, from above,  
and let the clouds rain the Just; let the  
earth be opened and bud forth a Savior.  
*Ps. 84, 2* You have favored, O Lord, your  
land; you have restored the well-being of  
Jacob. *Ÿ.* Glory be to the Father. Drop  
down dew.

*Et in sabbato dicitur Glória in excélsis.*

*The Gloria is said on Saturday.*

##### Prayer

Deus, qui de beátæ Mariæ Virgínis  
útero Verbum tuum, Angelo nun-  
tiánte, carnem suscipere voluísti:  
præsta supplicibus tuis; ut, qui vere  
eam Genétricem Dei crédimus, eius  
apud te intercessiônibus adiuvémur.  
Per eúndem Dóminum.

O God, by your divine decree the Word was  
made flesh in the womb of the blessed Virgin  
Mary at the announcement of the angel.\*  
May her prayers help us, for we believe  
that she is truly the Mother of God.  
Through Jesus Christ.

##### Lectio Isaíæ Prophétæ *Isai. 7, 10-15*

In diébus illis: Locútus est Dóminus  
ad Achaz, dicens: Pete tibi signum a  
Dómino Deo tuo in profúndum  
inférni, sive in excélsum supra. Et  
dixit Achaz: Non petam, et non  
tentábo Dóminum: Et dixit: Audíte  
ergo, domus David: Numquid pa-  
rum vobis est, moléstos esse ho-  
mínibus, quia molésti estis et Deo  
meo? Propter hoc dabit Dóminus  
ipse vobis signum. Ecce virgo con-  
cipiet, et páriet filium, et vocábitur

##### A Reading from the Prophet Isaia *Isai. 7, 10-15*

In those days the Lord spoke to Achaz:  
Ask for a sign from the Lord, your God;  
let it be deep as the nether world, or high  
as the sky! But Achaz answered, "I will  
not ask! I will not tempt the Lord!" Then  
he said: "Listen, O house of David! Is it  
not enough for you to weary men, must  
you also weary my God? Therefore the  
Lord himself will give you this sign: the  
virgin shall be with child, and bear a son,

## Bl. Virgin Mary on Saturday

and shall name him Emmanuel. He shall be living on curds and honey by the time he learns to reject the bad and choose the good.”

*Gradual Ps. 23, 7* Lift up, O gates, your lintels; reach up, you ancient portals, that the King of glory may come in! *℣. Ibid., 3-4* Who can ascend the mountain of the Lord? or who may stand in his holy place? He whose hands are sinless, whose heart is clean. Alleluia, alleluia. *℣. Luke 1, 28* Hail, Mary, full of grace, the Lord is with you; blessed are you among women. Alleluia.

### ✠ A Reading from the holy Gospel according to Luke *Luke 1, 26-38*

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary. The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

But she was troubled by this message, and wondered what this salutation meant. Then the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over the house of Jacob forever, and his reign will have no end."

But Mary said to the angel: "How can this be, because I do not know man?"

The angel answered her: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; as a result, the Holy One to be born will be called Son of God. And Elizabeth your kinswoman has also conceived a son in

nomen eius Emmánuel. Butýrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

*Graduale Ps. 23, 7* Tóllite portas, príncipes, vestras: et elevámini, portæ æternáles: et introíbit Rex glóriæ. *℣. Ibid., 3-4* Quis ascéndet in montem Dómini? aut quis stabit in loco sancto eius? Innocens mánibus, et mundo corde.

Allelúia, allelúia. *℣. Luc. 1, 28* Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.

### ✠ Sequéntia sancti Evangélii secúndum Lucam *Luc. 1, 26-38*

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galiléæ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingrèssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audisset, turbáta est in sermóne eius: et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tíneas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen eius Iesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris eius: et regnábit in domo Iacob in ætérnum, et regni eius non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognóscó? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth, cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossibile apud Deum omne verbum. Dixit autem María: Ecce

## Bl. Virgin Mary on Saturday

ancilla Dómini, fiat mihi secúndum  
verbum tuum.

her old age and she who was regarded as barren is now in her sixth month, for nothing is impossible with God.”

Mary said: “Behold the handmaid of the Lord; be it done to me according to your word.”

### Offertory Antiphon *Luke 1, 28 and 42*

Ave, María, grátia plena: Dóminus  
tecum: benedicta tu in muliéribus,  
et benedictus fructus ventris tui.

Hail, Mary, full of grace, the Lord is with you; blessed are you among women, and blessed is the fruit of your womb.

### Prayer over the Gifts

In méntibus nostris, quáesumus, Dómine, veræ fidei sacraménta confírma: ut, qui concéptum de Vírgine Deum verum et hóminem confitémur; per eius salutíferæ resurrectiõnis poténtiam, ad ætérnam mereámur pervenire lætítiam. Per eúndem Dóminum.

O Lord, fix deeply in our minds the mysteries of the true faith. We profess that your Son, who was conceived of the Virgin, is true God and true man.\* May his life-giving resurrection bring us the reward of eternal life. Through Jesus Christ.

*Præfatio de B. Maria Virg. Et te in Veneratióne.*

*Preface of the Blessed Virgin Mary (as we venerate)*

### Communion Antiphon *Isai. 7, 14*

Ecce virgo concípíet, et páriet fílium:  
et vocábitur nomen eius Emmánuel.

Behold, a virgin shall be with child and bear a son, and shall name him Emmanuel.

### Prayer after Communion

Grátiam tuam, quáesumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus; per passiónem eius et crucem, ad resurrectiõnis glóriam perducámur. Per eúndem Dóminum.

O Lord, it was through the message of an angel that we learned of the incarnation of your Son Christ.\* Pour your grace into our hearts and by his passion and cross bring us to the glory of his resurrection. Through Jesus Christ.

## II FROM CHRISTMAS TO THE PURIFICATION (Vultum tuum)

### Entrance Antiphon *Ps. 44, 13, 15 and 16*

Vultum tuum deprecabúntur omnes  
dívites plebis: adducéntur Regi vír-

All the rich among the people seek your favor. Behind her the virgins of her train

## Bl. Virgin Mary on Saturday

are brought to the king. Her neighbors are brought to you with gladness and joy. *Ps. ibid.*, 2 My heart overflows with a goodly theme, as I sing my ode to the king. *℟.* Glory be to the Father. All the rich.

*The Gloria is said on Saturday.*

### Prayer

O God, it was through the motherhood of the blessed virgin Mary that you bestowed the gift of eternal life upon mankind.\* Grant that we may feel the powerful intercession of Mary, through whom we were privileged to receive the giver of life, Jesus Christ, your Son, our Lord: Who lives and reigns.

### A Reading from the Epistle of blessed Paul the Apostle to Titus *Tit. 3, 4–7*

Beloved: When the kindness of God our Savior and his love for men appeared, he saved us through the bath which gives rebirth and renewal in the Holy Spirit—not because of any just deeds we had done, but out of his mercy. Through Jesus Christ our Savior he poured the Spirit out on us abundantly, so that, once justified by his favor, we might become heirs, in hope, of eternal life: through Christ Jesus, our Lord.

*Gradual Ps. 44, 3* Fairer in beauty are you than the sons of men; grace is poured out upon your lips. *℟. Ibid.*, 2 My heart overflows with a goodly theme, as I sing my ode to the king, my tongue is nimble as the pen of a skillful scribe.

Alleluia, alleluia. *℟.* After childbirth, you still remained an inviolate virgin: O Mother of God, intercede for us. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

gines post eam: próximæ eius adducéntur tibi in lætítia et exsultatióne. *Ps. ibid.*, 2 Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *℟.* Glória Patri. Vultum.

*Et in sabbato dicitur Glória in excélsis.*

Deus, qui salutis æternæ, beátæ Mariæ virginitate fecúnda, humano géneri præmia præstitisti: tríbe, quæsumus; ut ipsam pro nobis intercedere sentiámus, per quam meruimus auctórem vitæ suscipere. Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum.

### Léctio Epístolæ beáti Pauli Apóstoli ad Titum *Tit. 3, 4–7*

Carissime: Appáruit benignitas et humanitas Salvatóris nostri Dei: non ex opéribus iustítie, quæ féci-mus nos, sed secúndum suam misericórdiam salvos nos fecit, per lavácrum regeneratiónis et renovatiónis Spíritus Sancti, quem effúdit in nos abúnde per Iesum Christum Salvatórem nostrum: ut, iustificáti grátia ipsíus, herédes simus secúndum spem vitæ æternæ: in Christo Iesu Dómino nostro.

*Graduale Ps. 44, 3* Speciósus forma præ fíliis hóminum: diffúsa est grátia in lábiis tuis. *℟. Ibid.*, 2 Eructávit cor meum verbum bonum: dico ego ópera mea Regi: lingua mea cálamus scribæ velóciter scribéntis.

Allelúia, allelúia. *℟.* Post partum, Virgo, invioláta permansisti: Dei Génatrix, intercéde pro nobis. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

## Bl. Virgin Mary on Saturday

*Tractus* Gaude, María Virgo, cunctas hæreses sola interemísti. V. Quæ Gabriélis Archángeli dictis credidísti. V. Dum Virgo Deum et hóminem genuísti: et post partum, Virgo, invioláta permansísti. V. Dei Génatrix, intercède pro nobis.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 2, 15–20*

In illo témpore: Pastóres loquebántur ad ínvicem: Transeámus usque Bétlehem, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes: et invenérunt Mariám, et Ioseph, et infántem pósito in præsepío. Vidéntes autem cognóverunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audiérunt, miráti sunt: et de his, quæ dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba hæc, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum in ómnibus, quæ audierant, et víderant, sicut dictum est ad illos.

Felix namque es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol iustítiae, Christus, Deus noster.

Tua, Dómine, propitióne, et beátæ Mariæ semper Vírginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

*Præfatio de B. Maria Virg.* Et te in Veneratióne.

Beáta víscera Mariæ Vírginis, quæ portavérunt ætérni Patris Fílium.

*Tract* Rejoice, O Virgin Mary; for alone you have destroyed all heresies. V. You believed the words of the Archangel Gabriel. V. As a virgin, you brought forth God and man; and after childbirth, you remained an inviolate virgin. V. O Mother of God, intercede for us.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 2, 15–20*

At that time the shepherds said one to another, "Let us go across to Bethlehem and see this thing which has taken place, which the Lord has made known to us." And they came in haste and found Mary and Joseph, and the infant lying in the crib. And when they had seen they made known what had been told them concerning this child. And all who heard were amazed at what was told them by the shepherds. But Mary treasured all these things, turning them over in her heart.

And the shepherds returned, glorifying and praising God for all that they had heard and seen, just as they had been told.

### Offertory Antiphon

For you are happy, O holy Virgin Mary, and most worthy of all praise; for from you has risen the sun of justice, Christ our God.

### Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary,\* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

*Preface of the Blessed Virgin Mary* (as we venerate)

### Communion Antiphon

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

## Bl. Virgin Mary on Saturday

### Prayer after Communion

O Lord, may this communion cleanse us from sin,\* and bestow on us spiritual health from heaven through the intercession of the blessed ever-virgin Mary, Mother of God. Through Jesus Christ.

Hæc nos commúnio, Dómine, purget a crimine: et, intercedénte beáta Vírgine Dei Genetríce Maríá, cæléstis remédii fáciat esse consórtes. Per eúndem Dóminum.

### III FROM FEBRUARY 3 TO WEDNESDAY OF HOLY WEEK (Salve)

#### Entrance Antiphon *Sedulius*

Hail, holy Mother, who gave birth to the King who rules heaven and earth forever. *Ps. 44, 2* My heart overflows with a goodly theme, as I sing my ode to the king. *℣.* Glory be to the Father. Hail, holy Mother.

*The Gloria is said on Saturday.*

Salve, sancta parens, eníxa puérpera Regem: qui cælum terrámque regit in sácula sæculórum. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *℣.* Glória Patri. Salve.

*Et in sabbato dicitur Glória in excélsis.*

#### Prayer

Grant your servants continual health of mind and body, O Lord God.\* Let the intercession of the blessed ever-virgin Mary gain for us freedom from our present sorrow and give us the joy of everlasting happiness. Through Jesus Christ.

Concéde nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátæ Maríæ semper Vírginis intercessióne, a præsentí liberári tristítia, et æténa pérfrui lætítia. Per Dóminum.

#### A Reading from the Book of Sirach *Eccli. 24, 14–16*

Before all ages, in the beginning, he created me,  
and through all ages I shall not cease to be.  
In the holy Tent I ministered before him,  
and in Sion I fixed my abode.  
Thus in the chosen city he has given me rest,  
in Jerusalem is my domain.  
I have struck root among the glorious people,  
in the portion of the Lord, his heritage;  
and my abode is in the full assembly of the holy ones.

#### Léctio libri Sapiéntiæ *Eccli. 24, 14–16*

Ab inítio, et ante sácula creáta sum, et usque ad futúrum sáculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitáte sanctificáta simíliter requiévi, et in Ierúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei heréditas illíus, et in plenítudine sanctórum deténtio mea.

## Bl. Virgin Mary on Saturday

*Graduale* Benedicte et venerabilis es, Virgo María: quæ sine tactu pudoris inventa es mater Salvatoris. *Ps.* Virgo Dei Genetrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Alleluia, alleluia. *Ps.* Num. 17, 8 Virga Jesse floruit: Virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus* Gaude, María Virgo, cunctas hæreses sola interemisti. *Ps.* Quæ Gabriëlis Archàngeli dictis credidisti. *Ps.* Dum Virgo Deum et hominem genuisti: et post partum, Virgo, inviolata permansisti. *Ps.* Dei Genetrix, intercede pro nobis.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 11, 27-28*

In illo tempore: Loquente Iesu ad turbas, extollens vocem quædam mulier de turba, dixit illi: Beatus venter, qui te portavit, et ubera, quæ suxisti. At ille dixit: Quinimmo beati, qui audiunt verbum Dei, et custodiunt illud.

Felix namque es, sacra Virgo María, et omni laude dignissima: quia ex te ortus est sol iustitiæ, Christus Deus noster.

Tua, Dómine, propitiatióne, et beatae Mariæ semper Virginis intercessiône, ad perpétuam atque præsentem hæc oblatio nobis proficiat prosperitatem et pacem. Per Dóminum.

*Gradual* Blessed and venerable are you, O Virgin Mary; for without stain to your virginity you became the Mother of the Savior. *Ps.* O Virgin mother of God, he whom the whole world cannot contain, being made man, shut himself up within your womb.

Alleluia, alleluia. *Ps.* Num. 17, 8 The rod of Jesse has blossomed: a Virgin has brought forth God and man: God has given peace, reconciling in himself the lowest with the highest. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract* Rejoice, O Virgin Mary, for alone you have destroyed all heresies. *Ps.* You believed the words of the Archangel Gabriel. *Ps.* As a virgin, you brought forth God and man; and after childbirth you remained an inviolate virgin. *Ps.* O Mother of God, intercede for us.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 27-28*

At that time while Jesus was speaking, a woman from the crowd raised her voice and said: "Happy the womb that bore you and the breasts that fed you."

"Rather," he replied, "happy are they who hear the word of God and keep it."

### Offertory Antiphon

You are happy, O holy Virgin Mary, and most worthy of all praise, since from you has risen the sun of justice, Christ our God.

### Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary,\* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

## Bl. Virgin Mary on Saturday

*Preface of the Blessed Virgin Mary (as we venerate)*

*Præfatio de B. Maria Virg. Et te in Veneratióne.*

### Communion Antiphon

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Beáta víscera Maríæ Vírginis, quæ portavérunt æténi Patris Fílium.

### Prayer after Communion

O Lord, grant that we who have received the sacrament of our salvation \* may ever be protected through the intercession of the blessed ever-virgin Mary, in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ.

Sumptis, Dómine, salútis nostræ subsidiis: da, quæsumus, beátæ Maríæ semper Vírginis patrocíniis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum.

## IV EASTER SEASON (Salve)

### Entrance Antiphon *Sedulius*

Hail, holy Mother, who gave birth to the King who rules heaven and earth forever, alleluia, alleluia. *Ps. 44, 2* My heart overflows with a goodly theme, as I sing my ode to the king. *Ps. 124, 1* Glory be to the Father. Hail, Holy Mother.

Salve, sancta parens, eníxa puérpera Regem: qui cælum terrámque regit in sácula sæculórum, allelúia, allelúia. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ps. 124, 1* Glória Patri. Salve.

*The Gloria is said on Saturday.*

*Et in sabbato dicitur Glória in excélsis.*

### Prayer

Grant your servants continual health of mind and body, O Lord God,\* and let the intercession of the blessed ever-virgin Mary gain for us freedom from our present sorrow and give us the joy of everlasting happiness. Through Jesus Christ.

Concéde nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátæ Maríæ semper Vírginis intercessióne, a præsénti liberári tristítia, et æténa pérfrui lætítia. Per Dóminum.

### A Reading from the Book of Sirach *Eccli. 24, 14–16*

*Léctio libri Sapiéntiæ  
Eccli. 24, 14–16*

Before all ages, in the beginning, he created me,  
and through all ages I shall not cease to be.

Ab initio, et ante sácula creáta sum, et usque ad futúrum sáculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion

## Bl. Virgin Mary on Saturday

firmáta sum, et in civitatē sanctificáta  
simíliter requiēvi, et in Ierúsalem  
potéstas mea. Et radicávi in pópulo  
honorificáto, et in parte Dei mei  
heréditas illús, et in plenitúdine  
sanctórum deténtio mea.

Allelúia, allelúia. *Ps. Num. 17, 8*  
Virga Iesse flóruit: Virgo Deum et  
hóminem génuit: pacem Deus réd-  
didit, in se reconcilians ima summis.  
Allelúia. *Ps. Luc. 1, 28* Ave, María,  
grátia plena: Dóminus tecum: bene-  
dícta tu in muliéribus. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 19, 25–27*

In illo témpore: Stabant iuxta Cru-  
cem Iesu mater eius, et soror matris  
eius María Cléophæ, et María  
Magdaléne. Cum vidísset ergo Iesus  
matrem, et discípulum stantem, quem  
diligébat, dicit matri suæ: Múlier,  
ecce filius tuus. Deínde dicit discí-  
pulo: Ecce mater tua. Et ex illa hora  
accépit eam discípulus in sua.

Beáta es, Virgo María, quæ ómnium  
portásti Creatórem: genuísti qui te  
fecit, et in ætérnum pérmanes Virgo,  
allelúia.

Tua, Dómine, propitiatióne, et beátæ  
Maríæ semper Vírginis intercessióne,  
ad perpétuam atque præsentem hæc  
oblátio nobis proficiat prosperitátem  
et pacem. Per Dóminum.

*Præfatio de B. Maria Virg. Et te in  
Veneratióne.*

In the holy Tent I ministered before him,  
and in Sion I fixed my abode.

Thus in the chosen city he has given me rest,  
in Jerusalem is my domain.

I have struck root among the glorious  
people,

in the portion of the Lord, his heritage;  
and my abode is in the full assembly of  
the holy ones.

Alleluia, alleluia. *Ps. Num. 17, 8* The rod of  
Jesse has blossomed: a Virgin has brought  
forth God and man: God has given peace,  
reconciling in himself the lowest with the  
highest. Alleluia. *Ps. Luke 1, 28* Hail, Mary,  
full of grace, the Lord is with you; blessed  
are you among women. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 19, 25–27*

At that time, near the cross of Jesus, there  
also stood his mother, and his mother's  
sister, Mary the wife of Clopas, and Mary  
Magdalene. Then seeing his mother there  
with the disciple whom he loved, Jesus  
said to his mother, "Woman, there is your  
son." In turn he said to the disciple, "There  
is your mother." And from that hour the  
disciple took her into his care.

### Offertory Antiphon

Blessed are you, O Virgin Mary, who bore  
the Creator of all things; you brought  
forth him who made you, and you remain  
forever a virgin, alleluia.

### Prayer over the Gifts

O Lord, through your mercy and the inter-  
cession of the blessed ever-virgin Mary,\*  
let this offering bring us prosperity and  
peace now and forever. Through Jesus  
Christ.

*Preface of the Blessed Virgin Mary (as we venerate)*

## Bl. Virgin Mary on Saturday

### Communion Antiphon

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father, alleluia.

Beáta víscera Mariæ Vírginis, quæ portavérunt ætéрни Patris Fílium, alleluía.

### Prayer after Communion

O Lord, grant that we who have received the sacrament of our salvation\* may ever be protected through the intercession of the blessed ever-virgin Mary, in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ.

Sumptis, Dómine, salútis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Vírginis patrociniis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum.

### V

### FROM THE FEAST OF THE HOLY TRINITY TO THE SATURDAY BEFORE THE FIRST SUNDAY OF ADVENT

(Salve)

### Entrance Antiphon

*Sedulius*

Hail, holy Mother, who gave birth to the King who rules heaven and earth forever. *Ps. 44, 2* My heart overflows with a goodly theme, as I sing my ode to the king. *Ψ.* Glory be to the Father. Hail, holy Mother.

Salve, sancta parens, eníxa puérpera Regem: qui cælum terrámque regit in sácula sæculórum. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ψ.* Glória Patri. Salve.

*The Gloria is said on Saturday.*

*Et in sabbato dicitur Glória in excélsis.*

### Prayer

Grant your servants continual health of mind and body, O Lord God.\* Let the intercession of the blessed ever-virgin Mary gain for us freedom from our present sorrow and give us the joy of everlasting happiness. Through Jesus Christ.

Concéde nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátæ Mariæ semper Vírginis intercessióne, a præsentí liberári tristítia, et ætéрна pérfrui lætítia. Per Dóminum.

### A Reading from the Book of Sirach *Eccli. 24, 14–16*

### Léctio libri Sapiéntiæ *Eccli. 24, 14–16*

Before all ages, in the beginning, he created me,  
and through all ages I shall not cease to be.

Ab inítio, et ante sácula creáta sum, et usque ad futúrum sáculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion

## Bl. Virgin Mary on Saturday

firmáta sum, et in civitáte sanctificáta  
simíliter requiévi, et in Ierúsalem  
potéstas mea. Et radicávi in pópulo  
honorificáto, et in parte Dei mei heré-  
ditas illius, et in plenitúdine sanctórum  
deténtio mea.

*Graduale* Benedícta et venerábilis  
es, Virgo María: quæ sine tactu  
pudóris invénta es mater Salvatóris.  
V. Virgo Dei Génatrix, quem totus  
non capit orbis, in tua se clausit vis-  
cera factus homo.  
Allelúia, allelúia. V. Post partum,  
Virgo, invioláta permansísti: Dei  
Génatrix, intercède pro nobis. Alle-  
lúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 11, 27–28*

In illo témpore: Loquente Iesu ad  
turbas, extóllens vocem quædam  
múlier de turba, dixit illi: Beátus  
venter, qui te portávit, et úbera,  
quæ suxísti. At ille dixit: Quinímmo  
beáti, qui áudiunt verbum Dei, et  
custódiunt illud.

Ave, María, grátia plena: Dóminus  
tecum: benedícta tu in muliéribus,  
et benedíctus fructus ventris tui.

Tua, Dómine, propitiatióne, et beátæ  
Maríæ semper Virgínis intercessióne,  
ad perpétuam atque præsentem hæc  
oblátio nobis proficiat prosperitátem  
et pacem. Per Dóminum.

*Præfatio de B. Maria Virg.* Et te in  
Veneratióne.

In the holy Tent I ministered before him,  
and in Sion I fixed my abode.

Thus in the chosen city he has given me rest,  
in Jerusalem is my domain.

I have struck root among the glorious  
people,  
in the portion of the Lord, his heritage;  
and my abode is in the full assembly of  
the holy ones.

*Gradual* Blessed and venerable are you,  
O Virgin Mary; for without stain to  
your virginity you became the Mother of the  
Savior. V. O Virgin Mother of God, he  
whom the whole world cannot contain,  
being made man, shut himself up within  
your womb.

Alleluia, alleluia. V. After childbirth you  
remained an inviolate virgin. O Mother of  
God, intercede for us. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 27–28*

At that time, while Jesus was speaking,  
a woman from the crowd raised her voice  
and said: “Happy the womb that bore you  
and the breasts that fed you.”

“Rather,” he replied, “happy are they  
who hear the word of God and keep it.”

Offertory Antiphon  
*Luke 1, 28 and 42*

Hail, Mary, full of grace, the Lord is with  
you. Blessed are you among women and  
blessed is the fruit of your womb.

Prayer over the Gifts

O Lord, through your mercy and the inter-  
cession of the blessed ever-virgin Mary,\*  
let this offering bring us prosperity and  
peace now and forever. Through Jesus  
Christ.

*Preface of the Blessed Virgin Mary* (as we venerate)

## Bl. Virgin Mary on Saturday

### Communion Antiphon

Blessed is the womb of the Virgin Mary,  
which bore the Son of the eternal Father.

Beáta víscera Mariæ Vírginis, quæ  
portavérunt æténi Patris Fílium.

### Prayer after Communion

O Lord, grant that we who have received the  
sacrament of our salvation \* may ever be  
protected through the intercession of the  
blessed ever-virgin Mary, in whose honor  
we have offered this sacrifice to your maj-  
esty. Through Jesus Christ.

Sumptis, Dómine, salútis nostræ  
subsídiis: da, quæsumus, beátæ  
Mariæ semper Vírginis patrocíniis  
nos ubique prótegi: in cuius venera-  
tióne hæc tuæ obtúlimus maiestáti.  
Per Dóminum.

## I. Votive Masses

### I

### VOTIVE MASSES

VOTIVE MASSES OF THE MYSTERIES OF THE LORD OR OF THE ANGELS OR SAINTS ARRANGED ACCORDING TO THE DAYS OF THE WEEK

*Sequentes Missæ votivæ, quamquam omnibus hebdomadæ diebus non impeditis dici possunt, convenienter tamen, saltem in choro, dicuntur die assignato.*

*Although the following votive Masses may be celebrated on any day of the week that is not impeded, it is suitable that they be celebrated on the assigned day, at least in choir.*

#### MONDAY

### MASS OF THE HOLY TRINITY

#### Offertory Antiphon

*Tob. 12, 6*

Benedicta sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. (T. P. Alleluia, alleluia.) Ps. 8, 2 Domine Dominus noster: quam admirabile est nomen tuum in universa terra! V. Gloria Patri. Benedicta sit.

Blessed be the holy Trinity, and undivided Unity: we will give glory to him, because he has shown his mercy to us. (P. T. Alleluia, alleluia.) Ps. 8, 2 O Lord, our Lord, how glorious is your name over all the earth! Glory be to the Father. Blessed be the holy Trinity.

#### Prayer

Omnipotens sempiternæ Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia maiestatis adorare unitatem: quæsumus; ut eiusdem fidei firmitate, ab omnibus semper muniâmur adversis. Per Dóminum.

O almighty and ever-living God, to you we owe the grace of our true faith, which enables us to acknowledge the glory of the eternal Trinity and to adore the blessed Unity through the power of your majesty.\* Grant that by holding steadfast in that faith we may ever be guarded against all dangers. Through Jesus Christ.

Lectio Epistolæ beati Pauli  
Apóstoli ad Corínthios  
*2 Cor. 13, 11 et 13*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*2 Cor. 13, 11, 13*

Fratres: Gaudete, perfecti estote, exhortamini, idem sapite, pacem habete, et Deus pacis et dilectionis erit vobiscum. Grátia Dómini nostri Iesu Christi, et caritas Dei, et comunicatio Sancti Spíritus sit cum omnibus vobis. Amen.

Brethren: Now I must say goodbye. Mend your ways, encourage one another, live in harmony, be at peace, and the God of love and peace will be with you. The favor of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you!

## Votive Mass of the Holy Trinity

*Gradual Dan. 3, 55–56* Blessed are you, O Lord, who look into the depths from your throne upon the cherubim. *℣.* Blessed are you, O Lord, in the firmament of heaven, and praiseworthy forever.

Alleluia, alleluia. *℣. Ibid., 52* Blessed are you, O Lord, the God of our fathers, and praiseworthy forever. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract* With all our hearts we confess you, we praise you, we bless you, God the Father unbegotten, the only-begotten Son, the Holy Spirit, the Consoler, holy and undivided Trinity. *℣.* For you are great and do wonderful things; you alone are God. *℣.* To you be praise, to you glory, to you thanksgiving for eternal ages, O blessed Trinity.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Dan. 3, 52* Blessed are you, O Lord, the God of our fathers, and praiseworthy forever. Alleluia. *℣.* Let us bless the Father and the Son with the Holy Spirit. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 15, 26–27; 16, 1–4*

At that time Jesus said to his disciples: “When the Paraclete comes, the Spirit of Truth who comes forth from the Father and whom I shall send you from the Father, he will give evidence on my behalf. You too will give evidence because you have been with me from the beginning. I have said all this to you to prevent your faith from being shaken. They are going to put you out of the synagogue. In fact, a time will come when anyone who puts you to death will think he is paying homage to God! And they will do such things because they never knew the

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*Graduale Dan. 3, 55–56* Benedíctus es, Dómine, qui intuéris abyssos, et sedes super Chérubim. *℣.* Benedíctus es, Dómine, in firmaménto cæli, et laudábilis in sæcula.

Allelúia, allelúia. *℣. Ibid., 52* Benedíctus es, Dómine Deus patrum nostrórum, et laudábilis in sæcula. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus* Te Deum Patrem ingénitum, te Fílium unigénitum, te Spíritum Sanctum Paráclitum, sanctam et indivíduam Trinitátem, toto corde confitémur, laudámus, atque benedícimus. *℣.* Quóniam magnus es tu, et fáciens mirabília: tu es Deus solus. *℣.* Tibi laus, tibi glória, tibi gratiárum áctio in sæcula sempitérna, o beáta Trínitas.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Dan. 3, 52* Benedíctus es, Dómine Deus patrum nostrórum, et laudábilis in sæcula. Allelúia. *℣.* Benedicámus Patrem, et Fílium, cum Sancto Spíritu. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 15, 26–27; 16, 1–4*

In illo témpore: Dixit Iesus discípulis suis: Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procedit, ille testimónium perhibébit de me: et vos testimónium perhibébitis, quia ab inítio mecum estis. Hæc locútus sum vobis, ut non scandalizémini. Absque synagógis fácient vos: sed venit hora, ut omnis, qui intérficit vos, arbitrétur obséquium se præstare Deo. Et hæc fácient vobis, quia non novérunt Patrem neque me. Sed hæc locútus sum vobis, ut, cum vénerit hora eórum, reminiscámini, quia ego dixi vobis.

## Votive Mass of the Angels

Father nor me. For my part, I have said all this to you so that, when their hour comes, you may remember what I told you.”

### Offertory Antiphon

*Tob. 12, 6*

Benedíctus sit Deus Pater, unigenítusque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobíscum misericórdiam suam. (*T. P. Allelúia.*)

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit: because he has shown his mercy to us. (*P. T. Alleluia.*)

### Prayer over the Gifts

Sanctífica, quæsumus, Dómine Deus noster, per tui sancti nóminis invocatiónem, huius oblatiόνis hóstiam: et per eam nosmetípsos tibi pérfice munus ætérnum. Per Dóminum.

Bless this sacrificial offering as we call upon your holy name, O Lord our God,\* and through it let us too become an eternal offering to you. Through Jesus Christ.

*Præfatio de Ssma Trinitate.*

*Preface of the Holy Trinity*

### Communion Antiphon

*Tob. 12, 6*

Benedícimus Deum cæli, et coram ómnibus vivéntibus confitébimur ei: quia fecit nobíscum misericórdiam suam. (*T. P. Allelúia.*)

We bless the God of heaven, and before all living we will praise him; because he has shown his mercy to us. (*P. T. Alleluia.*)

### Prayer after Communion

Proficiat nobis ad salutem córporis et ánimæ, Dómine Deus noster, huius sacraménti susceptio: et sempitérnæ sanctæ Trinitátis, eiusdémque indivíduæ unitátis conféssio. Per Dóminum.

O Lord our God, let us be made strong in body and soul by the reception of this sacrament\* and by acknowledging the holy, eternal Trinity and its undivided Unity. Through Jesus Christ.

TUESDAY

## MASS OF THE ANGELS

### Entrance Antiphon

*Ps. 102, 20*

Benedícite Dóminum, omnes Angeli eius: poténtes virtúte, qui fácitis verbum eius, ad audiéndam vocem sermónum eius. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1* Bénedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto eius. *Ÿ. Glória Patri. Benedícite Dóminum.*

Bless the Lord, all you his angels, you mighty in strength, who do his bidding, obeying his spoken word. (*P. T. Alleluia, alleluia.*) *Ps. 102, 1* Bless the Lord, O my soul; and, all my being, bless his holy name. *Ÿ. Glory be to the Father. Bless the Lord.*

*Et semper dicitur Glória in excélsis.*

*The Gloria is always said.*

## Votive Mass of the Angels

### Prayer

O God, you wondrously direct the ministry of angels and men.\* Mercifully grant that our lives on earth may be guarded by the angels who always serve before you in heaven. Through Jesus Christ.

Deus, qui, miro ordine, Angelorum ministéria hominúmque dispensas: concéde propítius; ut, a quibus tibi ministrántibus in cælo semper assístitur, ab his in terra vita nostra muníatur. Per Dóminum.

### A Reading from the Book of the Apocalypse *Apoc. 5, 11-14*

### Lectio libri Apocalýpsis beáti Ioánnis Apóstoli *Apoc. 5, 11-14*

In those days: I heard the cry of many angels around the throne, as well as of the living creatures and the elders. They numbered countless myriads, thousands upon thousands, and with mighty voice they acclaimed: "Worthy is the Lamb that was immolated to receive power, riches, wisdom, strength, honor, glory, and praise." Then I heard every creature that is in heaven, on earth, or under the earth, or upon the sea, yes, everything in the universe, singing: "To the One who is seated upon the throne and to the Lamb, praise, honor, glory, and dominion forever and ever." Finally the four living creatures answered, "Amen," while the elders fell down and worshiped him who lives forever and ever.

In diébus illis: Audívi vocem Angelórum multórum in circúitu throni, et animálium, et seniórum: et erat númerus eórum míllia míllium, dicéntium voce magna: Dignus est Agnus, qui occísus est, accíperé virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et honórem, et glóriam, et benedictiónem. Et omnem creatúram, quæ in cælo est, et super terram, et sub terra, et quæ sunt in mari, et quæ in eo: omnes audívi dicétes: Sedénti in throno, et Agno: benedíctio, et honor, et glória, et potéstas in sæcula sæculórum. Et quátuor animália dicébant: Amen. Et vigintiquátuor senióres cecidérunt in fácies suas: et adoráverunt vivéntem in sæcula sæculórum.

*Gradual Ps. 148, 1-2* Praise the Lord from the heavens, praise him in the heights. *V.* Praise him, all you his angels, praise him, all you his hosts.

Alleluia, alleluia. *V. Ps. 137, 1-2* In the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 102, 20* Bless the Lord, all you his angels, you mighty in strength, who do his bidding. *V.* Bless the Lord, all you his hosts, his ministers, who do his will. *V. Ibid.,*

*Graduale Ps. 148, 1-2* Laudáte Dóminum de cælis: laudáte eum in excélsis. *V.* Laudáte eum, omnes Angeli eius: laudáte eum, omnes virtútes eius.

Allelúia, allelúia. *V. Ps. 137, 1-2* In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 102, 20* Benedícite Dóminum, omnes Angeli eius: poténtes virtúte, qui fáctis verbum eius. *V. Ibid., 21-22* Benedícite Dómino, omnes virtútes eius: ministri eius,

## Votive Mass of the Angels

qui fáctis voluntátem eius. *Ÿ.* Benedícite Dómino, ómnia ópera eius: in omni loco dominatiónis eius, benedic, ánima mea, Dómino.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ÿ. Ps. 137, 1-2*  
In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo. Allelúia. *Ÿ. Matth. 28, 2* Angelus Dómini descéndit de cælo, et accédens revólvit lápidem, et sedébat super eum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 1, 47-51*

In illo témpore: Vidit Iesus Nathánaël veniéntem ad se, et dicit de eo: Ecce vere Israélíta, in quo dolus non est. Dicit ei Nathánaël: Unde me nosti? Respóndit Iesus, et dixit ei: Priúsqvam te Philíppus vocáret, cum esses sub ficu, vidi te. Respóndit ei Nathánaël, et ait: Rabbi, tu es Fílius Dei, tu es Rex Israël. Respóndit Iesus, et dixit ei: Quia dixi tibi: Vidi te sub ficu, credis: maius his vidébis. Et dicit ei: Amen, amen dico vobis, vidébitis cælum apértum, et Angelos Dei ascendéntes et descendéntes supra Fílium hóminis.

Stetit Angelus iuxta aram templi, habens thuríbulum áureum in manu sua: et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei. (*T. P. Allelúia.*)

Hóstias tibi, Dómine, laudis offérimus, suppliciter deprecántes: ut eás-

21-22 Bless the Lord, all his works, everywhere in his domain. Bless the Lord, O my soul!

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ÿ. Ps. 137, 1-2* In the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name. Alleluia. *Ÿ. Matth. 28, 2* An angel of the Lord came down from heaven, and drawing near rolled back the stone, and sat upon it. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 1, 47-51*

At that time, when Jesus saw Nathanael coming toward him, he observed, "Here is a genuine Israelite; there is no guile in him." "How do you know me?" Nathanael asked him, "Before Philip called you," Jesus answered, "I saw you under the fig tree." Nathanael replied, "Rabbi, you are the Son of God; you are King of Israel." Jesus answered, "You believe, do you, just because I told you that I saw you under the fig tree? You will see far greater things than that." And he told him, "Truly, I assure all of you, you will see the sky opened and the angels of God ascending and descending upon the Son of Man."

Offertory Antiphon  
*Apoc. 8, 3 and 4*

An angel stood near the altar of the temple, having a golden censer in his hand, and there was given to him much incense: and the smoke of the perfumes ascended before God. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, we offer you this sacrifice of praise.\* Graciously accept it and let it aid

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## Votive Mass of St. Joseph

our salvation, through the angels' prayers of intercession. Through Jesus Christ.

dem, angélico pro nobis interveniēte suffragio, et placatus accipias, et ad salutem nostram provenire concedas. Per Dóminum.

### Communion Antiphon

Angels, archangels, thrones and dominations, principalities, and powers, the virtues of the heavens, cherubim and seraphim, bless the Lord forever. (*P.T. Alleluia.*)

Angeli, Archángeli, Throni, et Dominatiónes, Principátus, et Potestates, Virtútes cælórum, Chérubim, atque Séraphim, Dóminum benedicite in ætérnum. (*T. P. Allelúia.*)

### Prayer after Communion

O Lord, you have nourished us with the blessed gift of heaven.\* May your holy angels and archangels help turn our poor act of worship in this sacrifice to our advantage. Through Jesus Christ.

Repléti, Dómine, benedictióne cælesti, suppliciter implorámus: ut, quod frágili celebrámus officio, sanctórum Angelórum atque Archan-gelórum nobis prodésse sentiámus auxílio. Per Dóminum.

WEDNESDAY

## MASS OF SAINT JOSEPH

### Entrance Antiphon

*Ps. 32, 20-21*

The Lord is our help and our shield: in him our hearts rejoice; in his holy name we trust. (*P. T. Alleluia, alleluia.*) *Ps. 79, 2* O shepherd of Israel, hearken, O guide of the flock of Joseph! *Ψ.* Glory be to the Father. The Lord.

Adiutor, et protéctor noster est Dóminus: in eo lætábitur cor nostrum, et in nómine sancto eius sperávimus. (*T. P. Allelúia, allelúia.*) *Ps. 79, 2* Qui regis Israél, inténde: qui dedúcis, velut ovem, Ioseph. *Ψ.* Glória Patri. Adiutor.

### Prayer

In your loving care, which goes beyond our understanding, O God, you chose blessed Joseph to be the husband of your most holy Mother.\* As we honor him on earth as our protector, let him intercede for us in heaven: You who live and reign.

Deus, qui ineffábili providéntia beátum Ioseph sanctíssimæ Genetrícis tuæ sponsum elígere dignátus es: præsta, quæsumus; ut, quem protectórem venerámur in terris, intercessórem habére mereámur in cælis: Qui vivis.

### A Reading from the Book of Genesis

*Gen. 49, 22-26*

Joseph is a young fruit tree,  
a young fruit tree near the spring,  
with branches climbing over the wall

### Léctio libri Génesis

*Gen. 49, 22-26*

Filius accrésceus Ioseph, fílius accrésceus, et decórus aspéctu: filiæ discurrerunt super murum. Sed ex-

## Votive Mass of St. Joseph

asperaverunt eum, et iurgati sunt, invideruntque illi habentes iacula. Sedit in forti arcus eius, et dissoluta sunt vincula brachiorum, et manuum illius per manus potentis Iacob: inde pastor egressus est, lapis Israel. Deus patris tui erit adiutor tuus, et Omnipotens benedicet tibi benedictionibus caeli desuper, benedictionibus abyssi iacentis deorsum, benedictionibus uberum et vulvae. Benedictiones patris tui confortatae sunt benedictionibus patrum eius, donec veniret desiderium collium aeternorum: fiant in capite Ioseph, et in vertice Nazarai inter fratres suos.

*Graduale Ps. 20, 4-5* Domine, praevenisti eum in benedictionibus dulcedinis: posuisti in capite eius coronam de lapide pretioso. V. Vitam petiit a te, et tribuisti ei longitudinem dierum in saeculum saeculi.

Alleluia, alleluia. V. Fac nos innocuam, Ioseph, decurrere vitam: sitque tuo semper tuta patrocinio. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beatus vir, qui timet Dominum: in mandatis eius cupit nimis. V. Potens in terra erit semen eius: generatio rectorum benedicetur. V. Gloria et divitiae in domo eius: et iustitia eius manet in saeculum saeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. V. De quacumque tribulatione clamaverint ad me, exaudiam eos, et ero protector eorum semper. Alleluia. V. Fac nos innocuam, Ioseph, decurrere vitam: sitque tuo semper tuta patrocinio. Alleluia.

Against him in bitterness they fought;  
archers assailed him,  
But his bow remained firm,  
his strong arms supple,  
By the strength of the Mighty One of Jacob;  
by the name of the Shepherd, the Rock of  
Israel;  
By the God of your father, may he help you;  
by the God, the Omnipotent, may he  
bless you,  
With the blessings of the skies above,  
the blessings of the abyss couching be-  
neath,  
the blessings of the breasts and womb;  
The blessings of your father surpass  
the blessings of my forebears  
to the limit of the timeless hills.  
May they rest on the head of Joseph,  
and on the brow of the prince among his  
brothers.

*Gradual Ps. 20, 4-5* O Lord, you welcomed him with goodly blessings, you placed on his head a crown of pure gold. V. He asked life of you: you gave him length of days forever and ever.

Alleluia, alleluia. V. Make us lead, O Joseph, an innocent life; and may it ever be safe under your patronage. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. V. His posterity shall be mighty upon the earth; the upright generation shall be blessed. V. Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. V. In whatever tribulation they shall cry to me, I will hear them, and be their protector always. Alleluia. V. Make us lead, O Joseph, an innocent life; and may it ever be safe under your patronage. Alleluia.

## Votive Mass of St. Joseph

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 3, 21–23*

At that time all the people were being baptized, including Jesus. When he was praying after baptism, the sky opened and the Holy Spirit descended on him in bodily form like a dove, and a voice came from the sky, "You are my beloved Son. In you I take delight." Jesus at this beginning, was about thirty years old and was thought to be the son of Joseph.

Offertory Antiphon  
*Ps. 147, 12 and 13*

Glorify the Lord, O Jerusalem, for he has strengthened the bars of your gates, he has blessed your children within you. (*P.T. Alleluia.*)

Prayer over the Gifts

We rely on the protection of the spouse of your most holy Mother, O Lord,\* and we ask you, in your mercy, to make our hearts spurn all worldly things and love you, the true God, with perfect love: You who live and reign.

*Preface of Saint Joseph (as we venerate)*

Communion Antiphon  
*Matth. 1, 16*

And Jacob begot Joseph, the husband of Mary, and of her was born Jesus who is called Christ. (*P. T. Alleluia.*)

Prayer after Communion

We have been refreshed at the fountain of your divine blessings, O Lord our God.\* As we are made joyous by the protection of blessed Joseph on earth, may we also be made sharers in his glory in heaven through his merits and prayers. Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 3, 21–23*

In illo témpore: Factum est autem cum baptizáretur omnis pópulus, et Iesu baptizáto, et oránte, apértum est cælum: et descéndit Spíritus Sanctus corporáli spécie sicut colúmba in ipsum: et vox de cælo facta est: Tu es Fílius meus diléctus, in te complácu mihi. Et ipse Iesus erat incípiens quasi annórum trigínta, ut putabátur, fílius Ioseph.

Lauda, Ierúsalem, Dóminum: quóniam confortávit seras portárum tuárum, benedíxit fíliis tuis in te. (*T. P. Allelúia.*)

Sanctíssimæ Genetrícis tuæ sponsi patrocínio suffúlti, rogámus, Dómine, cleméntiam tuam: ut corda nostra fácias terréna cuncta despícere, ac te verum Deum perfécta caritáte díligere: Qui vivis.

*Præfatio de S. Ioseph Et te in Veneratióne.*

Iacob autem génuít Ioseph virum Mariæ, de qua natus est Iesus, qui vocátur Christus. (*T. P. Allelúia.*)

Divíni múnemis fonte refécti, quæsumus, Dómine Deus noster: ut, sicut nos facis beáti Ioseph protectióne gaudére; ita, eius méritis et intercessióne, cæléstis glóriæ fácias esse partícipes. Per Dóminum.

## Votive Mass of Sts. Peter and Paul

ALSO ON WEDNESDAY

### MASS OF SAINTS PETER AND PAUL APOSTLES

EXTRA TEMPUS PASCHALE

OUTSIDE THE EASTER SEASON

Entrance Antiphon

*Ps. 138, 17*

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps. ibid., 1-2* Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *V.* Gloria Patri. Mihi autem.

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. 138, 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *V.* Glory be to the Father. To me.

TEMPORE PASCHALI

IN THE EASTER SEASON

Entrance Antiphon

*Ps. 63, 3*

Protexisti me, Deus, a conventu malignantium, alleluia: a multitudine operantium iniquitatem, alleluia, alleluia. *Ps. ibid., 2* Exaudi, Deus, orationem meam cum deprecor: a timore inimici eripe animam meam. *V.* Gloria Patri. Protexisti.

You have protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear, O God, my prayer when I make supplication to you: deliver my soul from the fear of the enemy. *V.* Glory be to the Father. You have protected me.

Prayer

Deus, cuius dextera beatum Petrum ambulantem in fluctibus, ne mergeretur, erexit, et coapostolum eius Paulum, tertio naufragantem, de profundo pelagi liberavit: exaudi nos propitius, et concede; ut, amborum meritis, aeternitatis gloriam consequamur: Qui vivis.

O God, by your right hand you sustained blessed Peter as he walked upon the water, and prevented him from sinking;\* you also delivered his fellow apostle Paul from the depths of the sea when he was shipwrecked the third time. Graciously hear us and grant that we may obtain the glory of eternal life through the merits of these two saints: You who live and reign.

Lectio Actuum Apostolorum  
*Act. 5, 12-16*

A Reading from the Acts of the  
Apostles  
*Acts 5, 12-16*

In diebus illis: Per manus Apostolorum fiebant signa, et prodigia multa in plebe. Et erant unanimiter omnes

Now in those days, through the apostles many signs and wonders occurred among the people. By mutual agreement all of them

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## Votive Mass of Sts. Peter and Paul

used to meet in Solomon's Portico. No one else dared to join them, even though the people held them in great esteem. Nevertheless more and more believers, men and women in great numbers, were continually added to the Lord. As a result, the people would even carry the sick out into the streets and lay them on cots and mattresses so that, when Peter passed by, his shadow might at least fall on one or other of them. Then, too, crowds from the towns around Jerusalem would gather, bringing their sick and those who were troubled by unclean spirits. And they were all cured.

*Gradual Ps. 44, 17 and 18* You shall make them princes through all the land; they shall remember your name, O Lord. *℣.* The place of your fathers your sons shall have; therefore shall nations praise you.

Alleluia, alleluia. *℣. Ps. 138, 17* Your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5-6* Those that sow in tears shall reap rejoicing. *℣.* Although they go forth weeping, carrying the seed to be sown. *℣.* They shall come back rejoicing, carrying their sheaves.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 88, 6* The heavens shall confess your wonders, O Lord; and your truth in the church of the saints. Alleluia. *℣. Ps. 20, 4* O Lord, you placed on his head a crown of precious stones. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 27-29*

At that time Peter spoke up and said to

(105)

in pórticu Salomónis. Ceterórum autem nemo audébat se coniúgere illis: sed magnificábat eos pópulus. Magis autem augebátur credéntium in Dómino multitúdo virórum, ac mulierum, ita ut in platéas eícerent infírmos, et pónerent in léctulis ac grabátis, ut, veniénte Petro, saltem umbra illíus obumbráret quemquam illórum, et liberaréntur ab infirmitátibus suis. Concurrébat autem et multitúdo vicinárum civitátum Ierúsalem, afferéntes ægros, et vexátos a spíritibus immúndis: qui curabántur omnes.

*Graduale Ps. 44, 17 et 18* Constitues eos principes super omnem terram: mémoires erunt nóminis tui, Dómine. *℣.* Pro pátribus tuis nati sunt tibi filii; proptérea pópuli confitebúntur tibi.

Alleluia, alleluia. *℣. Ps. 138, 17* Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5-6* Qui séminant in lácrimis, in gáudio metent. *℣.* Eúntes ibant, et flebant, mitténtes sémina sua. *℣.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

*Tempore autem paschali, omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *℣. Ps. 88, 6* Confitebúntur cæli mirabília tua, Dómine: étenim veritátem tuam in ecclésia sanctorum. Alleluia. *℣. Ps. 20, 4* Posuísti, Dómine, super caput eius corónam de lápide pretiósio. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 19, 27-29*

In illo témpore: Dixit Petrus ad

## Votive Mass of Sts. Peter and Paul

Iesum: Ecce nos reliquimus omnia, et secuti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secuti estis me, in regeneratione, cum sederit Filius hominis in sede maiestatis suae, sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel. Et omnis, qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agros, propter nomen meum, centuplum accipiet, et vitam aeternam possidebit.

In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum.

*Tempore autem paschali dicitur sequens:*

Confitebuntur caeli mirabilia tua, Domine: et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.

Offeimus tibi, Domine, preces et munera: quae ut tuo sint digna conspectu, Apostolorum tuorum Petri et Pauli precibus adiuvemur. Per Dominum.

*Præfatio de Apostolis.*

Vos, qui secuti estis me, sedebitis super sedes, iudicantes duodecim tribus Israel.

*Tempore autem paschali dicitur sequens:*

Lætabitur iustus in Domino, et sperabit in eo: et laudabuntur omnes recti corde, alleluia, alleluia.

Jesus, "Look, we have given up everything and have followed you. What are we going to possess?" Jesus said to them, "I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of of Israel. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life."

### Offertory Antiphon

*Ps. 18, 5*

Through all the earth their voice resounds, and to the ends of the world, their message.

*In paschal time the following is said:*

### Offertory Antiphon

*Ps. 88, 6*

The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones, alleluia, alleluia.

### Prayer over the Gifts

We offer you our prayers and gifts, O Lord.\* May the intercession of your holy apostles Peter and Paul help us make these offerings worthy of you. Through Jesus Christ.

*Preface of the Apostles*

### Communion Antiphon

*Matth. 19, 28*

You who have followed me shall sit on thrones judging the twelve tribes of Israel.

*In paschal time the following is said:*

### Communion Antiphon

*Ps. 63, 11*

The just man is glad in the Lord and takes refuge in him; in him glory all the upright of heart, alleluia, alleluia.

## Votive Mass of all holy Apostles

### Prayer after Communion

Guard your people who rely on the patronage of your apostles Peter and Paul, O Lord,\* and keep them under your continual protection. Through Jesus Christ.

Prótege, Dómine, pópulum tuum: et Apostolorum tuorum Petri et Pauli patrocinio confidéntem, perpétua defensióne consérva. Per Dóminum.

ALSO ON WEDNESDAY

### MASS OF ALL THE HOLY APOSTLES

*The Mass of all the Holy Apostles may be celebrated as a votive Mass of a single apostle, for whom the missal does not provide a proper Mass. In this case, however, the prayers are said as given below for a single apostle.*

*Sequentes Missæ, tum intra, tum extra tempus paschale, sumi etiam possunt pro votiva alicuius sancti Apostoli, de quo in Missali non habeatur Missa propria: orationes autem, in casu, dicuntur ut infra pro uno S. Apostolo.*

OUTSIDE THE EASTER SEASON

### Entrance Antiphon

*Ps. 138, 17*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *℟.* Glory be to the Father. To me.

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. ibid., 1-2* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectionem meam. *℟.* Glória Patri. Mihi autem.

EXTRA TEMPUS PASCHALE

IN THE EASTER SEASON

### Entrance Antiphon

*Ps. 63, 3*

You have protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear, O God, my prayer when I make supplication to you: deliver my soul from the fear of the enemy. *℟.* Glory be to the Father. You have protected me.

Protexísti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratiómem meam cum déprecor: a timóre inimíci éripe ánimam meam. *℟.* Glória Patri. Protexísti.

TEMPORE PASCHALI

### For all the Holy Apostles Prayer

O God, your blessed apostles brought us to the knowledge of your holy name.\* May our progress in virtue add honor to their eternal glory, and may the honor we pay them make us even more holy. Through Jesus Christ.

*Pro omnibus Ss. Apostolis*

Deus, qui nos per beátos Apóstolos tuos ad agnitiónem tui nóminis veníre tribuísti: da nobis, eórum glóriam sempitérnam et proficiéndo celebráre, et celebrándo proficere. Per Dóminum.

## Votive Mass of all holy Apostles

*Pro uno S. Apostolo*

Maiestátem tuam, Dómine, supplíciter exorámus: ut, sicut Ecclésiæ tuæ beátus *N.* Apóstolus éxstitit prædicátor et rector; ita apud te sit pro nobis perpétuus intercëssor. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 4, 7-13*

Fratres: Unicuítque nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum captívam duxit captivitátem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferiôres partes terræ? Qui descéndit, ipse est et qui ascéndit super omnes cælos, ut impléret ómnia. Et ipse dedit quosdam quidem apóstolos, quosdam autem prophétas, álios vero evangelístas, álios autem pastôres, et doctôres, ad consummatiónem sanctorum in opus ministérii, in ædificatióem córporis Christi: donec occurrámus omnes in unitátem fidei, et agnitiónis Fílii Dei, in virum perféctum, in mensúram ætátis plenitúdinis Christi.

*Graduale Ps. 44, 17 et 18* Constitues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. *Ps. 138, 17* Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Allelúia, allelúia. *Ps. 138, 17* Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5-6* Qui séminant

For one apostle  
Prayer

O Lord, we humbly implore your divine majesty to give us for our perpetual intercessor in heaven the blessed apostle *N.*,\* who was so outstanding a preacher and ruler in your Church. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 4, 7-13*

Brethren: Favor has been given to each one of us in the measure in which Christ bestows it. So the Scripture says, "When he ascended on high, he took a host of captives, and gave gifts to men."

"He ascended"—what does this mean, but that he had first descended into the low regions of the earth? He who descended is also the very one who ascended high above all the heavens, that he might fill all. And "he gave" some men as apostles, and some as prophets, and others again as evangelists, and others as pastors and teachers, thus fitting the saints for the work of the ministry, for building up the body of Christ until we all become one in faith and in the knowledge of the Son of God, and form that perfect man who is Christ come to full stature.

*Gradual Ps. 44, 17 and 18* You shall make them princes through all the land; they shall remember your name, O Lord. *Ps. 138, 17* The place of your fathers your sons shall have; therefore shall nations praise you.

Alleluia, alleluia. *Ps. 138, 17* Your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5-6* Those that sow in tears

## Votive Mass of all holy Apostles

shall reap rejoicing. *℣.* Although they go forth weeping, carrying the seed to be sown. *℣.* They shall come back rejoicing, carrying their sheaves.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones. Alleluia. *℣. John 15, 16* I have chosen you from the world and have appointed you that you should go and bear fruit, and that your fruit should remain. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 27–29*

At that time Peter spoke up and said to Jesus, “Look, we have given up everything and have followed you. What are we going to possess?” Jesus said to them, “I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of Israel. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life.”

Offertory Antiphon  
*Ps. 18, 5*

Through all the earth their voice resounds,  
and to the ends of the world, their message.

*In paschal time the following is said:*

Offertory Antiphon  
*Ps. 44, 17–18*

You shall make them princes through all the land. I will make your name memorable through all generations; therefore shall all generations praise you forever and ever alleluia, alleluia.

in lácrimis, in gáudio metent. *℣.* Eúntes ibant et flebant, mitténtes sémina sua. *℣.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 88, 6* Confitebúntur cæli mirabilia tua, Dómine: étenim veritátem tuam in ecclésia sanctórum. Allelúia. *℣. Ioann. 15, 16* Ego vos elégi de mundo, ut eátis, et fructum afferátis, et fructus vester máneat. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 19, 27–29*

In illo témpore: Dixit Petrus ad Iesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede maiestátis suæ, sedébitis et vos super sedes duódecim, iudicántes duódecim tribus Israél. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut fílios, aut agros, propter nomen meum, céntuplum accípiet, et vitam aetérnam possidébit.

In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum.

*Tempore autem paschali dicitur sequens:*

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine, in omni progénie et generatióne, allelúia, allelúia.

## Votive Mass of all holy Apostles

*Pro omnibus Ss. Apostolis*

Glóriam, Dómine, sanctórum Apóstolorum tuórum perpétuam venerántes: quæsumus; ut eam, sacris mystériis expiáti, dígnius celebrémus. Per Dóminum.

*Pro uno S. Apostolo*

Sacrificium nostrum tibi, Dómine, quæsumus, beáti *N.* Apóstoli precátio sancta concíliet: ut, in cuius honóre solémniter exhibétur, eius méritis efficiátur accéptum. Per Dóminum.

*Præfatio de Apostolis*

Vos qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israël.

*Tempore autem paschali dicitur sequens:*

In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum, allelúia, allelúia.

*Pro omnibus Ss. Apostolis*

Percéptis, Dómine, sacraméntis, suppliciter exorámus: ut, intercedéntibus beátis Apóstolis tuis; quæ pro illórum veneránda gérimus passióne, nobis proficiant ad medélam. Per Dóminum.

*Pro uno S. Apostolo*

Súmpsimus, Dómine, divína mystéria, beáti *N.* Apóstoli memória lætántes: quæ, sicut tuis Sanctis ad glóriam, ita nobis, quæsumus, ad véniam prodésse perficias. Per Dóminum.

For all the Holy Apostles  
Prayer over the Gifts

O Lord, we pay homage to the everlasting glory of your holy apostles.\* May these sacred mysteries purify us, so that we may be more worthy to honor them. Through Jesus Christ.

For one apostle  
Prayer over the Gifts

May the prayers of the blessed apostle *N.* accompany our sacrifice, O Lord,\* so that his merits, which we commemorate by these offerings, may make it acceptable to you. Through Jesus Christ.

*Preface of the Apostles*

Communion Antiphon  
*Matth. 19, 28*

You who have followed me shall sit on thrones judging the twelve tribes of Israel.

*In paschal time the following is said:*

Communion Antiphon  
*Ps. 18, 5*

Through all the earth their voice resounds, and to the end of the world, their message, alleluia, alleluia.

For all the Holy Apostles  
Prayer after Communion

We who have received your sacraments, O Lord, look hopefully for the prayers of your blessed apostles.\* May the sacred rite we have celebrated in honor of their suffering, bring us healing for our own sinfulness. Through Jesus Christ.

For one apostle  
Prayer after Communion

We have received your divine mysteries with joy, O Lord, on the feast of your blessed apostle *N.*\* May they give glory to your saints and bring us forgiveness. Through Jesus Christ.

# Votive Mass of the Holy Spirit

THURSDAY

## MASS OF THE HOLY SPIRIT

### Entrance Antiphon

*Wis. 1, 7*

The spirit of the Lord fills the world, is all-embracing, and knows man's utterance. (*P. T. Alleluia, alleluia.*) *Ps. 67, 2* God arises; his enemies are scattered, and those who hate him flee before him. *V.* Glory be to the Father. The spirit.

*Spiritus Dómini replévit orbem terrárum: et hoc, quod cóninet ómnia, sciéntiam habet vocis. (T. P. Allelúia, allelúia.) Ps. 67, 2 Exsúrgat Deus, et dissipéntur inimíci eius: et fúgiant, qui odérunt eum, a fácie eius. V. Glória Patri. Spíritus.*

### Prayer

O God, you have instructed the hearts of the faithful by the light of the Holy Spirit.\* Grant that through the same Holy Spirit we may always be truly wise and rejoice in his consolation. Through Jesus Christ.

*Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de eius semper consolatióne gaudére. Per Dóminum . . . in unitáte eiúsdem.*

*For seeking the grace of the Holy Spirit*

*Ad postulandam gratiam Spiritus Sancti*

### Prayer

O God, all hearts are open to you and every wish and secret is known.\* Cleanse our thoughts by the inpouring of the Holy Spirit and grant us the grace to love you perfectly and praise you worthily. Through Jesus Christ.

*Deus, cui omne cor patet, et omnis volúntas lóquitur, et quem nullum latet secrétum: purífica per infusió-nem Sancti Spíritus cogitatiónes cordis nostri; ut te perfécte diligere, et digne laudáre mereámur. Per Dó-minum . . . in unitáte eiúsdem.*

### A Reading from the Acts of the Apostles

*Acts 8, 14-17*

In those days, when the apostles in Jerusalem heard that Samaria had accepted God's message, they sent Peter and John who went down to the Samaritans and prayed that they might receive the Holy Spirit. For it had not yet fallen on any of them; they had only been baptized in the name of the Lord Jesus. Then the two laid hands on them and they received the holy Spirit.

*Léctio Actuum Apostolorum  
Act. 8, 14-17*

*In diébus illis: Cum audíssent Apóstoli, qui erant Ierosólymis, quod recepíssent Samaría verbum Dei, miserunt ad eos Petrum et Ioánnem. Qui cum veníssent, oravérunt pro ipsis ut accíperent Spíritum Sanctum: nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Iesu. Tunc imponébant manus super illos et accipiébant Spíritum Sanctum.*

*Gradual Ps. 32, 12 and 6* Happy the nation whose God is the Lord, the people he has

*Graduale Ps. 32, 12 et 6* Beáta gens, cuius est Dóminus Deus eórum:

## Votive Mass of the Holy Spirit

pópulus, quem elégit Dóminus in hereditátem sibi. *℣.* Verbo Dómini cæli firmáti sunt: et Spírítu oris eius omnis virtus eórum.

Allelúia, allelúia. *℣.* Veni, Sancte Spírítus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 103, 30* Emítte Spírítum tuum, et creabúntur: et renovábis fáciem terræ. *℣.* O quam bonus et suávis est, Dómine, Spírítus tuus in nobis! *℣.* Veni, Sancte Spírítus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

*Tempore autem paschali, omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 103, 30* Emítte Spírítum tuum, et creabúntur: et renovábis fáciem terræ. Allelúia. *℣.* Veni, Sancte Spírítus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 14, 23–31*

In illo témpore: Dixit Iesus discí-pulis suis: Si quis díligit me, sermónem meum servábit, et Pater meus díliget eum, et ad eum venié-mus, et mansiónem apud eum faciémus; qui non díligit me, sermónes meos non servat. Et sermónem quem audístis, non est meus: sed eius, qui misit me, Patris. Hæc locútus sum vobis, apud vos manens. Paráclitus autem Spírítus Sanctus, quem mittet Pater in nómine meo, ille vos docébit ómnia, et súggeret vobis ómnia, quæcúmque díxero vobis. Pacem relínquo vobis, pacem meam do vobis: non quómodo mundus dat, ego do vobis. Non turbétur cor vestrum, neque formídet.

chosen for his own inheritance. *℣.* By the word of the Lord the heavens were made; by the breath of his mouth all their hosts. Alleluia, alleluia. *℣.* Come, O Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 103, 30* Send forth your spirit, and they shall be created; and you shall renew the face of the earth. *℣.* O Lord how, good and sweet is your spirit within us! *℣.* Come, O Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 103, 30* Send forth your spirit, and they shall be created; and you shall renew the face of the earth. Alleluia. *℣.* Come, O Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 14, 23–31*

At that time Jesus said to his disciples: “If anyone loves me, he will keep my word. Then my Father will love him, and we shall come to him and make our dwelling-place with him. Whoever does not love me does not keep my words; yet the word that you hear is not my own but comes from the Father who sent me. All this have I spoken to you during my stay with you. But the Paraclete, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you myself.

“‘Peace’ is my farewell to you. My ‘peace’ is my gift to you, and I do not give it to you

## Votive Mass of the Holy Spirit

as the world gives it. Do not let your hearts be troubled or fearful. You have heard me say to you, 'I am going away,' and 'I am coming back to you.' If you loved me, you would rejoice to have me go to the Father, for the Father is greater than I. But I have told you this now even before it happens so that, when it does happen, you may believe. I shall no longer speak at length with you, for the Prince of the world is coming. Actually, he has no hold on me; but the world must recognize that I love the Father and that I do exactly as the Father has commanded me."

*After Septuagesima, the Alleluia at the end of the following antiphon is omitted*

### Offertory Antiphon

*Ps. 67, 29–30*

Confirm, O God, what you have wrought in us; from your temple, which is in Jerusalem, kings shall offer gifts to you, alleluia.

### Prayer over the Gifts

Bless our offering, O Lord, and cleanse our hearts by the light of the Holy Spirit. Through Jesus Christ.

*For seeking the grace of the Holy Spirit*

### Prayer over the Gifts

O Lord, may this offering cleanse our hearts of every stain of sin,\* so that they may be worthy dwelling places for your Holy Spirit. Through Jesus Christ.

*Preface of the Holy Spirit*

*After Septuagesima, the Alleluia at the end of the following antiphon is omitted.*

### Communion Antiphon

*Act. 2, 2 and 4*

Suddenly there came a sound from heaven, as of a violent wind blowing, where they were sitting, and they were all filled with the Holy Spirit, speaking of the wonderful works of God, alleluia.

Audistis quia ego dixi vobis: Vado, et venio ad vos. Si diligeretis me, gauderetis utique, quia vado ad Patrem: quia Pater maior me est. Et nunc dixi vobis priusquam fiat: ut cum factum fuerit, credatis. Iam non multa loquar vobiscum. Venit enim princeps mundi huius, et in me non habet quidquam. Sed ut cognoscat mundus, quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio.

*Post Septuagesimam in fine sequentis antiphonae Alleluia omittitur.*

Confirma hoc, Deus, quod operatus es in nobis: a templo tuo, quod est in Ierusalem, tibi offerent reges munera, alleluia.

Munera, quaesumus, Domine, oblata sanctifica: et corda nostra Sancti Spiritus illustratione emunda. Per Dominum . . . in unitate eiusdem.

*Ad postulandam gratiam Spiritus Sancti.*

Haec oblatio, quaesumus, Domine, cordis nostri maculas emundet: ut Sancti Spiritus digna efficiatur habitatio. Per Dominum . . . in unitate eiusdem.

*Praefatio de Spiritu Sancto.*

*Post Septuagesimam in fine sequentis antiphonae Alleluia omittitur.*

Factus est repente de caelo sonus, tamquam advenientis spiritus vehementis, ubi erant sedentes: et replati sunt omnes Spiritu Sancto, loquentes magnalia Dei, alleluia.

## Votive Mass of the Most Holy Sacrament

Sancti Spíritus, Dómine, corda nostra mundet infúσιο: et sui roris íntima aspersióne fecúndet. Per Dóminum . . . in unitáte eiúsdem.

*Ad postulandam gratiam Spiritus Sancti.*

Concéde, quæsumus, omnipotens Deus, Sanctum nos Spíritum votis promeréri sédulis: quátenus, eius grátia, et ab ómnibus liberémur tentatióibus, et peccatórum nostrórum indulgéntiam percípere mereámur. Per Dóminum . . . in unitáte eiúsdem.

### Prayer after Communion

May the coming of the Holy Spirit, O Lord, cleanse our hearts and like heavenly dew, water them to bring forth good fruit. Through Jesus Christ.

*For seeking the grace of the Holy Spirit*

### Prayer after Communion

O almighty God, grant that our constant prayers may make us deserving of the Holy Spirit.\* May his grace free us of all temptations and bring us forgiveness of our sins. Through Jesus Christ.

## ALSO ON THURSDAY

### MASS OF THE MOST HOLY SACRAMENT OF THE EUCHARIST

#### Entrance Antiphon

*Ps. 80, 17*

Cibávit eos ex ádipe fruménti: et de petra, melle saturávit eos. (*T. P. Alleluia, alleluia.*) *Ps. ibid., 2 Exultáte Deo adiutóri nostro: iubiláte Deo Iacob. V. Glória Patri. Cibávit.*

He fed them with the best of wheat, and filled them with honey from the rock. (*P. T. Alleluia, alleluia.*) *Ps. 80, 2 Sing joyfully to God our strength; acclaim the God of Jacob. V. Glory be to the Father. He fed them.*

#### Prayer

Deus, qui nobis sub Sacraménto mirábili passióis tuæ memóriam reliquísti: tríbue, quæsumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; ut redemptionis tuæ fructum in nobis iúgiter sentiámus: Qui vivis.

O God, we possess a lasting memorial of your passion in this wondrous sacrament.\* Grant that we may so venerate the mysteries of your body and blood that we may always feel within ourselves the effects of your redemption: You who live and reign.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 11, 23-29*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*1 Cor. 11, 23-29*

Fratres: Ego enim accépi a Dómino quod et trádidi vobis, quóniam Dóminus Iesus in qua nocte tradébatur, accépit panem, et grátias agens

Brethren: I received from the Lord, what I also handed on to you, that the Lord Jesus, on the night in which he was betrayed, took bread and, having given thanks, broke it

## Votive Mass of the Most Holy Sacrament

and said: "This is my body which is for you. Do this as a remembrance of me." In the same way, after the supper, he took the cup, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, as a remembrance of me." Every time, then, that you eat this bread and drink this cup, you proclaim the death of the Lord, until he comes. So, whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and the blood of the Lord. A man should first examine himself. Only then should he eat of the bread and drink of the cup. For he who eats and drinks without recognizing the body, eats and drinks a judgment against himself.

*Gradual Ps. 144, 15-16* The eyes of all look hopefully to you, O Lord; and you give them their food in due season. *Ps.* You open your hand; and satisfy the desire of every living thing.

Alleluia, alleluia. *Ps. John. 6, 56-57* My flesh is food indeed, and my blood is drink indeed. He who eats my flesh, and drinks my blood, abides in me and I in him. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Malach. 1, 11* From the rising of the sun, even to its setting, my name is great among the nations. *Ps.* And everywhere they bring sacrifice to my name, and a pure offering; for great is my name among the nations. *Ps. Prov. 9, 5* Come, eat of my bread, and drink of the wine I have mixed for you.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Luc. 24, 35* The disciples recognized the Lord Jesus in the breaking of the bread. Alleluia. *Ps. John. 6, 56-57* My flesh is food indeed, and my blood is drink indeed. He who eats my flesh, and drinks my blood, abides in me and I in him. Alleluia.

fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem. Simíliter et cálicem, postquam cenávit, dicens: Hic calix novum testaméntum est in meo ságuine. Hoc fácite, quotiescúmque bibétis, in meam commemoratióem. Quotiescúmque enim manducábítis panem hunc, et cálicem bibétis, mortem Dómini annuntiábítis, donec véniat. Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit córporis et ságuinis Dómini. Probet autem seípsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat et bibit indígne, iudícium sibi mandúcat et bibit: non diiúdicans corpus Dómini.

*Graduale Ps. 144, 15-16* Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. *Ps.* Aperis tu manum tuam: et imples omne ánimam benedictióe. Allelúia, allelúia. *Ps. Ioann. 6, 56-57* Caro mea vere est cibus, et sanguis meus vere est potus: qui mandúcat meam carnem, et bibit meum ságuinem, in me manet, et ego in eo. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Malach. 1, 11* Ab ortu solis usque ad occásum, magnum est nomen meum in géntibus. *Ps.* Et in omni loco sacrificátur, et offértur nómini meo oblátio munda: quia magnum est nomen meum in géntibus. *Ps. Prov. 9, 5* Veníte, comédite panem meum: et bíbite vinum quod míscui vobis.

*Tempore autem paschali, omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. Luc. 24, 35* Cognovérunt discípuli Dóminum Iesum in fractióe panis. Allelúia. *Ps. Ioann. 6, 56-57* Caro mea vere est cibus, et sanguis meus vere est potus: qui mandúcat meam carnem, et bibit meum ságuinem, in me manet, et ego in eo. Allelúia,

## Votive Mass of the Most Holy Sacrament

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 6, 56–59*

In illo témpore: Dixit Iesus turbis Iudæórum: Caro mea vere est cibus, et sanguis meus vere est potus. Qui mandúcat meam carnem et bibit meum sánguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui mandúcat me, et ipse vivet propter me. Hic est panis, qui de cælo descéndit. Non sicut manducavérunt patres vestri manna, et mórtui sunt. Qui mandúcat hunc panem, vivet in ætérnum.

Sacerdótes Dómini incénsus et panes offerunt Deo: et ídeo sancti erunt Deo suo, et non pólluent nomen eius. (*T. P. Allelúia.*)

Ecclésiæ tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mýstice designántur. Per Dóminum.

Quotiescúmque manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat: itaque quicúmque manducáverit panem, vel biberit cálicem Dómini indígne, reus erit córporis et sánguinis Dómini. (*T. P. Allelúia.*)

Fac nos, quæsumus, Dómine, divinitátis tuæ sempitérna fruitióne repléri: quam pretiósí Córporis et Sánguinis tui temporális percéptio præfigurat: Qui vivis.

✠ A Reading from the holy Gospel  
according to John  
*John 6, 56–59*

At that time Jesus said to the crowds of the Jews: “My flesh is real food, and my blood, real drink. The man who feeds on my flesh and drinks my blood abides in me and I in him. Just as the Father who has life sent me and I have life because of the Father, so the man who feeds on me will have life because of me. This is the bread which came down from heaven. Unlike your ancestors who ate and yet died, the man who feeds on this bread will live forever.”

Offertory Antiphon  
*Levit. 21, 6*

The priests of the Lord offer incense and loaves to God, and therefore they shall be sacred to their God and shall not profane his name. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, graciously bestow upon your Church the gifts of unity and peace,\* which are symbolized in this sacrifice we offer. Through Jesus Christ.

Communion Antiphon  
*1 Cor. 11, 26–27*

As often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes. Therefore whoever eats this bread or drinks the cup of the Lord unworthily will be guilty of the body and the blood of the Lord. (*P. T. Alleluia.*)

Prayer after Communion

O Lord, grant that we may enjoy the eternal presence of your divinity.\* which is foreshadowed by our earthly reception of your precious body and blood: You who live and reign.

## Votive Mass of the Eternal High Priest

ALSO ON THURSDAY

### MASS OF OUR LORD JESUS CHRIST THE ETERNAL HIGH PRIEST

Entrance Antiphon

*Ps. 109, 4*

The Lord has sworn and he will not repent: “You are a priest forever, according to the order of Melchisedec.” (*P. T. Alleluia, alleluia*) *Ps. ibid., 1* The Lord said to my Lord: “Sit at my right hand.” *℟. Gloria be to the Father. The Lord has sworn.*

*Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in aeternum secúndum órđinem Melchisedech. (T. P. Allelúia, allelúia.) Ps. ibid., 1 Dixit Dóminus Dómino meo: Sede a dextris meis. ℞. Glória Patri. Iurávit.*

Prayer

O God, you ordained your only-begotten Son the eternal high priest for the glory of your divine majesty and the salvation of man. \* Grant that those whom he has chosen as ministers and dispensers of his mysteries may be faithful in fulfilling their appointed duties. Through Jesus Christ.

*Deus, qui ad maiestátis tuæ glóriam et géneris humáni salútem, Unigénitum tuum summum atque aeternum constituísti Sacerdótem: praesta, ut quos ministros et mysteriórum suórum dispensatóres elégit, in accépto ministério adimpléndo fidéles inveniántur. Per eúndem Dóminum.*

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 5, 1-11*

Lectio Epistolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 5, 1-11*

Brethren: Every high priest is taken from among men and appointed to act on behalf of men in their relations with God, to offer gifts and sacrifices for sin. He is able to deal gently with misguided sinners because he himself is subject to weakness, and so he must offer sacrifice not only for the peoples' sins but also for his own. No one takes this dignity on his own initiative but only when called by God, as Aaron was. So even Christ did not glorify himself with the high priestly office; he received it from him who said to him, “You are my son; this day I have begotten you”; just as it says in another place, “You are a priest forever, according to the order of Melchisedec.” In the days when he was in the flesh, with loud cries and tears

*Fratres: Omnis pónťifex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccátis: qui condolere possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infirmitáte: et propterea debet, quemádmódu pro pópulo, ita étiam et pro semetípso offerre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut pónťifex fieret, sed qui locútus est ad eum: Fílius meus es tu; ego hódie génui te: Quemádmódu et in álio loco dicit: Tu es sacérdos in aeternum secúndum órđinem Melchisedech. Qui in diébus carnis suæ preces supplicationésque ad eum, qui possit illum salvum fácere a*

## Votive Mass of the Eternal High Priest

morte, cum clamóre válido et lácri-  
mis ófferens, exaudítus est pro sua  
reveréntia. Et quidem cum esset  
Fílius Dei, dídicit ex iis, quæ passus  
est, obediéntiam: et consummátus,  
factus est ómnibus obtemperánti-  
bus sibi, causa salútis æternæ, ap-  
pellátus a Deo pónlifex iuxta órdi-  
nem Melchisedech. De quo nobis  
grandis sermo, et ininterpretábilis  
ad dicéndum.

*Graduale Luc. 4, 18* Spíritus Dómini  
super me, propter quod unxit me.  
V. Evangelizáre paupéribus misit me,  
sanáre contrítos corde.

Allelúia, allelúia. V. *Hebr. 7, 24*  
Iesus autem eo quod máneat in  
æternum, sempitérnum habet sa-  
cerdótium. Allelúia.

*Post Septuagesimam, omissis Allelúia,  
et versu sequenti, dicitur:*

*Tractus Ps. 9, 34–36* Exsúrge, Dó-  
mine Deus, exaltétur manus tua:  
ne obliviscáris páuperum. V. Vide  
quóniam tu labórem et dolórem  
consíderas. V. Tibi derelíctus est  
páuper: órphano tu eris adiútor.

*Tempore autem paschali, omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. V. *Hebr. 7, 24*  
Iesus autem eo quod máneat in  
æternum, sempitérnum habet sa-  
cerdótium. Allelúia. V. *Luc. 4, 18*  
Spíritus Dómini super me; propter  
quod unxit me, evangelizáre pau-  
péribus misit me, sanáre contrítos  
corde. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 22, 14–20*

In illo témpore: Discúbuit Iesus, et  
duódecim Apóstoli cum eo. Et ait  
illis: Desidério desiderávi hoc Pascha  
manducáre vobíscum, ántequam pá-  
tiar. Dico enim vobis, quia ex hoc  
non manducábo illud, donec im-

he offered prayers and supplications to him  
who was able to save him from death, and  
was heard because of his reverence. And  
Son though he was, he learned obedience  
through suffering, and after he had been  
made perfect he became the source of eternal  
salvation for all who obey him, designated  
by God high priest according to the order  
of Melchisedec. About this there is much to  
be said which is difficult to explain.

*Gradual Luke 4, 18* The Spirit of the Lord is  
upon me because he has anointed me. V. To  
bring good news to the poor he has sent me,  
to heal the contrite of heart.

Alleluia, alleluia. V. *Hebr. 7, 24* But Jesus,  
because he continues forever, has an ever-  
lasting priesthood. Alleluia.

*After Septuagesima, the Alleluia with its following verse is  
omitted, and there is said:*

*Tract Ps. 9, 34–36* Rise, O Lord! O God,  
lift up your hand! Forget not the afflicted!  
V. You do see, for you behold misery and  
sorrow. V. On you the unfortunate man  
depends; of the fatherless you are the helper.

*In paschal time the gradual is omitted, and in its place is  
said:*

Alleluia, alleluia. V. *Hebr. 7, 24* But Jesus,  
because he continues forever, has an ever-  
lasting priesthood. Alleluia. V. *Luc. 4, 18*  
The Spirit of the Lord is upon me because  
he has anointed me; to bring good news to  
the poor he has sent me, to heal the contrite  
of heart. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 22, 14–20*

At that time Jesus took his place at table,  
and the apostles with him. And he said to  
them: "I have longed and desired to eat this  
Passover supper with you before I suffer. I  
tell you, I will never eat it again until it shall

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## Votive Mass of the Eternal High Priest

be fulfilled in the kingdom of God.” Then taking a cup he gave thanks and said: “Take this and share it among yourselves; for I tell you, I will never drink of the fruit of the vine from now until the coming of the kingdom of God.” Then, taking bread and giving thanks, he broke it and gave it to them, saying: “This is my body which will be given for you. Do this as a remembrance of me.” And in the same way, after the supper, he took the cup, saying: “This cup is the new covenant in my blood which will be shed for you.”

### Offertory Antiphon

*Hebr. 10, 12–14*

Christ having offered one sacrifice for sins, has taken his seat forever at the right hand of God; for by one offering he has perfected forever those who are sanctified. (P. T. Alleluia.)

pleátur in regno Dei. Et accépto cálice, grátias egit, et dixit: Accípite, et dividite inter vos. Dico enim vobis quod non bibam de generatióne vitis, donec regnum Dei véniat. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: Hoc est corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam cenávit, dicens: Hic est calix novum testaméntum in ságuine meo, qui pro vobis fundétur.

Christus unam pro peccátis ófferens hóstiám, in sempitérnum sedet in déxtera Dei: una enim oblatióne consummávit in ætérnum sanctificátos. (T.P. Allelúia.)

### Prayer over the Gifts

May Jesus Christ, our mediator, make our offerings acceptable to you, O Lord,\* and present us to you as joint and pleasing victims with himself: Who lives and reigns.

Hæc múnera, Dómine, mediátor noster Iesus Christus tibi reddat accépta; et nos, una secum, hóstias tibi gratas exhibeat: Qui tecum.

### Communion Antiphon

*1 Cor. 11, 24–25*

“This is the body which shall be given up for you. This cup is the new covenant in my blood,” says the Lord. “Do this as often as you drink it, in remembrance of me.” (P. T. Alleluia.)

Hoc corpus, quod pro vobis tradétur: hic calix novi testaménti est in meo ságuine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratiónem. (T.P. Allelúia.)

### Prayer after Communion

O Lord, may our sacrifice and our reception of your sacrament bring us new life,\* so that we may be united with you in love enduring and that we may bring forth everlasting fruit. Through Jesus Christ.

Vivíficet nos, quæsumus, Dómine, divína quam obtúlimus et súpsimus hóstia; ut perpétua tibi caritate coniúcti, fructum, qui semper máneat, afferámus. Per Dóminum.

## Votive Mass of the Holy Cross

FRIDAY

### MASS OF THE HOLY CROSS

Entrance Antiphon

*Gal. 6, 14*

Nos autem gloriári opórtet in Cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti, et liberáti sumus. (T.P. Allelúia, allelúia.) *Ps. 66, 2* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. *℟.* Glória Patri. Nos autem.

But it behooves us to glory in the cross of our Jesus Christ: in whom is our salvation, life and resurrection: by whom we are saved and delivered. (P. T. Alleluia, alleluia.) *Ps. 66, 2* May God have pity on us and bless us; may he let his face shine upon us; and may he have pity on us. *℟.* Glory be to the Father. But it.

EXTRA TEMPUS PASCHALE

OUTSIDE THE EASTER SEASON

Prayer

Deus, qui unigéniti Filii tui pretiósó sáanguine, vivíficæ Crucis vexíllum sanctificáre voluísti: concéde, quæsumus; eos, qui eiúsdem sanctæ Crucis gaudent honóre, tua quoque ubíque protectióne gaudére. Per eúndem Dóminum.

O God, you who sanctified the standard of the life-bestowing cross with the precious blood of your only-begotten Son.\* Grant that those who joyfully honor the holy cross may everywhere rejoice in your protection. Through Jesus Christ.

TEMPORE PASCHALI

IN THE EASTER SEASON

Prayer

Deus, qui pro nobis Fílium tuum Crucis patíbulum subíre voluísti, ut inimíci a nobis expélleres potestátem: concéde nobis, fámulis tuis: ut resurréctiónis grátiam consequámur. Per eúndem Dóminum.

O God, you who willed the ignominious death of your Son on the cross that we might be delivered from the power of the enemy,\* grant that we, your servants, may obtain the grace of his resurrection. Through Jesus.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Philippénes  
*Philipp. 2, 8-11*

A Reading from the Epistle of blessed  
Paul the Apostle to the Philippians  
*Philipp. 2, 8-11*

Fratres: Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen: ut in nómine Iesu omne genu flectátur cæléstium, terréstrium, et infernórum, et omnis lingua confiteátur,

Brethren: Christ obediently accepted even death—yes, death on a cross! Because of this, God in turn exalted him above all else, and bestowed on him that name which is above every other name, whose dignity required that at the mention of Jesus' name every knee must bend throughout the

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## Votive Mass of the Holy Cross

heavens and on earth and under the earth, and every tongue proclaim to the glory of God the Father: "Jesus Christ is Lord!"

*Gradual Ibid.*, 8–9 Christ became obedient for us to death, even to death on a cross. *℣*. Therefore, God also has exalted him, and has bestowed upon him the name that is above every name.

Alleluia, alleluia. *℣*. Sweet the wood, sweet the nails, sweet the load that hangs on you: you alone were worthy to bear up the king and Lord of heaven. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract* We adore you, O Christ, and we bless you: because by your cross you redeemed the world. *℣*. We adore your cross, O Lord, we commemorate your glorious passion; have mercy on us, you who suffered for us. *℣*. O blessed cross, you alone were worthy to bear the Lord and king of the heavens.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣*. *Ps. 95, 10* Say among the nations: The Lord has reigned from the wood. Alleluia. *℣*. Sweet the wood, sweet the nails, sweet the load that hangs on you: you alone were worthy to bear up the king and Lord of heaven. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 20, 17–19*

At that time Jesus took the Twelve aside on the road and said to them, "Now we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death and hand him over to the pagans to be mocked, and flogged, and crucified. And he will be raised up on the third day."

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quia Dóminus Iesus Christus in glória est Dei Patris.

*Graduale Ibid.*, 8–9 Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. *℣*. Propter quod et Deus exaltávit illum, et dedit illi nomen, quod est super omne nomen.

Allelúia, allelúia. *℣*. Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cælórum, et Dóminum. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus* Adorámus te, Christe, et benedicimus tibi: quia per Crucem tuam redemísti mundum. *℣*. Tuam Crucem adorámus, Dómine, tuam gloriósam recólimus passiónem: miserére nostri, qui passus es pro nobis. *℣*. O Crux benedícta, quæ sola fuísti digna portáre Regem cælórum, et Dóminum.

*Tempore autem paschali, omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia, *℣*. *Ps. 95, 10* Dícite in géntibus, quia Dóminus regnávit a ligno. Allelúia. *℣*. Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cælórum, et Dóminum. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Mattháeum  
*Matth. 20, 17–19*

In illo témpore: Assúmpsit Iesus duódecim discípulos secréto, et ait illis: Ecce ascéndimus Ierosólymam, et Fílius hóminis tradétur princípibus sacerdotum, et scribis, et condemnábunt eum morte, et tradent eum géntibus ad illudéndum, et flagellándum, et crucifigéndum, et tértia die resúrget.

## Votive Mass of the Passion of the Lord

### Offertory Antiphon

Prótege, Dómine, plebem tuam, per signum sanctæ Crucis, ab ómnibus insídiis inimicórum ómnium: ut tibi gratam exhibeámus servitútem, et acceptábile fiat sacrificium nostrum. (T. P. Allelúia.)

Through the sign of the holy cross, protect your people, O Lord, from the snares of all enemies, that we may pay you a pleasing service, and our sacrifice may be acceptable. (P. T. Alleluia.)

### Prayer over the Gifts

Hæc oblátio, Dómine, quæsumus, ab ómnibus nos purget offénsis: quæ in ara Crucis étiam totíus mundi tulit offénsam. Per eúndem Dóminum.

O Lord, may this offering, which was made upon the altar of the cross to take away the sins of the whole world,\* cleanse us also of all sin. Through Jesus Christ.

*Præfatio de sancta Cruce.*

*Preface of the Holy Cross*

### Communion Antiphon

Per signum Crucis de inimícis nostris líbera nos, Deus noster. (T. P. Allelúia.)

By the sign of the cross, our God, deliver us from our enemies. (P. T. Alleluia.)

### Prayer after Communion

Adésto nobis, Dómine Deus noster: et quos sanctæ Crucis lætári facis honóre, eius quoque perpétuis defénde subsidiis. Per Dóminum.

Be close to us, O Lord our God,\* and with your unfailing help defend those who rejoice in the glory of the holy cross. Through Jesus Christ.

ALSO ON FRIDAY

## MASS OF THE PASSION OF THE LORD

### Entrance Antiphon

*Philipp. 2, 8-9*

Humiliávit semetípsum Dóminus Iesus Christus usque ad mortem, mortem autem crucis: propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen. (T. P. Allelúia, allelúia.) *Ps. 88, 2* Misericórdias Dómini in ætérnum cantábo: in generatiónem et generatiónem. *Ÿ.* Glória Patri. Humiliávit.

The Lord Jesus Christ humbled himself unto death, even to death on a cross; therefore God also exalted him and has bestowed upon him the name that is above every name. (P. T. Alleluia, alleluia.) *Ps. 88, 2* The favors of the Lord I will sing forever; through all generations. *Ÿ.* Glory be to the Father. The Lord Jesus Christ.

### Prayer

Dómine Iesu Christe, qui de cælis ad terram de sinu Patris descendísti, et

O Lord Jesus Christ, you came from the bosom of your Father in heaven and shed

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## Votive Mass of the Passion of the Lord

your precious blood on earth for the remission of sins.\* We humbly beg that we may be worthy on judgment day to stand at your right hand and hear your words, "Come, you blessed": You who live and reign.

sanguinem tuum pretiosum in remissionem peccatorum nostrorum fudisti: te humiliter deprecamur; ut in die iudicii, ad dexteram tuam audire mereamur: Venite, benedicti: Qui cum eodem.

### A Reading from the Prophet Zacharia *Zach. 12, 10-11; 13, 6-7*

### Lectio Zachariæ Prophætæ *Zach. 12, 10-11; 13, 6-7*

Thus says the Lord: I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and petition; and they shall look on him whom they have thrust through, and they shall mourn for him as one mourns for an only son, and they shall grieve over him as one grieves over a first-born.

Hæc dicit Dóminus: Effúdam super domum David, et super habitatores Ierúsalem spíritum grátia et precum: et aspicient ad me, quem confixerunt: et plangent eum planctu quasi super unigénitum, et dolébunt super eum, ut doléri solet in morte primogéniti. In die illa magnus erit planctus in Ierúsalem, et dicétur: Quid sunt plagæ istæ in médio mánuum tuárum? Et dicet: His plagátus sum in domo eórum, qui diligébant me. Frámea suscitáre super pastórem meum, et super virum cohærentem mihi, dicit Dóminus exercítuum: percute pastórem, et dispergéntur oves: ait Dóminus omnípotens.

On that day the mourning in Jerusalem shall be great.

And if anyone asks him, "What are these wounds on your chest?" he shall answer, "With these I was wounded in the house of my dear ones."

Awake, O sword, against my shepherd, against the man who is my associate, says the Lord of hosts.

Strike the shepherd  
that the sheep may be dispersed,  
says the Lord Almighty.

*Gradual Ps. 68, 21-22* Insult has broken my heart, and I am weak; I looked for sympathy, but there was none; for comforters, and I found none. *℣.* Rather they put gall in my food, and in my thirst they gave me vinegar to drink.

*Graduale Ps. 68, 21-22* Improperium exspectávit cor meum, et misériam: et sustínui, qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni. *℣.* Dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Alleluia, alleluia. *℣.* Hail, our king; you alone pitied our errors; obedient to the Father, you were led to be crucified like a meek lamb to the slaughter. Alleluia.

Allelúia, allelúia. *℣.* Ave, Rex noster: tu solus nostros es miserátus erróres: Patri obédiens, ductus es ad crucifigéndum, ut agnus mansuétus ad occisiónem. Allelúia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tract Isai. 53, 4-5* Yet it was our infirmities that he bore, our sufferings that he endured.

*Tractus Isai. 53, 4-5* Vere languóres nostros ipse tulit, et dolóres nostros

## Votive Mass of the Passion of the Lord

ipse portávit. *℣*. Et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. *℣*. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra. *℣*. Disciplína pacis nostræ super eum: et livóre eius sanáti sumus.

*Tempore autem paschali, omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣*. Ave, Rex noster: tu solus nostros es miserátus erróres: Patri obédiens, ductus es ad crucifigéndum, ut agnus mansuétus ad occisiónem. Allelúia. *℣*. Tibi glória, hosánna: tibi triúmphus et victória: tibi summæ laudis et honóris coróna. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 19, 28–35*

In illo témpore: Sciens Iesus, quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: Sítio. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori eius. Cum ergo accepisset Iesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Iudæi ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius qui crucifíxus est cum eo. Ad Iesum autem cum venissent, ut vidérunt eum iam mórtuum, non fregérunt eius crura, sed unus mílitum láncea latus eius aperúit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium eius.

*℣*. While we thought of him as stricken, as one smitten by God and afflicted. *℣*. But he was pierced for our offenses, crushed for our sins. *℣*. Upon him was the chastisement that makes us whole, by his stripes we were healed.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣*. Hail, our king: you alone pitied our errors; obedient to the Father, you were led to be crucified like a meek lamb to the slaughter. Alleluia. *℣*. Glory to you, to you hosanna; to you triumph and victory; to you the crown of highest praise and honor! Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 19, 28–35*

At that time Jesus was aware that all was now finished; in order to bring the Scripture to its accomplishment, he said, "I am thirsty." There was a jar there full of cheap wine. They stuck a sponge soaked in this wine on some hyssop and raised it to his lips. When Jesus took the wine, he said, "It is finished"; and bowing his head, he handed over the spirit. Since it was Preparation Day, the Jews did not want the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. So they asked Pilate to have the legs broken and the bodies taken down. Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of the one, then of the other. But when they came to Jesus and saw that he was already dead, they did not break his legs. However, one of the soldiers jabbed his side with a lance and immediately blood and water flowed out. (This testimony has been given by an eyewitness, and his testimony is true.)

## Votive Mass of the Sacred Heart

### Offertory Antiphon

Wicked men rose up against me; pitilessly 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 shaken. (*P. T. Alleluia.*)

Insurrexerunt in me viri iniqui: absque misericordia quasi erunt me interficere: et non pepercerunt in faciem meam spuere: lanceis suis vulneraverunt me, et concussa sunt omnia ossa mea. (*T. P. Alleluia.*)

### Prayer over the Gifts

May the sacrifice we offer you, O Lord,\* bring us new life and keep us safe through the passion of your only-begotten Son: Who lives and reigns.

Oblatum tibi, Domine, sacrificium, intercedente unigeniti Filii tui passione, vivificet nos semper, et muniat: Qui tecum.

*Preface of the Holy Cross*

*Prefatio de sancta Cruce.*

### Communion Antiphon

*Ps. 21, 17-18*

They have pierced my hands and my feet: they have numbered all my bones. (*P. T. Alleluia.*)

Foderunt manus meas, et pedes meos: dinumeraverunt omnia ossa mea. (*T. P. Alleluia.*)

### Prayer after Communion

O Lord Jesus Christ, Son of the living God, at the sixth hour you ascended the gibbet of the cross to redeem the world, and shed your precious blood for the remission of our sins.\* Grant that at our death we may enter with joy through the gates of heaven: You who live and reign.

Domine Iesu Christe, Fili Dei vivi, qui hora sexta pro redemptione mundi Crucis patibulum ascendisti, et sanguinem tuum pretiosum in remissionem peccatorum nostrorum fudisti: te humiliter deprecamur ut post obitum nostrum paradisi ianuas nos gaudenter introire concedas: Qui vivis.

ALSO ON FRIDAY

## MASS OF THE SACRED HEART OF JESUS

### Entrance Antiphon

*Ps. 32, 11 and 12*

The thoughts of his heart are to all generations: to deliver them from death and preserve them in spite of famine. (*P.T. Alleluia, alleluia.*) *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *V.* Glory be to the Father. The thoughts.

Cogitationes Cordis eius in generatione et generationem: ut eruat a morte animas eorum et alat eos in fame. (*T. P. Alleluia, alleluia.*) *Ps. ibid., 1* Exultate, iusti, in Domino, rectos decet collaudatio. *V.* Gloria Patri. Cogitationes.

## Votive Mass of the Sacred Heart

### Prayer

Deus, qui nobis, in Corde Fílii tui, nostris vulneráto peccátis, infínitos dilectiónis thesáuros misericórditer largíri dignáris: concéde, quæsumus; ut illi devótum pietátis nostræ præstántes obséquium, dignæ quoque satisfactiónis exhibeámus officium. Per eúndem Dóminum.

O God, through your mercy we possess the treasures of your love in the heart of your Son, the same heart that we wounded by our sins.\* Grant that we may make reparation to him for our faults by offering him the worship of our devotion. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 3, 8-12; 14-19*

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 3, 8-12; 14-19*

Fratres: Mihi ómnium sanctórum mínimo data est grátia hæc, in géntibus evangelizáre investigábiles divítias Christi: et illumináre omnes, quæ sit dispensátio sacraménti abscondíti a sæculis in Deo qui ómnia creávit: ut innotéscat principátibus et potestátibus in cæléstibus per Ecclesiám multifórmis sapiéntia Dei: secúndum præfinitiónem sæculórum quam fecit in Christo Iesu Dómino nostro, in quo habémus fidúciam et accéssum in confidéntia per fidem eius. Huius rei grátia flecto génua mea ad Patrem Dómini nostri Iesu Christi, ex quo omnis patérnitas in cælis et in terra nominátur: ut det vobis secúndum divítias glóriæ suæ, virtúte corroborári per Spíritum eius in interiorem hóminem: Christum habitáre per fidem in córdibus vestris: in caritate radicáti et fundáti: ut possítis comprehéndere, cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublímitas, et profúndum: scire étiam supereminéntem sciéntiæ caritátem Christi, ut impleámini in omnem plenitúdinem Dei.

Brethren: To me, less than least of all the saints, this favor was given, to preach to the Gentiles the unfathomable riches of Christ, and to enlighten all men on the working out of the mystery which for ages was hidden in God, the creator of all things, so that now through the Church the manifold wisdom of God might become known to the Principalities and Powers of heaven, in fulfillment of the eternal decree which he carried out in Christ Jesus our Lord. In him and through faith in him we can speak freely to God and draw near to him with confidence. For this reason I kneel before the Father from whom every family in heaven and on earth takes its name; and I pray that he will bestow on you gifts corresponding to the richness of his glory. May he strengthen your inner selves with power through his Spirit. May Christ dwell in your hearts through faith; and may love be the root and foundation of your life. Thus you will be able to grasp fully with all the saints the breadth and length and height and depth, and to know that the love of Christ surpasses all knowledge, so that you will be filled with all the fullness of God.

*Graduale Ps. 24, 8-9* Dulcis et rectus Dóminus, propter hoc legem dabit delinquentibus in via. *Ps.* Diriget mansuétos in iudicio, docébit mites vias suas.

Allelúia, allelúia, *Ps.* *Matth. 11, 29*

*Gradual Ps. 24, 8-9* Good and upright is the Lord; thus he shows sinners the way. *Ps.* He guides the humble to justice; he teaches the humble his way.

Alleluia, alleluia. *Ps.* *Matth. 11, 29* Take my

## Votive Mass of the Sacred Heart

yoke upon you, and learn from me, for I am meek, and humble of heart: and you will find rest for your souls. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 102, 8–10* Merciful and gracious is the Lord, slow to anger and abounding in kindness. *℣.* He will not always chide, nor does he keep his wrath forever. *℣.* Not according to our sins does he deal with us, nor does he requite us according to our crimes.

*In paschal time the gradual and tract are omitted, and there is said:*

Alleluia, alleluia. *℣. Matth. 11, 29 and 28* Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for your souls. Alleluia. *℣.* Come to me, all you who labor and are burdened, and I will give you rest. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 19, 31–37*

At that time, since it was Preparation Day, the Jews did not want the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. So they asked Pilate to have the legs broken and the bodies taken down. Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of the one, then of the other. But when they came to Jesus and saw that he was already dead, they did not break his legs. However, one of the soldiers jabbed his side with a lance and immediately blood and water flowed out. (This testimony has been given by an eyewitness, and his testimony is true. He is telling what he knows to be true that you too may have faith.) These events took place in order to have the Scripture fulfilled: “None of its bones are to be broken.” And still another Scripture passage says: “They shall look on him whom they have pierced.”

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Tóllite iugum meum super vos et discite a me, quia mitis sum et húmilis Corde, et inveniétis réquiem animábus vestris. Alleluia.

*Post Septuagesimam, omissis Alleluia et versu sequenti, dicitur:*

*Tractus Ps. 102, 8–10* Miséricors et miserátor Dóminus, longánimis et multum miséricors. *℣.* Non in perpétuum irascétur, neque in ætérnum comminábitur. *℣.* Non secúndum peccáta nostra fecit nobis, neque secúndum iniquitátes nostras retríbuit nobis.

*Tempore autem paschali, omissis gradualí et tractu, dicitur:*

Alleluia, alleluia. *℣. Matth. 11, 29 et 28* Tóllite iugum meum super vos et discite a me, quia mitis sum et húmilis Corde, et inveniétis réquiem animábus vestris. Alleluia. *℣.* Venite ad me omnes qui laborátis et oneráti estis, et ego refíciam vos. Alleluia.

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 19, 31–37*

In illo témpore: Iudæi, quóniam Parascéve erat, ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum ut frangeréntur eórum crura et tolleréntur. Venérunt ergo mílites, et primi quidem fregérunt crura et altérius qui crucifíxus est cum eo. Ad Iesum autem cum veníssent, ut vidérunt eum iam mórtuum, non fregérunt eius crura: sed unus mílitum láncea latus eius apéruit, et contínuo exívit sanguis et aqua. Et qui vidit testimónium perhíbuit: et verum est testimónium eius. Et ille scit quia vera dicit, ut et vos credátis. Facta sunt enim hæc ut Scriptúra implerétur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

## Votive Mass of the Sacred Heart

### Offertory Antiphon

*Ps. 68, 21*

Impropérium exspectávit Cor meum et misériam, et sustínui qui simul mecum contristarétur et non fuit: consolántem me quæsívi et non invéni.

*Tempore autem paschali, sic mutatur antiphona ad Offertorium:*

My heart expected reproach and misery; I looked for sympathy, but there was none; and for comforters, and I found none.

*In paschal time, the Offertory Antiphon is changed thus:*

### Offertory Antiphon

*Ps. 39, 7-9*

Holocáustum et pro peccáto non postulásti; tunc dixi: Ecce vénio. In cápíte libri scriptum est de me ut fácerem voluntátem tuam: Deus meus, vólui et legem tuam in médio Cordis mei. Allelúia.

Holocausts or sin-offerings you sought not; then said I, "Behold I come; in the written scroll it is prescribed for me, to do your will, O my God, is my delight, and your law is within my heart!" Alleluia.

### Prayer over the Gifts

Réspice, quæsumus, Dómine, ad ineffábilem Cordis dilécti Filii tui caritátem: ut quod offérimus sit tibi munus accéptum et nostrórum expiátio delictórum. Per eúndem Dóminum.

O Lord, behold the love in the heart of your beloved Son, which no tongue can describe.\* Because of that love, accept our gift as an offering in atonement for our sins. Through Jesus Christ.

*Præfatio de Ssmo Corde Iesu.*

*Preface of the Sacred Heart of Jesus*

### Communion Antiphon

*John 19, 34*

Unus militum lancea latus eius aperuit, et continuo exívit sanguis et aqua.

One of the soldiers opened his side with a lance, and immediately there came out blood and water.

*Tempore autem paschali, sic mutatur antiphona ad Communionem.*

*In paschal time, the Communion Antiphon is changed thus:*

### Communion Antiphon

*John 7, 37*

Si quis sitit, véniat ad me et bibat. Allelúia, allelúia.

If anyone thirst, let him come to me and drink. Alleluia, alleluia.

### Prayer after Communion

Præbeant nobis, Dómine Iesu, divinum tua sancta fervórem: quo dulcíssimi Cordis tui suavitate percépta, discámus terréna despícere, et amáre cæléstia: Qui vivis.

O Lord Jesus, let the blessed sacrament fire us with a holy fervor\* that we may experience the sweetness of your loving heart and learn to prefer the things of heaven to those of earth: You who live and reign.

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## II. Votive Masses for various occasions

*On Saturday, the Mass of the Blessed Virgin Mary is celebrated, as given above after the Common of feasts of the Blessed Virgin Mary.*

*On any day that is not impeded by the rubrics other Masses which, in accordance with the rubrics, are permitted as votive Masses may be celebrated both in choir and outside choir.*

*In sabbato dicitur Missa de sancta Maria, ut supra.*

*Quolibet die a rubricis non impedito dici possunt, cum in choro tum extra chorum, etiam aliæ Missæ quæ, iuxta rubricas, tamquam votivæ permittuntur.*

### II

## VOTIVE MASSES FOR VARIOUS OCCASIONS

### 1 FOR THE ELECTION OF THE SUPREME PONTIFF

*The Mass of the Holy Spirit, as above, or the following Mass is celebrated:*

*Dicitur Missa de Spiritu Sancto ut supra vel ut sequitur:*

#### Entrance Antiphon

*1 Kings 2, 35*

I will raise me up a faithful priest, who shall do according to my heart and my soul: and I will build him a faithful house: and he shall walk all day before my anointed. (*P. T. Alleluia, alleluia.*) *Ps. 131, 1* Remember, O Lord, David and all his meekness. *℣. Glory be to the Father. I will raise.*

*Suscitábo mihi sacerdotem fidélem, qui iuxta cor meum et ánimam meam fáciat: et ædificábo ei domum fidélem, et ambulábit coram Christo meo cunctis diébus. (T. P. Allelúia, allelúia.) Ps. 131, 1 Meménto, Dómine, David: et omnis mansuetúdinis eius. ℣. Glória Patri. Suscitábo.*

#### Prayer

O Lord, we most humbly beg of your boundless mercy to grant the holy Catholic Church a bishop,\* a man full of zeal for us and pleasing to you, who will rule the Church well for the glory of your name and be held in honor by your people. Through Jesus Christ.

*Súpplici, Dómine, humilitáte depóscimus: ut sacrosáncetæ Románæ Ecclésiæ concedat Pontíficem illum tua imménsa píetas; qui et pio in nos stúdio semper tibi plácitus, et tuo pópulo pro salúbri regímine sit assidue ad glóriam tui nóminis reveréndus. Per Dóminum.*

A Reading from the Epistle of blessed Paul the Apostle to the Hebrews  
*Hebr. 4, 16; 5, 1-7*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 4, 16; 5, 1-7*

Brethren: Let us go with confidence to the throne of grace so that receiving mercy and finding favor we may be helped in our time of need. For every high priest is taken from among men and appointed to act on behalf of men in their relations with God, to offer

*Fratres: Adeámus cum fidúcia ad thronum grátia, ut misericórdiam consequámur, et grátiam inveniámus in auxilio oportúno. Omnis namque pónifex ex homínibus assúptus, pro homínibus constitúitur, in iis, quæ sunt ad Deum, ut ófferat dona,*

## For the election of the Supreme Pontiff

et sacrificia pro peccatis: qui condolere possit iis, qui ignorant, et errant: quoniam et ipse circumdatus est infirmitate: et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis. Nec quisquam sumit sibi honorem, sed qui 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 te. Quemadmodum et in alio loco dicit: Tu es sacerdos in aeternum, secundum ordinem Melchisedech. Qui in diebus carnis suae preces, supplicationesque ad eum, qui possit illum salvum facere a morte, cum clamore valido et lacrimis offerens, exauditus est pro sua reverentia.

*Graduale Levit. 21, 10* Pontifex sacerdos magnus inter fratres suos, super cuius caput fustum est unctiois oleum, et cuius manus in sacerdotio consecratae sunt, vestitusque est sanctis vestibus: debuit per omnia fratribus similari. *Ps. Hebr. 2, 17* Ut misericors fieret, et fidelis pontifex ad Deum: ut repropitiaret delicta populi.

Alleluia, Alleluia. *Ps. Levit, 21, 8* Sacerdos sit sanctus, sicut et ego sanctus sum, Dominus qui sanctifico vos. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 131, 8-10* Surge, Domine, in requiem tuam: tu et arca sanctificationis tuae. *Ps.* Sacerdotes tui induantur iustitiam, et sancti tui exultent. *Ps.* Propter David servum tuum, non avertas faciem Christi tui.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

gifts and sacrifices for sin. He is able to deal gently with misguided sinners because he himself is subject to weakness, and so he must offer sacrifice not only for the peoples' sins but also for his own. No one takes this dignity on his own initiative but only when called by God, as Aaron was. So even Christ did not glorify himself with the high priestly office; he received it from him who said to him, "You are my son; this day I have begotten you"; just as it says in another place, "You are a priest forever, according to the order of Melchisedec." In the days when he was in the flesh, with loud cries and tears he offered prayers and supplications to him who was able to save him from death, and was heard because of his reverence.

*Gradual Levit. 21, 10* The high priest, the most exalted among his brethren, upon whose head the anointing oil has been poured, and whose hands have been consecrated for the priesthood, and who has been vested with the holy vestments: it was right that he should in all things be made like to his brethren. *Ps. Heb. 2, 17* That he might become a merciful and faithful high priest before God to expiate the sins of the people. Alleluia, alleluia. *Ps. Levit. 21, 8* Let the priest be holy, as I also am holy, the Lord who sanctify you.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 131, 8-10* Advance, O Lord, to your resting place, you and the ark of your majesty. *Ps.* May your priests be clothed with justice; let your faithful ones shout merrily for joy. *Ps.* For the sake of David your servant, reject not the plea of your anointed.

*In paschal time the gradual is omitted, and in its place is said:*

## For the election of the Supreme Pontiff

Alleluia, alleluia. *Ψ. Levit. 21, 8* Let the priest be holy, as I also am holy, the Lord who sanctify you. Alleluia. *Ψ. John 10, 14* I am the good shepherd, and I know my sheep, and mine know me. Alleluia.

Allelúia, allelúia. *Ψ. Levit. 21, 8* Sacerdos sit sanctus, sicut et ego sanctus sum, Dóminus qui sanctifico vos. Allelúia. *Ψ. Ioann. 10, 14* Ego sum pastor bonus: et cognóscó oves meas, et cognóscunt me meæ. Allelúia.

✠ A Reading from the holy Gospel  
according to John  
*John 14, 15–21*

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 14, 15–21*

At that time Jesus said to his disciples: "If you love me and keep my commandments, then at my request the Father will give you another Paraclete to be with you forever—the Spirit of truth. The world cannot accept him because it neither sees nor recognizes him; but you can recognize him because he remains with you and he will be within you. I shall not leave you orphans: I am coming back to you. There is just a little while before the world loses sight of me; but you can see me because I have life and you will have life. On that day you yourselves will recognize that I am in my Father, and you are in me, and I in you. Whoever keeps the commandments that he has from me is the man who loves me; and the man who loves me will be loved by my Father, and I shall love him and reveal myself to him."

In illo témpore: Dixit Iesus discipulis suis: Si diligitis me, mandáta mea serváte. Et ego rogábo Patrem, et álium Paráclitum dabit vobis, ut máneat vobíscum in aetérnum, Spíritum veritátis, quem mundus non potest accípere, quia non videt eum, nec scit eum. Vos autem cognoscétis eum: quia apud vos manébit, et in vobis erit. Non relínquam vos órphanos: véniam ad vos. Adhuc módicum; et mundus me iam non videt. Vos autem vidétis me, quia ego vivo, et vos vivétis. In illo die vos cognoscétis quia ego sum in Patre meo, et vos in me, et ego in vobis. Qui habet mandáta mea, et servat ea: ille est, qui díligit me. Qui autem díligit me, diligétur a Patre meo; et ego díligam eum, et manifestábo ei meípsum.

Offertory Antiphon  
*3 Esdras 5, 40*

They shall not partake of holy things, until a high priest shall arise for evidence and truth. (*P. T. Alleluia.*)

Non participéntur sancta, donec exsúrgat póntifex in ostensiónem, et veritátem. (*T. P. Allelúia.*)

Prayer over the Gifts

O Lord, in your boundless goodness and through these sacred gifts which we reverently offer you\* grant us the joy of gaining a pope who is pleasing to you, to preside over the government of holy mother Church. Through Jesus Christ.

Tuæ nobis, Dómine, abundántia pietátis indúlgeat: ut per sacra múnera, quæ tibi reveréter offérimus, gaturum maíestáti tuæ Pontíficem sanctæ matris Ecclésiæ regimini præesse gaudeámus. Per Dóminum.

## Coronation or Anniversary of the Pope

### Communion Antiphon

*Exodus 29, 29–30*

Veste sancta utéur pónitifex, qui fúerit constitútus, et ingrediétur tabernáculum testimónii, ut minístret in sanctuário. (*T. P. Allelúia.*)

The high priest who shall be appointed shall wear the sacred vestments, and shall enter the meeting tent of the testimony to minister in the sanctuary. (*P. T. Alleluia.*)

### Prayer after Communion

Pretiósi Córporis et Sánguinis tui nos, Dómine, sacraméto reféctos, mirífica tuæ maiestátis grátia de illíus Summi Pontíficis concessióne lætíficet: qui et plebem tuam virtútibus instruat, et fidélium mentes spirituálium arómatum odóre perfúndat: Qui vivis.

O Lord, we are refreshed by the sacrament of your precious body and blood.\* Fulfill our joy by granting us of your marvelous and majestic grace a supreme pontiff to instruct your people in virtue and fill the souls of your faithful with spiritual fragrance: You who live and reign.

## 2 ON THE CORONATION DAY OF THE POPE OR ON THE ANNIVERSARY

*In die coronationis Papæ et in eius anniversario, pro Missa conventuali, in ecclesiis cathedralibus et collegiatis dicitur, tamquam votiva II classis, sequens Missa.*

*On the coronation day of the Pope and on its anniversary, the following Mass is celebrated, as a votive Mass of class II, in place of the conventual Mass in cathedral and collegiate churches.*

*Præterea una Missa permittitur, de consensu Ordinarii loci, tamquam votiva II classis, in singulis ecclesiis, die quo peculiare aguntur celebrationes in honorem Summi Pontificis.*

*In addition, the single Mass is permitted, with the consent of the Ordinary of the place as a votive Mass of class II, in individual churches on a day when particular observances are held in honor of the Supreme Pontiff.*

### Entrance Antiphon

*Eccli. 45, 30*

Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdotíi dígntas in ætérnum. (*T. P. Allelúia, allelúia.*) *Ps. 131, 1* Meméto, Dómine, David: et omnis mansuetúdinis eius. *℣. Glória Patri. Státuit.*

The Lord made a covenant of friendship with him, and made him a prince; that he should possess the dignity of priesthood forever. (*P. T. Alleluia.*) *Ps. 131, 1* Remember, O Lord, David and all his meekness. *℣. Glory be to the Father. The Lord made.*

*Et dicitur Glória in excélsis.*

*The Gloria is said.*

### Prayer

Deus, ómnium fidélium pastor et rector, fámulum tuum *N.* quem pastórem Ecclésiæ tuæ præesse volúisti, propítius réspice: da ei, quæsu-

O God, shepherd and ruler of all the faithful, look with favor on your servant *N.*, whom you have appointed pastor of your Church.\* Grant that by word and example

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## Coronation or Anniversary of the Pope

he may assist those over whom he is placed, so that the shepherd and the flock entrusted to his care may together attain everlasting life. Through Jesus Christ.

### A Reading from the Epistle of blessed Peter the Apostle *1 Peter 1, 1–7*

It is Peter, an apostle of Jesus Christ, who writes to those who live as strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; to men chosen according to the plan of God the Father, by a consecration of the Spirit, for obedience to Jesus Christ, for a sprinkling with his blood. May favor and peace be yours in abundance. Praised be the God and Father of our Lord Jesus Christ. He, in his great mercy, gave us a new birth: a birth into a hope that draws its life from the resurrection of Jesus Christ from the dead; a birth into an imperishable estate—inviolable and unfading—that has been kept in heaven for us who are guarded with God's power through faith; a birth into a salvation that stands ready to be revealed in the last time. Here is cause for rejoicing. You may for the moment have to suffer distress in many a trial; but this is so that the genuineness of your faith, more precious than perishable and fire-tried gold, may prove a cause for praise, glory, and honor when Jesus Christ appears.

*Gradual Ps. 106, 32 and 31* Let them extol him in the assembly of the people and praise him in the council of the elders. *℟.* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia, alleluia. *℟. Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Matth. 16, 18–19* You are Peter, and  
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mus, verbo et exemplo, quibus praest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

### Lectio Epistolae beati Petri Apóstoli *1 Petr. 1, 1–7*

Petrus Apóstolus Iesu Christi, eléctis ádvenis dispersiónis Ponti, Galátiae, Cappadóciae, Asiae, et Bithyniae, secúndum praesciéntiam Dei Patris, in sanctificatióem Spíritus, in obediéntiam, et aspersionem ságuinis Iesu Christi: grátia vobis, et pax multiplicétur. Benedictus Deus, et Pater Dómini nostri Iesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectionem Iesu Christi ex mórtuis, in hereditatem incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in caelis in vobis, qui in virtúte Dei custodímur per fidem in salutem, parátam revelári in témpore novíssimo. In quo exultábitis, módicum nunc si opórtet contristári in váriis tentatióibus: ut probátio vestrae fidei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Iesu Christi Dómini nostri.

*Graduale Ps. 106, 32 et 31* Exáltent eum in ecclésia plebis: et in cáthedra seniórum laudent eum. *℟.* Confiteántur Dómino misericórdiae eius, et mirabília eius filiis hóminum.

Allelúia, allelúia. *℟. Matth. 16, 18* Tu es Petrus, et super hanc petram aedificábo Ecclésiám meam. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Matth. 16, 18–19* Tu es

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Petrus, et super hanc petram aedificabo Ecclesiam meam. *Ps.* Et portae inferi non praevalent adversus eam; et tibi dabo claves regni caelorum. *Ps.* Quodcumque ligaveris super terram, erit ligatum et in caelis. *Ps.* Et quodcumque solveris super terram, erit solutum et in caelis.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *Ps. 106, 8* Confiteantur Domino misericordiae eius, et mirabilia eius filiis hominum. Alleluia. *Ps. Matth. 16, 18* Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 16, 13–19*

In illo tempore: Venit Iesus in partes Caesareae Philippi, et interrogabat discipulos suos, dicens: Quem dicunt homines esse Filium hominis? At illi dixerunt: Alii Ioannem Baptistam, alii autem Eliam, alii vero Ieremiam, aut unum ex prophetis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus Filius Dei vivi. Respondens autem Iesus, dixit ei: Beatus es, Simon Bar Iona: quia caro et sanguis non revelavit tibi, sed Pater meus, qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevalent adversus eam. Et tibi dabo claves regni caelorum. Et quodcumque ligaveris super terram, erit ligatum et in caelis: et quodcumque solveris super terram, erit solutum et in caelis.

Tu es Petrus, et super hanc petram

upon this rock I will build my Church. *Ps.* And the gates of hell shall not prevail against it; and I will give you the keys of the kingdom of heaven. *Ps.* Whatever you shall bind on earth shall be bound in heaven. *Ps.* And whatever you shall loose on earth shall be loosed in heaven.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 106, 8* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia. *Ps. Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 13–19*

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who do people say the Son of Man is?" They replied, "Some, John the Baptist; others, Elia; still others, Jeremia, or one of the prophets." "And you," he said to them, "who do you say I am?" "You are the Messiah," Simon Peter answered, "the Son of the living God!" Jesus replied, "Happy are you, Simon, son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death's realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven."

Offertory Antiphon  
*Matth. 16, 18–19*

You are Peter, and upon this rock I will

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build my Church, and the gates of hell shall not prevail against it; and I will give you the keys of the kingdom of heaven. (*P. T. Alleluia.*)

ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam: et tibi dabo claves regni cælorum. (*T. P. Alleluia.*)

### Prayer over the Gifts

O Lord, accept the gifts we offer,\* and by your constant protection guide your servant *N.*, whom you have appointed as shepherd of your Church. Through Jesus Christ.

Oblátis, quæsumus, Dómine, placáre munéribus: et fámulum tuum *N.*, quem pastórem Ecclésiæ tuæ præesse voluísti, assídua protectióne gubérna. Per Dóminum.

### Communion Antiphon

*Matth. 16, 18*

You are Peter and upon this rock I will build my Church. (*P. T. Alleluia.*)

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. (*T. P. Alleluia.*)

### Prayer after Communion

O Lord, may the reception of this divine sacrament protect us.\* May it ever defend your servant *N.*, whom you have appointed as shepherd of your Church, and bring him to salvation together with the flock united with him. Through Jesus Christ.

Hæc nos, quæsumus, Dómine, divíni sacraménti percéptio prótegat: et fámulum tuum *N.*, quem pastórem Ecclésiæ tuæ præesse voluísti; una cum commísso sibi grege, salvet semper, et múniat. Per Dóminum.

## 3 FOR THE CONSECRATION OF A BISHOP

*Mass is celebrated according to the office of the day, but the following prayers are added under one conclusion with the first prayer of the Mass; other commemorations, except privileged commemorations, are excluded; during the Canon the Hanc igitur is said as given below.*

*Missa dicitur de Officio diei, sed sub unica conclusione cum 1<sup>a</sup> oratione adduntur sequentes orationes; aliæ commemoraciones, præter privilegiatas, excluduntur; infra Actionem dicitur, Hanc igitur ut infra.*

### Prayer

O almighty God, hear our prayers\* and let your power bring about the effect of this rite which we in our humble ministry are about to enact. Through Jesus Christ.

Adésto supplicatió nibus nostris, omnípotens Deus: ut, quod humilitátis nostræ geréndum est ministério, tuæ virtútis impleátur efféctu. Per Dóminum.

*The Consecrator says:*

*Consecrator dicit:*

### Prayer over the Gifts

O Lord, accept the gifts we offer in behalf of this servant of yours,\* and in your mercy watch over your own gifts within him. Through Jesus Christ.

Súscipe, Dómine, múnera, quæ tibi offérimus pro hoc fámulo tuo: ut propítius in eo tua dona custódiás. Per Dóminum.

## Consecration of a Bishop

*Consecratus vero dicit:*

Súscipe Dómine múnera, quæ tibi  
offérimus pro me fámulo tuo: ut  
propítius in me tua dona custódias.  
Per Dóminum.

*The newly consecrated Bishop says:*

O Lord, accept the gifts we offer in behalf  
of me your servant,\* and in your mercy  
watch over your own gifts within me.  
Through Jesus Christ.

### Infra Actionem

*Consecrator dicit:*

Hanc ígitur oblatiónem servitútis nostræ,  
sed et cunctæ famíliæ tuæ, quam tibi offéri-  
mus étiam pro hoc fámulo tuo, quem ad  
Episcopátus órđinem promovére dignátus  
es, quæsumus, Dómine, ut placátus accípias,  
et propítius in eo tua dona custódias: ut,  
quod divíno múnere consecútus est, divínis  
efféctibus exsequátur: diésque nostros in  
tua pace dispónas, atque ab ætérna damna-  
tióné nos éripi, et in electórum tuórum iúbeas  
grege numerári. *Iungit manus.* Per Christum  
Dóminum nostrum. Amen.

*Si vero plures Episcopi sint consecrati dicit:*

Hanc ígitur oblatiónem servitútis nostræ,  
sed et cunctæ famíliæ tuæ, quam tibi offéri-  
mus étiam pro his fámulis tuis, quos ad  
Episcopátus órđinem promovére dignátus es,  
quæsumus, Dómine, ut placátus accípias, et  
propítius in eis tua dona custódias: ut, quod  
divíno múnere consecúti sunt divínis effécti-  
bus exsequántur: diésque nostros in tua pace  
dispónas, atque ab ætérna damnatióne nos  
éripi, et in electórum tuórum iúbeas grege  
numerári. *Iungit manus.* Per Christum Dó-  
minum nostrum. Amen.

*Consecratus vero dicit*

*(vel, si plures sint, singuli dicunt):*

Hanc ígitur oblatiónem servitútis nostræ,  
sed et cunctæ famíliæ tuæ, quam tibi  
offérimus étiam pro me fámulo tuo, quem ad  
Episcopátus órđinem promovére dignátus  
es, quæsumus, Dómine, ut placátus accípias,  
et propítius in me tua dona custódias: ut,  
quod divíno múnere consecútus sum, divínis  
efféctibus éxsequar: diésque nostros in tua

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pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. *Iungit manus.* Per Christum Dóminum nostrum. Amen.

*In Solemnitate et per octavam Paschatis vel Pentecostes:*

*Consecrator dicit*

Hanc ígitur oblatiόνem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offéri-mus pro his quoque, quos regeneráre digná-tus es ex aqua et Spírítu Sancto, tríbuens eis remissiόνem ómnium peccatórum, ac étiam pro hoc fámulo tuo, quem ad Episcopátus ór-dinem promovére dignátus es, quæsumus, Dómine, ut placátus accípias, et propítius in eo tua dona custódias: ut, quod divíno múnere consecútus est, divínis efféctibus exsequá-tur: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. *Iungit manus.* Per Christum Dó-minum nostrum. Amen.

*Si vero plures Episcopi sint consecrati dicit:*

Hanc ígitur oblatiόνem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offéri-mus pro his quoque, quos regeneráre digná-tus es ex aqua et Spírítu Sancto, tríbuens eis remissiόνem ómnium peccatórum, ac étiam pro his fámulis tuis, quos ad Episcopátus ór-dinem promovére dignátus es, quæsumus, Dómine, ut placátus accípias, et propítius in eis tua dona custódias: ut, quod divíno múnere consecúti sunt, divínis efféctibus exsequántur: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. *Iungit manus.* Per Christum Dó-minum nostrum. Amen.

*Consecratus vero dicit*

*(vel, si plures sint, singuli dicunt):*

Hanc ígitur oblatiόνem servitútis nostræ,

## On the Anniversary of a Bishop

sed et cunctæ familiæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua et Spíritu Sancto, tríbuens eis remissionem ómnium peccatórum, ac étiam pro me fámulo tuo, quem ad Episcopátus órđinem promovére dignátus es, quæsumus, Dómine, ut placátus accípias, et propítius in me tua dona custódias: ut, quod divíno múnere consecútus sum, divínis efféctibus éxsequar: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. *Iungit manus.* Per Christum Dóminum nostrum. Amen.

### Prayer after Communion

Plenum, quæsumus, Dómine, in nobis remédium tuæ miseratiónis operáre: ac tales nos esse péfice propítius, et sic fovéri; ut tibi in ómnibus placére valeámus. Per Dóminum.

O Lord, complete our healing by your mercy,\* and graciously make us pleasing to you in all things now and forever. Through Jesus Christ.

## 4 ON THE ANNIVERSARY OF A BISHOP

*In anniversario aut electionis aut consecrationis aut translationis Episcopi diocesaní (semel scilicet, die ab Episcopo eligendo), pro Missa conventuali, in ecclesiis cathedralibus et collegiatis dicitur, tamquam votiva II classis, sequens Missa.*

*On the anniversary of the election or consecration or transfer of the diocesan bishop (namely, on one day to be chosen by the bishop), the following Mass is celebrated, as a votive Mass of class II, in place of the conventual Mass in cathedral and collegiate churches.*

### Entrance Antiphon *Ps. 131, 9–10*

Sacerdótes tui, Dómine, índuant iustítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. (*T. P. Allelúia, allelúia.*) *Ps. ibid., I* Memén-to, Dómine, David: et omnis mansuetúdinis eius. *Ÿ. Glória Patri. Sacerdótes.*

May your priests, O Lord, be clothed with justice; let your faithful ones shout merrily for joy. For the sake of David your servant, reject not the plea of your anointed. (*P. T. Alleluia, alleluia.*) *Ps. ibid., I* Remember, O Lord, David and all his meekness. *Ÿ. Glory be to the Father. May your priests.*

*Et dicitur Glória in excélsis.*

*The Gloria is said.*

### Prayer

Deus, ómnium fidélium pastor et rector, fámulum tuum *N.*, quem pastórem ecclésiæ *N.* præesse volústi, propítius réspice: da ei, quæsu-

O God, shepherd and ruler of all the faithful, look with favor on your servant *N.*, whom you have appointed pastor of the Church of *N.* \* Grant that by word and example he may

## On the Anniversary of a Bishop

assist those over whom he is placed, so that the shepherd and the flock entrusted to his care, may together attain everlasting life. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Hebrews  
*Hebr. 5, 1-4*

Brethren: Every high priest is taken from among men and appointed to act on behalf of men in their relations with God, to offer gifts and sacrifices for sin. He is able to deal gently with misguided sinners because he himself is subject to weakness, and so he must offer sacrifice not only for the peoples' sins but also for his own. No one takes this dignity on his own initiative but only when called by God, as Aaron was.

*Gradual Ps. 131, 16-17* Her priests I will clothe with salvation, and her faithful ones shall shout merrily for joy. *℣.* In her will I make a horn to sprout forth for David; I will place a lamp for my anointed.

Alleluia, alleluia. *℣. Ps. 109, 4* The Lord has sworn, and he will not repent: "You are a priest forever, according to the order of Melchisedec." Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 109, 4* The Lord has sworn, and he will not repent: "You are a priest forever, according to the order of Melchisedec." Alleluia. *℣. Eccli. 45, 9.* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

mus, verbo et exémplo, quibus præest, proficere; ut ad vitam, una cum grege sibi crédito, perveniat sempiternam. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Hebræos  
*Hebr. 5, 1-4*

Fratres: Omnis pón̄tifex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccátis: qui condolere possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infirmitáte: et propterea debet, quemádmódu pro pópulo, ita étiam et pro semetípso offerre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron.

*Graduale Ps. 131, 16-17* Sacerdótes eius índuam salutári: et sancti eius exsultatióne exsultábunt. *℣.* Illuc prodúcam cornu David: parávi lucérnam Christo meo.

Allelúia, allelúia. *℣. Ps. 109, 4* Iuravit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum ór̄dinem Melchisedech. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 109, 4* Iuravit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum ór̄dinem Melchisedech. Allelúia. *℣. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

## On the Anniversary of a Bishop

✠ Sequéntia sancti Evangélii  
secúndum Marcum  
*Marc. 13, 33–37*

In illo témpore: Dixit Iesus discíplis suis: Vidéte, vigiláte et oráte: nescítis enim quando tempus sit. Sicut homo, qui péregre proféctus relíquit domum suam, et dedit servis suis potestátem cuiúsque óperis, et ianitóri præcépit ut vígilet. Vigiláte ergo, (nescítis enim quando dóminus domus véniat: sero, an média nocte, an galli cantu, an mane) ne cum vénerit repénte, invéniat vos dormiéntes. Quod autem vobis dico, ómnibus dico: Vigiláte.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius. (*T. P. Allelúia.*)

Oblátis, quæsumus, Dómine, placáre munéribus: et fámulum tuum *N.*, quem pastórem ecclésiæ *N.* præesse volúisti, assidua protectióne gubérna. Per Dóminum.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum. (*T. P. Allelúia.*)

Hæc nos, quæsumus, Dómine, divini sacraménti percéptio prótegat: et fámulum tuum *N.*, quem pastórem ecclésiæ *N.* præesse volúisti; una cum commisso sibi grege, salvet semper, et múniat. Per Dóminum.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 13, 33–37*

At that time Jesus said to his disciples: “Be constantly on the lookout! Stay alert! You do not know when the appointed time will come. It’s just like a man leaving home to go on a journey—he puts his slaves in charge, each with his own job, and orders the doorman to keep his eyes open. Therefore, keep your eyes open, for you do not know when the master of the house is coming, whether at nightfall, midnight, cock-crow, or early dawn. Let him not come suddenly and catch you asleep. What I say to you, I say to all: keep your eyes open!”

Offertory Antiphon  
*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, accept the gifts we offer,\* and by your constant protection guide your servant *N.*, whom you have appointed as shepherd of the Church of *N.* Through Jesus Christ.

Communion Antiphon  
*Matth. 24, 46–47*

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods. (*P. T. Alleluia.*)

Prayer after Communion

O Lord, may the reception of this divine sacrament protect us.\* May it ever defend your servant *N.*, whom you have appointed as shepherd of the Church of *N.*, and bring him to salvation, together with the flock united with him. Through Jesus Christ.

## For the Conferral of Orders

### 5 FOR THE CONFERRAL OF ORDERS

*On Ember Saturdays and on the Saturday within the fourth week of Lent, the Mass of the Saturday is celebrated; on other days the Mass is celebrated according to the office of the day. The following prayers are added under one conclusion with the first prayer; other commemorations, except privileged commemorations, are excluded.*

#### Prayer

O Lord, hear our humble petition and guard those who devotedly worship you,\* that we may ever serve in your ministry with perfect freedom, unhampered by any disturbance. Through Jesus Christ.

#### Prayer over the Gifts

O Lord, may your sacraments help us to offer these gifts to you worthily. Through Jesus Christ.

#### Prayer after Communion

O Lord, graciously sustain us by your constant assistance, just as you have refreshed us by your sacrament.\* May the power of your redemptive work be effective in us both in this sacred rite and in the conduct of our lives: You who live and reign.

### 6 FOR THE BLESSING OF AN ABBOT

*Mass is celebrated according to the office of the day, but the following prayers are added under one conclusion with the first prayer; other commemorations, except privileged commemorations, are excluded.*

*The Bishop says:*

#### Prayer

Grant to your servant, O Lord, the grace to preach and practice what is right and so instruct by the example of his good works those subject to his authority.\* And then may he receive his eternal reward from you, most faithful Shepherd. Through Jesus Christ.

*In sabbatis Quatuor Temporum et in sabbato infra hebdomadam IV Quadragesimæ, Missa dicitur de sabbato, in reliquis diebus de Officio diei; sed sub conclusione cum 1<sup>a</sup> oratione adduntur sequentes orationes; aliæ commemorations, præter privilegiatas, excluduntur.*

Exáudi, quæsumus, Dómine, súpllicum preces, et devóto tibi pécctorum famulánte, perpétua defénsiõne custódi: ut nullis perturbatiõnibus impediti, líberam servitútem tuis semper exhibeámus officiis. Per Dóminum.

Tuis, quæsumus, Dómine, operáre mystériis: ut hæc tibi múnera dignis méntibus offerámus. Per Dóminum.

Quos tuis, Dómine, réficis sacraméntis, contínuis attólle bénignus auxiliis: ut tuæ redemptiõnis efféctum, et mystériis capiámus, et móribus: Qui vivis.

*Missa dicitur de Officio diei, sed sub unica conclusione cum 1<sup>a</sup> oratione adduntur sequentes orationes; aliæ commemorations, præter privilegiatas, excluduntur.*

*Pontifex dicit:*

Concéde, quæsumus, Dómine, huic fámulo tuo: ut prædicádo, et exercédo quæ recta sunt, per exéplum bonórum óperum ánimos suórum instruat subiectórum; et ætérnæ remuneratiõnis mercédem a te piíssimo Pastóre percípiat. Per Dóminum.

## For the Blessing of an Abbess

*Electus dicit:*

Concede, quæsumus, Dómine, mihi fámulo tuo: ut, prædicándo et exercéndo quæ recta sunt, per exéplum bonórum óperum ánimos meórum instruam subiectórum; et æternæ remuneratiónis mercédem a te piíssimo Pastóre percípíam. Per Dóminum.

*Pontifex dicit:*

Múnera nostra, quæsumus, Dómine, súscipe placátus: et hunc fámulum tuum semper et ubíque misericórditer prótege. Per Dóminum.

*Abbas dicit:*

Múnera, quæsumus, Dómine, súscipe placátus; et me fámulum tuum semper et ubíque misericórditer prótege. Per Dóminum.

*Pontifex dicit:*

Hæc nos commúnio, Dómine, purget a crímine; et hunc fámulum tuum benígna pietáte consérvet. Per Dóminum.

*Abbas dicit:*

Hæc nos commúnio, Dómine, purget a crímine; et me fámulum tuum benígna pietáte consérvet. Per Dóminum.

*Missa dicitur de Officio diei, sed sub unica conclusione cum 1ª oratione adduntur sequentes orationes; aliæ commemoraciones, præter privilegiatas, excluduntur.*

Da, quæsumus, Dómine, huic fámulæ tuæ, quam virginitátis honóre dignátus es decoráre, inchoáti óperis consummátum efféctum, et ut perféctam tibi ófferat plenitúdinem, inítia sua perdúcere mereátur ad finem. Per Dóminum.

*The Abbot-elect says:*

Grant to me, your servant, O Lord, the grace to preach and practice what is right and so instruct by the example of my good works those subject to my authority.\* And then may I receive my eternal reward from you, most faithful Shepherd. Through Jesus Christ.

*The Bishop says:*

### Prayer over the Gifts

Receive favorably, O Lord, the gifts we offer,\* and always and everywhere mercifully protect your servant. Through Jesus Christ.

*The Abbot says:*

Receive favorably, O Lord, the gifts we offer,\* and always and everywhere mercifully protect me your servant. Through Jesus Christ.

*The Bishop says:*

### Prayer after Communion

May this communion, O Lord, cleanse us from sin \* and by your gracious kindness keep your servant safe. Through Jesus Christ.

*The Abbot says:*

May this communion, O Lord, cleanse us from sin \* and by your gracious kindness keep me your servant safe. Through Jesus Christ.

## 7 FOR THE BLESSING OF AN ABBESS

*Mass is celebrated according to the office of the day, but the following prayers are added under one conclusion with the first prayer; other commemoraciones, except privileged commemoraciones, are excluded.*

### Prayer

Grant, O Lord, to your servant whom you have adorned with the honor of virginity the completion of the work you have begun.\* May she carry out what she has undertaken, so that she may offer herself to you as a full and perfect gift. Through Jesus Christ.

## For the Blessing and Consecration of Virgins

### Prayer over the Gifts

By the gifts we offer, O Lord, grant your servant perseverance in perpetual virginity,\* so that when the gates are opened at the coming of the great King she may be worthy to enter with joy. Through Jesus Christ.

### Prayer after Communion

Look with kindness, O Lord, upon the service owed to you by your servant.\* May she, who trusts in your protection, never be overwhelmed by the troubles and uncertainties of this life. Through Jesus Christ.

Oblátis hóstiis, quæsumus, Dómine, præsentí fámulæ tuæ perseverántiam perpétuæ virginitátis accómmoda: ut, apértis iánuis, summi Regis advéntu, regnum cæléste cum lætítia mereátur intráre. Per Dóminum.

Réspice, Dómine, fámulæ tuæ tibi débitam servitútem, ut inter humanæ fragilitátis incérta, nullis adversitátibus opprimátur, quæ de tua protectióne confidit. Per Dóminum.

## 8 FOR THE BLESSING AND CONSECRATION OF VIRGINS

*Mass is celebrated according to the office of the day, but the following prayers are added under one conclusion with the first prayer; other commemorations, except privileged commemorations, are excluded.*

*Missa dicitur de Officio diei, sed sub unica conclusione cum 1<sup>a</sup> oratione adduntur sequentes orationes; aliæ commemoraciones, præter privilegiatas, excluduntur.*

### FOR SEVERAL VIRGINS

#### Prayer

Grant, O Lord, to your servants whom you have adorned with the honor of virginity the completion of the work you have begun.\* May they carry out what they have undertaken so that they may offer themselves to you as full and perfect gifts. Through Jesus Christ.

Da, quæsumus, Dómine, his famulábus tuis, quas (huic fámulæ tuæ, quam) virginitátis honóre dignátus es decoráre, inchoáti óperis consummátum efféctum: et, ut perféctam tibi ófferant (ófferat) plenitúdinem, inítia sua perdúcere mereántur (mereátur) ad finem. Per Dóminum.

### Prayer over the Gifts

By the gifts we offer, O Lord, grant your servants perseverance in perpetual virginity,\* so that when the gates are opened at the coming of the great King they may be worthy to enter in with joy. Through Jesus Christ.

Oblátis hóstiis, quæsumus, Dómine, præsentibus famulábus tuis (præsentí fámulæ tuæ) perseverántiam perpétuæ virginitátis accómmoda: ut, apértis iánuis, summi Regis advéntu, regnum cæléste cum lætítia mereántur (mereátur) intráre. Per Dóminum.

### Prayer after Communion

O God, you have fixed your abode in these pure hearts.\* Look favorably on your servants and console them, granting them what they ask for with their constant penances. Through Jesus Christ.

Deus, qui habitáculum tuum in corde pudíco fundásti: réspice super has fámulas tuas (hanc fámulam tuam); et, quæ castigatióibus assídus póstulant (póstulat), tua consolatíone percípiant (percípiat). Per Dóminum.

## For the Blessing of a Cemetery

### FOR ONE VIRGIN Prayer

Grant, O Lord, to your servant whom you have adorned with the honor of virginity the completion of the work you have begun.\* May she carry out what she has undertaken, so that she may offer herself to you as a full and perfect gift. Through Jesus Christ.

### Prayer over the Gifts

By the gifts we offer, O Lord, grant your servant perseverance in perpetual virginity,\* so that when the gates are opened at the coming of the great King she may be worthy to enter in with joy. Through Jesus Christ.

### Prayer after Communion

O God, you have fixed your abode in this pure heart.\* Look favorably on your servant and console her, granting her what she asks for with her constant penances. Through Jesus Christ.

## 9 FOR THE BLESSING OF A CEMETERY

*Missa dicitur de Officio diei, sed sub unica conclusione cum 1<sup>a</sup> oratione adduntur sequentes orationes; aliæ commemorationes, præter privilegiatas, excluduntur.*

*Mass is celebrated according to the office of the day, but the following prayers are added under one conclusion with the first prayer; other commemorations, except privileged commemorations, are excluded.*

### Prayer

Deus, cuius miseratione animæ fidelium requiescunt, huic cæmetério, quæsumus, Dómine, Angelum tuum sanctum deputa custódem; et quorum quarúmque cõrpora hic sepeliúntur, ánimas eõrum ab ómnibus absólve vínculis delictõrum, ut in te semper cum Sanctis tuis sine fine læténtur. Per Dóminum.

O God, by your mercy rest is given to the souls of the faithful.\* Entrust this cemetery to the care of your angel, and set free from all the chains of sin the souls of those whose bodies are buried here,\* so that with all your saints they may rejoice with you forever. Through Jesus Christ.

### Prayer over the Gifts

Múnera, Dómine, oblata sanctífica, et qui te ipsum in sepúlcro poni voluísti, et exémpulum resurgéndi fidelibus tuis largíri dignátus es, da, quæsumus, fidelium tuõrum animábus

O Lord, you willed to be placed in a tomb and gave the faithful the model for their resurrection.\* Forgive the sins of your faithful who here rest in you; bless the gifts we

## For the Reconciliation of a Church

offer and let this life-giving sacrifice bring healing and rest for their souls and bodies: You who live and reign.

hic in te quiescētibus, véniam peccatōrum; ut hæc salutāris hóstia sit remēdium et réquies animārum eórum, et córporum: Qui vivis.

### Prayer after Communion

We have been filled with your sacred gifts, O Lord our God.\* Grant that your people who as faith tells us, will one day rise from the death of the body may now through your mercy rise from the death of the soul. Through Jesus Christ.

Munéribus sacris satiāti, quæsumus, Dómine Deus noster, ut plebs tua, quæ in futúro a morte córporis resurrectúra créditur, te miserānte, a morte animæ resúrgere mereátur. Per Dóminum.

## 10 FOR THE RECONCILIATION OF A CHURCH OR A CEMETERY

*Mass is celebrated according to the office of the day, but the following prayers are added under one conclusion with the first prayer; other commemorations, except privileged commemorations, are excluded.*

*Missa dicitur de Officio diei, sed sub unica conclusione cum 1<sup>o</sup> oratione adduntur sequentes orationes; aliæ commemoraciones, præter privilegiatas, excluduntur.*

### Prayer

O God, you have said, “My house shall be called a house of prayer.”\* Cleanse this house that has been defiled by unbelievers and bless it. In your kindness listen to and mercifully accept the prayers and desires of all who call upon you in this place. Through Jesus Christ.

Deus, qui dixisti: Domus mea domus oratiónis vocábitur, domum istam infidélium spurcitiis contaminátam mundáre, et sanctificáre dignéris; et ómnium preces et vota hoc in loco ad te clamántium cleménter exáudias, et benígnus suscipias. Per Dóminum.

### Prayer over the Gifts

O Lord, may our sacrificial offering purify this place of every uncleanness\* and make our prayers always and everywhere acceptable to you. Through Jesus Christ.

Hæc hóstia, quæsumus, Dómine, et locum istum ab ómnibus immundítiis expúrget, et supplicatiónes nostras semper et ubique reddat tibi accéptas. Per Dóminum.

### Prayer after Communion

By this reception of the gifts of our eternal salvation, O Lord, we humbly beg that this church and cemetery, now cleansed of the defilement brought about by unbelievers, may by your blessing always remain holy.\* May our hearts too, free from every defilement of sin, remain always devoted to you. Through Jesus Christ.

Percipiéntes, Dómine, múnera salutis ætérnæ súpplices exorámus, ut templum hoc et cœmetérium ab infidélium inquinaméntis emundátum, benedictióne tua máneat sanctificátum, et péctora nostra ab omni sorde vitiórum alienáta, tibi que devóta semper existant. Per Dóminum.

## For the Bride and Groom

### 11 FOR THE BRIDE AND GROOM

*Matrimonium, nisi iusta causa a celebratione Missæ excuset, intra Missam, post Evangelium et homiliam, quæ nunquam est omittenda, celebretur.*

*Quoties Matrimonium intra Missam celebratur, semper, etiam tempore clauso, dicatur Missa votiva pro Sponsis aut de ea fiat commemoratio, iuxta rubricas.*

*Benedictio nuptialis intra Missam semper, etiam tempore clauso et etsi unus vel uterque coniux ad alias nuptias transit, impertiatur.*

*Si solemnis benedictio nuptiarum, intra Missam, facienda sit die dominico vel die I classis, dicitur Missa de Officio occurrenti, cum commemoratione sequentis Missæ pro sponsis, sub unica conclusione, etiam diebus in quibus commemoratio Missæ votivæ impeditæ prohibetur; et in ea datur benedictio nuptialis more solito.*

*Si autem solemnis benedictio nuptiarum, intra Missam, facienda sit aliis diebus, dicitur sequens Missa votiva pro sponsis.*

*In Commemoratione omnium Fidelium defunctorum et Triduo sacro prohibetur sive Missa votiva, sive eius commemoratio in Missa diei, sive benedictio nuptialis infra Missam.*

*Cum vero tam Missa pro sponsis quam benedictio nuptialis prohibetur, Missa una cum benedictione transferri potest in opportuniorem diem non impeditum, post celebratum matrimonium.*

*Unless a just cause excuses from the celebration of Mass, matrimony shall be celebrated within Mass after the Gospel and the homily. The latter is never omitted.*

*Whenever matrimony is celebrated within Mass, the votive Mass for the spouses shall always be celebrated or a commemoration made of it, according to the rubrics, even during the prohibited season.*

*The nuptial blessing shall always be imparted within the Mass, even in the prohibited season and even if one or both spouses is entering a second marriage.*

*If the solemn blessing of marriage, within Mass, is to take place upon a Sunday or a day of class I, the Mass of the occurring office is celebrated, with a commemoration of the following Mass for the spouses, under one conclusion, even on days when the commemoration of an impeded votive Mass is prohibited. In this Mass the nuptial blessing is given in the usual manner.*

*If the solemn blessing of marriage, within the Mass, is to take place on other days, the following votive Mass for the spouses is celebrated.*

*On the commemoration of all the faithful departed and during the sacred Triduum, the votive Mass is prohibited, as are its commemoration in the Mass of the day and the nuptial blessing within Mass.*

Deus Israël coniúgat vos: et ipse sit vobíscum, qui misértus est duóbus únícis: et nunc, Dómine, fac eos plénius benedicere te. (T. P. Allelúia, allelúia.) Ps. 127, 1 Beáti omnes qui timent Dóminum: qui ámbulant in viis eius. V. Glória Patri. Deus.

*Et dicitur Glória in excélsis.*

Exáudi nos, omnípotens et miséricors Deus: ut, quod nostro ministrá-tur officio tua benedictióne pótius impleátur. Per Dóminum.

### Entrance Antiphon

*Tob. 7, 15; 8, 19*

May the God of Israel join you together; and may he be with you, who was merciful to two only children: and now, O Lord, make them bless you more fully. (P. T. Alleluia, alleluia). Ps. 127, 1 Blessed are all who fear the Lord, who walk in his ways. V. Glory be to the Father. May the God of Israel.

*The Gloria is said.*

### Prayer

Almighty and merciful God, hear our prayer\* and let what we perform by our ministry be made perfect by your blessing. Through Jesus Christ.

## For the Bride and Groom

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 5, 22–33*

Brethren: Wives should be submissive to their husbands as though to the Lord; because the husband is head of the wife just as Christ is head of the Church, his body, of which he is also the savior. Just as the Church submits to Christ, so should wives submit in everything to their husbands. Husbands, love your wives, just as Christ loved the Church and gave himself up for her to make her holy, purifying her in the bath of water by the power of the word, so as to present to himself a glorious Church, holy and immaculate, without stain or wrinkle or anything of that sort. In the same way husbands, too, should love their wives as they do their own bodies. He who loves his wife loves himself. Now no one ever hates his own flesh; no, he nourishes and takes care of it, just as Christ does for the Church, because we are members of his body. “For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall become one flesh.” This is a great foreshadowing: I mean to say it refers to Christ and the Church. But in any case, each one of you should love his wife just as he loves himself; and the wife should revere her husband.

*Gradual Ps. 127, 3* Your wife shall be like a fruitful vine in the recesses of your home. *℣.* Your children like olive plants around your table.

Alleluia, alleluia. *℣. Ps. 19, 3* May the Lord send you help from the sanctuary, from Sion may he sustain you. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 127, 4–6* Behold, thus is the man blessed who fears the Lord. *℣.* The Lord

Lectio Epistolæ beati Pauli  
Apóstoli ad Ephésios  
*Ephes. 5, 22–33*

Fratres: Mulieres viris suis subditæ sint, sicut Dómino: quóniam vir caput est mulieris: sicut Christus caput est Ecclésiæ: Ipse, salvátor corpóris eius. Sed sicut Ecclésiá subiécta est Christo, ita et mulieres viris suis in ómnibus. Viri, diligite uxóres vestras, sicut et Christus diléxit Ecclésiám, et seípsum trádidit pro ea, ut illam sanctificáret, mundans lavácro aquæ in verbo vitæ, ut exhibéret ipse sibi gloriósam Ecclésiám, non habéntem máculam, aut rugam, aut áliquid huiúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent diligere uxóres suas, ut corpóra sua. Qui suam uxórem díligit, seípsum díligit. Nemo enim unquam carnem suam ódio hábuit: sed nutrit, et fovet eam, sicut et Christus Ecclésiám: quia membra sumus corpóris eius, de carne eius, et de óssibus eius. Propter hoc relínquet homo patrem et matrem suam, et adhærébit uxóri suæ: et erunt duo in carne una. Sacraméntum hoc magnum est, ego autem dico in Christo, et in Ecclésiá. Verúmtamen et vos sínguli, unusquísque uxórem suam, sicut seípsum díligat: uxor autem tímeat virum suum.

*Graduale Ps. 127, 3* Uxor tua sicut vitis abúndans in latéribus domus tuæ. *℣.* Fílii tui sicut novéllæ olivárum in circúitu mensæ tuæ.

Allelúia, allelúia. *℣. Ps. 19, 3* Mittat vobis Dóminus auxiliúm de sancto: et de Sion tueátur vos. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 127, 4–6* Ecce sic benedicétur omnis homo, qui tímet Dó-

## For the Bride and Groom

minum. *℣.* Benedicat tibi Dóminus ex Sion: et vídeas bona Ierúsalem ómnibus diébus vitæ tuæ. *℣.* Et vídeas fílios filiórum tuórum: pax super Israël.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluía, alleluía. *℣. Ps. 19, 3* Mittat vobis Dóminus auxiliium de sancto: et de Sion tueátur vos. Alleluía. *℣. Ps. 133, 3* Benedicat vobis Dóminus ex Sion: qui fecit cælum et terram. Alleluía.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 19, 3–6*

In illo témpore: Accessérunt ad Iesum pharisæi tentántes eum, et dicéntes: Si licet hómini dimíttere uxórem suam quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una Itaque iam non sunt duo, sed una caro. Quod ergo Deus coniúnxit, homo non séparet.

In te sperávi, Dómine: dixi: Tu es Deus meus: in mánibus tuis témpora mea. (*T. P. Alleluía.*)

Súscipe, quæsumus, Dómine, pro sacra connúbii lege munus oblátum: et, cuius largítor es óperis, esto dispósitor. Per Dóminum.

*Dicto Pater noster, sacerdos antequam dicat Libera nos, quæsumus, Dómine, stans in latere Epistolæ versus sponsum et sponsam ante altare genuflexos, dicit super eos sequentes orationes:*

bless you from Sion: may you see the prosperity of Jerusalem all the days of your life. *℣.* May you see your children's children. Peace be upon Israel!

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 19, 3* May the Lord send you help from the sanctuary, from Sion may he sustain you. Alleluia. *℣. Ps. 133, 3* May the Lord bless you from Sion, the maker of heaven and earth. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 3–6*

At that time some Pharisees came up to Jesus and as a test said to him, "Is it permissible for a man to divorce his wife for any reason whatever?" In reply he said, "Have you not read that the Creator at the beginning made them male and female, and declared, 'For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. Therefore man must not separate what God has joined together."

Offertory Antiphon  
*Ps. 30, 15–16*

My trust is in you, O Lord; I say, "You are my God." In your hands is my destiny. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, accept the offering we make to you in behalf of the sacred bond of matrimony, \* and rule over this union of which you are the author. Through Jesus Christ.

*After the Our Father, before the priest says Deliver us, we beg you, O Lord, he stands before the altar at the epistle side. Facing the spouses, who kneel, he says the following prayers over them:*

## For the Bride and Groom

Let us pray.

Listen with favor, O Lord, to our prayers, and graciously uphold the institution of marriage established by you for the continuation of the human race, so that they who have been joined together by your authority may remain faithful together by your help. Through Jesus Christ.

Let us pray.

O God, by your mighty power you made all things where before there was nothing; you put in order the beginnings of the universe and formed for man, made to your image, an inseparable helpmate, woman. You gave woman's body its origin from man's flesh, to teach that it is never right to separate her from the one being from whom it has pleased you to take her.

O God, you consecrated the union of marriage, making it a sign so profound as to prefigure in the marriage covenant the mystery of Christ and the Church.

O God, you join woman to man and give to that society, the first to be established, the blessing which alone was not taken away in punishment for original sin or in the doom of the Flood:

Look with kindness on this your servant who is to be joined to her husband in the companionship of marriage and who seeks to be made secure by your protection.

May this yoke that she is taking on herself be one of love and peace. May she be faithful and chaste, marrying in Christ, and may she always imitate the holy women: may she be the beloved of her husband, as was Rachel; wise, as was Rebecca; long-lived and loyal, as was Sara.

May the author of sin have no mastery over her because of her acts. May she hold firm to the faith and the commandments. Faithful to one embrace, may she flee from unlawful companionship. By firm discipline

Orémus

Propitiare, Dómine, supplicatióibus nostris, et institútis tuis, quibus propagatióem humáni géneris ordinásti, benígnus assiste: ut, quod te auctóre iúngitur, te auxiliánte servétur. Per Dóminum.

Orémus

Deus, qui potestáte virtútis tuæ de nihilo cuncta fecísti: qui dispósitis universitátis exórdiis, hómini ad imáginem Dei factó, ídeo inseparábilé mulieris adiutórium condidísti, ut femíneo córpori de viríli dares carne princípium, docens quod ex uno placúisset instítui, numquam licére disiúngi: Deus, qui tam excelléti mystério coniugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignáres in fœdere nuptiárum: Deus, per quem mulier iúngitur viro, et societas princípáliter ordináta, ea benedictiône donáta quæ sola nec per originális peccáti pœnam, nec per dilúvii est abláta senténtiam: respice propítius super hanc fámulam tuam, quæ maritáli iungénda consórtio, tua se éxpetit protectiône muníri: sit in ea iugum dilectiόνis, et pacis: fidélis et casta nubat in Christo, imitatríxque sanctárum permáneat feminárum: sit amábilis viro suo, ut Rachel: sápiens, ut Rebécca: longæva et fidélis, ut Sara: nihil in ea ex áctibus suis ille auctor prævaricatiónis usúrpet: nexa fídei, mandatisque permáneat: uni thoro iuncta, contactus illícitos fugiat: múniat infirmitátem suam róbores disciplínæ: sit verecúndia gravis, pudóre venerábilis, doctrínis cæléstibus erudíta: sit fecúnda in sóbole, sit probáta et innocens: et ad beatórum réquiem atque ad cæléstia regna pervéniat: et vídeant ambo fílios filiórum suórum, usque in tértiam et quartam generatióem, et ad optátam pervéniant senectútem. Per eúndem Dóminum.

## For the Bride and Groom

may she fortify herself against her weakness. May she be grave in her modesty, honorable in her chastity, learned in the teachings of heaven.

May she be rich in children, may she prove worthy and blameless, and may she attain in the end to the peace of the blessed, the kingdom of heaven.

May she and her husband together see their children's children to the third and fourth generation and enjoy the long life that will fulfill their desires. Through Jesus Christ.

*Tunc sacerdos reversus ad medium altaris dicat Libera nos, quæsumus, Dómine et reliqua more solito; et, postquam sumpserit Sanguinem, communicet sponso: et prosequatur Missam.*

*Then the priest returns to the center of the altar and says, Deliver us, we beg you, O Lord, etc., as usual. After he has received the precious Blood, he gives communion to the spouses, and Mass continues.*

### Communion Antiphon

*Ps. 127, 4 and 6*

Ecce sic benedicetur omnis homo qui timet Dóminum: et videas filios filiórurum tuórum: pax super Israël. (T. P. Allelúia.)

Behold, thus is the man blessed who fears the Lord; may you see your children's children. Peace be upon Israel! (P. T. Alleluia.)

### Prayer after Communion

Quæsumus, omnipotens Deus: instituta providentiæ tuæ pio favóre commítare; ut, quos legítima societáte connéctis, longæva pace custódiás. Per Dóminum.

O almighty God, let your benevolent kindness hover protectively over this union which you have instituted in your providence.\* Preserve in lasting peace these two whom you have joined in lawful union. Through Jesus Christ.

*Dicto Ite, missa est, sacerdos antequam populo benedicat, conversus ad sponsum et sponsam, dicat:*

*After The Mass is ended. Go in peace, before the priest blesses the people, he turns to the spouses and says:*

Deus Abraham, Deus Isaac, et Deus Jacob sit vobíscum: et ipse adímpseat benedictiónem suam in vobis: ut videátis filios filiórurum vestrórum usque ad tértiam et quartam generatiómem, et póstea vitam ætérrnam habeátis sine fine: adiuvánte Dómino nostro Iesu Christo, qui cum Patre et Spíritu Sancto vivit et reg-

May the God of Abraham, the God of Isaac, the God of Jacob be with you, and may he fulfill in you his blessing, so that you may see your children's children to the third and fourth generation and afterward possess everlasting and boundless life. Through the help of our Lord Jesus Christ, who with the Father and the Holy Spirit lives and reigns,

## On Day of Profession of men religious

God, forever and ever.  
℟. Amen.

*The priest shall then instruct the spouses, in serious words, that they should be faithful to each other, that the man should love his wife and the wife love her husband, and that they should keep in the fear of the Lord. After this he sprinkles them with holy water and, having said Placeat, he gives the blessing.*

### 12 FOR THE TWENTY-FIFTH AND FIFTIETH ANNIVERSARIES OF THE CELEBRATION OF MARRIAGE

*In thanksgiving on the 25th and 50th anniversaries of the celebration of marriage, either the Mass of the Holy Trinity or of the Blessed Virgin Mary may be celebrated, as a votive Mass of class II. The prayer for thanksgiving is added under one conclusion with the first prayer.*

*On days of class I and on Sundays this votive Mass is prohibited. On these days the prayer for thanksgiving may be added to the Mass of the day provided the following feasts do not occur: Christmas, the Epiphany of the Lord, the Sacred Triduum, Easter Sunday, the Ascension of the Lord, Pentecost, the Feast of the Holy Trinity, Corpus Christi, the Sacred Heart of Jesus, and Christ the King, as well as the commemoration of all the faithful departed. At the end of Mass the prayers which are found in the Roman Ritual are said for the husband and wife.*

### 13 ON THE DAY OF PROFESSION OF MEN RELIGIOUS

*The following Mass, celebrated once for the individual occasion, is a votive Mass of class II. It is celebrated either at the command or at the consent of the respective ordinary. White vestments are worn for this Mass.*

#### Entrance Antiphon *Ps. 39, 8-9*

In the written scroll it is prescribed for me: to do your will, O my God, is my delight, and your law is within my heart. (*P. T. Alleluia, alleluia.*) *Ps. ibid. 2* I have waited, waited for the Lord, and he stooped toward me. *V.* Glory be to the Father. In the written scroll.

*The Gloria is said.*

nat Deus, per ómnia sácula sæculórum. ℟. Amen.

*Moneat eos sacerdos gravi sermone ut, in Dei timore manentes et alterutrum diligentes, mutuam fidem et coniugalem castitatem servant, atque prolem in catholica religione sódulo instituant. Postea eos aspergat aqua benedicta, et dicto Pláceat det benedictionem.*

*Pro gratiarum actione in 25° et 50° anniversario a celebratione matrimonii, dici potest, ut votiva II classis, Missa aut de Ssma Trinitate aut de B. Maria Virg., addita oratione "pro gratiarum actione" sub unica conclusione cum prima.*

*Diebus I classis et dominicis hæc Missa votiva prohibetur; tunc enim oratio pro gratiarum actione addi potest Missæ diei modo ne occurrant festa Nativitatis et Epiphaniæ Domini, Triduum sacrum, dominica Resurrectionis, festum Ascensionis Domini, dominica Pentecostes, festa SS. Trinitatis, Corporis Christi, Cordis Iesu et Christi Regis, necnon Commemoratio omnium Fidelium defunctorum.*

*Missa finita, super coniuges dicuntur preces quæ inveniuntur in Rituali romano.*

*Sequens Missa, unica pro singulis occasionibus, est votiva II classis, et celebratur aut de mandato aut de consensu respectivi Ordinarii; in ea adhibetur color albus.*

In cápite libri scriptum est de me ut fácerem voluntátem tuam. Deus meus, vólui, et legem tuam in médio cordis mei (*T. P. Alleluia, alleluia.*) *Ps. ibid. 2* Exspéctans exspéctávi Dóminum, et inténdit mihi. *V.* Glória Patri. In cápite.

*Et dicitur Glória in excélsis.*

## On Day of Profession of men religious

### Prayer

Omnípotens sempitérne Deus, qui fámulos tuos a mundi perículis eréptos, ad plénius sectánda Fílii tui vestígia vocáre dignátus es: præsta, quæsumus; ut propósitam sibi evangélicam perfectiónem consequántur. Per eúndem Dóminum.

O almighty and eternal God, you have rescued your servants from the dangers of the world and called them to follow more closely the footsteps of your Son.\* May they reach the evangelical perfection they have set out to attain. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Philippénes  
*Phil. 3, 7-14*

A Reading from the Epistle of blessed  
Paul the Apostle to the Philippians  
*Phil. 3, 7-14*

Fratres: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. Verúmtamen existímo ómnia detriméntum esse, propter eminéntem sciéntiam Iesu Christi Dómini mei; propter quem ómnia detriméntum feci, et árbitor ut stérco, ut Christum lucrifáciam, et invéníar in illo, non habens meam iustítiam, quæ ex lege est, sed illam quæ ex fide est Christi Iesu; quæ ex Deo est iustítia in fide; ad cognoscéndum illum, et virtútem resurrecti-ónis eius, et societátem passiónum illius; configurátus morti eius; si quo modo occúrram ad resurrecti-ónem quæ est ex mórtuis. Non quod iam accéperim, aut iam perféctus sim; sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Iesu. Fratres, ego me non árbitor comprehéndisse. Unum autem, quæ quidem retro sunt obliviscens, ad ea vero quæ sunt prióra exténdens meípsum, ad destinátum pèrsequor, ad bravíum supérnæ vocatiónis Dei in Christo Iesu Dómino nostro.

Brethren: Whatever I used to consider as profitable I have revalued, in the light of Christ, as loss. In fact, I rate all else as loss because of the supreme good of knowing my Lord Jesus Christ. For his sake I underwent total loss of all things, and I value them as mere dung so that Christ alone may be my wealth and I may be found in him, possessing not my own justice based on observance of the Law, but that justice which comes through faith in Christ, the justice which comes from God and is based on faith. All this is that I may know Christ and the power flowing from his resurrection; that I may know how to share in his sufferings by being formed into the pattern of his death, in the hope that thus I may also arrive at the resurrection from the dead. I do not mean that I have already achieved this or that I have already become perfect. But I am hastening on to try to grasp it, having been myself already grasped by Christ Jesus. Brothers, I do not think that I have grasped it yet. I mean only this: forgetting what is behind me and straining toward what lies ahead, I hasten on to the goal, to win the prize to which God calls us upward in Christ Jesus, our Lord.

*Graduale Ps. 65, 13-14* Introíbo in domum tuam in holocáustis, reddam tibi vota mea, quæ distinxérunt

*Gradual Ps. 65, 13-14* I will bring holocausts to your house; to you I will fulfill the vows which my lips uttered. *℟. Ibid., 16* Hear

## On Day of Profession of men religious

now, all you who fear God, while I declare what he has done for me.

Alleluia, alleluia. *Ψ. Gal. 6, 14* But as for me, God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 62, 2* O God, my God, to you do I watch at break of day. *Ψ.* For you my flesh pines and my soul thirsts. *Ψ. Ps. 50, 12* A clean heart create for me, O God, and a steadfast spirit renew within me.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia, *Ψ. Gal. 6, 14* But as for me, God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world.

Alleluia. *Ψ. Ps. 132, 4* Behold, how good it is, and how pleasant, where brethren dwell at one!

### ✠ A Reading from the holy Gospel according to Mark *Mark 10, 17–21*

At that time, as Jesus was setting out on a journey, a man came running up, knelt down before him and asked, “Good Master, what must I do to inherit eternal life?” Jesus answered, “Why do you call me good? No one is good except the one God. You know the commandments: ‘You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and mother.’” He replied, “Master, I have observed all these since my childhood.” Then Jesus looked at him with love and told him, “There is one thing more you need to do. Go, sell what you have, and give the

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lábia mea. *Ψ. Ibid., 16* Veníte, audíte, et narrábo, omnes qui timétis Deum, quanta fecit ánimæ meæ.

Allelúia, allelúia. *Ψ. Gal. 6, 14* Mihi absit gloriári, nisi in cruce Dómini mei Iesu Christi, per quem mihi mundus crucifíxus est, et ego mundo. Allelúia.

*Post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 62, 2* Deus, Deus meus ad te de luce vígilo. *Ψ.* Sitívit in te ánima mea, quam múltipliciter tibi caro mea. *Ψ. Ps. 50, 12* Cor mundum crea in me, Deus, et spíritum rectum innova in viscéribus meis.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ψ. Gal. 6, 14* Mihi absit gloriári nisi in cruce Dómini nostri Iesu Christi, per quem mihi mundus crucifíxus est, et ego mundo. Allelúia. *Ψ. Ps. 132, 4* Ecce quam bonum et quam iucúndum, habitáre fratres in unum. Allelúia.

### ✠ Sequéntia sancti Evangéllii secúndum Marcum *Marc. 10, 17–21*

In illo témpore: Cum egréssus esset Iesus in viam, procúrrens quidam, genu flexo ante eum, rogábat eum: Magíster bone, quid fáciam ut vitam ætérrnam percípíam? Iesus autem dixit ei: Quid me dicis bonum? Nemo bonus, nisi unus Deus. Præcépta nosti: Ne adúlteres, ne occídas, ne furéris, ne falsum testimónium díxeris, ne fraudem féceris, honóra patrem tuum et matrem. At ille respóndens, ait illi: Magíster, hæc ómnia observávi a iuventúte mea. Iesus autem intúitus eum, diléxit eum, et dixit ei: Unum tibi deest: vade, quæcúmque habes vende, et da paupéribus, et habébis thesáurum in cælo, et veni, séquere me.

## On Day of Profession of women religious

money to the poor. Then you will possess heavenly treasure. And come back and follow me.”

### Offertory Antiphon

*1 Par. 29, 17–18*

Dómine Deus, in simplicitate cordis mei lætus obtuli univèrsa: Deus Israël custódi hanc voluntátem. (*T. P. Alleluia.*)

O Lord God, in the simplicity of my heart I have joyfully offered all these things: O God of Israel, keep forever this will. (*P. T. Alleluia.*)

### Prayer over the Gifts

Famulórum tuórum, Dómine, sacrificium benígnus accípias; et tibi paupertátem, castitátem et obediéntiam vovéntes, tua caritáte confírmes. Per Dóminum.

O Lord, in your kindness receive the sacrifice of your servants,\* and confirm in you love those who are vowing to you poverty, chastity, and obedience. Through Jesus Christ.

### Communion Antiphon

*Ps. 33, 9*

Gustáte et vidéte, quóniam suávis est Dóminus; beátus vir qui sperat in eo. (*T. P. Alleluia.*)

Taste and see how good the Lord is: happy the man who takes refuge in him. (*P. T. Alleluia.*)

### Prayer after Communion

Pretiósó Córpoze et Ságuine Fílii tui refécti, te, Dómine, deprecámur; ut qui sacra vota te inspiránte emiserunt, éadem te adiuvánte custódiant. Per eúndem Dóminum.

O Lord, we have been renewed by the precious body and blood of your Son.\* May those who through your inspiration have taken these sacred vows keep them by your help. Through Jesus Christ.

## 14 ON THE DAY OF PROFESSION OF WOMEN RELIGIOUS

*Sequens Missa, unica pro singulis occasionibus, est votiva II classis, et celebratur aut de mandato aut de consensu respectivi Ordinarii; in ea adhibetur color albus.*

*The following Mass, celebrated once for the individual occasion, is a votive Mass of class II. It is celebrated either at the command or at the consent of the respective ordinary. White vestments are worn for this Mass.*

### Entrance Antiphon

*Ps. 44, 11–12*

Audi, fília, et vide, et inclína aurem tuam, et obliviscere pópulum tuum et domum patris tui; et concupíscet Rex decórem tuum. (*T. P. Alleluia,*

Hear, O daughter, and see: turn your ear, forget your people and your father's house; and the king shall desire your beauty. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 2* My heart over-

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flows with a goodly theme; as I sing my ode to the king. *Ÿ*. Glory be to the Father. Hear, O daughter.

*The Gloria is said.*

### Prayer

O God, you are turning your servants away from worldly vanities and making them eager for the prize of a heavenly vocation.\* Pour your grace upon them so that, mindful of their profession, they may accomplish with your help what you have inspired them to promise. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
*1 Cor. 7, 6–8; 25, 29–32, 34*

Brethren: I say this by way of concession, not as a command. I would prefer all men to be like me. But each has his own gift from God, one in this way, another in that. To those who are unmarried and to widows I say this: it would be well for them, like me, to remain as they are. I have not received from the Lord any commandment about virgins, but I give my opinion as one who is trustworthy, thanks to the Lord's mercy. I tell you brothers, time is running out. From now on those with wives should live as though they had none, and those who weep as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they own nothing, and those who use the world as though they were not using it; for the world as we see it is passing away. I want you to be without worries. The unmarried woman, like the virgin, is concerned with the things of the Lord, that she may be holy in body as well as in spirit in Christ Jesus, our Lord.

*Gradual* I hold the kingdom of this world and all its allurements in contempt for the love of my Lord Jesus Christ, whom I have seen, whom I have loved, and in whom is

allelúia.) *Ps. ibid.* 2 Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ*. Glória Patri. Audi.

*Et dicitur* Glória in excélsis.

Deus, qui has fámulas tuas, a sáeculi vanitáte convérsas, ad supérnæ vocatiónis bravíum accéndis: grátiam tuam eis infúnde; ut professiónis suæ mémoires, quæ te inspiránte promittunt, te auxiliánte perficiant. Per Dóminum.

Léctio Epistolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 7, 6–8; 25, 29–32, 34*

Fratres: Hoc dico secúndum indulgéntiam, non secúndum impérium. Volo enim omnes vos esse sicut meípsum; sed unusquisque próprium donum habet ex Deo, álius quidem sic, álius vero sic. Dico autem non nuptis, et víduis: Bonum est illis si sic permáneant, sicut et ego. De virgínibus autem præcéptum Dómini non hábeo; consílium autem do, tanquam misericórdiam consecútus a Dómino, ut sim fidélis. Hoc itaque dico, fratres: Tempus breve est; réliquum est, ut et qui habent uxóres, tanquam non habéntes sint; et qui flent, tanquam non flentes; et qui gaudent, tanquam non gaudentes; et qui emunt, tanquam non possidéntes; et qui utántur hoc mundo, tanquam non utántur: præterit enim figúra huius mundi. Volo autem vos sine sollicitú-dine esse. Et múlier innúpta, et virgo cógitat quæ Dómini sunt, ut sit sancta córpore, et spírítu: in Christo Iesu Dómino nostro.

*Graduale* Regnum mundi et omnem ornátum sáeculi contémpsi, propter amórem Dómini mei Iesu Christi; quem vídi, quem amávi, in quem

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crédidi, quem diléxi. *Ps. 44, 2* Eruc-távit cor meum verbum bonum, dico ego ópera mea Regi.  
Allelúia, allelúia. *℟. Cant. 2, 16* Diléctus meus mihi, et ego illi, qui páscitur inter lília. Allelúia.

*Post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 26, 7-8.* Exáudi, Dómine, vocem meam, qua clamávi ad te; miserére mei et exáudi me. *℟.* Tibi dixit cor meum, exquisívit te fácies mea, fáciem tuam, Dómine, requíram. *℟.* Adiútor meus esto; ne derelínquas me neque despicias me, Deus salutáris meus.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Cant. 2, 16* Diléctus meus mihi, et ego illi, qui páscitur inter lília. Allelúia. *℟. Ps. 83, 5* Beáti qui hábitant in domo tua, Dómine; in sæcula sæculórum laudábunt te. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Matthæum  
*Matth. 25, 1-13*

In illo témpore: Dixit Iesus discí-pulis suis parábolam hanc: Símile erit regnum cælórum decem virgí-nibus: quæ accipiéntes lámpades suas, exiérunt óbviam sponso, et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero acceperunt óleum in vasis suis cum lampádibus. Moram autem faciéntem sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviam ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non suf-

my belief and my delight. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king.

Alleluia, alleluia. *℟. Cant. 2, 16* My lover belongs to me and I to him; he browses among the lilies. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 26, 7-8* Hear, O Lord, the sound of my call; have pity on me, and answer me. *℟.* Of you my heart speaks, you my glance seeks; your presence, O Lord, I seek. *℟.* You are my helper; cast me not off, forsake me not, O God my savior.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Cant. 2, 16* My lover belongs to me and I to him; he browses among the lilies, Alleluia. *℟. Ps. 83, 5* Happy they who dwell in your house, O Lord; continually they praise you. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 1-13*

At that time Jesus told his disciples this parable: "The kingdom of heaven will be comparable to ten virgins who took their torches and went out to welcome the bridegroom. Now five of them were foolish, and five, sensible. The foolish ones, in taking their torches, carried no oil along; but the sensible ones took flasks of oil, as well as their torches. As the bridegroom took his time, they all began to doze, and fell fast asleep. At midnight, someone shouted, "Here is the bridegroom! Come out and welcome him." Then all those virgins woke up, and got their torches ready. The foolish ones said to the sensible ones, "Give us some of your oil; our torches are going out." But the sensible ones replied, "No, there

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may not be enough for both you and us. You had better go to the dealers and buy yourselves some.' While they went off to buy it, the bridegroom arrived, and the ones who were ready went into the wedding with him. Then the door was barred. Later on, the other virgins came back. 'Lord, lord!' they cried, 'Open the door for us.' But he answered, 'I assure you, I do not know you.' Therefore, keep your eyes open, because you do not know the exact day or hour."

fíciat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est iánua. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigiláte ítaque, quia nescitis diem, neque horam.

### Offertory Antiphon

*Ps. 115, 16-17*

You have loosed, O Lord, my bonds; to you will I offer sacrifice of thanksgiving and I will call upon the name of the Lord. (*P.T. Alleluia.*)

Dirupisti, Dómine, víncula mea; tibi sacrificábo hóstiám laudis, et nomen Dómini invocábo. (*T. P. Allelúia.*)

### Prayer over the Gifts

Receive our offering, O Lord.\* Look with favor upon your servants, who are vowing themselves to you in poverty, chastity, and obedience, and make them ready for the rewards that are to come. Through Jesus Christ.

Súscipe, quásumus, Dómine, oblatiónem nostram; et has fámulas tuas, quæ se maiestáti tuæ in paupertáte, castitáte, obediéntia devóvent, benígnus áspice, et ad præmia futúra dispóne. Per Dóminum.

### Communion Antiphon

*Ps. 72, 28*

But for me, to be near God is my good; to make the Lord God my refuge. (*P.T. Alleluia.*)

Mihi autem adhærere Deo bonum est, pónere in Dómino Deo spem meam. (*T. P. Allelúia.*)

### Prayer after Communion

O God, you are preparing an eternal dwelling place in heaven for those who in this world are abandoning everything for your sake.\* Strengthen the hearts of your servants and grant that they may come to the wedding banquet of the Lamb in heaven: Who lives and reigns.

Deus, qui ómnia pro te in hoc sáeculo relinquéntibus ætérnum in cælis præparas habitáculum: confírma corda famulárum tuárum, et concéde; ut ad cæléstes Agni núptias pervenire mereántur. Per Dóminum.

## For Vocations for the Church

### 15 FOR VOCATIONS FOR THE CHURCH

*In hac Missa adhibetur color albus.*

*White vestments are worn for this Mass.*

#### Entrance Antiphon

*Matth. 4, 18–19*

Dóminus secus mare Galilææ vidit duos fratres, Petrum et Andréam, et vocávit eos: Veníte post me: fáciam vos fieri piscatóres hóminum. (*T. P. Alleluía, alleluía.*) *Ps. 18, 2* Cæli enárrant glóriam Dei: et ópera mánuum eius annúntiat firmaméntum. *℣. Glória Patri. Dóminus.*

By the sea of Galilee the Lord saw two brothers, Peter and Andrew, and he called to them, "Come, follow me, and I will make you fishers of men." (*P. T. Alleluia, alleluia.*) *Ps. 18, 2* The heavens declare the glory of God, and the firmament proclaims his handiwork. *℣. Glory be to the Father. As the Lord.*

#### Prayer

Mitte, quæsumus, Dómine, operários in messem tuam; ut Unigéniti Fílii tui et præcépta iúgiter servéntur et ubíque sacrificium innovétur: Qui tecum.

Send workers for your harvest, O Lord,\* so that the commands of your only-begotten Son may always be obeyed and his sacrifice be everywhere renewed: Who lives and reigns.

Léctio libri Regum  
*1 Reg. 3, 1–10*

A Reading from the Book of Kings  
*1 Kings 3, 1–10*

In diébus illis: Ministrábat puer Sámuel Dómino coram Heli, et sermo Dómini erat pretiósus in diébus illis: non erat vísis manifestá. Factum est ergo in die quadam, Heli iacébat in loco suo, et óculi eius caligáverant, nec póterat vidére: lucérna Dei ántequam extinguerétur, Sámuel dormiébat in templo Dómini, ubi erat arca Dei. Et vocávit Dóminus Sámuel. Qui respóndens, ait. Ecce ego. Et cucúrrit ad Heli, et dixit: Ecce ego; vocásti enim me. Qui dixit: Non vocávi; revértere, et dormi. Et ábiit et dormívit. Et adiécit Dóminus rursum vocáre Samuélem. Consurgénsque Sámuel, ábiit ad Heli, et dixit: Ecce ego, quia vocásti me. Qui respóndit: Non vocávi te, fili mi; revértere, et dormi. Porro Sámuel necdum sciébat Dóminum, neque revelátus fúerat ei sermo Dómini. Et adiécit Dóminus, et vocávit adhuc Samuélem

At that time, while the youth Samuel was minister to the Lord under Heli, a revelation of the Lord was uncommon and vision infrequent. One day Heli was asleep in his usual place. His eyes had lately grown so weak that he could not see. The lamp of God was not yet extinguished, and Samuel was sleeping in the Temple of the Lord, where the ark of God was. The Lord called to Samuel, who answered, "Here I am." He ran to Heli and said, "Here I am. You called me." "I did not call you," Heli said. "Go back to sleep." So he went back to sleep. Again the Lord called Samuel, who rose and went to Heli. "Here I am," he said. "You called me." But he answered, "I did not call you, my son. Go back to sleep." At that time Samuel was not familiar with the Lord, because the Lord had not revealed anything to him yet. The Lord called Samuel again,

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for the third time. Getting up and going to Heli, he said, "Here I am. You called me." Then Heli realized that the Lord was calling the youth. So he said to Samuel, "Go to sleep, and if you are called, reply, 'Speak, Lord, for your servant is listening.'" When Samuel went to sleep in his place, the Lord came and revealed his presence, calling out as before, "Samuel, Samuel!" Samuel answered, "Speak, for your servant is listening."

*Gradual Ps. 26, 4* One thing I ask of the Lord; this I seek: to dwell in the house of the Lord all the days of my life. *℣.* That I may gaze on the loveliness of the Lord and contemplate his temple.

Alleluia, alleluia. *℣. Ps. 83, 5* Happy they who dwell in your house, O Lord! Continually they praise you. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 83, 2-4* How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. *℣.* My heart and my flesh cry out for the living God. *℣.* Even the sparrow finds a home, and the swallow a nest in which she puts her young: your altars, O Lord of hosts, my king and my God.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 83, 5* Happy they who dwell in your house, O Lord! Continually they praise you. Alleluia. *℣. Eccli. 39, 19* Break forth in blossoms and yield a smell. And bring forth leaves in grace. And praise with Canticles and bless the Lord in his works. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 1, 35-51*

At that time, as John with two of his  
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tértio. Qui consurgens, abiit ad Heli, et ait: Ecce ego, quia vocásti me. Intelléxit ergo Heli quia Dóminus vocáret púerum, et ait ad Samuélem: Vade, et dormi; et si deinceps vocáverit te, dices: Lóquere, Dómine, quia audit servus tuus. Abiit ergo Sámuel, et dormívit in loco suo. Et venit Dóminus, et stetit; et vocávit, sicut vocáverat secúndo: Sámuel, Sámuel! Et ait Sámuel: Lóquere, Dómine, quia audit servus tuus.

*Graduale Ps. 26, 4* Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini ómnibus diébus vitæ meæ. *℣.* Ut vídeam voluptátem Dómini, et visitem templum eius. Allelúia, allelúia. *℣. Ps. 83, 5* Beáti qui hábitant in domo tua, Dómine: in sæcula sæculórum laudábunt te. Allelúia.

*Post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 83, 2-4* Quam dilécta tabernácula tua, Dómine virtútum! Concupíscit et déficit ánima mea in átria Dómini. *℣.* Cor meum et caro mea exsultavérunt in Deum vivum. *℣.* Etenim passer invénit sibi domum, et turtur nidum sibi, ubi ponat pullos suos: altária tua, Dómine virtútum, rex meus et Deus meus.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 83, 5* Beáti qui hábitant in domo tua, Dómine: in sæcula sæculórum laudábunt te. Allelúia. *℣. Eccli. 39, 19* Floréte flores quasi lílium, et date odórem et frondéte in grátiam, collaudáte cánticum, et benedicíte Dóminum in opéribus suis. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 1, 35-51*

In illo témpore: Stabat Ioánnes, et

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ex discipulis eius duo. Et respiciens Iesum ambulántem, dicit: Ecce Agnus Dei. Et audiérunt eum duo discipuli loquéntem, et secúti sunt Iesum. Convérsus autem Iesus, et videns eos sequéntes se, dicit, eis: Quid quæritis? Qui dixerunt ei: Rabbi (quod dicitur interpretátum Magister), ubi hábitas? Dicit eis: Veníte, et vidéte. Venérunt, et vidérunt ubi manéret, et apud eum mansérunt die illo; hora autem erat quasi décima. Erat autem Andréas frater Simónis Petri unus ex duóbus, qui audierant a Ioánné, et secúti fúerant eum. Invenit hic primum fratrem suum Simónem, et dicit ei: Invenimus Messíam (quod est interpretátum Christus). Et addúxit eum ad Iesum. Intúitus autem eum Iesus, dixit: Tu es Simon, fílius Iona; tu vocáberis Cephas, quod interpretátur Petrus. In crástinum vóluit exíre in Galiléam, et invenit Philíppum. Et dicit ei Iesus: Séquere me. Erat autem Philíppus a Bethsáida, civitaté Andréæ et Petri. Invenit Philíppus Nathánaël, et dicit ei: Quem scripsit Móyses in lege, et prophéta, invenimus Iesum fílium Ioseph a Náza-reth. Et dixit ei Nathánaël: A Náza-reth potest áliquid boni esse? Dicit ei Philíppus: Veni et vide. Vidit Iesus Nathánaël veniéntem ad se, et dicit de eo: Ecce vere Israélita, in quo dolus non est. Dicit ei Nathánaël: Unde me nosti? Respóndit Iesus, et dixit ei: Priúsqvam te Philíppus vocáret, cum esses sub ficu, vidí te. Respóndit ei Nathánaël, et ait: Rabbi, tu es Fílius Dei, tu es Rex Israél. Respóndit Iesus, et dixit ei: Quia dixi tibi: Vidi te sub ficu, credis: maius his vidébis. Et dicit ei: Amen, amen dico vobis, vidébitis cælum apértum, et Angelos Dei ascendéntes, et descendéntes supra Fílium hóminis.

disciples was watching Jesus walk by, he said, "Look! There is the Lamb of God." The two disciples heard what he said and followed Jesus.

When Jesus turned around and noticed them following him, he asked them, "What are you looking for?" They said to him, "Rabbi (which, translated, means 'Teacher'), where are you staying?" "Come and see," he answered them. So they went to see where he was staying and stayed on with him that day; it was about four o'clock in the afternoon.

One of the two who had followed him, after hearing John, was Andrew, Simon Peter's brother. The first thing he did was to find his brother Simon and tell him, "We have found the Messiah (which, translated, is 'Anointed')!" He brought him to Jesus who looked at him and said, "You are Simon, son of John; your name shall be Cephas (which is translated 'Peter')."

The next day he wanted to set out for Galilee. He found Philip. "Follow me," Jesus said to him, for Philip hailed from Bethsaida, the same town as Andrew and Peter.

Philip found Nathanael and told him, "We have found the one described in the Mosaic Law and the Prophets, Jesus from Nazareth, Joseph's son." But Nathanael retorted, "Can anything good come from Nazareth?" So Philip told him, "Come and see for yourself."

When Jesus saw Nathanael coming toward him, he observed, "Here is a genuine Israelite; there is no guile in him." "How do you know me?" Nathanael asked him. "Before Philip called you," Jesus answered, "I saw you under the fig tree." Nathanael replied, "Rabbi, you are the Son of God; you are King of Israel." Jesus answered, "You believe, do you, just because I told you that I saw you under the fig tree? You will see far greater things than that." And he

## For the Preservation of Vocations

told him, "Truly, I assure all of you, you will see the sky opened and the angels of God ascending and descending upon the Son of Man."

### Offertory Antiphon

*Ps. 15, 5*

O Lord, my allotted portion and my cup, you it is who hold fast my lot. (*P. T. Alleluia.*)

Dóminus pars hereditátis meæ et cálicis mei: tu es qui restítues hereditátem meam mihi. (*T. P. Allelúia.*)

### Prayer over the Gifts

O Lord, make this gift we offer to you a life-giving sacrifice for your people,\* so that there may be an increasing number of priests around your holy altars to offer prayers and sacrifices. Through Jesus Christ.

Munus quod offérimus, Dómine, vitále pópulo tuo pérfice sacraméntum; ut in circúitu mensæ tuæ preces et hóstias multiplicáti tibi minístri commítant. Per Dóminum.

### Communion Antiphon

*Ps. 65, 16*

Hear now, all you who fear God, while I declare what he has done for me. (*P. T. Alleluia.*)

Veníte, audíte, et narrábo, omnes qui timétis Deum, quanta fecit ánimæ meæ (*T. P. Allelúia.*)

### Prayer after Communion

O almighty God, we have been filled with your heavenly mysteries.\* Increase the number of your priests and make them holy by your love. Through Jesus Christ.

Cæléstibus repléti mystériis, quæsumus, omnipotens Deus: ut miníistros tuos et número áugeas et caritáte sanctífices. Per Dóminum.

## 16 FOR THE PRESERVATION OF VOCATIONS FOR THE CHURCH

*White vestments are worn for this Mass.*

*In hac Missa adhibetur color albus.*

### Entrance Antiphon

*Ps. 104, 3-4*

Rejoice, O hearts that seek the Lord! Look to the Lord, and be strengthened; seek his face evermore. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* Give thanks to the Lord, and invoke his name; make known among the nations his deeds. *℟.* Glory be to the Father. Rejoice.

Lætétur cor quæréntium Dóminum: quærite Dóminum et confirmámini: quærite fáciem eius semper. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1* Confitémيني Dómino et invocáte nomen eius: annuntiáte inter gentes ópera eius. *℟.* Glória Patri. Lætétur.

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### Prayer

Excita, Dómine, in Ecclesia tua spíritum pietátis et fortitúdinis; qui dignos altáribus tuis minístros, et verbi tui strénuos assertóres efficiat. Per Dóminum.

Stir up in your Church, O Lord, the devotion and fortitude needed to make worthy ministers for your altars and powerful preachers of your word. Through Jesus Christ.

Léctio Epístolæ beáti Ioánnis  
Apóstoli  
1 Ioann. 2, 14–17

A Reading from the Epistle of blessed  
John the Apostle  
1 John 2, 14–17

Caríssimi: Scribo vobis, iúvenes, quóniam fortes estis, et verbum Dei manet in vobis, et vicístis malignum. Nolíte dilígere mundum, neque ea quæ in mundo sunt. Si quis diligit mundum, non est caritas Patris in eo: quóniam omne quod est in mundo, concupiscéntia carnis est, et concupiscéntia oculórum, et supérbia vitæ: quæ non est ex Patre, sed ex mundo est. Et mundus transit et concupiscéntia eius. Qui autem facit voluntátem Dei, manet in ætérnum.

Beloved young men, I addressed you because you are strong, and the word of God abides in you, and you have conquered the Evil One. Have no love for the world, nor for the things the world affords. If anyone loves the world, he has no room left for the Father's love. For not a thing that the world affords comes from the Father: carnal allurements, eye-catching enticements, the glamorous life—all this comes from the world itself. And the world is passing away with all its charms, but the man who does God's will endures forever.

*Graduale Ps. 72, 24 et 1* Tenuísti manum dexteram meam, et in voluntáte tua deduxísti me, et cum glória suscepísti me. *℣.* Quam bonus Israël Deus, his qui recto sunt corde! Allelúia, allelúia. *℟.* Ps. 51, 10 Ego sicut olíva fructífera in domo Dei; sperávi in misericórdia Dei in ætérnum et in sæculum sæculi. Allelúia.

*Gradual Ps. 72, 24 and 1* You have hold of my right hand; with your counsel you guide me, and in the end you will receive me in glory. *℣.* How good God is to Israel, to those who are clean of heart!

Alleluia, alleluia. *℟.* Ps. 51, 10 But I, like a green olive tree in the house of God, trust in the kindness of God forever and ever. Alleluia.

*Post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tractus Ps. 23, 3–5* Quis ascéndet in montem Dómini, aut quis stabit in loco sancto eius? *℣.* Innocens máni-bus et mundo corde, qui non accépit in vano ánimam suam, nec iurávit in dolo próximo suo. *℟.* Hic accípiet benedictiónem a Dómino, et misericórdiam a Deo salutári suo.

*Tract Ps. 23, 3–5* Who can ascend the mountain of the Lord? Or who may stand in his holy place? *℣.* He whose hands are sinless, whose heart is clean, who desires not what is vain, nor swears deceitfully to his neighbor. *℟.* He shall receive a blessing from the Lord, and a reward from God his savior.

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*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 51, 10* But I, like a green olive tree in the house of God, trust in the kindness of God forever and ever. Alleluia. *Ps. 65, 16* Hear now, all you who fear God, while I declare what he has done for me. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 15, 1-9*

At that time Jesus said to his disciples: "I am the real vine and my Father is the gardener. He cuts away any of my branches that does not bear fruit, but any that bears fruit he trims clean that it may bear more fruit. You are clean already, thanks to the word I have spoken to you. Remain in me as I remain in you. Just as a branch cannot bear fruit by itself without remaining on the vine, so neither can you without remaining united to me. I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a part of you, ask for whatever you want and you shall have it. In this my Father has been glorified: in your bearing much fruit and becoming my disciples. As the Father has loved me, so have I loved you. Remain on in my love."

Offertory Antiphon  
*Ps. 91, 2*

It is good to give thanks to the Lord, and to sing praise to your name, Most High. (*P. T. Alleluia.*)

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *Ps. 51, 10* Ego sicut oliva fructifera in domo Dei; speravi in misericordia Dei in æternum et in sæculum sæculi. Alleluia. *Ps. 65, 16* Venite, audite, et narrabo, omnes qui timetis Deum, quanta fecit animæ meæ. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Ioannem  
*Ioann. 15, 1-9*

In illo tempore: Dixit Iesus discipulis suis: Ego sum vitis vera: et Pater meus agricola est. Omnem palmitem in me non ferentem fructum tollet eum: et omnem qui, fert fructum, purgabit eum, ut fructum plus afferat. Iam vos mundi estis propter sermonem, quem locutus sum vobis. Manete in me: et ego in vobis. Sicut palme non potest ferre fructum a semetipso, nisi manserit in vite: sic nec vos, nisi in me manseritis. Ego sum vitis, vos palmites: qui manet in me, et ego in eo, hic fert fructum multum; quia sine me nihil potestis facere. Si quis in me non manserit, mittetur foras sicut palme, et arescet, et colligent eum, et in ignem mittent, et ardet. Si manseritis in me, et verba mea in vobis manserint: quodcumque volueritis petetis, et fiet vobis. In hoc clarificatus est Pater meus, ut fructum plurimum afferatis, et efficiamini mei discipuli. Sicut dilexit me Pater, et ego dilexi vos. Manete in dilectione mea.

Bonum est confiteri Domino, et psallere nomini tuo, Altissime. (*T. P. Alleluia.*)

## For Religious Vocations

### Prayer over the Gifts

Plebis tuæ, quæsumus, Dómine, preces et múnera benígnus inténde; ut dispensatóres mysteriórum tuórum multiplicéntur, et in amóre tuo iúgi-ter persevérent. Per Dóminum.

O Lord, in your kindness be attentive to the prayers and offerings of your people.\* May the stewards of your mysteries increase in number and persevere to the end in loving you. Through Jesus Christ.

### Communion Antiphon

*John 17, 11 and 17*

Pater sancte, serva eos in nómine tuo, quos dedísti mihi, ut sint unum, sicut et nos: sanctífica eos in veritáte. (T. P. Allelúia.)

Holy Father, keep in your name those whom you have given me, that they may be one even as we are; sanctify them in the truth. (P. T. Alleluia.)

### Prayer after Communion

Fac nos, quæsumus, Dómine, recensítis mystériis respiráre; et quos minístros Redemptiónis elégeris, imménsæ tuæ caritáti pura mente serví-re. Per Dóminum.

O Lord, give us new life through the mysteries we have celebrated,\* and grant that those whom you have chosen as ministers of the Redemption may with pure minds be worthy servants of your boundless love. Through Jesus Christ.

## 17 FOR SEEKING AND FOSTERING RELIGIOUS VOCATIONS

*In hac Missa adhibetur color albus.*

*White vestments are worn for this Mass.*

### Entrance Antiphon

*Ps. 79, 15-16*

Réspice de cælo et vide, et vísitá vineam istam: et pérfice eam; quam plantávit dextera tua. (T. P. Allelúia, allelúia.) *Ps. ibid. 2* Qui regis Israël, inténde, qui dedúcis velut ovem Ioseph. *℣.* Glória Patri. Réspice.

Look down from heaven, and see, take care of this vine, and protect what your right hand has planted. (P. T. Alleluia, alleluia.) *Ps. ibid., 2* O shepherd of Israel, hearken, O guide of the flock of Joseph. *℣.* Glory be to the Father. Look down.

### Prayer

Famíliam tuam, quæsumus, Dómine, propítius réspice et nova prole semper amplífica: ut et filios suos ad propósitam sanctitátem perdúcere, et aliórum salútem effícaciter váleat procuráre. Per Dóminum.

O Lord, look with favor upon your family and ever increase its numbers with new children.\* Enable it to lead its sons and daughters to the holiness to which they are called and to work for the salvation of others. Through Jesus Christ.

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## For Religious Vocations

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 4, 1–6, 23–24*

Brethren: I plead with you, I, a prisoner for the Lord, to live a life worthy of the calling you have received, with perfect humility and meekness, and with patience, bearing with one another lovingly. Make every effort to preserve the unity whose source is the Spirit and whose bond is peace. There is but one body and one Spirit, just as there is but one hope given you by your call. There is but one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all, and is in all. Acquire a new, a spiritual way of thinking, and put on that new man who has been created in the image of God with the justice and holiness that come from truth.

*Gradual Ps. 99, 2–3* Serve the Lord with gladness; come before him with joyful song. *℟.* Know that the Lord is God; he made us, his we are.

Alleluia, alleluia. *℟. Ps. 113, 15* May you be blessed by the Lord, who made heaven and earth. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 121, 6, 8–9* Pray for the peace of Jerusalem! May those who love you prosper! Alleluia. *℟.* Because of my relatives and friends I will say, "Peace be within you!" *℟.* Because of the house of the Lord, our God, I will pray for your good.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Ps. 113, 15* May you be blessed by the Lord, who made heaven and earth. Alleluia. *℟. Ps. 32, 12* Happy the nation whose God is the Lord, the people he has chosen for his own inheritance. Alleluia.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 4, 1–6, 23–24*

Fratres: Obsecro vos ego vinctus in Dómino, ut digne ambulétis vocatióne, qua vocáti estis, cum omni humilitáte, et mansuetúdi-ne, cum paciéntia, supportántes invicem in caritáte, solliciti serváre unitátem spíritus in vínculo pacis. Unum corpus et unus spíritus, sicut vocáti estis in una spe vocatiónis vestræ. Unus Dóminus, una fides, unum baptísma. Unus Deus et Pater ómnium, qui est super omnes, et per ómnia, et in ómnibus nobis. Renovámini autem spíritu mentis vestræ, et indúite novum hómí-nem, qui secúndum Deum creatus est in iustítia et sanctitáte veritátis.

*Graduale Ps. 99, 2–3* Servíte Dómino in lætítia, introíte in conspéctum eius in exsultatióne. *℟.* Scitóte quóniam Dóminus ipse est Deus, ipse fecit nos et non ipsi nos.

Allelúia, allelúia. *℟. Ps. 113, 15* Benedícti vos a Dómino, qui fecit cælum et terram. Allelúia.

*Post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 121, 6, 8–9* Rogáte quæ ad pacem sunt Ierúsalem, et abundantia diligéntibus te. *℟.* Propter fratres meos et próximos meos loquébar pacem de te. *℟.* Propter domum Dómini Dei nostri quæsivi bona tibi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Ps. 113, 15* Benedícti vos a Dómino, qui fecit cælum et terram. Allelúia. *℟. Ps. 32, 12* Beáta gens, cuius est Dóminus Deus, pópulus quem elégit in hereditátem sibi. Allelúia.

## For Religious Vocations

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 9, 57-62*

In illo témpore: Ambulántibus discípulis in via, dixit quidam ad Iesum: Sequar te quocúmque íeris. Dixit illi Iesus: Vulpes fóveas habent, et vólucres cæli nidos; Fílius autem hóminis non habet ubi caput reclínet. Ait autem ad álterum: Séquere me. Ille autem dixit: Dómine, permítte mihi primum ire, et sepelíre patrem meum. Dixítque ei Iesus: Sine ut mórtui sepéliant mórtuos suos; tu autem vade, et annúntia regnum Dei. Et ait alter: Sequar te, Dómine, sed permítte mihi primum renuntiáre his quæ domi sunt. Ait ad illum Iesus: Nemo mittens manum suam ad áratrum, et respiciens retro, aptus est regno Dei.

Introíbo ad altáre Dei: ad Deum qui lætíficat iuventútem meam. (*T. P. Alleluía.*)

Sacrificium nostræ devotiónis, quod tibi, Dómine, offérimus, benignus assúme, ut família tua fidéliter tibi servíre mereátur, et nova semper accípiat increménta. Per Dóminum.

Ecce quam bonum et quam iucúndum habitáre fratres in unum; quóniam illic mandávit Dóminus benedictiónem. (*T. P. Alleluía.*)

Huius, Dómine, virtúte sacraménti, da nobis, quæsumus, perseverántem in tua voluntáte famulátum; ut in diébus nostris, et mérito et número, família tibi sérvians augeátur. Per Dóminum.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 9, 57-62*

At that time, as Jesus and his disciples were going along the road, a man said to him, "I will follow you wherever you go." Jesus answered him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." To another man he said, "Follow me." He replied, "Let me first go and bury my father." Jesus answered, "Let the dead bury their own dead; but you, come, proclaim the kingdom of God." Another man said to him, "Lord, I will follow you; but first let me take leave of those at home." Jesus said to him in reply, "No one who puts his hand to the plow and then looks back is fit for the kingdom of God."

Offertory Antiphon  
*Ps. 42, 4*

I will go in to the altar of God, the God of my gladness and joy. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, in your kindness accept this sacrifice of our worship. \* May your family serve you faithfully and ever grow in number. Through Jesus Christ.

Communion Antiphon  
*Ps. 132, 1 and 3*

Behold how good it is, and how pleasant, where brethren dwell at one! For there the Lord has pronounced his blessing. (*P. T. Alleluia.*)

Prayer after Communion

O Lord, by the power of this sacrament grant that we may persevere in doing your will, \* so that in our days the family of your servants may increase in merit and in number. Through Jesus Christ.

## For the Propagation of the Faith

### 18 FOR THE PROPAGATION OF THE FAITH

#### Entrance Antiphon

*Ps. 66, 2-3*

May God have pity on us and bless us; may he let his face shine upon us; and may he have pity on us. So may your ways be known upon earth; among all nations, your salvation. (*P.T. Alleluia, alleluia.*) *Ps. 66, 4* May the peoples praise you, O God; may all the peoples praise you! *Ψ.* Glory be to the Father. May God have pity.

Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri: ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum. (*T. P. Alleluia, alleluia.*) *Ps. ibid., 4* Confiteantur tibi populi, Deus: confiteantur tibi populi omnes. *Ψ.* Glória Patri. Deus.

#### Prayer

O God, you desire that all men should be saved and come to the knowledge of your truth. \* Send laborers into your harvest, and grant that they may spread the Word with complete confidence, so that your Gospel may everywhere be heard and glorified, \* and all nations know you, the one true God, and him whom you have sent, Jesus Christ, your Son, our Lord: Who lives and reigns.

Deus, qui omnes homines vis salvos fieri, et ad agnitionem veritatis venire: mitte, quaesumus, operarios in messem tuam, et da eis cum omni fiducia loqui verbum tuum; ut sermo tuus currat et clarificetur, et omnes gentes cognoscant te solum Deum verum, et quem misisti Iesum Christum Filium tuum, Dominum nostrum: Qui tecum vivit.

#### A Reading from the Book of Sirach

*Eccli. 36, 1-10, 17-19*

Come to our aid, O God of the universe, look upon us and show us the light of your mercies;  
And put all those nations in dread of you who have not sought you,  
That they may know that there is no God but you and may declare your mighty works.  
Raise your hand against the heathen, that they may realize your power.  
As you have used us to show them your holiness, so now use them to show us your glory.  
Thus they will know, as we know, that there is no God but you.  
Give new signs and work new wonders; show forth the splendor of your right hand and arm;

#### Lectio libri Sapientiae

*Eccli, 36, 1-10 et 17-19*

Miserere nostri, Deus omnium, et respice nos, et ostende nobis lucem miseracionum tuarum: et immitte timorem tuum super gentes, quae non exquisierunt te, ut cognoscant quia non est Deus nisi tu, et enarrent magnalia tua. Alleva manum tuam super gentes alienas, ut videant potentiam tuam. Sicut enim in conspectu eorum sanctificatus es in nobis, sic in conspectu nostro magnificaberis in eis, ut cognoscant te, sicut et nos cognovimus, quoniam non est Deus praeter te, Domine. Innova signa, et immuta mirabilia. Glorifica manum, et brachium dextrum. Excita furorem, et effunde iram. Tolle adversarium, et afflige inimicum. Festina tempus, et memento finis, ut enarrent mirabilia tua. Da testimonium his, qui ab initio creaturae tuae sunt, et suscita pra-

## For the Propagation of the Faith

dicatiónes, quas locúti sunt in nómine tuo prophétæ prióres. Da mercédem sustinéntibus te, ut prophétæ tui fidéles inveniántur: et exáudi oratiónes servórum tuórum, secúndum benedictiónem Aaron de pópulo tuo, et dírige nos in viam iustítiae, et sciánt omnes, qui hábitant terram, quia tu es Deus conspéctor sæculórum.

*Graduale Ps. 66, 6–8* Confiteántur, tibi pópuli, Deus: confiteántur tibi pópuli omnes: terra dedit fructum suum. *℣.* Benedícat nos Deus, Deus noster, benedícat nos Deus: et métuant eum omnes fines terræ. Allelúia, allelúia. *℣. Ps. 99, 1* Iubiláte Deo, omnis terra: servíte Dómino in lætítia: introíte in conspéctu eius, in exsultatióne. Allelúia.

*Post Septuagesimam, ommissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 95, 3–5* Annuntiáte inter gentes glóriam Dómini, in ómnibus pópulis mirabilia eius. *℣.* Quóniam magnus Dóminus et laudábilis nimis: terríbilis est super omnes deos. *℣.* Quóniam omnes dii géntium dæmónia: Dóminus autem cælos fecit.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 99, 1–2* Iubiláte Deo, omnis terra: servíte Dómino in lætítia: introíte in conspéctu eius in exsultatióne. Allelúia. *℣.* Scitóte quóniam Dóminus ipse est Deus: ipse feecit nos, et non ipsi nos. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 9, 35–38*

In illo témpore: Circuibat Iesus

Rouse your anger, pour out wrath, humble the enemy, scatter the foe.

Hasten the day, bring on the time, that they may declare your wonderful works.

Give evidence of your deeds of old; fulfill the prophecies spoken in your name,

Reward those who have hoped in you, and let your prophets be proved true.

Hear the prayer of your servants according to Aaron's blessing on your people, and guide us into the way of justice.

Thus it will be known to the very ends of the earth that you are the eternal God.

*Gradual Ps. 66, 6–8* May the peoples praise you, O God; may all the peoples praise you! The earth has yielded its fruits. *℣.* God, our God, has blessed us. May God bless us, and may all the ends of the earth fear him! Alleluia, alleluia. *℣. Ps. 99, 1* Sing joyfully to God, all you lands; serve the Lord with gladness; come before him with joyful song. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 95, 3–5* Tell the glory of the Lord among the nations; among all peoples, his wondrous deeds. *℣.* For great is the Lord and highly to be praised; awesome is he, beyond all gods. *℣.* For all the gods of the nations are devils, but the Lord made the heavens.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 99, 1–2* Sing joyfully to God, all you lands; serve the Lord with gladness; come before him with joyful song. Alleluia. *℣.* Know that the Lord is God; he made us, his we are. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 9, 35–38*

At that time Jesus toured all the towns and  
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## For the Propagation of the Faith

villages. He taught in their synagogues, proclaimed the good news of the kingdom, cured every disease and every sickness. At the sight of the crowds, his heart was moved with pity for them. They were like sheep with no shepherd, lying prostrate from exhaustion. Thereupon he said to his disciples, "The harvest is plentiful but laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it."

omnes civitates et castella, docens in synagogis eorum, et praedicans Evangelium regni, et curans omnem languorem et omnem infirmitatem. Videns autem turbas, misertus est eis: quia erant vexati, et iacentes sicut oves non habentes pastorem. Tunc dicit discipulis suis: Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam.

### Offertory Antiphon

*Ps. 95, 7-9*

Give to the Lord, you families of nations, give to the Lord glory and praise; give to the Lord the glory due his name! Bring gifts, and enter his courts; worship the Lord in his holy court. (*P. T. Alleluia.*)

Afferte Domino, patriae gentium, afferte Domino gloriam et honorem, afferte Domino gloriam nomini eius: tollite hostias, et introite in atria eius: adorate Dominum in atrio sancto eius. (*T. P. Alleluia.*)

### Prayer over the Gifts

O God, our protector, look upon the face of your Christ, who gave himself for the redemption of us all.\* Grant that your name may be glorified by all nations from the rising of the sun even to its setting,\* and that everywhere a clean oblation may be offered and sacrificed to your name. Through Jesus Christ.

Protector noster, aspice, Deus, et respice in faciem Christi tui, qui dedit redemptionem semetipsum pro omnibus: et fac; ut ab ortu solis usque ad occasum magnificetur nomen tuum in gentibus, ac in omni loco sacrificetur et offeratur nomini tuo oblatio munda. Per eundem Dominum.

### Communion Antiphon

*Ps. 116, 1-2*

Praise the Lord, all you nations; glorify him, all you peoples! For steadfast is his kindness toward us, and the fidelity of the Lord endures forever. (*P. T. Alleluia.*)

Laudate Dominum, omnes gentes: laudate eum, omnes populi: quoniam confirmata est super nos misericordia eius, et veritas Domini manet in aeternum. (*T. P. Alleluia.*)

### Prayer after Communion

We have come to a new life by your gift of redemption, O Lord.\* May the true faith always advance through this aid to our eternal salvation. Through Jesus Christ.

Redemptionis nostrae munere vegetati: quaesumus, Domine; ut hoc perpetuae salutis auxilio, fides semper vera proficiat. Per Dominum nostrum.

## For the Defense of the Church

*Item altera Epistola:*

Lectio Epistolæ beāti Pauli  
Apóstoli ad Timótheum  
*1 Tim. 2, 1-7*

Obsecro primum ómnium fieri obsecratiónes, oratiónes, postulatiónes, gratiarum actiões, pro ómnibus homínibus: pro régibus et ómnibus qui in sublimitáte sunt, ut quiétam et tranquíllam vitam agámus, in omni pietáte, et castitáte: hoc enim bonum est, et accéptum coram Salvatóre nostro Deo, qui omnes hómines vult salvos fieri, et ad agnitiónem veritátis veníre. Unus enim Deus, unus et mediátor Dei et hóminum, homo Christus Iesus: qui dedit redemptiónem semetípsum pro ómnibus, testimónium temporibus suis: in quo pósitus sum ego prædicátor et apóstolus (veritátem dico, non méntior), doctor géntium in fide et veritáte.

*Another Epistle:*

A Reading from the Epistle of blessed  
Paul the Apostle to Timothy  
*1 Tim. 2, 1-7*

First of all, I urge that petitions, prayers, intercessions and thanksgivings be offered for all men; for kings and those in high place so that we may live a quiet and peaceful life in full piety and reverence. This is excellent and acceptable to God our Savior, who wishes all men to be saved and to come to knowledge of the truth. There is one God, and one mediator between God and men, the man Christ Jesus. He gave himself as a ransom for all—that was God's testimony, given in his own time. I speak truthfully, I am not lying when I say that to proclaim this I was appointed preacher and apostle, teacher of the Gentiles in the true faith.

## 19 FOR THE DEFENSE OF THE CHURCH

Entrance Antiphon

*Ps. 43, 23-24 and 25-26*

Exsúrge, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem: quare fáciem tuam avértis? oblivísceris tribulatiónem nostram? Adhásit in terra venter noster: exsúrge, Dómine, ádiuva nos, et líbera nos. (*T. P. Allelúia, allelúia.*) *Ps. ibid. 2* Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. *Ÿ.* Glória Patri. Exsúrge.

Awake! Why are you asleep, O Lord? Arise! Cast us not off forever! Why do you hide your face, forgetting our oppression? Our bodies are pressed to the earth. Arise, O Lord, help us and deliver us! (*P. T. Alleluia, alleluia.*) *Ps. 43, 2* O God, our ears have heard; our fathers have declared to us. *Ÿ.* Glory be to the Father. Awake!

Prayer

Omnípotens sempitérne Deus, in cuius manu sunt ómnium potestátes et ómnium iura regnórum: réspice in auxiliúm Christianórum; ut gentes paganórum, quæ in sua feritáte confidunt, dexterae tuæ poténtia conterántur. Per Dóminum.

Almighty and eternal God, your hand controls the power and government of every nation.\* Help your Christians and by the might of your right hand destroy the non-believing peoples who rely on their own cruel strength. Through Jesus Christ.

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## For the Defense of the Church

A Reading from the Book of Esther  
*Esth. 13, 8–11, 15–17*

In those days Mardochai prayed to the Lord and said: “O Lord God, almighty King, all things are in your power, and there is no one to oppose you in your will to save Israel. You made heaven and earth and every wonderful thing under the heavens. You are Lord of all, and there is no one who can resist you. And now, Lord God, King, God of Abraham, spare your people, for our enemies plan our ruin and are bent upon destroying the inheritance that was yours from the beginning. Do not spurn your portion, which you redeemed for yourself out of Egypt. Hear my prayer; have pity on your inheritance and turn our sorrow into joy: thus we shall live to sing praise to your name, O Lord! Do not silence those who praise you, O Lord our God!”

*Gradual Ps. 82, 19 and 14* Let the nations know that God is your name: you alone are the Most High over all the earth. *℟.* O my God, make them like leaves in a whirlwind, like chaff before the wind.

Alleluia, alleluia. *℟. Ps. 79, 3* Rouse your power, O Lord, and come to save us. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 78, 9–11* Help us, O God our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name’s sake. *℟.* Why should the nations say, “Where is their God?” Let him be known among the nations in our sight. *℟.* Avenge the shedding of your servants’ blood; let the prisoners’ sighing come before you.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Ps. 79, 3* Rouse your power, O Lord, and come to save us. Al-

Lectio libri Esther  
*Esth. 13, 8–11 et 15–17*

In diébus illis: Orávit Mardocháeus ad Dóminum, dicens: Dómine, Dómine Rex omnípotens, in ditióne enim tua cuncta sunt pósita, et non est qui possit tuæ resistere voluntáti, si decreveris salváre Israël. Tu fecísti cælum et terram, et quódquid cæli ámbitu continétur. Dóminus ómnium es, nec est qui resístat maiestáti tuæ. Et nunc, Dómine Rex, Deus Abraham, miserére pópuli tui, quia volunt nos inimíci nostri pérdere, et hereditátem tuam delére. Ne despicias partem tuam, quam redemísti tibi de Ægýpto. Exáudi deprecatiómem meam, et propítius esto sorti et funículo tuo, et convérte luctum nostrum in gáudium, ut vivéntes laudémus nomen tuum, Dómine, et ne claudas ora te canéntium, Dómine Deus noster.

*Graduale Ps. 82, 19 et 14* Sciant gentes, quóniam nomen tibi Deus: tu solus Altíssimus super omnem terram. *℟.* Deus meus, pone illos ut rotam, et sicut stípulam ante fáciem venti.

Allelúia, allelúia. *℟. Ps. 79, 3* Excita, Dómine, poténtiam tuam, et veni: ut salvos fácias nos. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 78, 9–11* Adiuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum. *℟.* Ne quando dicant gentes: Ubi est Deus eórum? et innotéscat in natióibus coram óculis nostris. *℟.* Víndica sánguinem servórum tuórum, qui effúsus est: intret in conspéctu tuo gémitus compeditórum.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Ps. 79, 3* Excita, Dómine, poténtiam tuam, et veni:

## For the Defense of the Church

ut salvos fácias nos. Allelúia. *Ÿ. Ibid., 15–16* Deus virtútum convétere, réspice de cælo, et vide, et vísita víneam istam: et pérfice eam, quam plantávit déxtera tua. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 11, 5–13*

In illo témpore: Dixit Iesus discí-  
pulis suis: Quis vestrum habébit  
amícum, et ibit ad illum média nocte,  
et dicet illi: Amíce, cómmoda mihi  
tres panes, quóniam amícus meus  
venit de via ad me, et non hábeo,  
quod ponam ante illum: et ille  
deíntus respóndens, dicat: Noli mihi  
moléstus esse, iam óstium clausum  
est, et púeri mei mecum sunt in  
cubíli, non possum súrgere, et dare  
tibi. Et si ille perseveráverit pulsans:  
dico vobis, et si non dabit illi surgens  
eo quod amícus eius sit, propter  
improbítatem tamen eius surget, et  
dabit illi quotquot habet necessários.  
Et ego dico vobis: Pétite, et dábitur  
vobis: quærite, et inveniétis: pulsáte,  
et aperiétur vobis. Omnis enim qui  
petit, áccipit: et qui quærit, ínvenit:  
et pulsánti aperiétur. Quis autem ex  
vobis patrem petit panem: numquid  
lápídem dabit illi? Aut piscem: num-  
quid pro pisce serpéntem dabit illi?  
Aut si petierit ovum: numquid  
pórriget illi scorpíonem? Si ergo vos  
cum sitis mali, nostis bona data dare  
fíliis vestris: quanto magis Pater  
vester de cælo dabit spíritum bonum  
peténtibus se?

Pópulum húmílem salvum fácies:  
et óculos superbórum humiliábis:  
quóniam quis Deus præter te, Dó-  
mine? (*T. P. Allelúia.*)

Sacríficium, Dómine, quod immolá-

leluia. *Ÿ. Ibid., 15–16.* Once again, O God  
of hosts, look down from heaven, and see;  
take care of this vine, and protect what your  
right hand has planted. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 5–13*

At that time Jesus said to his disciples: “If  
one of you has a friend, who comes to you  
in the middle of the night, and says to you:  
‘My friend, lend me three loaves, for a  
friend of mine has come in from a trip and  
I have nothing to offer him,’ will you from  
inside say in reply: ‘Do not disturb me. The  
door is shut now, and my children and I are  
in bed. I can’t get up and give you anything’?  
I tell you, even if you will not get up and  
give to him because of your friendship, you  
will rise because of his persistence and give  
him as much as he needs. So I say to you:  
Keep asking, and you will receive; keep  
seeking, and you will find; keep knocking,  
and the door will be opened for you. Every-  
one who keeps asking, receives. He who  
keeps seeking, finds. To him who keeps  
knocking, the door will be opened. What  
father among you will hand his son a stone  
when he asks for bread, or a viper when he  
asks for a fish, or a scorpion when he asks  
for an egg? Now if you, bad as you are,  
know how to give your children what is  
good, is not the heavenly Father much more  
likely to give the Holy Spirit to those who  
keep asking him?”

Offertory Antiphon  
*Ps. 17, 28 and 32*

Lowly people you save, O Lord, but haughty  
eyes you bring low; for who is God except  
you, O Lord? (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, look upon the sacrificé we offer  
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## For the Unity of the Church

you,\* and deliver those who do battle for you from the sinfulness of nonbelievers, and keep them safe under your protection. Through Jesus Christ.

mus, inténde: ut propugnatores tuos ab omni éruas paganorum nequítia, et in tuæ protectiónis securitáte constítuas. Per Dóminum.

### Communion Antiphon

*Ps. 118, 81, 84 and 86*

My soul pines for your salvation; I hope in your word. When will you do judgment on my persecutors? The wicked persecuted me wrongfully; help me, O Lord my God! (*P. T. Alleluia.*)

In salutári tuo ánima mea, et in verbum tuum sperávi: quando fácies de persecúntibus me iudícium? Iníqui persecúti sunt me, ádiuva me, Dómine Deus meus. (*T. P. Allelúia.*)

### Prayer after Communion

O Lord, our protector, look after us and shield those who do battle for you from the danger of nonbelievers,\* so that we may serve you in freedom, untroubled by any disturbance. Through Jesus Christ.

Protéctor noster, áspice, Deus: et propugnatores tuos a paganorum defénde perículis; ut, omni perturbatióne submóta líberis tibi méntibus desérviant. Per Dóminum.

## 20 FOR THE UNITY OF THE CHURCH

### Entrance Antiphon

*Ps. 105, 47*

Save us, O Lord, our God, and gather us from among the nations, that we may give thanks to your holy name and glory in praising you. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* Give thanks to the Lord, for he is good, for his kindness endures forever! *Ψ.* Glory be to the Father. Save us.

Salvos nos fac, Dómine Deus noster, et cóngrega nos de natióibus: ut confiteámur nómini sancto tuo, et gloriémur in laude tua. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1* Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia eius. *Ψ.* Glória Patri. Salvos.

### Prayer

O God, you correct injustices and gather together the dispersed to protect them.\* Mercifully fill your Christian people with the spirit of your unity, that they may cast aside their differences and serve you worthily in union with the true shepherd of your Church. Through Jesus Christ.

Deus, qui erráta córrigis, et dispérsa cóngregas, et congregáta consérvas: quæsumus, super pópulum christiánum tuæ uniónis grátiam cleméner infúnde; ut, divisióne reiécta, vero pastóri Ecclésiæ tuæ se úniens, tibi digne váleat famulári. Per Dóminum.

## For the Unity of the Church

Léctio Epistolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 4, 1-7 et 13-21*

Fratres: Obsecro vos, ut digne ambulétis vocatióne qua vocáti estis, cum omni humilitáte, et mansuetúdine, cum paciéntia, supportántes invicem in caritáte, solliciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestræ. Unus Dóminus, una fides, unum baptísma. Unus Deus, et Pater ómniū, qui est super omnes, et per ómnia, et in ómnibus nobis. Unicuique autem nostrum data est grátia secúndum mensúram donatiónis Christi: donec occurrámus omnes in unitátem fidei, et agnitiónis Filii Dei, in virum perféctum, in mensúram ætátis plenitúdinis Christi: ut iam non simus párvuli fluctuántes, et circumferámur omni vento doctrínæ in nequítia hóminum, in astútia ad circumventiόνem erróris. Veritátem autem faciéntes in caritáte, crescámus in illo per ómnia, qui est caput Christus: ex quo totum corpus compáctum et connéxum per omnem iunctúram subministratiónis, secúndum operatióne in mensúram uniuscuiúsque membri, augméntum córporis facit in ædificatióne sui in caritáte. Hoc ígitur dico, et testíficor in Dómino, ut iam non ambulétis, sicut et gentes ámbulant in vanitáte sensus sui, ténebris obscurátum habéntes intelléctum, alienáti a vita Dei per ignorántiam quæ est in illis, propter cæcitaté cordis ipsórum, qui desperántes, semetipsos tradiderunt impudiciæ, in operatióne immunditiæ omnis, in avarítiam. Vos autem non ita didicistis Christum: si tamen illum audistis, et in ipso edócti estis, sicut est véritas in Christo Iesu, Dómino nostro.

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 4, 1-7, 13-21*

Brethren: I plead with you, I, a prisoner for the Lord, to live a life worthy of the calling you have received, with perfect humility and meekness, and with patience, bearing with one another lovingly. Make every effort to preserve the unity whose source is the Spirit and whose bond is peace. There is but one body and one Spirit, just as there is but one hope given you by your call. There is but one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all, and is in all.

However, favor has been given to each one of us in the measure in which Christ bestows it until we all become one in faith and in the knowledge of the Son of God, and form that perfect man who is Christ come to full stature. Let us, then, no longer be children, tossed here and there and carried about by every wind of doctrine arising from the trickery of men and their cleverness in proposing error. Rather, let us hold fast to the truth, and grow up completely through love to him who is the head, Christ. Through him the whole body, solidly joined together by every supporting ligament, grows with the proper functioning of each single member and so builds itself up by love.

I say this, then, and solemnly attest it in the Lord: you must no longer live as the heathens do, with their minds empty and their understanding darkened. They are estranged from the life of God because of the ignorance that prevails among them and because of their hardness of heart; and without any sense of remorse they have abandoned themselves to lust and greedily indulge in every kind of uncleanness. But that is not what you learned when you learned Christ—if, indeed, you both heard of him and were instructed in him according to what is truth in Jesus.

## For the Unity of the Church

*Gradual Ps. 121, 6–7* Pray for the peace of Jerusalem! May those who love you prosper! *℟.* May peace be within your walls, prosperity in your buildings.

Alleluia, alleluia. *℟. Ps. 147, 12* Glorify the Lord, O Jerusalem; praise your God, O Sion. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 75, 2–4* God is renowned in Juda; in Israel great is his name. *℟.* In the city of peace is his abode; his dwelling is in Sion. *℟.* There he shattered the flashing shafts of the bow, shield and sword, and weapons of war.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Ps. 147, 12* Glorify the Lord, O Jerusalem; praise your God, O Sion. Alleluia. *℟. Ps. ibid., 14* He has granted peace in your borders; with the best of wheat he fills you. Alleluia.

### ✠ A Reading from the holy Gospel according to John *John 17, 1 and 11–23*

At that time Jesus looked up to heaven and said: “O Father most holy, guard them with your name which you have given to me, that they may be one, even as we. As long as I was with them, I guarded them with your name which you have given to me. I kept watch, and not one of them perished except the son of perdition—in order to have the Scripture fulfilled. Now, however, I am coming to you. Yet, while still in the world, I say all this, that they may share my joy completely. I have given them your word, and the world has hated them because they do not belong to the world any more than I belong to the world. I am not asking you to take them out of the world but to guard them from the Evil One. They do not belong to the world, any more than I belong to the

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*Graduale Ps. 121, 6–7* Rogate quæ ad pacem sunt Ierúsalem: et abundantia diligentibus te. *℟.* Fiat pax in virtute tua: et abundantia in turribus tuis.

Allelúia, allelúia. *℟. Ps. 147, 12* Lauda, Ierúsalem, Dóminum: lauda Deum tuum, Sion. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti. dicitur:*

*Tractus Ps. 75, 2–4* Notus in Iudæa Deus, in Israël magnum nomen eius. *℟.* Et factus est in pace locus eius, et habitatio eius in Sion. *℟.* Ibi confrégit poténtias arcuum, scutum, gládium, et bellum.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Ps. 147, 12* Lauda, Ierúsalem, Dóminum: lauda Deum tuum, Sion. Allelúia. *℟. Ibid., 14* Qui pósuit fines tuos pacem, et ádipe fruménti sátiat te. Allelúia.

### ✠ Sequéntia sancti Evangélii secúndum Ioánnem *Ioann. 17, 1 et 11–23*

In illo témpore: Sublevátis Iesus óculis in cælum, dixit: Pater sancte, serva eos in nómine tuo, quos dedísti mihi: ut sint unum, sicut et nos. Cum essem cum eis, ego servábam eos in nómine tuo. Quos dedísti mihi, custodívi: et nemo ex eis périit, nisi filius perditionis, ut Scriptúra impleátur. Nunc autem ad te vénio: et hæc loquor in mundo, ut hábeant gáudium meum implétum in semetípsis. Ego dedi eis sermónem tuum, et mundus eos ódio hábuit, quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo, ut tollas eos de mundo, sed ut serves eos a malo. De mundo non sunt, sicut et ego non sum de mundo. Sanctífica eos in veritáte. Sermo tuus veritas est. Sicut tu me misísti in mundum, et ego misi eos in mundum. Et pro eis ego sanctífico meípsum, ut sint et

## For the Unity of the Church

ipsi sanctificáti in veritáte. Non pro eis autem rogo tantum, sed et pro eis, qui creditúri sunt per verbum eórum in me: ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint: ut credat mundus, quia tu me misísti. Et ego claritátem, quam dedísti mihi, dedi eis, ut sint unum, sicut et nos unum sumus. Ego in eis, et tu in me, ut sint consummáti in unum.

world. Consecrate them in the truth—‘Your word is truth.’ As you sent me into the world, so I sent them into the world; and it is for them that I consecrate myself in order that they too may be consecrated in truth. Yet it is not for these alone that I pray, but also for those who believe in me through their word, that they all may be one just as you, Father, in me and I in you, that they also may be one in us, that the world may believe that you sent me. I have even given them the glory that you have given me so that they may be one, just as we are one—I in them and you in me—so that they may be made perfectly one.”

### Offertory Antiphon

*Rom. 15, 5–6*

Det vobis Deus idípsum sápere in altérutrum: ut unánimes uno ore honorificétis Deum nostrum. (*T. P. Allelúia.*)

May God grant you to be of one mind toward one another; that, one in spirit, you may with one mouth glorify our God. (*P. T. Alleluia.*)

### Prayer over the Gifts

Múnera hæc pro unióne pópuli christiáni tibi, Dómine, oblata sanctífica: per quæ unitátis et pacis in Ecclésia tua nobis dona concédas. Per Dóminum.

O Lord, sanctify these offerings we make for unity among Christian people,\* and grant us through these gifts true unity and peace within your Church. Through Jesus Christ.

### Communion Antiphon

*1 Cor. 10, 17*

Unus panis, et unum corpus multi sumus, omnes qui de uno pane et de uno cálice participámus. (*T. P. Allelúia.*)

The bread is one, and we though many, are one body, all of us who partake of the one bread, and of the one chalice. (*P. T. Alleluia.*)

### Prayer after Communion

Hæc tua, Dómine, sumpta sacra commúnio: sicut fidélium in te unió-nem præsignat; sic in tua Ecclésia unitátis, quæsumus, operétur efféctum. Per Dóminum.

O Lord, may our reception of holy communion, which signifies the union of the faithful in you,\* also bring about unity in your Church. Through Jesus Christ.

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## In Time of War

### 21 IN TIME OF WAR

#### Entrance Antiphon *Ps. 24, 6, 3 and 22*

Remember that your compassion, O Lord, and your kindness are from of old; let not our enemies exult over us; deliver us, O God of Israel, from all our tribulations. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1-2* To you I lift up my soul, O Lord; in you, O my God, I trust; let me not be put to shame. *℣.* Glory be to the Father. Remember.

#### Prayer

O God, you destroy wars and by your power you overthrow the aggressors of those who hope in you.\* Help your servants who appeal to you, so that we may overcome our belligerent enemies and never cease to praise and thank you. Through Jesus Christ.

#### A Reading from the Prophet Jeremia *Jerem. 42, 1-2, 7-12*

In those days, all the army leaders approached the prophet Jeremia and said, "Pray for us to the Lord, your God."

The word of the Lord came to Jeremia. Then he called his army leaders, and all the people, high and low, and said to them: "Thus says the Lord, the God of Israel, to whom you sent me to offer your prayer: If you remain quietly in this land I will build you up, and not tear you down; I will plant you, not uproot you; for I regret the evil I have done you. Do not fear the king of Babylon, before whom you are now afraid; do not fear him, says the Lord, for I am with you to save you, to rescue you from his power. I will grant you mercy, so that he will be sorry for you and let you return to your land," says the Lord Almighty.

*Gradual Ps. 76, 15-16* You are the God who

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Reminiscere miseratiónum tuárum, Dómine, et misericórdiæ tuæ, quæ a sæculo sunt: ne umquam dominentur nobis inimíci nostri: libera nos, Deus Israë́l, ex ómnibus angústiis nostris. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1-2* Ad te, Dómine, levávi animam meam: Deus meus, in te confído, non erubescam. *℣.* Glória Patri. Reminiscere.

Deus, qui cónteris bella, et impugnatóres in te sperántium poténtia tuæ defénsiónis expúgnas: auxiliáre fámulis tuis, implorántibus misericórdiam tuam; ut, inimicórum suórum feritáte depréssa, incessábili te gratiárum actióne laudémus. Per Dóminum.

#### Léctio Ieremíæ Prophétæ *Ierem. 42, 1, 2 et 7-12*

In diébus illis: Accessérunt omnes príncipes bellatórum: dixerúntque ad Ieremíam prophétam: Ora pro nobis ad Dóminum Deum tuum. Et factum est verbum Dómini ad Ieremíam. Vocavítque omnes príncipes bellatórum, et univérsum pópulum a mínimo usque ad magnum. Et dixit ad eos: Hæc dicit Dóminus Deus Israë́l, ad quem misístis me, ut prostérnerem preces vestras in conspéctu eius: Si quiescéntes manséritis in terra hac, ædificábo vos, et non déstruam; plantábo, et non evéllam: iam enim placátus sum super malo, quod feci vobis. Nolíte timére a fácie regis Babylónis, quem vos pávidi formidátis; nolíte metúere eum, dicit Dóminus: quia vobíscum sum ego, ut salvos vos fáciam, et éruam de manu eius. Et dabo vobis misericórdias, et miserébor vestri, et habitáre vos fáciam in terra vestra: dicit Dóminus omnípotens.

*Graduale Ps. 76, 15-16* Tu es Deus,

## In Time of War

qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam. *Ps.* Liberasti in brachio tuo populum tuum, filios Israel et Ioseph. Alleluia, alleluia. *Ps.* 58, 2 Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 102, 10* Domine, non secundum peccata nostra, quae fecimus nos: neque secundum iniquitates nostras retribuas nobis. *Ps.* 78, 8–9 Domine, ne memoris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae, quia pauperes facti sumus nimis. *Ps.* Adiuvamur, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *Ps.* 58, 2 Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me. Alleluia. *Ps.* *Ibid.*, 17 Ego autem cantabo fortitudinem tuam: et exultabo mane misericordiam tuam. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 24, 3–8*

In illo tempore: Accesserunt ad Iesum discipuli secreto, dicentes: Dic nobis, quando haec erunt? et quod signum adventus tui, et consummationis saeculi? Et respondens Iesus, dixit eis: Videte, ne quis vos seducat. Multi enim venient in nomine meo, dicentes: Ego sum Christus: et multos seducunt. Audituri enim estis praemia, et opiniones praeliorum. Videte ne turbemini. Opportet enim haec fieri, sed nondum

alone works wonders; among the peoples you have made known your power. *Ps.* With your strong arm you delivered your people, the sons of Israel and Joseph.

Alleluia, alleluia. *Ps.* 58, 2 Rescue me from my enemies, O my God; from my adversaries defend me. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 102, 10* O Lord, deal with us not according to our sins, nor requite us according to our crimes. *Ps.* 78, 8–9 O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *Ps.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps.* 58, 2 Rescue me from my enemies, O my God; from my adversaries defend me. Alleluia. *Ps.* *Ibid.*, 17 But I will sing of your strength and revel at dawn in your kindness. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 24, 3–8*

At that time the disciples of Jesus came up to him privately and said, "Tell us, when will this occur? What will be the sign of your coming and of the end of the world?" In reply, Jesus said to them, "Watch out; let no one mislead you. Many will come, attempting to impersonate me. 'I am the Messiah,' they will claim, and will mislead many. You are going to hear about wars and war-scares; see to it that you do not become frightened. It is bound to happen. Still, this is not yet the

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## For Peace

end. Nation will rise against nation, one kingdom against another. There will be famines and pestilence and earthquakes in different places. Now all this is the start of the birth-pangs.

### Offertory Antiphon

*Ps. 17, 28 and 32*

Lowly people you save, O Lord, but haughty eyes you bring low; for who is God except you, O Lord? (*P. T. Alleluia.*)

est finis. Consúrget enim gens in gentem, et regnum in regnum, et erunt pestiléntiæ, et fames, et terrémótus per loca. Hæc autem ómnia, ínítia sunt dolórum.

Pópulum húmílem saluum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine? (*T. P. Allelúia.*)

### Prayer over the Gifts

O Lord, look with favor upon the sacrifice we offer you. \* May it free us from the evils of war and bring us the security of your protection. Through Jesus Christ.

Sacrificium, Dómine, quod immolámus, inténde placátus: ut ab omni nos éruat bellórum nequítia, et in tuæ protectiónis securitáte constituat. Per Dóminum.

### Communion Antiphon

*Ps. 30, 3*

Incline your ear; make haste to deliver us! (*P. T. Alleluia.*)

Inclína aurem tuam: accélera, ut erípias nos. (*T. P. Allelúia.*)

### Prayer after Communion

O God, your dominion embraces all governments and rulers. Show us your mercy, who are healed by your punishments and saved by your pardon. \* May we accept your powerful rule in peace for our healing and correction. Through Jesus Christ.

Deus, regnórum ómnium regúmque dominátor, qui nos et percutiéndó sanas, et ignoscéndo consérvas: præténde nobis misericórdiam tuam; ut tranquillitáte pacis, tua potestáte serváta, ad remédia correctiónis utámur. Per Dóminum.

## 22 FOR PEACE

### Entrance Antiphon

*Eccli. 36, 18*

Give peace, O Lord, to those who have hoped in you, and let your prophets be proved true. Hear the prayers of your servant, and of your people Israel. (*P. T. Alleluia, alleluia.*) *Ps. 121, 1* I rejoiced because they said to me, "We will go up to the house of the Lord." *℣.* Glory be to the Father. Give peace.

Da pacem, Dómine, sustinéntibus te, ut prophétæ tui fidéles inveniántur: exáudi preces servi tui, et plebis tuæ Israél. (*T. P. Allelúia, allelúia.*) *Ps. 121, 1* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *℣.* Glória Patri. Da pacem.

## For Peace

### Prayer

Deus, a quo sancta desidéria, recta consília et iusta sunt ópera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandátis tuis dédita, et, hóstium subláta formídine témpora sint, tua protectióne, tranquílla. Per Dóminum.

O God, source of all holy desires, right counsels, and just works, grant your servants that peace which the world cannot give,\* so that we may be obedient to your commands and under your protection enjoy peace in our days and freedom from fear of our enemies. Through Jesus Christ.

### Léctio libri Machabæórum 2 Mach. 1, 1-5

Frátribus, qui sunt per Ægyptum, Iudæis, salútem dicunt fratres, qui sunt in Ierosólymis, Iudæi, et qui in regióne Iudææ, et pacem bonam. Benefáciat vobis Deus, et memínerit testaménti sui, quod locúsus est ad Abraham, et Isaac, et Iacob, servórum suórum fidélium: et det vobis cor ómnibus ut colátis eum, et faciátis eius voluntátem, corde magno, et ánimo volénti. Adapériat cor vestrum in lege sua, et in præcéptis suis, et faciát pacem. Exáudiat oratiónes vestras, et reconciliétur vobis, nec vos déserat in témpore malo, Dóminus Deus noster.

*Graduale Ps. 121, 6-7* Rogáte quæ ad pacem sunt Iesúsalem: et abundantia diligéntibus te. *℣.* Fiat pax in virtúte tua, et abundantia in túrribus tuis.

Allelúia, allelúia. *℣. Ps. 147, 12* Lauda, Ierúsalem, Dóminum: lauda Deum tuum, Sion. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 75, 2-4* Notus in Iudæa Deus, in Israël magnum nomen eius. *℣.* Et factus est in pace locus eius, et habitatio eius in Sion. *℣.* Ibi confrégit poténtias árcuum, scutum, gládium, et bellum.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 147, 12*

### A Reading from the Book of Machabees 2 Mach. 1, 1-5

To the Jewish brethren in Egypt, the Jewish brethren in Jerusalem and in the land of Judea send greetings and wish them perfect peace. May God bless you, and remember his covenant with Abraham, Isaac and Jacob, his faithful servants. May he give all of you a heart to worship him and to do his will with generosity and a willing mind. May he open your heart to his Law and his commandments, and grant you peace. May the Lord our God hear your prayers and be reconciled to you, and never forsake you in time of adversity.

*Gradual Ps. 121, 6-7* Pray for the peace of Jerusalem! May those who love you prosper! *℣.* May peace be within your walls, prosperity in your buildings.

Alleluia, alleluia. *℣. Ps. 147, 12* Glorify the Lord, O Jerusalem; praise your God, O Sion. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 75, 2-4* God is renowned in Juda; in Israel great is his name. *℣.* In the city of peace is his abode; his dwelling is in Sion. *℣.* There he shattered the flashing shafts of the bow, shield and sword, and weapons of war.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 147, 12* Glorify the

## For Peace

Lord, O Jerusalem; praise your God, O Sion. Alleluia. *V. Ibid., 14* He has granted peace in your borders; with the best of wheat he fills you. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 20, 19–23*

At that time on the evening of that first day of the week, even though, for fear of the Jews, the disciples had locked the doors of the place where they were, Jesus came and stood in front of them. “Peace be with you,” he said. And when he had said this, he showed them his hands and side. At the sight of the Lord the disciples rejoiced. “Peace be with you,” he said to them again. “As the Father has sent me, so do I send you.” After these words he breathed on them, saying, “Receive the Holy Spirit. If you forgive men’s sins, their sins are forgiven; if you hold them, they are held fast.”

Offertory Antiphon  
*Ps. 134, 3 and 6*

Praise the Lord, for he is good; sing to his name, for it is sweet. All that he wills he does in heaven and on earth. (*P. T. Alleluia.*)

Prayer over the Gifts

O God, you will not permit the faithful who believe in you to be shaken by the threat of danger.\* Accept the prayers and offerings of the people dedicated to you, and mercifully grant Christian communities peace and security against all their enemies. Through Jesus Christ.

Communion Antiphon  
*John 14, 27*

“Peace I leave with you, my peace I give to you,” says the Lord. (*P. T. Alleluia.*)

Lauda, Ierúsalem, Dóminum: lauda Deum tuum, Sion. Allelúia. *V. Ibid., 14* Qui pósuit fines tuos pacem, et ádipe fruménti sátiat te. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 20, 19–23*

In illo témpore: Cum sero esset die illo, una sabbatórum, et fores essent clausæ, ubi erant discípuli congregáti propter metum Iudæórum: venit Iesus, et stetit in médio, et dixit eis: Pax vobis. Et cum hoc dixisset, osténdit eis manus, et latus. Gavísi sunt ergo discípuli, viso Dómino. Dixit ergo eis íterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflavit, et dixit eis: Accípite Spíritum Sanctum: quórum remiséritis peccáta, remittúntur eis: et quorum retinuéritis, reténta sunt.

Laudáte Dóminum, quia benígnus est: psállite nómini eius, quóniam suávis est: ómnia quæcúmque vóluit, fecit in cælo et in terra. (*T. P. Allelúia.*)

Deus, qui credétes in te pópulos nullis sinis cóncuti terróribus: dignáre preces et hóstias dicátæ tibi plebis suscípere; ut pax a tua pietáte concéssa, christianórum fines ab omni hoste fáciat esse secúros. Per Dóminum.

Pacem relínquo vobis: pacem meam do vobis, dicit Dóminus. (*T. P. Allelúia.*)

## In Time of Pestilence

### Prayer after Communion

Deus, auctor pacis et amátor, quem nosse vivere, cui servíre regnare est: prótege ab ómnibus impugnationibus súpplíces tuos; ut, qui in defénsione tua confídimus, nullíus hostilitátis arma timeámus. Per Dóminum.

O God, you are the author and lover of peace; to know you is to live and to serve you is to reign.\* Defend your people against all attacks, so that we who trust in your protection may live without fear of any enemy. Through Jesus Christ.

### 23 IN TIME OF PESTILENCE

#### Entrance Antiphon

*2 Kings 24, 16*

Recordáre, Dómine, testaménti tui, et dic Angelo percutiénti: Cesset iam manus tua, et non desolétur terra, et ne perdas omnem ánimam vivéntem. (*T. P. Allelúia, allelúia.*) *Ps. 79, 2* Qui regis Israël, inténde: qui dedúcis, velut ovem, Ioseph. *Ÿ. Glória Patri. Recordáre, Dómine.*

Be mindful, O Lord, of your covenant, and say to the destroying angel: "Now hold your hand, and let not the land be made desolate, and destroy not every living soul." (*P. T. Alleluia, alleluia.*) *Ps. 79, 2* O shepherd of Israel, hearken, O guide of the flock of Joseph! *Ÿ. Glory be to the Father. Be mindful.*

#### Prayer

Deus, qui non mortem, sed pæniténtiam desíderas peccatórum: pópulum tuum ad te reverténtem propítius respíce; ut, dum tibi devótus exsístit, iracúndiæ tuæ flagélla ab eo cleménter amóveas. Per Dóminum.

O God, you desire the repentance of sinners and not their death. Look with mercy upon your people who now turn again to you.\* Hold off the punishments of your wrath from those who dedicate themselves to you. Through Jesus Christ.

Léctio libri Regum  
*2 Reg. 24, 15–19 et 25*

In diébus illis: Immísit Dóminus pestiléntiam in Israël, de mane usque ad tempus constitútum, et mórtui sunt ex pópulo, a Dan usque ad Bersabée, septuagínta millia virórum. Cumque extendísset manum suam Angelus Dómini super Ierúsalem, ut dispérderet eam, misértus est Dóminus super afflictíone, et ait Angelo percutiénti pópulum: Súfficit: nunc cóntine manum tuam. Erat autem Angelus Dómini iuxta áream Aréuna Iebusáei. Dixítque David ad Dóminum, cum vídísset Angelum cædéntem pópulum: Ego sum qui peccávi, ego iníque egi:

A Reading from the Book of Samuel  
*2 Kings 24, 15–19, 25*

In those days the Lord sent a pestilence upon Israel until an appointed time, and, as the plague broke out among the people, seventy thousand of them from Dan to Bersabee died. But as the angel put forth his hand toward Jerusalem to destroy it, the Lord regretted the calamity. He said to the angel who was causing destruction among the people, "Enough now! Stay your hand!" The angel of the Lord was at the threshing floor of Areuna the Jebusite. When David saw the angel who was striking the people, he said to the Lord, "Behold,

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## In Time of Pestilence

it is I who have sinned; it is I who have done evil. But these of the flock, what have they done? Let your hand be against me and against my kindred!"

That same day Gad went to David and said to him, "Go up and erect an altar to the Lord on the threshing floor of Areuna the Jebusite." And David went up at Gad's bidding, as the Lord had commanded. He built an altar there to the Lord, and offered holocausts and peace offerings. Then the Lord had mercy on the country, and the plague in Israel was stopped.

*Gradual Ps. 106, 20–21* The Lord sent forth his word to heal them and to snatch them from their death. *℣.* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men.

Alleluia, alleluia. *℣. Ps. 68, 2* Save me, O God, for the waters threaten my life. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 102, 10* O Lord, deal with us not according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 68, 2* Save me, O God, for the waters threaten my life. Alleluia. *℣. Zach. 8, 7 and 8* I will save my people Israel in the evil day: and I will be their God in truth and in justice. Alleluia.

isti, qui oves sunt, quid fecerunt? Vertatur, obsecro, manus tua contra me, et contra domum patris mei. Venit autem Gad propheta ad David in die illa, et dixit ei: Ascende, et constitue altare Dómino in área Aréuna Iebusáei. Et ascendit David iuxta sermónem Gad, quem præcéperat ei Dóminus. Et ædificávit altare Dómino, et obtulit holocáusta et pacífica: et propitiátus est Dóminus terræ, et cohíbita est plaga ab Israél.

*Graduale Ps. 106, 20–21* Misit Dóminus verbum suum, et sanávit eos: et erípuit eos de morte eórum. *℣.* Confiteántur Dómino misericórdiæ eius: et mirabília eius fíliis hóminum. Allelúia, allelúia. *℣. Ps. 68, 2* Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos, et propítius esto peccátis nostris, propter nomen tuum.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 68, 2* Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam. Allelúia. *℣. Zach. 8, 7 et 8* Salvábo pópulum meum Israél in die malo, et ero eis in Deum, in veritáte et iustítia. Allelúia.

## In Time of Pestilence

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 4, 38-44*

In illo témpore: Surgens Iesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febrí: et dimísit illam. Et contínuo surgens, ministrábat illis. Cum autem sol occidísset, omnes qui habébant infirmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos. Exíbant autem dæmónia a multis, clamántia, et dicéntia: Quia tu es Fílius Dei: et increpans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in désertum locum, et turbæ requirébant eum, et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et áliis civitatibus opórtet me evangelizáre regnum Dei: quia ídeo missus sum. Et erat prædicans in synagógis Galiléæ.

Stetit pónitífex inter mórtuos et vivos, habens thuríbulum áureum in manu sua: et ófferens incénsi sacrificium, placávit iram Dei, et cessávit quassátio a Dómino. (*T. P. Allelúia.*)

Subvéniat nobis, quæsumus, Dómine, sacrificií præsentis oblátio: quæ nos et ab erróribus univérsis poténter absólvat, et a totíus erípiat perditiónis incúrsu. Per Dóminum.

Multitúdo languéntium, et qui ve-

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 4, 38-44*

At that time, on leaving the synagogue, Jesus entered Simon's house. Simon's mother-in-law was in the grip of a great fever, and they implored him on her behalf. Standing over her, he rebuked the fever. It left her, and she rose at once and began to wait on them. At sunset all who had friends suffering from various maladies brought them to him. He placed his hands on each of them and cured them.

Devils also came out of many of them, shouting: "You are the Son of God." These he rebuked and did not allow to speak, because they knew that he was the Messiah. At daybreak he went out and retired to an out-of-the way place. But the crowds went in search of him and coming upon him they wanted to detain him and keep him from leaving them. But he said to them: "I must announce the good news of the kingdom of God to the other towns also, for this is why I was sent." So he went preaching in the synagogues of Judea.

Offertory Antiphon  
*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.*)

Prayer over the Gifts

O Lord, may the sacrifice we offer you be our support.\* Let it free us from every error and deliver us from the threat of total destruction. Through Jesus Christ.

Communion Antiphon  
*Luke 6, 17, 18 and 19*

A multitude of sick and those who were  
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## For the Forgiveness of Sins

troubled with unclean spirits, came to him: for power went forth from him, and healed all. (*P. T. Alleluia.*)

xabántur a spíritibus immúndis, veniébant ad eum: quia virtus de illo exíbat, et sanábat omnes. (*T. P. Allelúia.*)

### Prayer after Communion

Hear us, O God our salvation. \* Deliver your people from the terrifying things that manifest your wrath and by your boundless mercy keep them safe. Through Jesus Christ.

Exáudi nos, Deus salutáris noster: et pópulum tuum ab iracúndiæ tuæ terróribus líberum, et misericórdiæ tuæ fac largitáte secúrum. Per Dóminum.

## 24 FOR THE FORGIVENESS OF SINS

### Entrance Antiphon

*Wis. 11, 24, 25 and 27*

You have mercy on all, O Lord, and hate none of the things which you have made, overlooking the sins of men for the sake of repentance, and sparing them: because you are the Lord our God. (*P. T. Alleluia, alleluia.*) *Ps. 56, 2* Have pity on me, O God; have pity on me, for in you I take refuge. *℟.* Glory be to the Father. You have mercy.

Miseréris ómnium, Dómine, et nihil odísti eórum, quæ fecísti: dissímulans peccáta hóminum propter pæniténtiam, et parcens illis: quia tu es Dóminus Deus noster. (*T. P. Allelúia, allelúia.*) *Ps. 56, 2* Miserére mei, Deus, miserére mei: quóniam in te confídít ánima mea. *℣.* Glória Patri. Miseréris.

### Prayer

O Lord, hear the prayers of those who call upon you\* and pardon the sins we confess before you. In your kindness grant us forgiveness and peace. Through Jesus Christ.

Exáudi, quæsumus, Dómine, súpplicum preces, et confiténtium tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benígnus, et pacem. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Romans  
*Rom. 7, 22–25*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 7, 22–25*

Brethren: In my inner self I am delighted with the Law of God; but in the members of my body I observe another law struggling against the law of conscience and making me captive to the law of sin that rules those members. What a wretched man I am! Who will deliver me from this body doomed to death? Thanks be to God, deliverance has come through our Lord Jesus Christ.

Fratres: Condeléctor legi Dei secúndum interiorem hóminem: vídeo autem áliam legem in membris meis, repugnántem legi mentis meæ, et captivántem me in lege peccáti, quæ est in membris meis. Infélix ego homo, quis me liberábit de córpore mortis huius? Grátia Dei per Iesum Christum Dóminum nostrum.

*Gradual Ps. 78, 9–10* Pardon our sins, O Lord; why should the nations say, “Where

*Graduale Ps. 78, 9–10* Propítius esto, Dómine, peccátis nostris, ne quando

## For the Forgiveness of Sins

dicant gentes: Ubi est Deus eórum?  
V. *Ibid.*, 9 Adiuva nos, Deus salutáris  
noster: et propter honórem nóminis  
tui, Dómine, libera nos.

Allelúia, allelúia. V. *Ps. 7, 12* Deus  
iudex iustus, fortis et pátiens: num-  
quid irascétur per síngulos dies?  
Allelúia.

*Post Septuagesimam, omissis Allelúia,  
et versu sequenti, dicitur:*

*Tractus Ps. 129, 1-4* De profúndis  
clamávi ad te, Dómine: Dómine,  
exáudi vocem meam. V. Fiant aures  
tuæ intendéntes in oratióem servi  
tui. V. Si iniquitátes observáveris,  
Dómine: Dómine, quis sustinébit?  
V. Quia apud te propitiátio est: et  
propter legem tuam sustínui te,  
Dómine.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. V. *Ps. 7, 12* Deus  
iudex iustus, fortis et pátiens: num-  
quid irascétur per síngulos dies?  
Allelúia. V. *Ps. 50, 10* Audítui meo  
dabis gáudium, et lætítiam: et ex-  
sultábunt ossa humiliáta. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 11, 9-13*

In illo témpore: Dixit Iesus discí-  
pulis suis: Péttite, et dábitur vobis:  
quærite, et inveniétis: pulsáte, et  
aperiétur vobis. Omnis enim qui  
petit, áccipit: et qui quærit, ínvenit:  
et pulsánti aperiétur. Quis autem  
ex vobis patrem petit panem: num-  
quid lápidem dabit illi? Aut piscem:  
numquid pro pisce serpéntem dabit  
illi? Aut si petierit ovum: numquid  
pórriget illi scorpiónem? Si ergo vos  
cum sitis malí, nostis bona data  
dare filiis vestris: quanto magis Pa-  
ter vester de cælo dabit spíritum  
bonum peténtibus se?

Dómine, exáudi oratióem meam:  
et clamor meus ad te pervéniat.  
(*T. P. Allelúia.*)

is their God?" V. *Ibid.*, 9 Help us, O God  
our savior; because of the glory of your  
name, O Lord, deliver us.

Alleluia, alleluia. V. *Ps. 7, 12* A just judge is  
God, strong and patient; is he angry every  
day? Alleluia.

*After Septuagesima, the Alleluia with its following verse is  
omitted, and there is said:*

*Tract Ps. 129, 1-4* Out of the depths I cry  
to you, O Lord; Lord, hear my voice! V.  
Let your ears be attentive to the prayer of  
your servant. V. If you, O Lord, mark  
iniquities, Lord, who can stand it? V. But  
with you is forgiveness, and by reason of  
your law I have waited for you, O Lord.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. V. *Ps. 7, 12* A just judge is  
God, strong and patient; is he angry every  
day? Alleluia. V. *Ps. 50, 10* Let me hear the  
sounds of joy and gladness; the bones you  
have crushed shall rejoice. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 9-13*

At that time Jesus said to his disciples:  
"Keep asking, and you will receive; keep  
seeking, and you will find; keep knocking,  
and the door will be opened for you.  
Everyone who keeps asking, receives. He  
who keeps seeking, finds. To him who keeps  
knocking, the door will be opened. What  
father among you will hand his son a stone  
when he asks for bread, or a viper when he  
asks for a fish, or a scorpion when he asks  
for an egg? Now if you, bad as you are,  
know how to give your children what is  
good, is not the heavenly Father much more  
likely to give the Holy Spirit to those who  
keep asking him?"

Offertory Antiphon  
*Ps. 101, 2*

O Lord, hear my prayer, and let my cry  
come to you. (*P. T. Alleluia.*)

## For pilgrims, travelers and refugees

### Prayer over the Gifts

We offer you this sacrifice of atonement and of praise, O Lord.\* Mercifully absolve us from our wrongdoings and exert your power over the inconstancy of our hearts. Through Jesus Christ.

Hóstias tibi, Dómine, placatiónis et laudis offerimus: ut et delicta nostra miserátus absólvas, et nutántia corda tu dfrigas. Per Dóminum.

### Communion Antiphon

*Luc. 11, 9–10*

Ask and you shall receive; seek, and you shall find; knock and it shall be opened to you. For everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened. (*P. T. Alleluia.*)

Pétite, et accipiétis: quærite, et inveniétis: pulsáte, et aperiétur vobis. Omnis enim qui petit, áccipit: et qui quærit, invenit: et pulsánti aperiétur. (*T. P. Alleluia.*)

### Prayer after Communion

O eternal Savior, grant that we who receive the pardon of our sins in this gift,\* may avoid all sin in the future. Through Jesus Christ.

Praesta nobis, ætérne Salvátor: ut, percipiéntes hoc múnere véniam peccatórum, deinceps peccáta vitémus. Per Dóminum.

## 25 FOR PILGRIMS, TRAVELERS AND REFUGEES

### Entrance Antiphon

*Ps. 25, 11–12*

Redeem me, O Lord, and have pity on me; my foot stands on level ground; in the assemblies I will bless the Lord. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* Do me justice, O Lord! for I have walked in integrity, and in the Lord I trust without wavering. *℣.* Glory be to the Father. Redeem me.

Rédime me, Dómine, et miserére mei: pes enim meus stetit in via recta: in ecclésiis benedicam Dóminum. (*T. P. Alleluia, alleluia.*) *Ps. ibid., 1* Iúdica me, Dómine, quóniam ego in innocéntia mea ingressus sum: et in Dómino sperans non infirmábor. *℣.* Glória Patri. Rédime.

### Prayer

Hear our humble prayers, O Lord, and grant your servants a safe and successful journey.\* May they always be sheltered by your protection amid all the dangers of their pilgrimage through life. Through Jesus Christ.

Adésto, Dómine, supplicatióibus nostris: et viam famulórum tuórum in salutis tuæ prosperitate dispóne; ut, inter omnes viæ et vitæ huius varietates, tuo semper protegántur auxílio. Per Dóminum.

### A Reading

from the Book of Genesis

*Gen. 28, 10–12, 13–15, 18 and 20–22*

In those days, Jacob left Bersabee and  
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Léctio libri Génesis

*Gen. 28, 10–12, 13–15, 18 et 20–22*

In diébus illis: Egréssus Iacob de

## For pilgrims, travelers and refugees

Bersabée, pergébat Haran. Cumque venisset ad quemdam locum, et vellet in eo requiescere post solis occubitum, tulit de lapidibus qui iacébant, et suppónens cápiti suo, dormívit in eódem loco. Vidítque in somnis Dóminum dicéntem sibi: Ego sum Dóminus Deus Abraham patris tui, et Deus Isaac: terram, in qua dormis, tibi dabo et sémini tuo. Erítque semen tuum quasi pulvis terræ: dilatáberis ad Occidéntem, et Oriéntem, et Septentríonem, et Merídiem: et benedicéntur in te, et in sémine tuo cunctæ tribus terræ. Et ero custos tuus quocúmque perrexeris, et redúcam te in terram hanc: nec dimíttam nisi complévero univérta quæ dixi. Surgens ergo Iacob mane, tulit lápidem, quem supposúerat cápiti suo, et eréxit in título, fundens óleum désuper. Vovit étiam votum, dicens: Si fúerit Deus mecum, et custodíferit me in via per quam ego ámbulo, et déderit mihi panem ad vescéndum, et vestiméntum ad induéndum, reversúsque fúero prospere ad domum patris mei: erit mihi Dóminus in Deum, et lapis iste, quem eréxi in título, vocábitur domus Dei: cunctorúmque, quæ déderis mihi, décimas ófferam tibi.

*Graduale Ps. 22, 4* Si ámbulem in médio umbræ mortis, non timébo mala, quóniam tu mecum es, Dómine. *℣.* Virga tua, et báculus tuus, ipsa me consoláta sunt.

*Allelúia, allelúia, ℣. Ps. 118, 133* Gressus meos dírige secúndum elóquium tuum: ut non dominétur mei omnis iniustítia. *Allelúia.*

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 90, 11–13* Angelis suis Deus mandávit de te, ut custódiant te in ómnibus viis tuis. *℣.* In mánibus

journeyed toward Haran. He came to a place where he spent the night because the sun had set. He took one of the stones of the place, put it under his head, and went to sleep there. He saw the Lord in a dream saying to him: “I am the Lord, the God of Abraham your father, and the God of Isaac. I will give you and your descendants the land on which you lie. They shall be as the dust of the earth. You shall spread abroad to the west, to the east, to the north, and to the south; in you and in your descendants, all the nations of the earth shall be blessed. I will be with you and protect you wherever you go. I will bring you back to this land; indeed I will not forsake you till I fulfill my promise.”

Jacob arose in the morning, took the stone which he had placed under his head, set it up as a memorial pillar and poured oil over it.

Jacob also made a vow: “If the Lord is with me and protects me on my present journey, and gives me food to eat and clothing to wear, and a safe return to my father’s house, the Lord shall be my God; and this stone which I have set up as a memorial pillar shall be the house of God. I will offer faithfully a tenth part of everything you give me.”

*Gradual Ps. 22, 4* Even though I walk in the dark valley, I fear no evil; for you are at my side, O Lord. *℣.* With your rod and your staff that give me courage.

*Alleluia, alleluia. ℣. Ps. 118, 133* Steady my footsteps according to your promise, and let no iniquity rule over me. *Alleluia.*

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 90, 11–13* To his angels God has given command about you, that they guard you in all your ways. *℣.* Upon their hands

## For pilgrims, travelers and refugees

they shall bear you up, lest you dash your foot against a stone. *℣*. You shall tread upon the asp and the viper; you shall trample down the lion and the dragon.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣*. *Ps. 118, 133* Steady my footsteps according to your promise, and let no iniquity rule over me. Alleluia. *℣*. *Ps. 121, 1* I rejoiced because they said to me, "We will go up to the house of the Lord." Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 10, 7–14*

At that time Jesus said to his disciples: "As you go, make the proclamation, 'The kingdom of heaven is at hand!' Cure the sick, raise the dead, cleanse lepers; expel demons. You have received a free gift; distribute it freely. Do not provide yourselves with gold, silver or copper in your belts; no traveling bag, no second tunic, no sandals, no walkingstick. After all, the workman deserves his keep. Whatever town or village you come to, look for some honest citizen, and stay with him until you leave. As you enter his home, bless it. If the home is a deserving one, your blessing will descend upon it. If it is not, your blessing will return to you. If anyone will not receive you or will not listen to what you say, leave that house or town, and once outside, shake its dust from your feet."

Offertory Antiphon  
*Ps. 16, 5 and 6–7*

Make my steps steadfast in your paths, that my feet may not falter. Incline your ear to me; hear my word. Show your wondrous kindness, O Lord, savior of those who trust in you. (*P. T. Alleluia.*)

portábunt te, ne umquam offéndas ad lápidem pedem tuum. *℣*. Super áspidem et basilíscum ambulábis, et conculcábis leónem et dracónem.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣*. *Ps. 118, 133* Gressus meos dírige secúndum elóquium tuum: ut non dominétur mei omnis iniustítia. Allelúia. *℣*. *Ps. 121, 1* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 10, 7–14*

In illo témpore: Dixit Iesus discipulis suis: Eúntes, prædicáte, dicétes: Quia appropinquávit regnum cælórum. Infirmos curáte, mórtuos suscitáte, leprósos mundáte, dámones eícite: gratis accepístis, gratis date. Nolíte possidére aurum, neque argéntum, neque pecúniám in zonis vestris: non peram in via, neque duas túnicas, neque calceaménta, neque virgam: dignus enim est operárius cibo suo. In quacúmque autem civitátem, aut castéllum intravéritis, interrogáte quis in ea dignus sit: et ibi manéte donec exeátis. Intrántes autem in domum, salutáte eam, dicétes: Pax huic dómui. Et si quidem fúerit domus illa digna, véniet pax vestra super eam: si autem non fúerit digna, pax vestra revertétur ad vos. Et quicúmque non recéperit vos, neque audierit sermónes vestros: exeúntes foras de domo, vel civitáte, excútite púlverem de pédibus vestris.

Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam mihi, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine. (*T. P. Allelúia.*)

For the sick

Prayer over the Gifts

Propitiare, Dómine, supplicatióibus nostris, et has oblatiões, quas tibi offerimus pro fámulis tuis, benígnus assúme: ut viam illórum et præcedente grátia tua dírigas, et subsequente comitari digneris, ut de actu atque incolumitate eórum, secundum misericórdiæ tuæ præsidia gaudeamus. Per Dóminum.

O Lord, be appeased by our humble prayers and graciously accept these gifts we offer in behalf of your servants.\* Let your grace guide and accompany them on their way, that with your merciful protection we may rejoice over their progress and their safety. Through Jesus Christ.

Communion Antiphon

*Ps. 118, 4-5*

Tu mandásti mandáta tua custodiri nimis: útinam dirigántur viæ meæ, ad custodiéndas iustificatiões tuas. (T. P. Allelúia.)

You have commanded that your precepts be diligently kept. Oh, that I might be firm in the ways of keeping your statutes! (P. T. Alleluia.)

Prayer after Communion

Tua, Dómine, sacraménta quæ súmpsimus, fámulos tuos in te sperántes custódiant: et contra omnes advérsos tueántur incúrsus. Per Dóminum.

O Lord, may the sacrament we have received protect your servants who trust in you\* and defend them against all attacks of the enemy. Through Jesus Christ.

26 FOR THE SICK

Entrance Antiphon

*Ps. 54, 2-3*

Exáudi, Deus, oratióem meam, et ne despéxeris deprecatióem meam: inténde in me, et exáudi me. (T. P. Allelúia, allelúia.) *Ps. ibid., 3-4* Contristátus sum in exercitatióne mea: et conturbátus sum a voce inimíci, et a tribulatióne peccatóris. *Ÿ.* Glória Patri. Exáudi.

Hearken, O God, to my prayer; turn not away from my pleading; give heed to me, and answer me. (P. T. Alleluia, alleluia.) *Ps. ibid., 3-4* I rock with grief, and am troubled at the voice of the enemy and the clamor of the wicked. *Ÿ.* Glory be to the Father. Hearken, O God.

1 For several sick persons

Prayer

Omnípotens sempitérne Deus, salus ætérna credéntium: exáudi nos pro fámulis tuis infirmis, pro quibus misericórdiæ tuæ implorámus auxiliúm; ut, réddita sibi sanitate, gratiárum tibi in Ecclesiá tua réferant actiões. Per Dóminum.

O almighty and everlasting God, eternal salvation of those who believe, hear our prayers.\* We implore your merciful help for your ailing servants. Restore them to health that they may return thanks to you in the midst of your Church. Through Jesus Christ.

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For the sick

2 For one sick person  
Prayer

O almighty and everlasting God, eternal salvation of those who believe, hear our prayers. \* We implore your merciful help for your ailing servant. Restore him (her) to health that he (she) may return thanks to you in the midst of your Church. Through Jesus Christ.

Omnípotens sempitérne Deus, salus ætérna credéntium: exáudi nos pro fámulo tuo infírmo, pro quo (fámula tua infírma, pro qua) misericórdiæ tuæ implorámus auxiliúm; ut, réddita sibi sanitáte, gratiárum tibi in Ecclésia tua réferat actiões. Per Dóminum.

3 For a sick person who is close to death  
Prayer

Almighty and merciful God, who bestowed the gifts of salvation and everlasting life upon mankind, \* look graciously upon your servant who is grievously ill. Comfort this soul which you have created, and free him (her) from the stain of sin at the hour of death, \* so that he (she) may be brought by your angels before you, his (her) maker. Through Jesus Christ.

Omnípotens et miséricors Deus, qui humáno géneri et salútis remédia, et vitæ ætérnæ múnera contulisti: respice propítius fámulum tuum (fámulam tuam) infirmitáte cörperis laborántem, et ánimam réfove, quam creásti; ut, in hora éxitus illíus, absque peccáti mácula tibi, Creatóri suo, per manus sanctórum Angelórum representári mereátur. Per Dóminum.

4 For sick persons who are close to death  
Prayer

Almighty and merciful God, who bestowed the gifts of salvation and everlasting life upon mankind, \* look graciously upon your servants who are grievously ill. Comfort these souls which you have created, and free them from the stain of sin at the hour of death, \* so that they may be brought by your angels before you, their maker. Through Jesus Christ.

Omnípotens et miséricors Deus, qui humáno géneri et salútis remédia, et vitæ ætérnæ múnera contulisti: respice propítius fámulos tuos infirmitáte cörperis laborántes, et ánimas réfove, quas creásti; ut, in hora éxitus eárum, absque peccáti mácula tibi Creatóri suo per manus sanctórum Angelórum representári mereántur. Per Dóminum.

A Reading from the Epistle of blessed  
James the Apostle  
*James 5, 13–16*

Beloved: Is someone among you suffering hardship? He must pray. Is there someone else in good spirits? He should sing a hymn of praise. Is there someone among you sick? He should ask for the elders of the church. They in turn are to pray over him, to anoint him with oil in the name of the Lord.

Léctio Epístolæ beáti Iacóbi  
Apóstoli  
*Iac. 5, 13–16*

Caríssimi: Tristátur áliquis vestrum? oret. Æquo ánimo est? psallat. Infirmátur quis in vobis? indúcat presbýteros Ecclésiæ, et orent super eum, ungentes eum óleo in nómine Dómini: et orátio fidei salvábit infírimum, et alleviábit eum Dó-

minus: et si in peccátis sit, remittén-  
tur ei. Confitémíni ergo altérutrum  
peccáta vestra, et oráte pro ínvicem,  
ut salvémíni.

*Graduale Ps. 6, 3–4* Miserére mihi,  
Dómine, quóniam infirmus sum:  
sana me, Dómine. *℣.* Conturbáta  
sunt ómnia ossa mea: et ánima mea  
turbáta est valde.

Allelúia, allelúia. *℣. Ps. 101, 2* Dó-  
mine, exáudi oratióne meam: et  
clamor meus ad te pervéniat. Allelúia.

*Post Septuagesimam, omissis Allelúia,  
et versu sequenti, dicitur:*

*Tractus Ps. 30, 10–11* Miserére mei,  
Dómine, quóniam tríbulor: con-  
turbátus est in ira óculus meus,  
ánima mea, et venter meus. *℣.*  
Quóniam defécit in dolóre vita mea,  
et anni mei in gemítibus. *℣.* Infirmáta  
est in paupertáte virtus mea: et ossa  
mea conturbáta sunt.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 101, 2* Dó-  
mine, exáudi oratióne meam: et  
clamor meus ad te pervéniat. Allelúia.  
*℣. Ps. 27, 7* In Deo sperávit cor  
meum, et adiútus sum: et reflóruit  
caro mea, et ex voluntáte mea confi-  
tébor ei. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 8, 5–13*

In illo témpore: Cum introísset  
Iesus Caphárnaum, accéssit ad eum  
centúrio, rogans eum, et dicens:  
Dómine, puer meus iacet in domo  
paralýticus, et male torquétur. Et  
ait illi Iesus: Ego véniam, et curábo  
eum. Et respóndens centúrio, ait:  
Dómine, non sum dignus, ut intres

For the sick

This prayer based on faith will save the one  
who is ill and the Lord will raise him up. If  
he should have committed sins, forgiveness  
will be his. As a rule too, admit your sins to  
one another and pray for one another, so  
that you may find healing.

*Gradual Ps. 6, 3–4* Have pity on me, O Lord,  
for I am languishing; heal me, O Lord. *℣.*  
For my body is in terror; my soul, too, is  
utterly terrified.

Alleluia, alleluia. *℣. Ps. 101, 2* O Lord, hear  
my prayer, and let my cry come to you.  
Alleluia.

*After Septuagesima, the Alleluia with its following verse is  
omitted, and there is said:*

*Tract Ps. 30, 10–11* Have pity on me, O  
Lord, for I am in distress; with sorrow my  
eye is consumed; my soul also, and my body.  
*℣.* For my life is spent with grief and my  
years with sighing. *℣.* My strength has  
failed through affliction, and my bones are  
consumed.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 101, 2* Hear, O  
Lord, my prayer, and let my cry come to  
you. Alleluia. *℣. Ps. 27, 7* In God my heart  
trusts, and I find help; then my flesh  
flourishes again and with my song I give  
him thanks. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 8, 5–13*

At that time, after Jesus had entered  
Capharnaum, a centurion approached him  
with the urgent request, “Lord, my boy is at  
home in bed paralyzed, suffering terribly.”  
He said to him, “I will come and cure him.”  
“Lord,” replied the centurion, “I am not  
worthy to have you enter my house. Just

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## For the sick

give an order, and my boy will get better. I myself know how authority works. I have soldiers under me, and if I give one man the order, 'On your way,' off he goes; or another the order, 'Come here,' he comes. If I tell my slave, 'Do this,' he does it." Jesus was surprised to hear this and he remarked to his followers, "I assure you, I have never found an Israelite with faith as great as this. Mark my words! Many from east and west will come and find a place at the banquet in the kingdom of heaven with Abraham, Isaac, and Jacob, while the natural heirs of the kingdom will be driven outside into the darkness, where they will wail and gnash their teeth." To the centurion Jesus said, "Go home. It shall be done in answer to your faith." The boy got better that very moment.

### Offertory Antiphon

*Ps. 54, 2-3*

Hearken, O God, to my prayer; turn not away from my pleading; give heed to me and answer me. (*P. T. Alleluia.*)

### 1 For several sick persons

#### Prayer over the Gifts

O God, by your will the span of our lives is measured. \* Accept the prayers and offerings of your servants in behalf of the sick for whom we implore your mercy. \* May we, who now fear for their safety, soon rejoice in their restoration to health. Through Jesus Christ.

### 2 For one sick person

#### Prayer over the Gifts

O God, by your will the span of our lives is measured. \* Accept the prayers and offerings of your servants in behalf of the sick person for whom we implore your mercy. \* May we, who now fear for his (her) safety, soon rejoice in his (her) restoration to health. Through Jesus Christ.

sub tectum meum: sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: Vade, et vadit; et alii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Iesus, miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israël. Dico autem vobis, quod multi ab Oriente et Occidente venient, et recumbent cum Abraham, et Isaac, et Iacob in regno caelorum: filii autem regni eiiciuntur in tenebras exteriores: ibi erit fletus, et stridor dentium. Et dixit Iesus centurioni: Vade, et sicut credidisti, fiat tibi. Et sanatus est puer in illa hora.

Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende in me, et exaudi me. (*T. P. Alleluia.*)

Deus, cuius nutibus vitae nostrae momenta decurrunt: suscipe preces et hostias famulorum tuorum, pro quibus aegrotantibus misericordiam tuam imploramus; ut, de quorum periculo metuimus, de eorum salute laetemur. Per Dominum.

Deus, cuius nutibus vitae nostrae momenta decurrunt: suscipe preces et hostias famuli tui, pro quo (famulae tuae, pro qua) aegrotante misericordiam tuam imploramus; ut, de cuius periculo metuimus, de eius salute laetemur. Per Dominum.

For the sick

3 For a sick person who is close to death  
Prayer over the Gifts

Súscipe, quæsumus, Dómine, hóstiám, quam tibi offérimus pro fámulo tuo (fámula tua) in extrémó vitæ constitúto (constitúta): et concéde, ut per eam univérsa illíus purgéntur delícta; ut, qui (quæ) tuæ dispositiónis flagéllis in hac vita attéritur, in futúra réquiem consequá-tur ætérnam. Per Dóminum.

O Lord, accept the gift we offer you on behalf of your servant who is grievously ill.\* Through it forgive all his (her) sins so that after suffering afflictions in this life he (she) may find everlasting rest in the life to come. Through Jesus Christ.

4 For sick persons who are close to death  
Prayer over the Gifts

Súscipe, quæsumus, Dómine, hóstiám, quam tibi offérimus pro fámulis tuis in extrémó vitæ constitútis: et concéde, ut per eam univérsa eórum purgéntur delícta; ut, qui tuæ dispositiónis flagéllis in hac vita attéruntur, in futúra réquiem consequántur ætérnam. Per Dóminum.

O Lord, accept the gift we offer you on behalf of your servants, who are grievously ill.\* Forgive all their sins so that after suffering afflictions in this life they may find everlasting rest in the life to come. Through Jesus Christ.

Communion Antiphon  
*Ps. 30, 17-18*

Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confúndar, quóniam invocávi te. (T. P. Allelúia.)

Let your face shine upon your servant; save me in your kindness. O Lord, let me not be put to shame, for I call upon you. (P. T. Alleluia.)

1 For several sick persons  
Prayer after Communion

Deus, infirmitátis humánæ singuláre præsidium: auxilií tui super infirmos fámulos tuos osténde virtútem; ut, ope misericórdiæ tuæ adiúti, Ecclésiæ tuæ sanctæ incólumes repræsentári mereántur. Per Dóminum.

O God, you are the sole support of man's weak human nature.\* Give evidence of your powerful assistance to your ailing servants and mercifully restore them to health, that they may again take their place in the Church. Through Jesus Christ.

2 For one sick person  
Prayer after Communion

Deus, infirmitátis humánæ singuláre præsidium: auxilií tui super infirmum fámulum tuum (infírmam fámulam tuam) osténde virtútem; ut, ope misericórdiæ tuæ adiútus (adiúta), Ecclésiæ tuæ sanctæ incólumis repræsentári mereátur. Per Dóminum.

O God, you are the sole support of man's weak human nature.\* Give evidence of your powerful assistance to your ailing servant and mercifully restore him (her) to health, that he (she) may again take his (her) place in the Church. Through Jesus Christ.

## For the grace of a happy death

### 3 For a sick person who is close to death Prayer after Communion

Almighty God, have compassion on your servant and through the power of this sacrament strengthen him (her) by your grace.\* May the enemy not triumph over him (her) at the hour of death, but rather may he (she) be brought to everlasting life in the company of your angels. Through Jesus Christ.

Quæsumus cleméntiam tuam, omnipotens Deus, ut per huius virtútem sacraménti fámulum tuum (fámulam tuam) grátia tua confirmáre dignéris: ut in hora mortis eius non præváleat contra eum (eam) adversárius; sed sum Angelis tuis tránsitum habére mereátur ad vitam. Per Dóminum.

### 4 For sick persons who are close to death Prayer after Communion

O almighty God, have compassion on your servants and through the power of this sacrament strengthen them by your grace.\* May the enemy not triumph over them at the hour of death, but rather that they may be brought to everlasting life in the company of your angels. Through Jesus Christ.

Quæsumus cleméntiam tuam, omnipotens Deus, ut per huius virtútem sacraménti fámulos tuos grátia tua confirmáre dignéris: ut in hora mortis eórum non præváleat contra eos adversárius; sed cum Angelis tuis tránsitum habére mereántur ad vitam. Per Dóminum.

## 27 FOR THE GRACE OF A HAPPY DEATH

### Entrance Antiphon *Ps. 12, 4*

Give light to my eyes that I may not sleep in death lest my enemy say, "I have overcome him." (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* How long, O Lord? Will you utterly forget me? How long will you hide your face from me? *℣. Glory be to the Father. Give light.*

Illúmina óculos meos, ne umquam obdórmiam in morte, ne quando dicat inimícus meus: Præválui advérsus eum. (*T. P. Alleluia, alleluia.*) *Ps. ibid., 1* Usquequo, Dómine, obliviscéris me in finem? úsquequo avértis fáciem tuam a me? *℣. Glória Patri. Illúmina.*

### Prayer

O almighty and merciful God, you have healed mankind by your salvation and bestowed on it the gift of everlasting life;\* look graciously upon your servants and comfort the souls that you have created.\* Free them from the stain of sin at the hour of death, so that they may be brought by your angels before you, their maker. Through Jesus Christ.

Omnípotens et miséricors Deus, qui humano géneri et salutis remédia, et vitæ æternæ múnera contulísti: respice propítius nos fámulos tuos, et ánimas réfove, quas creásti; ut in hora éxitus eárum, absque peccáti mácula tibi, Creatóri suo per manus sanctórum Angelórum repræsentári mereántur. Per Dóminum.

## For the grace of a happy death

Léctio Epístolæ beáti Pauli  
Apóstoli ad Romános  
*Rom. 14, 7–12*

Fratres: Nemo nostrum sibi vivit, et nemo sibi móritur. Sive enim vívimus, Dómino vívimus: sive mórimur, Dómino mórimur. Sive ergo vívimus, sive mórimur, Dómini sumus. In hoc enim Christus mórtuus est, et resurréxit: ut et mortuórum, et vivórum dominétur. Tu autem quid iúdicas fratrem tuum? aut tu quare spernis fratrem tuum? Omnes enim stábitur ante tribúnal Christi. Scriptum est enim: Vivo ego, dicit Dóminus, quóniam mihi flectétur omne genu: et omnis lingua confitébitur Deo. Itaque unusquisque nostrum pro se ratióem reddet Deo.

*Graduale Ps. 22, 4* Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. *℣.* Virga tua, et báculus tuus, ipsa me consoláta sunt.

Allelúia, allelúia. *℣. Ps. 30, 2–3* In te, Dómine, sperávi, non confúndar in ætérnum: in iustítia tua líbera me, et éripe me: inclína ad me aurem tuam, accélera, ut erípias me. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 24, 17–18* De necessitátibus meis éripe me, Dómine: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. *℣. Ibid., 1–4* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei. *℣.* Etenim univérsi, qui te expéctant, non confundéntur: confundántur omnes faciéntes vana.

A Reading from the Epistle of blessed  
Paul the Apostle to the Romans  
*Rom. 14, 7–12*

Brethren: None of us lives as his own master, and none of us dies as his own master. While we live, we live as servants of the Lord; when we die, we die as his servants. Therefore, both in life and in death we belong to the Lord. This is the reason why Christ died and came to life again: that he might be Lord both of the dead and of the living. Now you, why do you sit in judgment on your brother? And you, why do you look down upon your brother? For we shall all have to appear before the judgment seat of God. For it is written: "As I live, says the Lord, to me every knee shall bend, and every tongue shall acknowledge God." So every one of us will have to give an account of himself to God.

*Gradual Ps. 22, 4* Even though I walk in the midst of the shadow of death I fear no evil; for you are at my side, O Lord. *℣.* With your rod and your staff that give me courage.

Alleluia, alleluia. *℣. Ps. 30, 2–3* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me and save me, incline your ear to me, make haste to deliver me! Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 24, 17–18* Bring me out of distress, O Lord; put an end to my affliction and my suffering, and take away all my sins. *℣. Ibid., 1–4* To you I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame, let not my enemies exult over me. *℣.* No one who waits for you shall be put to shame; those shall be put to shame who heedlessly break faith.

## For the grace of a happy death

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 113, 1* When Israel came forth from Egypt, the house of Jacob from a people of alien tongue. Alleluia. *Ps. 107, 2* My heart is steadfast; I will sing and chant praise to you, my glory. Alleluia.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 113, 1* In éxitu Israë̄l de Ægýpto, domus Iacob de pópulo bárbaro. Allelúia. *Ps. 107, 2* Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam tibi, glória mea. Allelúia.

### ✠ A Reading from the holy Gospel according to Luke *Luke 21, 34–36*

At that time Jesus said to his disciples: “Be on your guard, lest your hearts become bloated with carousing, and drunkenness, and worldly cares, and that day suddenly closes in on you like a trap. For that day will come on all who dwell on the face of the earth. Stay alert, and pray at all times that you may be able to escape all those things which are going to happen, and take your place before the Son of Man.”

### ✠ Sequéntia sancti Evangélii secúndum Lucam *Luc. 21, 34–36*

In illo témpore: Dixit Iesus discí-pulis suis: Atténdite vobis, ne forte gravéntur corda vestra in crápula, et ebrietáte, et curis huius vitæ: et supervéniat in vos repentína dies illa: tamquam láqueus enim supervéniet in omnes, qui sedent super fáciem omnis terræ. Vigiláte itaque, omni témpore orántes, ut digni habeámini fúgere ista ómnia, quæ futúra sunt, et stare ante Fílium hóminis.

### Offertory Antiphon *Ps. 30, 15–16*

My trust is in you, O Lord; I say, “You are my God.” In your hands is my destiny. (*P. T. Alleluia.*)

In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea. (*T. P. Allelúia.*)

### Prayer over the Gifts

O Lord, accept the gift we offer you for the hour of our death,\* and grant that all our sins may be forgiven by it so that after suffering afflictions in this life we may attain everlasting rest in the life to come. Through Jesus Christ.

Súscipe, quæsumus, Dómine, hó-stiam, quam tibi offérimus pro ex-trémo vitæ nostræ, et concéde: ut per eam univérsa nostra purgéntur delicta: ut, qui tuæ dispositiónis flagéllis in hac vita attérimur, in futúra réquiem consequámur atérnam. Per Dóminum.

### Communion Antiphon *Ps. 70, 16–17 and 18*

O Lord, I will tell of your singular justice. O God, you have taught me from my youth; and now that I am old and gray, O God, forsake me not. (*P. T. Alleluia.*)

Dómine, memorábor iustítiae tuæ solíus: Deus, docuísti me a iuven-túte mea: et usque in senéctam et sénium, Deus, ne derelínquas me. (*T. P. Allelúia.*)

## For any necessity

### Prayer after Communion

Quæsumus cleméntiam tuam, omní-potens Deus, ut per huius virtútem sacraménti nos fámulos tuos grátia tua confirmáre dignéris: ut in hora mortis nostræ non præváleat contra nos adversárius; sed cum Angelis tuis tránsitum habére mereámur ad vitam. Per Dóminum.

Almighty God, have compassion on your servants and through the power of this sacrament strengthen us by your grace.\* May the enemy not triumph over us in the hour of death, but rather may we be brought to everlasting life in the company of your angels. Through Jesus Christ.

## 28 FOR ANY NECESSITY

### Entrance Antiphon

Salus pópuli ego sum, dicit Dóminus; de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. (T. P. Allelúia, allelúia.) *Ps. 77, I* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *Ps. Glória Patri. Salus.*

“I am the salvation of the people,” says the Lord. “From whatever tribulation they shall cry to me, I will hear them; and I will be their Lord forever.” (P. T. Alleluia, alleluia.) *Ps. 77, I* Hearken, my people, to my teaching; incline your ears to the words of my mouth. *Ps. Glory be to the Father. I am the salvation.*

### Prayer

Ineffábilem misericórdiam tuam, Dómine, nobis cleménte osténde: ut simul nos et a peccátis ómnibus éxuas; et a pœnis, quas pro his merémur, erípias. Per Dóminum.

O Lord, show us your wondrous mercy and kindness.\* Free us from all our sins and deliver us from the punishments we deserve because of them. Through Jesus Christ.

### Léctio Ieremiæ Prophétæ *Ierem. 14, 7–8 et 9*

### A Reading from the Prophet Jeremia *Jerem. 14, 7–9*

Si iniquitátes nostræ respónderint nobis: Dómine, fac propter nomen tuum, quóniam multæ sunt aversiónes nostræ: tibi peccávimus. Expectátio Israëel, salvátor eius in témpore tribulatiónis. Tu autem in nobis es, Dómine, et nomen tuum invocátum est super nos, ne derelínquas nos, Dómine Deus noster.

Even though our crimes bear witness against us,  
take action, O Lord, for the honor of your name—  
Even though our rebellions are many,  
though we have sinned against you.  
O Hope of Israel, O Lord,  
our savior in time of need!  
You are in our midst, O Lord,  
your name we bear:  
do not forsake us,  
O Lord, our God!

*Graduale Ps. 43, 8–9* Liberásti nos, Dómine, ex affligéntibus nos: et

*Gradual Ps. 43, 8–9* You saved us, O Lord, from our foes, and those who hated us you

For any necessity

put to shame. *℣.* In God we gloried day by day; your name we praised always.

Alleluia, alleluia. *℣. Ps. 78, 9–10* Pardon our sins, O Lord; why should the nations say, “Where is their God?” Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 24, 17–18* Bring me out of distress, O Lord; put an end to my affliction and my suffering, and take away all my sins. *℣. Ibid., 1–4* To you I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame, let not my enemies exult over me. *℣.* No one who waits for you shall be put to shame; those shall be put to shame who heedlessly break faith.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 78, 9–10* Pardon our sins, O Lord; why should the nations say, “Where is their God?” Alleluia. *℣. Ps. 30, 8* I will rejoice and be glad of your kindness, when you have seen my affliction and watched over me in my distress. Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 11, 22–26*

At that time, in reply Jesus said to his disciples, “Have faith in God. I assure you, whoever says to this mountain, ‘Get up and throw yourself into the sea,’ and does not waver in his mind, but believes that what he says is going to happen—it shall be done for him. Thus I assure you, if you are ready to believe that you have received every single thing that you ask for in prayer, it shall be done for you. And when you stand up to pray, forgive whatever you may be holding against anyone, so that your heavenly Father may also forgive you your sins.”

eos, qui nos odérunt, confundísti. *℣.* In Deo laudábimur tota die: et in nómine tuo confitébimur in sǎcula. Alleluia, alleluia. *℣. Ps. 78, 9–10* Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 24, 17–18* De necessitatibus meis éripe me, Dómine: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. *℣. Ibid., 1–4* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrideant me inimíci mei. *℣.* Etenim univérsi, qui te exspéctant, non confundéntur: confundántur omnes faciéntes vana.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *℣. Ps. 78, 9–10* Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? Alleluia. *℣. Ps. 30, 8* Exultábo et lætabor in misericórdia tua, quóniam respexísti humilitátem meam: salvásti de necessitatibus ánimam meam. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Marcum  
*Marc. 11, 22–26*

In illo témpore: Dixit Iesus discipulis suis: Habéte fidem Dei. Amen dico vobis, quia quicúmque díxerit huic monti: Tóllere, et mittere in mare, et non hæsitáverit in corde suo, sed crediderit quia quodcúmque díxerit, fiat, fiet ei. Proptérea dico vobis: Omnia quæcúmque orántes pétitis, créдите quia accipiétis, et evénient vobis. Et cum stábiis ad orándum, dimítтите, si quid habétis advérsus áliquem: ut et Pater vester, qui in cælis est, dimíttat vobis peccáta vestra. Quod si vos non dimisérítis: nec Pater vester, qui in cælis est, dimittet vobis peccáta vestra.

For any necessity

Offertory Antiphon

*Ps. 137, 7*

Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fáciet dextera tua. (*T. P. Alleluia.*)

Though I walk amid distress, you preserve me; against the anger of my enemies you raise your hand; your right hand saves me. (*P. T. Alleluia.*)

Prayer over the Gifts

Puríficet nos, Dómine, quásumus, múneris præsentis oblátio: et dignos sacra participatióne perfíciat. Per Dóminum.

O Lord, may we be cleansed by the sacrifice we offer, \* and made worthy to receive your blessed sacrament. Through Jesus Christ.

Communion Antiphon

*Ps. 118, 49-50*

Meménto verbi tui servo tuo, Dómine, in quo mihi spem dedísti: hæc me consoláta est in humilitáte mea. (*T. P. Alleluia.*)

Remember your word to your servant, O Lord, since you have given me hope. This is my comfort in my affliction. (*P. T. Alleluia.*)

Prayer after Communion

Præsta, quásumus, Dómine: ut, terrenis affectibus expiáti, ad supérni plenitúdinem sacraménti, cuius libávimus sancta, tendámus. Per Dóminum.

O Lord, may we who have celebrated this sacred rite be purified of all worldly desires\* and look forward to the fulfillment of this sacrament in heaven. Through Jesus Christ.

29 FOR THANKSGIVING

*Dicitur Missa de Ssma Trinitate, vel de Spiritu Sancto, vel de beata Maria Virgine, aut de aliquo sancto canonizato, in Martyrologio romano descripto, additis, sub unica conclusione, sequentibus orationibus:*

*The Mass of the Holy Trinity, the Holy Spirit, the Blessed Virgin Mary, or of any canonized saint listed in the Roman Martyrology is celebrated, with the following prayers added under one conclusion:*

Prayer

Deus, cuius misericórdiæ non est número, et bonitátis infínitus est thesáurus: piíssimæ maiestáti tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; ut, qui peténtibus postuláta concédís, eósdem non déserens, ad præmia futúra dispónas. Per Dóminum.

O God, your mercy is limitless and the treasury of your goodness is boundless. \* We give thanks to your gracious majesty for the gifts we have received. We look to you for an answer to our every petition, \* to continue your kindness and forsake us not, and prepare us for the reward to come. Through Jesus Christ.

Prayer over the Gifts

Odórem, Dómine, sacrificii huius

O Lord, accept this sweet, fragrant sacrifice  
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## Various Prayers

with our gratitude. \* Keep those whom it has pleased you to hear and guard them from all future harm\* and let them ever love and serve you more and more. Through Jesus Christ.

cum gratiarum actionibus suscipe, et præsta: ut, quos exaudire, et incolumes servare dignatus es, ab omni in posterum adversitate custodias; et in tuo servitio, et amore concrecant. Per Dominum.

### Prayer after Communion

O God, in your kindness you heed the prayers of those who trust in you and do not permit them to be tried beyond their endurance. \* We give you thanks for answering our petitions and desires. \* We devoutly ask to be delivered from all harm through the sacrament we have received. Through Jesus Christ.

Deus, qui neminem in te sperantem, nimium affligi permittis, sed piis precibus præstas auditum: pro postulationibus nostris votisque susceptis gratias agimus, te piissime deprecantes, ut per hæc quæ sumpsimus, a cunctis eripi mereamur adversis. Per Dominum.

## VARIOUS PRAYERS

### I TO SEEK THE PRAYERS OF THE SAINTS

#### Prayer

O almighty God, grant that the intercession of Mary, the holy Mother of God, of all the holy apostles, martyrs, confessors and virgins, and of all your elect, may always be a source of joy to us. \* May we experience the power of their protection as we solemnly recall the deeds of their lives. Through Jesus Christ.

Concede, quæsumus, omnipotens Deus: ut intercessio sanctæ Dei Genetrices Mariæ, sanctorumque omnium Apostolorum, Martyrum, Confessorum, atque Virginum, et omnium electorum tuorum, nos ubique lætificet; ut, dum eorum merita recolimus, patrocinia sentiamus. Per eundem Dominum.

#### Prayer over the Gifts

O Lord, be moved to compassion by our offerings and protect us from all danger\* through the prayers of the blessed ever-virgin Mary and all your saints. Through Jesus Christ.

Oblatis, Domine, placare muneribus: et, intercedente beata Maria semper Virgine, cum omnibus Sanctis tuis, a cunctis nos defende periculis. Per Dominum.

#### Prayer after Communion

We have received the sacrament of heaven, O Lord, to commemorate the blessed ever-virgin Mary and all your saints. \* We now humbly beg that the sacred rite we have celebrated may be our joy for all eternity. Through Jesus Christ.

Sumpsimus, Domine, beatæ Mariæ semper Virginis et omnium Sanctorum tuorum memoriam recolentes, sacramenta cælestia: præsta, quæsumus; ut, quod temporaliter gerimus, æternis gaudiis consequamur. Per Dominum.

## Various Prayers

### 2 SECOND PRAYER TO SEEK THE PRAYERS OF THE SAINTS

*In sequenti oratione et in eius post-communione, ad litteram N., sacerdos nominare potest, ad arbitrium suum: a) sive Titularem ecclesiae in qua celebrat; b) sive Patronum principalem nationis, vel regionis seu provinciae sive ecclesiasticae sive civilis, vel diocesis, vel oppidi seu civitatis; c) sive, si est religiosus, Fundatorem canonizatum vel Titulum vel Patronum principalem Ordinis seu Congregationis aut Provinciae.*

*Titulus autem, sive ecclesiae sive Religionis, nominari nequit, si agatur de Persona divina vel Mystero Domini. Insuper sive Titulus sive Patronus nominari nequit, si sit B. Maria Virgo, aut de ipso Titulo vel Patrono dicatur Missa aut facta sit commemoratio, aut illius nomen in eadem oratione A cunctis expressum sit.*

*Nomina Angelorum aut S. Ioannis Baptistae, si fuerint Titulares aut Patroni, praeponuntur nomini S. Ioseph.*

*Si vero Missa vel commemoratio fuerint de S. Ioseph aut de sanctis Apostolis Petro et Paulo, verba quae eos respiciunt omittuntur.*

A cunctis nos, quæsumus, Dómine, mentis et córporis defénde perículis: et, intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beáto Ioseph, beátis Apóstolis tuis Petro et Paulo, atque beáto N. et ómnibus Sanctis, salútem nobis tríbue benígnus et pacem; ut, destrúctis adversitatibus et erróribus univérsis, Ecclésia tua secúra tibi sérviat libertáte. Per eúndem Dóminum.

Exáudi nos, Deus salutáris noster: ut, per huius sacraménti virtútem, a cunctis nos mentis et córporis hóstibus tueáris; grátiam tríbuens in præsénti, et glóriam in futúro. Per Dóminum.

Mundet et múniat nos, quæsumus, Dómine, divíni sacraménti munus oblátum: et, intercedénte beáta Vir-

*In the following prayer and in the prayer after communion, the priest may name, at his choice: (a) the titular of the church in which he celebrates Mass; (b) the principal patron of the nation, region, ecclesiastical or civil province, diocese, city, or state; (c) or, if he is a religious, the canonized founder, title, or principal patron of the order, congregation, or province.*

*The title of a church or of a religious institute may not be named in the prayer if it is a divine Person or a mystery of the Lord. Moreover, neither the title nor the patron may be named, if this is the Blessed Virgin Mary, if the Mass of the title or patron is being celebrated, if a commemoration is made of the title or patron, or if the name of the title or patron is expressed in the prayer. The names of the angels or of Saint John the Baptist, if they are titulars or patrons, are placed before the name of Saint Joseph.*

*If the Mass of Saint Joseph or of the Holy Apostles Peter and Paul is celebrated, or a commemoration made of them, the words referring to them are omitted.*

#### Prayer

O Lord, protect us from all dangers of soul and body,\* and through the intercession of the blessed and glorious ever-virgin Mary, Mother of God, Saint Joseph, your holy apostles Peter and Paul, blessed N., and all your saints, mercifully grant us health and peace,\* that your Church may triumph over all enmity and error to serve you in security and freedom. Through Jesus Christ.

#### Prayer over the Gifts

O God our Savior, hear our prayers and protect us from the enemies of our soul and body through the power of this sacrament.\* Grant us your grace in this life and glory in the life to come. Through Jesus Christ.

#### Prayer after Communion

O Lord, let the offering of this sacramental gift cleanse and strengthen us.\* Through the intercession of the blessed virgin Mary,

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## Various Prayers

Mother of God, Saint Joseph, your holy apostles Peter and Paul, blessed *N.*, and all your saints, may it purify us from all wickedness and deliver us from all adversity. Through Jesus Christ.

*If the Mass of the Blessed Virgin Mary is celebrated, or a commemoration made of her:*

### Prayer

O Lord, protect us from all dangers of soul and body,\* and through the intercession of Saint Joseph, your holy apostles Peter and Paul, blessed *N.*, and all your saints, mercifully grant us health and peace,\* that your Church may triumph over all enmity and error to serve you in security and freedom. Through Jesus Christ.

### Prayer over the Gifts

O God our Savior, hear our prayers and protect us from the enemies of our soul and body through the power of this sacrament.\* Grant us your grace in this life and glory in the life to come. Through Jesus Christ.

### Prayer after Communion

O Lord, let the offering of this sacramental gift cleanse and strengthen us.\* Through the intercession of Saint Joseph, your holy apostles Peter and Paul, blessed *N.*, and all your saints, may it purify us from all wickedness and deliver us from all adversity. Through Jesus Christ.

## 3 FOR THE LIBERTY OF THE CHURCH

*These prayers may not be said in the Mass of the Twenty-third Sunday after Pentecost.*

### Prayer

O Lord, mercifully receive the prayers of your Church and let her triumph over all enmity and error,\* so that she may serve you in security and freedom. Through Jesus.

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gine Dei Genetrice María, cum beáto Ioseph, beátis Apóstolis tuis Petro et Paulo, atque beáto *N.* et ómnibus Sanctis; a cunctis nos reddat et perversitatibus expiátos, et adversitatibus expeditos. Per eúndem Dóminum.

*Vel, si Missa aut commemoratio fuerint de B. Maria Virg.:*

A cunctis nos, quæsumus, Dómine, mentis et córporis defénde periculis: et, intercedénte beáto Ioseph, cum beátis Apóstolis tuis Petro et Paulo, atque beáto *N.* et ómnibus Sanctis, salútem nobis tríbue benígnus et pacem; ut, destrúctis adversitatibus et erróribus univérsis, Ecclesia tua secúra tibi sérviat libertáte. Per Dóminum.

Exáudi nos, Deus salutáris noster: ut, per huius sacraménti virtútem, a cunctis nos mentis et córporis hóstibus tueáris; grátiam tríbens in præ-sénti, et glóriam in futúro. Per Dóminum.

Mundet et múniat nos, quæsumus, Dómine, divíni sacraménti munus oblátum: et, intercedénte beáto Ioseph, cum beátis Apóstolis tuis Petro et Paulo, atque beáto *N.* et ómnibus Sanctis; a cunctis nos reddat et perversitatibus expiátos, et adversitatibus expeditos. Per Dóminum.

*Dici nequit in Missa dominicæ XXIII post Pentecosten.*

Ecclesiæ tuæ, quæsumus, Dómine, preces placátus admítte: ut, destrúctis adversitatibus et erróribus univérsis, secúra tibi sérviat libertáte. Per Dóminum.

## Various Prayers

### Prayer over the Gifts

Prótege nos, Dómine, tuis mystériis serviéntes: ut, divínis rebus inhæréntes, et córpore tibi famulémur, et mente. Per Dóminum.

O Lord, protect us who assist at your sacred rites,\* so that we may cling to divine things and serve you with our bodies and souls. Through Jesus Christ.

### Prayer after Communion

Quæsumus, Dómine Deus noster: ut, quos divína tríbuis participatióne gaudére, humánis non sinas subiacére perículis. Per Dóminum.

You have given us the happiness of participating in this heavenly banquet, O Lord our God.\* Let us not now fall victim to any human danger. Through Jesus Christ.

## 4 FOR ALL ORDERS IN THE CHURCH

### Prayer

Omnípotens sempitérne Deus, cuius Spíritu totum corpus Ecclésiæ sanctificátur et régitur: exáudi nos pro univérsis ordínibus supplicántes; ut, grátiae tuæ múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum . . . in unitáte eiúsdem.

O almighty and eternal God, your Holy Spirit sanctifies and guides the whole body of the Church.\* Hear our petitions for all in her holy orders, that by your grace each in his own position may serve you faithfully. Through Jesus Christ.

### Prayer over the Gifts

Da fámulis tuis, Dómine, indulgéntiam peccatórum, consolatióne[m] vitæ, gubernatióne[m] perpétuam: ut, tibi serviéntes, ad tuam iúgiter misericórdiam pervenire mereántur. Per Dóminum.

O Lord, grant your servants forgiveness of their sins, consolations in the trials of this life, and your unceasing guidance.\* May their service always win for them your mercy. Through Jesus Christ.

### Prayer after Communion

Líbera, quæsumus, Dómine, a peccátis et hóstibus fámulos tuos, tibi supplicántes: ut, in sancta conversatióne vivéntes, nullis afficiántur advérsis. Per Dóminum.

O Lord, free your servants from their sins and from their enemies,\* so that they may lead holy lives and remain strong in the face of all adversity. Through Jesus Christ.

## 5 FOR THE POPE

### Prayer

Deus, ómnium fidélium pastor et rector, fámulum tuum *N.*, quem pastórem Ecclésiæ tuæ præesse voluísti, propítius réspice: da ei, quæsumus, verbo et exémplo, quibus præest, proficere; ut ad vitam, una cum grege

O God, shepherd and ruler of all the faithful, look with favor on your servant *N.*, whom you have appointed pastor of your Church.\* Grant that by word and example he may assist those over whom he is placed, so that

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the shepherd and the flock entrusted to his care may together attain everlasting life. Through Jesus Christ.

### Prayer over the Gifts

O Lord, accept the gifts we offer,\* and by your constant protection guide your servant *N.*, whom you have appointed as shepherd of your Church. Through Jesus.

sibi crédito, perveniat sempiternam. Per Dóminum.

Oblátis, quæsumus, Dómine, placáre munéribus: et fámulum tuum *N.*, quem pastórem Ecclésiæ tuæ præesse voluísti, assídua protectióne gubérna. Per Dóminum.

### Prayer after Communion

O Lord, may the reception of this divine sacrament protect us.\* May it ever defend your servant *N.*, whom you have appointed as shepherd of your Church, and bring him to salvation together with the flock united to him. Through Jesus Christ.

Hæc nos, quæsumus, Dómine, divini sacraménti percéptio próteget: et fámulum tuum *N.*, quem pastórem Ecclésiæ tuæ præesse voluísti; una cum commisso sibi grege salvet semper, et múniat. Per Dóminum.

## 6 FOR PRELATES AND THE CONGREGATIONS ENTRUSTED TO THEM

### Prayer

O almighty and eternal God, who alone work great wonders, bestow your life-giving grace upon your servants and the congregations committed to their care.\* May your blessings cover them like a continual dew and make them truly pleasing to you. Through Jesus Christ.

Omnípotens sempitérne Deus, qui facis mirabilia magna solus: præténde super fámulos tuos, et super congregatiónes illis commíssas, spírítum grátia salutáris; et, ut in verítate tibi compláceant, perpétuum eis rorem tuæ benedictiόνis infúnde. Per Dóminum.

### Prayer over the Gifts

O Lord, look with favor upon the sacrificial offerings of your servants.\* May these gifts, which we devoutly present to your holy name on their behalf, bring them a sensible knowledge of your healing assistance. Through Jesus Christ.

Hóstias, Dómine, famulórum tuórum placátus inténde: et, quas in honórem nóminis tui devóta mente pro eis celebrámus, proficere sibi séntiant ad medélam. Per Dóminum.

### Prayer after Communion

O Lord, let your continual aid accompany those who have been refreshed by your heavenly gift.\* Grant that those whom you love may become worthy of eternal redemption. Through Jesus Christ.

Quos cælésti récreas múnere, perpétuo, Dómine, comitáre præsidio: et, quos fovére non désinis, dignos fieri sempitérna redemptiόνis concéde. Per Dóminum.

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### 7 FOR THE BISHOP

*Dici nequit si oratio pro Papa recitata sit.*

*These prayers may not be said if the prayer for the Pope has been recited.*

Deus, ómnium fidélium pastor et rector, fámulum tuum *N.*, quem pastórem ecclésiæ *N.* præesse voluisti, propítius réspice: da ei, quæsumus, verbo et exémplo, quibus præest, proficere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

O God, shepherd and ruler of all the faithful, look with favor on your servant *N.*, whom you have appointed pastor of the Church of *N.*\* Grant that by word and example he may assist those over whom he is placed, so that the shepherd and the flock entrusted to his care may together attain everlasting life. Through Jesus Christ.

#### Prayer over the Gifts

Oblátis, quæsumus, Dómine, placáre munéribus: et fámulum tuum *N.*, quem pastórem ecclésiæ *N.* præesse voluisti, assídua protectióne gubérna. Per Dóminum.

O Lord, accept the gifts we offer,\* and by your constant protection guide your servant *N.*, whom you have appointed as shepherd of the Church of *N.* Through Jesus Christ.

#### Prayer after Communion

Hæc nos, quæsumus, Dómine, divíni sacraménti percéptio prótegat: et fámulum tuum *N.*, quem pastórem ecclésiæ *N.* præesse voluisti; una cum commisso sibi grege, salvet semper, et múniat. Per Dóminum.

O Lord, may the reception of this divine sacrament protect us.\* May it ever defend your servant *N.*, whom you have appointed as shepherd of the Church of *N.*, and bring him to salvation together with the flock united with him. Through Jesus Christ.

### 8 FOR THE PRIEST HIMSELF

*In anniversario propriæ Ordinationis sacerdotalis, quilibet sacerdos orationi Missæ, sub unica conclusione, orationem pro seipso addere potest, modo ne occurrant festum Nativitatis et Epiphaniæ Domini, Triduum sacrum, dominica Resurrectionis, festum Ascensionis Domini, dominica Pentecostes, festa SS. Trinitatis, Corporis Christi, Cordis Iesu et Christi Regis, necnon Commemoratio omnium Fidelium defunctorum. Quoties impeditur, oratio pro seipso sacerdote transferri potest in proximiorum diem similiter non impeditum.*

*On the anniversary of his own ordination to the priesthood, every priest may add the prayer for himself to the prayer of the Mass, under one conclusion, provided that the following do not occur: the feasts of Christmas and the Epiphany of the Lord, the sacred Triduum, Easter Sunday, the feast of the Ascension, Pentecost, the feasts of the Holy Trinity, Corpus Christi, the Sacred Heart of Jesus, and Christ the King, as well as the Commemoration of All the Faithful Departed.*

*Whenever it is impeded, the prayer for the priest himself may be transferred to the next day which is not impeded in this way.*

#### Prayer

Omnípotens et miséricors Deus, humilitátis meæ preces benígnus inténde: et me fámulum tuum, quem, nullis suffragántibus méritis, sed im-

O almighty and merciful God, hear my humble prayers. Make me, your servant, a worthy minister at your altar,\* for through no merit of my own but solely because of

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your boundless mercy, I have been chosen to celebrate these sacred rites.\* May the words that I utter be made effective by you, for yours is the power to make holy. Through Jesus Christ.

### Prayer over the Gifts

O Lord, wash away the stain of my sins through the power of this sacrament \* and make me worthy to fulfill the duties of my priestly state. Through Jesus Christ.

### Prayer after Communion

O almighty and eternal God, by your will I, a sinner, minister at your holy altar and praise the power of your holy name.\* Mercifully pardon my sins through the celebration of these sacred rites and grant that I may render fitting service to your majesty. Through Jesus Christ.

## 9 FOR THE CIVIL AUTHORITIES

### Prayer

O almighty and eternal God, all power of governing and the rights of peoples are in your hand.\* Look kindly upon those who rule us, so that the integrity of religion and the security of our country may always endure under your protection. Through Jesus Christ.

### Prayer over the Gifts

O Lord, may the prayers and sacrificial offerings of your servants be acceptable to you.\* Protect the leaders of our country for your name's sake so that the rulers who serve you may enjoy good health and your people live in peace. Through Jesus Christ.

### Prayer after Communion

O Lord, guard the ramparts of peace for your people;\* nourish them in body and soul and make them secure from all enemies. Through Jesus Christ.

ménsa cleméntiæ tuæ largitáte cælestibus mystériis servíre tribuísti, dignum sacris altáribus fac minístrum: ut, quod mea voce deprómitur, tua sanctificatióne firmétur. Per Dóminum.

Huius, Dómine, virtúte sacraménti, peccatórum meórum máculas abstérge: et præsta; ut ad exsequéndum iniúnci officii minístérium, me tua grátia dignum efficiat. Per Dóminum.

Omnípotens sempitérne Deus, qui me peccatórem sacris altáribus astáre voluísti, et sancti nóminis tui laudáre poténtiam: concéde propítius, per huius sacraménti mystérium, meórum mihi véniam peccatórum; ut tuæ maiestáti digne mérear famulári. Per Dóminum.

Omnípotens sempitérne Deus, in cuius manu sunt ómnium potestátes et ómnium iura populórum: réspice benígnus ad eos, qui nos in potestáte regunt; ut ubíque terrárum, dextera tua protegénte, et religiónis integritas, et pátriæ secúritas indesinéter consistat. Per Dóminum.

Propitiáre, Dómine, précibus et hóstiis famulórum tuórum, et propter nomen tuum pátriæ defénde rectóres; ut salus serviéntium tibi princípum, pax tuórum possit esse populórum. Per Dóminum.

Prótege, Dómine, fámulos tuos subsidiis pacis; et córporis et spirituális enútriens aliméntis, a cunctis hóstibus redde secúros. Per Dóminum.

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### 10 FOR THE KING

#### Prayer

Quásumus, omnipotens Deus: ut fámulus tuus *N.* rex noster, qui tua miseratióne suscepit regni gubernácula, virtútum étiam ómnium percípiat incrementa; quibus decénte or-nátus, et vitiórum monstra devitáre et ad te, qui via, véritas, et vita es, gratiósus váleat pervenire. Qui vivis.

O almighty God, through your mercy your servant *N.*, our king, has undertaken the rule of this kingdom.\* Grant him an increase of all virtues so that worthily adorned with them he may avoid the wickedness of sin and by your grace come to you, the way, the truth, and the life: You who live and reign.

#### Prayer over the Gifts

Múnera, Dómine, quásumus, oblata sanctífica: ut et nobis Unigéniti tui Corpus et Sanguis fiant; et regi nostro ad obtinéndam ánimæ corporisque salutem, et peragéndum iniúctum officium, te largiénte, usquequaque proficiant. Per eúndem Dóminum.

Bless the gifts we offer, O Lord, so that they may become for us the body and blood of your only-begotten Son.\* By your mercy may they ever help our king to obtain health of soul and body and to carry out the office committed to him. Through Jesus Christ.

#### Prayer after Communion

Hæc, Dómine, oblátio salutáris fá-mulum tuum *N.* regem nostrum, ab ómnibus tueátur advérsis: quátenus et ecclesiásticæ pacis obtíneat tranquillitátem; et, post huius témporis decúrsum, ad ætérnam perveniat hereditátem. Per Dóminum nostrum.

O Lord, may this life-giving gift protect your servant *N.* our king, from all adversity, \* so that he may secure peace for the Church and after this life come into his eternal inheritance. Through Jesus Christ.

### 11 FOR A FAMILY

#### Prayer

Defénde, quásumus, Dómine, beáta María semper Vírgine intercedénte, istam ab omni adversitaté famíliam: et toto corde tibi prostrátam, ab hóstium propítius tuére cleménte insídiis. Per Dóminum.

O Lord, guard our family against all harm through the intercession of the blessed ever-virgin Mary.\* We completely humble ourselves before you; in your mercy protect us from the deceits of the enemy. Through Jesus Christ.

#### Prayer over the Gifts

Súscipe, quásumus, omnipotens Deus, oblaciónem nostræ devotiónis: et per virtútem huius sacraménti, fámulos tuos a cunctis adversitatibus prótege. Per Dóminum.

O almighty God, accept our sincere offering,\* and through the power of this sacrament protect your servants from all harm. Through Jesus Christ.

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### Prayer after Communion

O merciful God, grant that we who have partaken of this gift of our redemption \* may gain your protection against all adversity through the sacred rite we have celebrated. Through Jesus Christ.

Sumptis redemptionis nostræ munéribus: præsta, quæsumus, miséricors Deus; eórum nobis celebratióne, tuæ protectiόνis contra omnes adversitates subsidium. Per Dóminum.

## 12 FOR THE PRESERVATION OF HARMONY

### Prayer

O God, giver of peace and lover of charity, \* grant your servants complete union with your will, so that we may be freed from all the temptations that beset us. Through Jesus Christ.

Deus, largitor pacis, et amátor caritátis; da fámulis tuis veram cum tua voluntáte concórdiam; ut ab ómnibus, quæ nos pulsan, tentatióibus liberémur. Per Dóminum.

### Prayer over the Gifts

Look with favor upon this sacrifice, O Lord.\* We seek forgiveness for our own sins; let us not be burdened with the sins of others. Through Jesus Christ.

His sacrificiis, Dómine, quæsumus, concéde placátus: ut, qui própriis orámus absólvi delictis, non gravémur extérnis. Per Dóminum.

### Prayer after Communion

Fill our hearts with the spirit of your love, O Lord.\* May we who have been nourished with the one bread of heaven also be of one mind. Through Jesus Christ.

Spíritum nobis, Dómine, tuæ caritátis infúnde; ut, quos uno pane cælésti satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte eiusdem.

## 13 FOR DEFENSE AGAINST ENEMIES

### Prayer

We pray you, O Lord, humble the pride of our enemies\* and let the might of your right hand crush their arrogance. Through Jesus Christ.

Hóstium nostrórum, quæsumus, Dómine, elide supérbiam: et eórum contumáciam dexteræ tuæ virtúte prostérne. Per Dóminum.

### Prayer over the Gifts

O Lord, may this sacred rite cleanse us from our own hidden faults \* and guard us against the deceptions of our enemies. Through Jesus Christ.

Huius, Dómine, virtúte mystérii, et a própriis mundémur occúltis, et ab inimicórum liberémur insídiis. Per Dóminum.

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Protéctor noster, áspice, Deus, et ab inimicórum nos defénde periculis: ut, omni perturbatióne submóta, líberis tibi méntibus serviámus. Per Dóminum.

Prayer after Communion  
O God, our protector, look after us and shield us from danger of our enemies,\* so that we may serve you in freedom, untroubled by any disturbance. Through Jesus Christ.

### 14 IN TIME OF FAMINE

Da nobis, quæsumus, Dómine, piæ supplicatiónis efféctum: et famem propitiátus avérte; ut mortálium corda cognóscant, et te indignánte tália flagélla prodíre, et, te miseránte, cesáre. Per Dóminum.

#### Prayer

O Lord, grant our humble petition and mercifully spare us from famine,\* so that the hearts of men may realize that these scourges are the result of your wrath and that liberation from them is the effect of your mercy. Through Jesus Christ.

Deus, qui humáni géneris utrámque substántiam, præséntium múnorum et aliménto végetas, et rénovas sacraménto: tríbue, quæsumus; ut eórum et corpóribus nostris subsidiúm non desit, et méntibus. Per Dóminum.

#### Prayer over the Gifts

O God, the food we here offer you is the support of man's human and spiritual life, and in its sacramental form brings new life to mankind.\* Grant that our bodies and souls may never be wanting such nourishment. Through Jesus Christ.

Gubérna, quæsumus, Dómine, temporálibus aliméntis: quos dignáris ætérnis informáre mystériis. Per Dóminum.

#### Prayer after Communion

O Lord, provide the food they need for those whom you nourish by these everlasting mysteries. Through Jesus Christ.

### 15 IN TIME OF EARTHQUAKE

Omnípotens sempitérne Deus, qui réspicis terram, et facis eam trémere: parce metuéntibus, propitiáre supplicibus; ut, cuius iram terræ fundaménta concutiéntem expávimus, cleméntiam contritiónes eius sanántem iúgiter sentiámus. Per Dóminum.

#### Prayer

Almighty and eternal God, the very earth trembles at your glance.\* Mercifully spare your people who cry to you in fear because the earth quakes before your wrath,\* and let us experience your mercy, which calms all tremors. Through Jesus Christ.

Deus, qui fundásti terram super stabilitátem suam, súscipe oblatiões et preces pópuli tui: ac treméntis terræ

#### Prayer over the Gifts

O God, who laid the firm foundations of this earth, accept the offerings and prayers of your people.\* Deliver us from the danger of

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earthquake and let the terrifying events that manifest your wrath serve mankind as means of attaining salvation,\* so that we who come from dust and will return again to dust may fit ourselves for the happiness of heaven by a holy life on earth. Through Jesus Christ.

### Prayer after Communion

O Lord, protect us who have received your holy sacrament.\* By your divine power halt the trembling of the earth which we experience because of our sins,\* so that the hearts of men may realize that these scourges are the result of your wrath and that liberation from them is the effect of your mercy. Through Jesus Christ.

periculis pénitus amóti, divínæ tuæ iracúndiæ terróres, in húmånæ salutis remédia convérte; ut, qui de terra sunt, et in terram reverténtur, gáudeant se fieri sancta conversatióne cæléstes. Per Dóminum.

Tuére nos, Dómine, quæsumus, tua sancta suméntes: et terram, quam vídimus nostris iniquitatibus treméntem, supérno múnere firma: ut mortálium corda cognóscant, et te indignánte tália flagélla prodíre, et, te miseránte, cessáre. Per Dóminum.

## 16 TO PRAY FOR RAIN

### Prayer

O God, in whom we live, move, and have our being,\* grant us the rain we need, so that your answer to our present earthly needs may give us greater confidence to ask for eternal benefits. Through Jesus Christ.

Deus, in quo vívimus, movémur, et sumus: plúviam nobis tríbue congruéntem: ut, præsentibus subsidiis sufficiénter adiúti, sempitérna fiduciálius appetámus. Per Dóminum.

### Prayer over the Gifts

O Lord, look with favor upon the gifts we offer you,\* and grant us the timely help of sufficient rain. Through Jesus Christ.

Oblátis, quæsumus, Dómine, placáre munéribus: et oportúnum nobis tríbue plúviæ sufficiéntis auxiliúm. Per Dóminum.

### Prayer after Communion

O Lord, grant us saving rain,\* and graciously let showers from the heavens refresh the parched earth. Through Jesus Christ.

Da nobis, quæsumus, Dómine, plúviam salutárem: et áridam terræ fáciem fluéntis cæléstibus dignánter infúnde. Per Dóminum.

## 17 FOR FINE WEATHER

### Prayer

O Lord, hear our cry and grant our petition for fine weather,\* so that we who are justly punished for our sins may feel the merciful help of your kindness. Through Jesus Christ.

Ad te nos, Dómine, clamántes exáudi: et áeris serenitátem nobis tríbue supplicántibus; ut, qui iuste pro peccátis nostris affligimur, misericórdia tua præveniéntem cleméntiam sentiámus. Per Dóminum.

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### Prayer over the Gifts

Præveniat nos, quæsumus, Dómine, grátia tua semper, et subsequatur: et has oblatiões, quas pro peccátis nostris nómini tuo consecrándas deférimus, benígnus assúme; ut, per intercessiõnem Sanctórum tuórum, cunctis nobis proficiant ad salútem. Per Dóminum.

O Lord, let your grace precede and accompany us.\* Graciously accept these offerings we present to you to be consecrated in atonement for our sins,\* so that through the intercession of your saints they may aid our salvation. Through Jesus Christ.

### Prayer after Communion

Quæsumus, omnípotens Deus, cleméntiam tuam: ut inundántiam coércneas ímbrium, et hilaritátem vultus tui nobis impertíri dignéris. Per Dóminum.

O almighty God, we implore your mercy. Check the downpour of rain and let the sunlight of your pleasure once again shine upon us. Through Jesus Christ.

## 18 TO AVERT STORMS

### Prayer

A domo tua, quæsumus, Dómine, spiritáles nequitiæ repellántur: et aëreárum discédát malígnitas tempestátum. Per Dóminum.

O Lord, drive away the spirit of evil from your household, and let the fury of the storm pass. Through Jesus Christ.

### Prayer over the Gifts

Offérimus tibi, Dómine, laudes et múnera, pro concéssis beneficiis grátias referétes, et pro concedédis semper suppliciter deprecátes. Per Dóminum.

O Lord, we offer you our praise and these gifts.\* We thank you for the blessings we have received, and humbly beg you to continue your benefits toward us forever. Through Jesus Christ.

### Prayer after Communion

Omnípotens sempitérne Deus, qui nos et castigándo sanas, et ignoscéndo consérvas: præsta supplicibus tuis; ut et tranquillitátibus huius optátæ consolatiõnis lætémur, et dono tuæ pietátis semper utámur. Per Dóminum.

O almighty and eternal God, your punishments bring us healing, and your forgiveness bestows continued life.\* Grant us the joy and consolation of fair weather we request and help us always to use your merciful gifts to our true advantage. Through Jesus Christ.

## 19 IN TIME OF ANIMAL PLAGUE

### Prayer

Deus, qui labóribus hóminum étiam de mutis animálibus solátia subrogásti: súpplices te rogámus; ut, sine quibus non álitur húmana condítio, nostris fácias úsibus non períre. Per Dóminum.

O God, by means of dumb animals you lighten man's toil.\* Do not let us be deprived of their use, upon which we depend for our livelihood. Through Jesus Christ.

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### Prayer over the Gifts

O Lord, look with favor upon the sacrifice we offer you \* and grant us your merciful assistance in our present tribulation. Through Jesus Christ.

Sacrificiis, Dómine, placátus oblátis: opem tuam nostris tempóribus cleménter impénde. Per Dóminum.

### Prayer after Communion

O Lord, bless your faithful people and preserve them body and soul, \* so that they may serve you as they should and always obtain your merciful favors. Through Jesus Christ.

Benedictiónem tuam, Dómine, pópulus fidélis accípiat, qua corpore salvetur, et mente: et cóngruam tibi exhibeat servitútem, et propitiatiónis tuæ benefícia semper invéniat. Per Dóminum.

## 20 FOR ANY NECESSITY

*These prayers may not be said in the Mass of the Twenty-second Sunday after Pentecost.*

*Dici nequit in Missa dominicæ XXII post Pentecosten.*

### Prayer

O God, our refuge and our strength, source of all good,\* hear the earnest prayers of your Church, and grant the requests we confidently make of you. Through Jesus Christ.

Deus, refúgium nostrum, et virtus: adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis, et præsta; ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

### Prayer over the Gifts

O merciful God, let this offering of salvation always cleanse us of the guilt of sin, and shield us from all harm. Through Jesus Christ.

Da, miséricors Deus: ut hæc salutáris oblátio et a própriis nos reátibus indesinénter expédíat, et ab ómnibus tueátur advérsis. Per Dóminum.

### Prayer after Communion

O Lord, we have received the gift of your blessed sacrament.\* We now humbly ask that this sacrifice, which you bid us offer in your memory, may give us strength in our weakness: You who live and reign.

Súmptimus, Dómine, sacri dona mystérii, humíliter deprecántes: ut quæ in tui commemoratiónem nos fácere præcepísti, in nostræ profíciant infirmitátis auxiliúm: Qui vivis.

## 21 IN ANY TRIBULATION

### Prayer

O almighty God, do not despise the prayers of your people who call upon you in their afflictions,\* but graciously help them in their difficulty for the glory of your name. Through Jesus Christ.

Ne despicias, omnípotens Deus, pópulum tuum in afflictióné clamántem: sed propter glóriam nóminis tui, tribulátis succurre placátus. Per Dóminum.

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### Prayer over the Gifts

Súscipe, Dómine, propítius hóstias, quibus et te placári voluísti, et nobis salútem poténti pietáte restítui. Per Dóminum.

O Lord, graciously accept this offering which you in your boundless mercy instituted to atone for our sins and to restore salvation to us. Through Jesus Christ.

### Prayer after Communion

Tribulatiónem nostram, quæsumus, Dómine, propítius réspice: et iram tuæ indignatiónis, quam iuste merémur, avérte. Per Dóminum.

O Lord, look mercifully on our troubles,\* and turn away your wrath and indignation, which we justly deserve. Through Jesus Christ.

## 22 TO SEEK SORROW OF HEART

### Prayer

Omnípotens et mitíssime Deus, qui sitiénti pópulo fontem vivéntis aquæ de petra produxísti: educ de cordis nostri durítia lácrimas compunctiúnis; ut peccáta nostra plángere valeámus, remissionémque eórum, te miseránte, mereámur accíperere. Per Dóminum.

O almighty and most kind God, you caused fresh water to flow from a rock to aid your thirsting people.\* Draw from our stony hearts tears of sorrow for our sins, so that we may be worthy of your mercy and pardon. Through Jesus Christ.

### Prayer over the Gifts

Hanc oblatiόnem, quæsumus, Dómine Deus, quam tuæ maiestáti pro peccátiis nostris offérimus, propítius réspice: et produc de óculis nostris lacrimárum flúmina, quibus débita flammárum incéndia valeámus exstínguere. Per Dóminum.

O Lord God, look with mercy on the offering we make to your divine majesty in atonement for our sins.\* Draw such a flood of tears from our eyes that the fires we deserve as punishment for our sins may be quenched. Through Jesus Christ.

### Prayer after Communion

Grátiam Spíritus Sancti, Dómine Deus, córdibus nostris cleménte infúnde: quæ nos gemítibus lacrimárum effíciat máculas nostrórum dilúere peccatórum; atque optátæ nobis, te largiénte, indulgéntiæ præstet efféctum. Per Dóminum . . . in unitáte eiúsdem.

O Lord God, mercifully fill our hearts with the grace of the Holy Spirit, and wash away the stain of our sins by our sorrow and tears.\* Grant us from your bountiful goodness the pardon we ask. Through Jesus Christ.

## 23 FOR THE FORGIVENESS OF SINS

### Prayer

Deus, qui nullum réspuis, sed quantumvis peccántibus, per pæniténtiam

O God, no one is rejected by you, and even the greatest of sinners can win tender and

## Various Prayers

merciful forgiveness from you by repentance.\* Graciously hear our humble prayers and enlighten our hearts so that we may be able to keep your commandments. Through Jesus Christ.

*pia miseratióne placáris: réspice propítius ad preces humilitátis nostræ, et illúmina corda nostra; ut tua valeámus implére præcépta. Per Dóminum.*

### Prayer over the Gifts

O Lord, may this sacrifice which we offer in atonement for our sins be pleasing to you\* and aid the salvation of both the living and the dead. Through Jesus Christ.

*Præsens sacrificium, Dómine, quod tibi pro delictis nostris offérimus, sit tibi munus accéptum: et tam vivéntibus, quam defúntis proficiat ad salutem. Per Dóminum.*

### Prayer after Communion

O almighty God, graciously hear the prayers of your household \* and grant that by your grace we may keep this sacrament, which we have received from you, unstained within our souls. Through Jesus Christ.

*Exáudi preces famíliae tuæ, omnípotens Deus: et præsta; ut sancta hæc, quæ a te sumpsimus, incorrupta in nobis, te donánte, servéntur. Per Dóminum.*

## 24 FOR THOSE IN TEMPTATION AND TRIBULATION

### Prayer

O God, you desire not the death of the sinner but would rather grant pardon to the wicked.\* May your heavenly assistance and unceasing protection guard and keep your servants who trust in your mercy,\* so that they may serve you always and never be separated from you by any temptation. Through Jesus Christ.

*Deus, qui iustificas ímpium, et non vis mortem peccatóris, maiestátem tuam suppliciter deprecámur: ut fámulos tuos de tua misericórdia confidéntes, cælésti prótegas benígnus auxílio, et assídua protectióne conserves; ut tibi iúgiter famuléntur, et nullis tentatió nibus a te separéntur. Per Dóminum.*

### Prayer over the Gifts

O Lord, cleanse us from our own faults through this sacred rite \* and absolve your servants from all sin. Through Jesus Christ.

*Huius, quæsumus, Dómine, virtúte mystérii, et a propriis nos munda delictis, et fámulos tuos ab ómnibus absólve peccátis. Per Dóminum.*

### Prayer after Communion

O Lord, cleanse us through the reception of your holy sacrament.\* Grant your servants freedom from every fault, so that they may be released from the yoke of a guilty conscience and rejoice in the generosity of your divine healing. Through Jesus Christ.

*Puríficent nos, quæsumus, Dómine, sacraménta quæ sumpsimus: et fámulos tuos ab omni culpa líberos esse concéde; ut, qui consciéntiæ reátu constringúntur, cæléstis remédii plenítudine gloriéntur. Per Dóminum.*

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## Various Prayers

### 25 TO AVERT EVIL THOUGHTS

#### Prayer

Omnípotens et mitíssime Deus, réspice propítius ad preces nostras: et líbera corda nostra de malárum tentatióibus cogitatiónum; ut Sancti Spíritus dignum fieri habitáculum mereámur. Per Dóminum . . . in unitáte eiúsdem.

O almighty and most kind God, mercifully hear our prayers \* and free our hearts from the temptation of bad thoughts, so that we may be worthy dwelling places of your Holy Spirit. Through Jesus Christ.

#### Prayer over the Gifts

Has tibi, Dómine, offérimus oblatiões pro salute nostra: quátenus ánimas nostras ab immúndis cogitatióibus purges, illásásque custódiás, et Sancti Spíritus grátia illumináre dignéris. Per Dóminum . . . in unitáte eiúsdem.

O Lord, we offer you these gifts for our salvation.\* Cleanse our minds of evil thoughts, preserve them pure and enlighten them by the grace of the Holy Spirit. Through Jesus.

#### Prayer after Communion

Deus, qui illúminas omnem hóminem veniéntem in hunc mundum: illúmina, quásumus, corda nostra grátiae tuæ splendóre; ut digna ac plácita maiestáti tuæ cogitare semper, et te sincére dilígere valeámus. Per Dóminum.

O God, you enlighten every man born into this world.\* Fill our hearts with your radiant grace so that our thoughts may always be pleasing to your majesty and our love of you sincere. Through Jesus Christ.

### 26 TO PRAY FOR CONTINENCE

#### Prayer

Ure igne Sancti Spíritus renes nostros, et cor nostrum, Dómine: ut tibi casto córpore serviámus, et mundo corde placeámus. Per Dóminum . . . in unitáte eiúsdem.

Let the fire of your Holy Spirit purify our affections and our hearts, O Lord,\* so that we may serve and please you with pure bodies and clean hearts. Through Jesus.

#### Prayer over the Gifts

Dirúmpe, Dómine, víncula peccatórum nostrórum: et, ut sacrificáre tibi hóstiam laudis absolúta libertáte, ac munda mente possímus, retríbe quæ ante tribuísti; et salva nos per indulgéntiam, quos dignátus es salváre per grátiam. Per Dóminum.

O Lord, destroy the sins that enslave us and grant us once again your gift of innocence,\* so that we can offer you this sacrifice of praise in perfect freedom and purity.\* Let your mercy rescue us now, just as your grace brings us salvation. Through Jesus Christ.

#### Prayer after Communion

Dómine, adiútor et protéctor noster, ádiuva nos: et reflóreat cor et caro nostra vigóre pudicitiae, et castimóniae novitáte; ut per hoc sacrificium, quod tuæ obtúlimus pietáti, ab

Aid us, O Lord, our helper and our protector. Let our hearts and bodies be sturdy with the strength and freshness of modesty and chastity.\* May this sacrifice we have

## Various Prayers

offered to your loving kindness cleanse us from all temptations. Through Jesus Christ.

ómnibus tentatióibus emundémur.  
Per Dóminum.

### 27 TO PRAY FOR HUMILITY

#### Prayer

O God, you reject the proud but graciously receive the humble.\* Grant us that true humility of which your only-begotten Son was an exemplar for the faithful,\* so that we may never provoke you to anger by pride, but rather move you by our humility to bestow your grace. Through Jesus Christ.

Deus, qui supérbis resístis et grátiam præstas, humílibus: concéde nobis veræ humilitátis virtútem, cuius in se formam fidélibus Unigénitus tuus exhibuit; ut numquam indignatióem tuam provocémus eláti, sed pótius grátia tuæ capiámus dona subiécti.  
Per eúndem Dóminum.

#### Prayer over the Gifts

O Lord, let this offering win us the grace of true humility.\* May it eradicate from our hearts the sinful desires of our bodies and of our eyes, and all worldly ambition,\* so that we may live temperate, honest, and devout lives, looking forward to the rewards of eternal life. Through Jesus Christ.

Hæc oblátio, Dómine, quæsumus, veræ nobis humilitátis grátiam obtíneat: simúlque a córdibus nostris concupiscéntiam carnis et oculórum, atque ambióem sæculi áuferat; quátenus sóbrie, iuste, piéque vivéntes, præmia consequámur ætérna.  
Per Dóminum.

#### Prayer after Communion

O Lord, may the reception of this sacrament wash away the stains of our sins,\* and lead us along the path of humility toward the kingdom of heaven. Through Jesus Christ.

Huius, Dómine, sacraménti percéptio, peccatórum nostrórum máculas abstérgat: et nos per humilitátis exhibitióem ad cæléstia regna perducát.  
Per Dóminum.

### 28 TO PRAY FOR PATIENCE

#### Prayer

O God, you crushed the pride of our ancient enemy by the patience of your only-begotten Son.\* Help us to meditate upon the sufferings he endured out of love for us, so that we may learn from his example to bear our troubles with patience. Through Jesus Christ.

Deus, qui Unigéniti tui paciéntia antíqui hostis contrivísti supérbiam: da nobis, quæsumus, quæ idem pie pro nobis pértulit, digne recólere; sicque exémplo eius, nobis adversántia æquanímiter toleráre. Per eúndem Dóminum.

#### Prayer over the Gifts

O Lord, graciously accept the gifts we present to you.\* May this devout offering to your divine majesty bring us in return the gift of patience. Through Jesus Christ.

Múnera nostræ oblatiós, quæsumus, Dómine, súscipe placátus: quæ, ut nobis paciéntiæ donum largíri dignéris, maiestáti tuæ devóta offérimus actiós. Per Dóminum.

## Various Prayers

### Prayer after Communion

Mystéria, Dómine, sacrosáncta quæ súmptimus, amíssam nobis, quæsumus, reconcíliant grátiam: atque munus patiéntiæ in illátis ómnibus, semper et ubíque protegéndo, impértiant. Per Dóminum.

O Lord, may the most holy sacrament we have received gain back for us the grace we have lost, \* guard us always wherever we are and bestow upon us the gift of patient suffering under every tribulation. Through Jesus Christ.

## 29 TO PRAY FOR CHARITY

### Prayer

Deus, qui diligéntibus te facis cuncta prodéssé: da córdibus nostris inviolábilem tuæ caritátis afféctum; ut desidéria de tua inspiratióne concépta, nulla possint tentatióne mutári. Per Dóminum.

O God, for those who love you make all things work together for good.\* Instill in our hearts an unwavering love for you, so that the desires that spring up in us as a result of your inspiration will always remain unchanged in spite of every temptation. Through Jesus Christ.

### Prayer over the Gifts

Deus, qui nos ad imáginem tuam sacraméntis rénovas et præcéptis: pérfice gressus nostros in sémitis tuis; ut caritátis donum, quod fecisti a nobis sperári, per hæc, quæ offerimus sacrificia, fácias veráciter apprehénderi. Per Dóminum.

O God, your sacraments and commandments remake us in your own likeness.\* Help us to walk in your paths and grant through the offering of this sacrifice that we may truly acquire the gift of charity for which you have taught us to hope with confidence. Through Jesus Christ.

### Prayer after Communion

Sancti Spíritus grátia, quæsumus, Dómine, corda nostra illúminet: et perféctæ caritátis dulcédine abundánter refíciat. Per Dóminum . . . in unitáte eiúsdem.

O Lord, may the grace of the Holy Spirit enlighten our hearts \* and refresh them completely with the fragrance of perfect charity. Through Jesus Christ.

## 30 FOR FRIENDS

### Prayer

Deus, qui caritátis dona per grátiam Sancti Spíritus tuórum fidélium córdibus infudisti: da fámulis et famulábus tuis, pro quibus tuam deprecá-

O God, by the grace of the Holy Spirit you filled the hearts of your faithful with the gifts of charity.\* Now grant your servants,

## Various Prayers

for whom we beg your mercy, health of mind and body, so that they may love you with all their strength and do your will with all their heart. Through Jesus Christ.

mur cleméntiam, salútem mentis et córporis; ut te tota virtúte díligant, et quæ tibi plácita sunt, tota dilectióne perfícient. Per Dóminum . . . in unitáte eiúsdem.

### Prayer over the Gifts

O Lord, be merciful to your servants for whom we offer this sacrifice of praise to your divine majesty.\* May these sacred rites bring them your heavenly blessing and the glory of eternal happiness. Through Jesus Christ.

Miserére, quæsumus, Dómine, fámulis et famulábus tuis, pro quibus hoc sacrificium laudis tuæ offérimus maiestáti: ut per hæc sancta, supérnæ benedictiónis grátiam obtíneant, et glóriam ætérnæ beatitúdinis acquirant. Per Dóminum.

### Prayer after Communion

We have offered your divine mysteries, O Lord.\* Grant that this life-giving sacrifice may bring prosperity and peace upon our friends, for whom we have offered it to your divine majesty. Through Jesus Christ.

Divína libántes mystéria, quæsumus, Dómine: ut hæc salutária sacraménta illis proficiant ad prosperitátem et pacem; pro quorum quarúmque dilectióne hæc tuæ obtúlimus maiestáti. Per Dóminum.

## 31 FOR ENEMIES

### Prayer

O God, you are the lover and guardian of peace and charity.\* Grant true peace and love to our enemies, forgive them their sins, and let your might guard us against their deceits. Through Jesus Christ.

Deus, pacis caritatísque amátor et custos: da ómnibus inimícis nostris pacem, caritatémque veram; et cunctórum eis remissionem tríbue peccatórum, nosque ab eórum insídiis poténter éripe. Per Dóminum.

### Prayer over the Gifts

O Lord, be moved to compassion by the gifts we offer you.\* Mercifully save us from our enemies and grant them forgiveness of their sins. Through Jesus Christ.

Oblátis, quæsumus, Dómine, placáre munéribus: et nos ab inimícis nostris cleménter éripe, eisque indulgéntiam tríbue delictórum. Per Dóminum.

### Prayer after Communion

May this holy communion keep us from committing sin, O Lord,\* and protect us against the deceits of our enemies. Through Jesus Christ.

Hæc nos commúnio, Dómine, éruat a delictis: et ab inimicórum deféndat insídiis. Per Dóminum.

## Various Prayers

### 32 FOR PRISONERS

#### Prayer

Deus, qui beátum Petrum Apóstolum a v́nculis absolutum, illásum abire fecísti: famulórum tuórum in captivitate positórum v́ncula absólve; eósque ipsíus méritis illáesos abire concéde. Per Dóminum.

O God, you delivered the blessed apostle Peter from his chains and set him free.\* Release your servants who are now held in captivity, and let them go unharmed, through the merits of that same apostle. Through Jesus Christ.

#### Prayer over the Gifts

Super has, quáesumus, Dómine, hóstias benedictio copiósa descéndat: quæ captivórum horum v́ncula solvat, et de eórum liberatióne nos cito lætíficet. Per Dóminum.

O Lord, may your bountiful blessings descend upon these offerings,\* so that these prisoners may be set free from captivity and we may be gladdened by their speedy release. Through Jesus Christ.

#### Prayer after Communion

Preces nostras, quáesumus, Dómine, cleménte exáudi: et per hæc sacraménta quæ súmpsimus, famulos tuos a v́nculis eórum captivitátis absólve. Per Dóminum.

O Lord, in your mercy hear our petition,\* and let our reception of this holy sacrament please you to release your servants from their captivity. Through Jesus Christ.

#### THE SAME PRAYERS IN THE SINGULAR

#### Prayer

Deus, qui beátum Petrum Apóstolum a v́nculis absolutum, illásum abire fecísti: famuli tui in captivitate pósi v́ncula absólve; eúmque ipsíus méritis illásum abire concéde. Per Dóminum.

O God, you delivered the blessed apostle Peter from his chains and set him free.\* Release your servant who is now held in captivity, and let him go unharmed, through the merits of that same apostle. Through Jesus Christ.

#### Prayer over the Gifts

Super has, quáesumus, Dómine, hóstias benedictio copiósa descéndat: quæ captívi huius v́ncula solvat, et de eius liberatióne nos cito lætíficet. Per Dóminum.

O Lord, may your bountiful blessings descend upon these offerings,\* so that this prisoner may be set free from captivity and we may be gladdened by his speedy release. Through Jesus Christ.

#### Prayer after Communion

Preces nostras, quáesumus, Dómine, cleménte exáudi: et per hæc sacraménta quæ súmpsimus, famulum tuum a v́nculis suæ captivitátis absólve. Per Dóminum.

O Lord, in your mercy hear our petition,\* and let our reception of this holy sacrament please you to release your servant from his captivity. Through Jesus Christ.

## Various Prayers

### 33 FOR THOSE AT SEA

#### Prayer

O God, you brought our fathers safely through the waters of the Red Sea while they praised your name in song.\* Ward off all danger from your servants who are at sea, so that they may have a calm voyage and reach their destination in safety. Through Jesus Christ.

Deus, qui transtulisti patres nostros per Mare Rubrum, et transvexisti eos per aquam nímiám, laudem tui nóminis decantántes: te suppliciter deprecámur; ut in navi fámulos tuos, repúlsis adversitatibus, portu semper optábili, cursúque tranquillo tueáris. Per Dóminum.

#### Prayer over the Gifts

O Lord, accept the prayers and offerings of your servants,\* and protect from every danger those for whom we celebrate these sacred rites. Through Jesus Christ.

Súscipe, quæsumus, Dómine, preces famulórum tuórum, cum oblatiõibus hostiárum: et eos, pro quibus tua mystéria celebrámus, ab ómnibus defénde periculis. Per Dóminum.

#### Prayer after Communion

Sanctified by your divine sacrament, we humbly implore your majesty, O Lord, and plead for your servants whom, by your inspiration, we remember in this heaven-sent sacrifice.\* By the wood of the holy cross deliver them from their sins, and in your mercy rescue them from all danger. Through Jesus Christ.

Sanctificáti divíno mystério, maiestátem tuam, Dómine, suppliciter deprecámur, et pétimus: ut fámulos tuos, quos donis facis cælestibus memorári; per lignum sanctæ Crucis, et a peccátis ábrahas, et a periculis cunctis miserátus erípias. Per Dóminum.

### 34 FOR THE SALVATION OF THE LIVING

#### Prayer

O Lord, stretch forth your helping hand from heaven to all the faithful so that they may seek you with all their hearts \* and be worthy to receive what they rightly ask for. Through Jesus Christ.

Præténde, Dómine, fidélibus tuis dèxteram cælestis auxilií: ut te toto corde perquírant, et quæ digne póstulant, cónsequi mereántur. Per Dóminum.

#### Prayer over the Gifts

O Lord, be appeased by our prayers and graciously accept these gifts of the faithful, which we offer for their welfare.\* Grant us the requests we confidently make of you, so that it cannot be said that anyone hopes in you or calls upon you in vain. Through Jesus.

Propitiáre, Dómine, supplicatiõibus nostris, et has oblatiões fidélium tuórum, quas tibi pro incolumitáte eórum offérimus, benígnus assúme: et, ut nullíus sit írritum votum, nullíus vácuá postulátió, præsta, quæsumus; ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

## Various Prayers

### Prayer after Communion

Da fidélibus tuis, quæsumus, Dómine, in tua fide et sinceritáte constantiam: ut in caritáte divína firmáti, nullis tentatióibus ab eius integritáte vellántur. Per Dóminum.

O Lord, grant that your people may be steadfast in faith and loyal to you.\* May they be so rooted in divine charity that they will never be shaken in their belief by any temptation. Through Jesus Christ.

## 35 FOR THE LIVING AND THE DEAD

### Prayer

Omnípotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse prænóscis: te súpplices exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel præsens sáeculum adhuc in carne rétinet, vel futúrum iam exútos córpore suscepit, intercedéntibus ómnibus Sanctis tuis, pietátis tuæ cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum.

O almighty and eternal God, Lord of both the living and the dead, your mercy embraces all men foreknown to be yours by faith and a good life.\* Through the intercession of all your saints, grant your merciful pardon to those for whom we pray, whether they still are living in this world or have departed from this flesh into the world to come. Through Jesus Christ.

### Prayer over the Gifts

Deus, cui soli cógnitus est número electórum in supérna felicitáte locándus: tríbue, quæsumus; ut, intercedéntibus ómnibus Sanctis tuis, universórum, quos in oratióne commendátos suscepimus, et ómnium fidélium nómina, beátæ prædestinatiónis liber adscrípta retíneat. Per Dóminum.

O God, you alone know the number of those admitted to heavenly bliss.\* Enter into the blessed book of predestination the names of all for whom we pray and of all your faithful through the intercession of all your saints. Through Jesus Christ.

### Prayer after Communion

Puríficent nos, quæsumus, omnípotens et miséricors Deus, sacraménta quæ súmpsimus: et, intercedéntibus ómnibus Sanctis tuis, præsta; ut hoc tuum sacraméntum non sit nobis reátus ad pœnam, sed intercésio salutaris ad véniam: sit ablútio scélerum, sit fortitúdo fragílium, sit contra ómnia mundi perícula firmaméntum: sit vivórum atque mortuórum fidélium remissio ómnium delictórum. Per Dóminum.

O almighty and merciful God, cleanse us through the sacrament we have received.\* May all your saints pray that it will not become the cause of our condemnation and punishment, but rather the source of your pardon.\* Let it wash away our sins; be strength for the weak and a defense against all the world's dangers; and bring to all the faithful living and dead the remission of all their sins. Through Jesus Christ.

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## Masses for the Dead

### MASSES FOR THE DEAD ON THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED

*On this day the Masses given in the Proper of the Saints, November 2, are celebrated.*

*The first of the Masses for the Commemoration of All the Faithful Departed is used on the following occasions, with the proper prayers assigned below among the various prayers for the dead:*

- a) *for the deceased supreme pontiff, cardinals, bishops, and priests, in all Masses of classes I, II, and III;*
- b) *on the anniversaries of all deceased of a clerical order or congregation.*

### ON THE DAY OF DEATH OR BURIAL OF THE DECEASED

*This Mass is celebrated for the deceased who are not priests:*

- a) *as the funeral Mass;*
- b) *for Masses on the day of death;*
- c) *for Masses after the reception of the news of death;*
- d) *at the final burial of the deceased;*
- e) *on the third, seventh, and thirtieth days, but with the proper prayers.*

#### Entrance Antiphon *4 Esdras 2, 34 and 35*

Eternal rest grant unto them, O Lord: and let perpetual light shine upon them. *Ps. 64, 2-3* To you we owe our hymn of praise, O God, in Sion; to you must vows be fulfilled in Jerusalem. Hear my prayer; to you all flesh must come. Eternal rest.

#### Prayer

O God, you alone are ever merciful and sparing of punishment. Humbly we pray you in behalf of the soul of your servant *N.*, whom you have commanded to go forth today from this world. Do not hand him (her) over to the power of the enemy, and do not forget him (her) forever; but command that this soul be taken up by the holy angels and brought home to paradise, so that, since he (she) hoped and believed in you, he (she) may not undergo the punishments of hell, but rather possess everlasting joys. Through Jesus Christ.

*Hoc die dicuntur Missæ, uti habentur in Proprio Sanctorum ad diem 2 novembris.*

*Prima Missa ex iis quæ habentur in Commemoratione omnium Fidelium defunctorum, adhibitis orationibus propriis in Missali inter orationes diversas pro defunctis assignatis, sumitur:*

- a) *pro defunctis Summo Pontifice, Cardinalibus, Episcopis, et Sacerdotibus, in omnibus Missis I, II et III classis;*
- b) *in anniversariis omnium defunctorum alicuius Ordinis vel Congregationis clericalis.*

*Sequens Missa dicitur pro defunctis non sacerdotibus:*

- a) *In Missa exsequiali;*
- b) *In Missis pro die obitus;*
- c) *In Missis post acceptum mortis nuntium;*
- d) *In ultima defuncti sepultura;*
- e) *In die III, VII et XXX, adhibitis tamen orationibus propriis.*

*Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Ps. 64, 2-3* Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Ierúsalem: exaúdi oratióem meam, ad te omnis caro véniet. Réquiem ætérnam.

Deus, cui próprium est miseréri semper et párcere, te súpplices exorámus pro ánima fámuli tui *N.* (fámulæ tuæ *N.*), quam hódie de hoc sáeculo migráre iussísti: ut non tradas eam in manus inimíci, neque obliviscáris in finem, sed iúbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non pœnas inférni sustíneat, sed gáudia ætérna possídeat. Per Dóminum.

## Masses for the Dead

*In die tertio, septimo et trigesimo:*

*On the third, seventh, and thirtieth days:*

Quæsumus, Dómine, ut ánimæ fámulí tui *N.* (fámulæ tuæ *N.*), cuius depositiõnis diem tértium (*vel séptimum, vel trigésimum*) commemorámus, Sanctórum atque electórum tuórum largíri dignéris consórtium: et rorem misericórdiæ tuæ perénnem infúndas. Per Dóminum nostrum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Thessalonicénses  
*1 Thess. 4, 13-18*

Fratres: Nólumus vos ignoráre de dormiéntibus, ut non contristémini, sicut et céteri, qui spem non habent. Si enim crédimus quod Iesus mórtuus est, et resurréxit: ita et Deus eos, qui dormiérunt per Iesum, addúcet cum eo. Hoc enim vobis dícimus in verbo Dómini, quía nos, qui vívimus, qui resídui sumus in advéntum Dómini, non præveniémus eos, qui dormiérunt. Quóniam ipse Dóminus in iussu, et in voce Archángeli, et in tuba Dei descéndet de cælo: et mórtui, qui in Christo sunt, resúrgent primi. Deínde nos, qui vívimus, qui relínquimur, simul rapiémur cum illis in núbibus óbviám Christo in áera, et sic semper cum Dómino érimus. Itaque consolámini ínvicem in verbis istis.

*Graduale 4 Esdr. 2, 34 et 35* Réquiem ætérrnam dona eis, Dómine: et lux perpétua lúceat eis. *Ps. 111, 7* In memória ætérrna erit iustus: ab auditióne mala non timébit.

*Tractus* Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum. *Ps. Et*

### Prayer

O Lord, we commemorate the third (*or seventh or thirtieth*) day of the burial of your servant *N.* We beg you to let the everlasting dew of your mercy refresh that soul, and to admit him (her) to fellowship with your saints and your chosen ones. Through Jesus Christ.

A Reading from the Epistle of blessed  
Paul the Apostle to the Thessalonians  
*1 Thess. 4, 13-18*

Brethren: We would not have you lack understanding concerning those in the sleep of death, lest you yield to grief like the others, who have no hope. For if we believe that Jesus died and yet rose, so also will God bring forth with him those who have fallen asleep believing in Jesus. This we say to you as the Lord's own word, that we who live, who survive till the Lord's coming will in no way have an advantage over those who have fallen asleep. No, for the Lord himself, when the order is given, at the sound of archangel's voice and of God's trumpet, will come down from heaven and the dead in Christ will first rise; then we the living, the survivors, will be caught up together with them in the clouds to meet the Lord in the air; and thus we shall be with the Lord always. Therefore, console one another with these words.

*Gradual 4 Esdras 2, 34 and 35* Eternal rest grant unto them, O Lord: and let perpetual light shine upon them. *Ps. 111, 7* The just man shall be in everlasting remembrance; an evil report he shall not fear.

*Tract* Absolve, O Lord, the souls of all the faithful departed from every bond of sin. *Ps. And by the help of your grace may they*

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## Masses for the Dead

deserve to escape the judgment of vengeance. *Ÿ*. And to enjoy the blessedness of light eternal.

*grátia tua illis succurrénte, mereántur evádere iudícium últiónis. Ÿ. Et lucis ætérnæ beatitúdine pérfrui.*

### Sequence

*(of precept in a burial Mass)*

Day of wrath! O day of mourning!  
See fulfilled the prophets' warning,  
Heav'n and earth in ashes burning!

O what fear man's bosom rendeth  
When from heav'n the judge descendeth,  
On whose sentence all dependeth!

Wondrous sound the trumpet flingeth;  
Through earth's sepulchers it ringeth;  
All before the throne it bringeth.

Death is struck, and nature quaking,  
All creation is awaking,  
To its judge an answer making.

Lo! the book, exactly worded,  
Wherein all hath been recorded:  
Thence shall judgment be awarded.

When the judge his seat attaineth  
And each hidden deed arraigneth,  
Nothing unavenged remaineth.

What shall I, frail man, be pleading?  
Who for me be interceding,  
When the just are mercy needing?

King of majesty tremendous,  
Who dost free salvation send us,  
Fount of pity, then befriend us!

Think, good Jesus, my salvation  
Cost thy wondrous incarnation;  
Leave me not to reprobation!

Faint and weary, thou hast sought me,  
On the cross of suff'ring bought me.  
Shall such grace be vainly brought me?

Righteous judge! for sin's pollution  
Grant thy gift of absolution,  
Ere the day of retribution.

*(de præcepto in Missa exsequiali)*

Dies iræ, dies illa,  
Solvat sæclum in favilla:  
Teste David cum Sibylla.

Quantus tremor est futurus,  
Quando iudex est venturus,  
Cuncta stricte discussurus!

Tuba mirum spargens sonum  
Per sepúlcræ regiõnum,  
Coget omnes ante thronum.

Mors stupébit, et natúra,  
Cum resúrget creatúra,  
Iudicánti responsúra.

Liber scriptus proferétur,  
In quo totum continétur,  
Unde mundus iudicétur.

Iudex ergo cum sedébit,  
Quidquid latet, apparébit:  
Nil inúltum remanébit.

Quid sum miser tunc dicturus?  
Quem patrónum rogáturus,  
Cum vix iustus sit secúrus?

Rex treméndæ maiestátis,  
Qui salvándos salvas gratis,  
Salva me, fons pietátis.

Recordáre, Iesu pie,  
Quod sum causa tuæ viæ:  
Ne me perdas illa die.

Quærens me, sedísti lassus:  
Redemísti Crucem passus:  
Tantus labor non sit cassus.

Iuste iudex últiónis,  
Donum fac remissiónis  
Ante diem ratiõnis.

Ingemísco, tamquam reus:  
Culpa rubet vultus meus:  
Supplicánti parce, Deus.

Qui Mariám absolvísti,  
Et latrónem exaudísti  
Mihi quoque spem dedísti.

## Masses for the Dead

Preces meæ non sunt dignæ:  
Sed tu bonus fac benigne,  
Ne perenni cremer igne.

Inter oves locum præsta,  
Et ab hædis me sequëstra,  
Státuens in parte dextra.

Confutátis maledíctis,  
Flammis ácribus addíctis:  
Voca me cum benedíctis.

Oro supplex, et acclínis,  
Cor contrítum quasi cinis:  
Gere curam mei finis.

Lacrimósa dies illa,  
Qua resúrget ex favílla,  
Iudicándus homo reus.

Huic ergo parce, Deus:  
Pie Iesu Dómine,  
Dona eis réquiem. Amen.

Guilty, now I pour my moaning,  
All my shame with anguish owning;  
Spare, O God, thy suppliant groaning!

Thou the sinful woman savedst;  
Thou the dying thief forgavest;  
And to me a hope vouchsafest.

Worthless are my prayers and sighing,  
Yet, good Lord, in grace complying,  
Rescue me from fires undying!

With thy favored sheep O place me  
Nor among the goats abase me,  
But to thy right hand upraise me.

While the wicked are confounded,  
Doomed to flames of woe unbounded,  
Call me with thy saints surrounded.

Low I kneel, with heart submission:  
See, like ashes, my contrition;  
Help me in my last condition.

Ah! that day of tears and mourning!  
From the dust of earth returning,  
Man for judgment must prepare him;  
Spare, O God, in mercy spare him!

Lord, all pitying, Jesus blest,  
Grant them thine eternal rest. Amen.

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 11, 21–27*

In illo témpore: Dixit Martha ad Iesum: Dómine, si fúisses hic, frater meus non fuisset mórtuus: sed et nunc scio, quia quæcúmque popósceris a Deo, dabit tibi Deus. Dicit illi Iesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectione in novíssimo die. Dicit ei Iesus: Ego sum resurrectio, et vita: qui credit in me, étiam si mórtuus fuerit, vivet: et omnis qui vivit, et credit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique, Dómine, ego crédidi, quia tu es Christus Fílius Dei vivi, qui in hunc mundum venísti.

✠ A Reading from the holy Gospel  
according to John  
*John 11, 21–27*

At that time Martha said to Jesus, "Lord, if you had been here, my brother would never have died. Even now, I am sure that whatever you ask of God, God will give you." "Your brother will rise again," Jesus told her. "I know he will rise again," Martha replied, "in the resurrection on the last day." Jesus told her, "I am the resurrection and the life; he who believes in me, even if he dies, will come to life. And everyone who is alive and believes in me will never die at all.—Do you believe this?" "Yes, Lord," she replied. "I have learned to believe that you are the Messiah, the Son of God, he who is to come into the world."

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## Masses for the Dead

### Responsory at the Offertory

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and the deep pit; deliver them from the lion's mouth; may hell not swallow them up, nor may they fall into darkness, but may Michael, the holy standard-bearer, bring them into the holy light:\* Which you once promised to Abraham and to his seed. *℟.* We offer you, O Lord, sacrifices and prayers of praise; receive them for the souls whom we remember this day. Grant, O Lord, that they may pass from death to life. Which you once promised to Abraham and to his seed.

Dómine Iesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Míchaël repræséntet eas in lucem sanctam:\* Quam olim Abrahæ promísisti, et sémini eius. *℟.* Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fáci-mus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abrahæ promísisti, et sémini eius.

### Prayer over the Gifts

O Lord, be merciful to the soul of your servant *N.*, for whom we offer this sacrifice of praise. We implore your divine majesty to grant him (her) eternal rest through this offering we make in atonement for sin. Through Jesus Christ.

Propitiáre quæsumus, Dómine, ánimæ fámuli tui *N.* (fámulæ tuæ *N.*), pro qua hóstiam laudis tibi immolá-mus, maiestátem tuam suppliciter deprecánte: ut per hæc piæ placatiónis offícia, perveníre mereátur ad réquiem sempitérnam. Per Dómi-num.

*On the third, seventh, and thirtieth days:*

*In die tertio, septimo et trigesimo:*

### Prayer over the Gifts

O Lord, look with favor upon the gifts we offer in behalf of the soul of your servant *N.*, and purify him (her) through your divine healing so that he (she) may find rest in your love. Through Jesus Christ.

Múnera, quæsumus, Dómine, qua tibi pro ánima fámuli tui *N.* (fámulæ tuæ *N.*), offérimus, placátus inténde: ut remédiis purgáta cæléstibus, in tua pietáte requiescat. Per Dóminum.

*Preface of the Dead*

*Præfatio defunctorum.*

### Responsory at the Communion

*4 Esdras 2, 35 and 34*

May light eternal shine upon them, O Lord:\* With your saints forever, for you are merciful. *℟.* Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. With your saints forever, for you are merciful.

Lux æténa lúceat eis, Dómine: \*Cum Sanctis tuis in ætérnum: quia pius es. *℟.* Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis in ætérnum: quia pius es.

## Masses for the Dead

### Prayer after Communion

Præsta, quæsumus, omnipotens Deus: ut ánima fámuli tui *N.* (fámulæ tuæ *N.*), quæ hódie de hoc sæculo migrávit, his sacrificiis purgáta, et a peccátiis expedita, indulgéntiam páriter et réquiem cápiat sempitérnam. Per Dóminum.

*In die tertio, septimo et trigesimo:*

Súscipe, Dómine, preces nostras pro ánima fámuli tui *N.* (fámulæ tuæ *N.*): ut, si quæ ei máculæ de terrénis contágiis adhæsérunt, remissionis tuæ misericórdia deleántur. Per Dóminum.

O almighty God, may this sacrifice purify the soul of your servant *N.*, which has departed from the world today. Grant that once delivered from his (her) sins, he (she) may receive forgiveness and eternal rest. Through Jesus Christ.

*On the third, seventh, and thirtieth days:*

### Prayer after Communion

Accept our prayers in behalf of the soul of your servant *N.*, O Lord, and cleanse his (her) soul of any stains of earthly sin by your merciful forgiveness. Through Jesus Christ.

## ON THE ANNIVERSARY OF PERSONS WHO ARE NOT PRIESTS

### Entrance Antiphon *4 Esdras 2, 34 and 35*

Réquiem ætérrnam dona eis, Dómine, et lux perpétua lúceat eis. *Ps. 64, 2-3* Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Ierúsalem: exáudi oratióem meam, ad te omnis caro véniet. Réquiem ætérrnam.

Eternal rest grant unto them, O Lord: and let perpetual light shine upon them. *Ps. 64, 2-3* To you we owe our hymn of praise, O God, in Sion; to you must vows be fulfilled in Jerusalem. Hear my prayer; to you all flesh must come. Eternal rest.

### For one deceased person Prayer

Deus, indulgentiárum Dómine: da ánimæ fámuli tui *N.* (fámulæ tuæ *N.* vel animábus famulórum famulárumque tuárum) cuius (quorum) anniversárium depositions diem commemorámus, refrigerií sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

O Lord God of mercy, grant the soul of your servant *N.*, whose anniversary of burial we observe today, a haven of refreshment, a blessed repose, and the glory of your light. Through Jesus Christ.

### For several deceased persons Prayer

O Lord God of mercy, grant the souls of your servants whose anniversary of burial we observe today, a haven of refreshment, a blessed repose, and the glory of your light. Through Jesus Christ.

## Masses for the Dead

### A Reading from the Book of Machabees 2 Mach. 12, 43–46

In those days the valiant Judas took up a collection, to which all contributed, and sent about two thousand drachmas of silver to Jerusalem to offer an expiatory sacrifice, acting properly and appropriately considering the resurrection (for if he had not hoped that those who had fallen would rise again, it was useless and silly to pray for the dead); considering further that a great reward was in store for those who had gone to rest in piety—a holy and pious thought. Hence, on behalf of the dead he offered this expiation to free them from sin.

*Gradual 4 Esdras 2, 34 and 35* Eternal rest grant unto them, O Lord: and let perpetual light shine upon them. *Ps. 111, 7* The just man shall be in everlasting remembrance; an evil report he shall not fear. *Tract* Absolve, O Lord, the souls of all the faithful departed from every bond of sin. *Ps.* And by the help of your grace may they deserve to escape the judgment of vengeance. *Ps.* And to enjoy the blessedness of light eternal.

*The Dies iræ may be omitted.*

### ✠ A Reading from the holy Gospel according to John *John 6, 37–40*

At that time Jesus said to the crowds of the Jews: “Whatever the Father gives me will come to me, and anyone who comes to me I will never drive out, because it is not to do my own will that I have come down from heaven, but to do the will of him who sent me. And it is the will of him who sent me that I should lose nothing of what he has given me; rather, I should raise it up on the last day. Indeed, this is the will of my Father, that everyone who looks upon the Son and

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### Lectio libri Machabæorum 2 Mach. 12, 43–46

In diébus illis: Vir fortíssimus Iudas, facta collatióne, duódecim millia drachmas argénti misit Ierosólymam, offérrí pro peccátis mortuórum sacrificium, bene et religióse de resurrectione cógitans (nisi enim eos, qui ceciderant, resurrectúros speráret, supérfluum viderétur, et vanum oráre pro mórtuis): et quia considerábat quod hi, qui cum pietáte dormitió-nem accéperant, óptimam habérent repósitam grátiam. Sancta ergo et salúbris est cogitátio pro defúnc-tis exoráre, ut a peccátis solvántur.

*Graduale 4 Esdr. 2, 34 et 35* Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. *Ps. 111, 7* In memória ætérna erit iustus: ab auditióne mala non timébit.

*Tractus* Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum. *Ps.* Et grátia tua illis succurrénte, mereántur evádere iudicium últiόνis. *Ps.* Et lucis ætérnæ beatitúdine pérfrui.

*Sequentia Dies iræ omitti potest.*

### ✠ Sequéntia sancti Evangélii secúndum Ioánnem *Ioann. 6, 37–40*

In illo témpore: Dixit Iesus turbis Iudæórum: Omne, quod dat mihi Pater, ad me véniet: et eum, qui venit ad me, non eíciam foras: quia descénderi de cælo, non ut fáciam voluntátem meam, sed voluntátem eius, qui misit me. Hæc est autem voluntas eius, qui misit me, Patris: ut omne, quod dedit mihi, non perdam ex eo, sed resúscitem illud in novíssimo die. Hæc est autem voluntas Patris mei, qui misit me: ut omnis, qui videt Fílium, et credit in

## Masses for the Dead

eum, hábeat vitam ætérnam, et ego resuscitábo eum in novíssimo die.

Dómine Iesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: líbera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Míchaël repræséntet eas in lucem sanctam:\* Quam olim Abrahæ promísisti, et sémini eius. *℣*. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fáci-mus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abrahæ promísisti, et sémini eius.

Propitiáre, Dómine, supplicatióibus nostris, pro ánima fámuli tui *N.* (fámula tuæ *N.*, *vel* animábus famulórum famularúmque tuárum), cuius (quorum) hódie ánnua dies ágitur: pro qua (quibus) tibi offérimus sacrificium laudis; ut eam (eas) Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

*Præfatio defunctorum.*

Lux ætérna lúceat eis, Dómine:  
\* Cum Sanctis tuis in ætérnum quia pius es. *℣*. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis in ætérnum: quia pius es.

believes in him should have eternal life. And I shall raise him up on the last day.”

### Responsory at the Offertory

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and the deep pit; deliver them from the lion’s mouth; may hell not swallow them up, nor may they fall into darkness, but may Michael, the holy standard-bearer, bring them into the holy light:\* Which you once promised to Abraham and to his seed. *℣*. We offer you, O Lord, sacrifices and prayers of praise; receive them for the souls whom we remember this day. Grant, O Lord, that they may pass from death to life. Which you once promised to Abraham and to his seed.

### For one deceased person

#### Prayer over the Gifts

O Lord, hear our humble petition for the soul of your servant *N.*, whose anniversary we observe today. Through this sacrifice of praise we are offering, grant him (her) fellowship with your saints. Through Jesus Christ.

### For several deceased persons

#### Prayer over the Gifts

O Lord, hear our humble petition for the souls of your servants whose anniversary we observe today. Through this sacrifice of praise we are offering, grant them fellowship with your saints. Through Jesus Christ.

*Preface of the Dead.*

### Responsory at the Communion

#### 4 Esdras 2, 35 and 34

May light eternal shine upon them, O Lord:\* With your saints forever, for you are merciful. *℣*. Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. With your saints forever, for you are merciful.

## Masses for the Dead

For one deceased person  
Prayer after Communion

O Lord, purify the soul of your servant *N.* by this sacrifice which we offer on the anniversary of burial, so that he (she) may obtain forgiveness and everlasting rest. Through Jesus Christ.

Præsta, quæsumus, Dómine: ut ánima fámuli tui *N.* (fámulæ tuæ *N.*, vel ánimæ famulórum famularúmque tuárum), cuius (quorum) anniversárium depositiónis diem commemorámus; his purgáta (purgátæ) sacrificiis, indulgéntiam páriter et réquiem cápiat (cápiant) sempitérnam. Per Dóminum.

For several deceased persons  
Prayer after Communion

O Lord, purify the souls of your servants by this sacrifice which we offer on the anniversary of their burial, so that they may obtain forgiveness and everlasting rest. Through Jesus Christ.

### DAILY MASSES FOR THE DEAD

Entrance Antiphon  
*4 Esdras 2, 34 and 35*

Eternal rest grant unto them, O Lord: and let perpetual light shine upon them. *Ps. 64, 2-3* To you we owe our hymn of praise, O God, in Sion; to you must vows be fulfilled in Jerusalem. Hear my prayer; to you all flesh must come. Eternal rest grant unto them, O Lord: and let perpetual light shine upon them.

Réquiem ætérrnam dona eis, Dómine: et lux perpétua lúceat eis. *Ps. 64, 2-3* Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Ierúsalem: exáudi oratióem meam, ad te omnis caro véniet. Réquiem ætérrnam.

*If the Mass is offered for certain deceased persons, the appropriate prayer is said, as given below among the various prayers for the dead; if it is offered for the dead in general, or if the designation of the deceased persons is unknown, the following prayer is said:*

*Si Missa applicetur pro certis defunctis, dicitur oratio conveniens, ut infra inter orationes diversas; si applicetur pro defunctis in genere, vel designatio ignoretur, dicitur sequens oratio.*

For all the faithful departed  
Prayer

O God, creator and redeemer of all the faithful, grant the souls of your departed servants forgiveness of all their sins. May our devout prayers obtain for them the pardon that they have always desired: You who live and reign.

Fidélium, Deus, ómnium cónditor et redémptor: animábus famulórum famularúmque tuárum remissionem cunctórum tríbue peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatióibus consequántur: Qui vivis.

## Masses for the Dead

Lectio libri Apocalýpsis beáti  
Ioánnis Apóstoli  
*Apoc. 14, 13*

In diébus illis: Audívi vocem de  
cælo, dicéntem mihi: Scribe: Beáti  
mórtui, qui in Dómino moriúntur.  
Amodo iam dicit Spíritus, ut re-  
quiescant a labóribus suis: ópera  
enim illórum sequúntur illos.

*Graduale 4 Esdr. 2, 34 et 35* Réquiem  
ætérnam dona eis, Dómine: et lux  
perpétua lúceat eis. *Ps. 111, 7*  
In memória æténa erit iustus: ab  
auditíone mala non timébit.

*Tractus* Absólve, Dómine, ánimas  
ómnium fidélium defunctorum ab  
omni vínculo delictórum. *Ps.* Et  
grátia tua illis succurénte, mere-  
ántur evádere iudícium uliónis. *Ps.*  
Et lucis ætérnæ beatitúdine pérfrui.

*Sequentia Dies iræ, dies illa omitti potest.*

✠ *Sequéntia sancti Evangélli  
secúndum Ioánnem  
Ioann. 6, 51-55*

In illo témpore: Dixit Iesus turbis  
Iudæórum: Ego sum panis vivus  
qui de cælo descénde. Si quis man-  
ducáverit ex hoc pane, vivet in  
ætérnum: et panis quem ego dabo,  
caro mea est pro mundi vita. Liti-  
gábant ergo Iudæi ad ínvicem, di-  
céntes: Quómodo potest hic nobis  
carnem suam dare ad manducándum?  
Dixit ergo eis Iesus: Amen, amen dico  
vobis: nisi manducavéritis carnem  
Fílii hóminis, et bibéritis eius sán-  
guinem, non habébitis vitam in vobis.  
Qui mandúcat meam carnem, et  
bibit meum sánguinem, habet vitam  
ætérnam: et ego resuscitábo eum in  
novíssimo die.

A Reading from the Book of the  
Apocalypse  
*Apoc. 14, 13*

In those days: From heaven I heard a voice  
that said, "Write this: Happy are the dead  
who die in the Lord. From this moment,  
indeed, the Spirit promises, they shall rest  
from their labors, for they take their works  
with them."

*Gradual 4 Esdras 2, 34 and 35* Eternal rest  
grant unto them, O Lord: and let perpetual  
light shine upon them. *Ps. 111, 7* The just  
man shall be in everlasting remembrance; an  
evil report he shall not fear.

*Tract* Absolve, O Lord, the souls of all the  
faithful departed from every bond of sin. *Ps.*  
And by the help of your grace may they  
deserve to escape the judgment of ven-  
geance. *Ps.* And to enjoy the blessedness of  
light eternal.

*The Dies iræ may be omitted.*

✠ A Reading from the holy Gospel  
according to John  
*John 6, 51-55*

At that time Jesus said to the crowds of the  
Jews: "I am the living bread which came  
down from heaven. If anyone eats this  
bread, he will live forever. And the bread  
that I shall give is my own flesh for the life  
of the world." At this the Jews started to  
quarrel among themselves, saying, "How  
can this fellow give us his flesh to eat?"  
Therefore Jesus said to them, "I solemnly  
assure you, if you do not eat the flesh of the  
Son of Man and drink his blood, you have  
no life in you. He who feeds on my flesh and  
drinks my blood has life eternal. And I shall  
raise him up on the last day."

## Masses for the Dead

### Responsory at the Offertory

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and the deep pit; deliver them from the lion's mouth; may hell not swallow them up, nor may they fall into darkness, but may Michael, the holy standard-bearer, bring them into the holy light: \* Which you once promised to Abraham and to his seed. *℟.* We offer you, O Lord, sacrifices and prayers of praise; receive them for the souls whom we remember this day. Grant, O Lord, that they may pass from death to life. Which you once promised to Abraham and to his seed.

Dómine Iesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Míchaël repræséntet eas in lucem sanctam: \* Quam olim Abrahæ promísisti, et sémini eius. *℟.* Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fáci-mus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abrahæ promísisti, et sémini eius.

### For all the faithful departed Prayer over the Gifts

O Lord, look with favor upon the gifts we offer you in behalf of the souls of your faithful departed. May those to whom you have given the honor of Christian faith also receive its reward. Through Jesus Christ.

Hóstias, quæsumus, Dómine, quas tibi pro animábus famulórum famularúmque tuárum offérimus, propitiátus inténde: ut, quibus fídei cristiánæ méritum contulísti, dones et præmium. Per Dóminum.

### *Preface of the Dead*

### *Præfatio defunctorum.*

### Responsory at the Communion 4 Esdras 2, 35 and 34

May light eternal shine upon them, O Lord: \* With your saints forever, for you are merciful. *℟.* Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. With your saints forever, for you are merciful.

Lux ætéRNA lúceat eis, Dómine: \* Cum Sanctis tuis in ætérnum: quia pius es. *℟.* Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis in ætérnum: quia pius es.

### For all the faithful departed Prayer after Communion

May our humble prayers help the souls of your servants, O Lord. Free them of their sins and grant that they may share in the redemption you won for all men: You who live and reign.

Animábus, quæsumus, Dómine, famulórum famularúmque tuárum orátio proficiat supplicántium: ut eas et a peccátis ómnibus éxuas, et tuæ redemptionis fácias esse partícipes: Qui vivis.

## Various Prayers for the Dead

### VARIOUS PRAYERS FOR THE DEAD

#### 1 FOR A DECEASED SUPREME PONTIFF

##### Prayer

Deus, qui inter summos Sacerdotes famulum tuum *N.* ineffabili tua dispositione connumerari voluisti: presta, quaesumus; ut, qui Unigeniti Filii tui vices in terris gererat, sanctorum tuorum Pontificum consortio perpetuo aggregetur. Per eundem Dominum.

O God, in your wonderful providence you chose your servant *N.* as supreme pontiff. Grant that he who ruled on earth as the vicar of your only-begotten Son, may be admitted into the company of your holy popes forever. Through Jesus Christ.

##### Prayer over the Gifts

Suscipe, Domine, quaesumus, pro anima famuli tui *N.* Summi Pontificis, quas offerimus hostias: ut, cui in hoc saeculo pontificale donasti meritum, in caelesti regno Sanctorum tuorum iubeas iungi consortio. Per Dominum.

O Lord, accept the sacrificial gifts we offer in behalf of your servant, the supreme pontiff *N.* Command that he, whom you elevated in this world to the papacy, be gathered into the company of your saints in the kingdom of heaven. Through Jesus Christ.

##### Prayer after Communion

Prosit, quaesumus, Domine, animae famuli tui *N.* Summi Pontificis, misericordiae tuae implorata clementia: ut eius, in quo speravit et credidit, aeternum capiat, te miserante, consortium. Per Dominum.

We implore your clemency in behalf of the soul of your servant, the supreme pontiff *N.*, O Lord. Grant him eternal fellowship with you, in whom he placed his faith and hope. Through Jesus Christ.

#### 2 FOR DECEASED BISHOPS AND PRIESTS

##### Prayer

Deus, qui inter apostolicos Sacerdotes, famulos tuos pontificali seu sacerdotali fecisti dignitate vigere: presta, quaesumus; ut eorum quoque perpetuo aggregentur consortio. Per Dominum.

O God, grant that your servants, whom you raised to the priestly and episcopal dignity in the priesthood of the apostles, may now be admitted into their company forever. Through Jesus Christ.

## Various Prayers for the Dead

### Prayer over the Gifts

O Lord, accept the sacrificial gifts we offer in behalf of your servants, who were bishops and priests. Command that they, who were elevated in this world to the episcopacy or priesthood, be gathered into the company of your saints in the kingdom of heaven. Through Jesus Christ.

Súscipe, Dómine, quæsumus, pro animábus famulórum tuórum Pontíficum seu sacerdotum, quas offerimus hóstias: ut, quibus in hoc sæculo pontificále seu sacerdotále donásti méritum, in cælésti regno Sanctórum tuórum iúbeas iungi consórtio. Per Dóminum.

### Prayer after Communion

O Lord, we implore your clemency in behalf of the souls of your servants who were priests and bishops. Grant them eternal fellowship with you, in whom they placed their faith and hope. Through Jesus Christ.

Prosit, quæsumus, Dómine, animábus famulórum tuórum Pontíficum seu sacerdotum, misericórdiæ tuæ imploráta cleméntia: ut eius, in quo speravérunt et credidérunt, ætérnum cápíant, te miseránte, consórtium. Per Dóminum.

## 3 FOR A CARDINAL

### Prayer

O God, grant that your servant, the cardinal bishop (*or priest or deacon*) *N.*, whom you raised to the dignity of bishop in the priesthood of the apostles, may now be admitted into their company. Through Jesus Christ.

Deus, qui inter apostólicos Sacerdótes fámulum tuum *N.*, Episcopum (*vel* Presbýterum *vel* Diáconum) Cardinálem, pontificáli fecísti dignitaté vigére: præsta, quæsumus; ut eórum quoque perpétuo aggregétur consórtio. Per Dóminum.

### Prayer over the Gifts

O Lord, accept the sacrificial gifts we offer in behalf of your servant, the cardinal bishop (*or priest or deacon*) *N.* Command that he, who was elevated in this world to the episcopacy, be gathered into the company of your saints in the kingdom of heaven. Through Jesus Christ.

Súscipe, Dómine, quæsumus, pro ánima fámuli tui *N.*, Epíscopi (*vel* Presbýteri *vel* Diáconi) Cardinális, quas offerimus hóstias: ut, cui in hoc sæculo pontificále donásti méritum, in cælésti regno Sanctórum tuórum iúbeas iungi consórtio. Per Dóminum.

### Prayer after Communion

O Lord, we implore your clemency in behalf of the soul of your servant, the cardinal bishop (*or priest or deacon*) *N.* Grant him eternal fellowship with you, in whom he placed his faith and hope. Through Jesus Christ.

Prosit, quæsumus, Dómine, animæ fámuli tui *N.*, Epíscopi (Presbýteri *vel* Diáconi) Cardinális, misericórdiæ tuæ imploráta cleméntia: ut eius, in quo sperávit et crédidit, ætérnum cápíat, te miseránte, consórtium. Per Dóminum.

## Various Prayers for the Dead

### 4 FOR A DECEASED BISHOP

#### Prayer

Deus, qui inter apostólicos Sacerdótes fámulum tuum *N.* pontificáli fecísti dignitáte vigére: præsta, quæsumus; ut eórum quoque perpétuo aggregétur consórtio. Per Dóminum.

O God, grant that your servant *N.*, whom you raised to the dignity of bishop in the priesthood of the apostles, may now be admitted into their company forever. Through Jesus Christ.

#### Prayer over the Gifts

Súscipe, Dómine, quæsumus, pro ánima fámuli tui *N.* Pontíficis, quas offerimus hóstias; ut, cui in hoc sæculo pontificále donásti méritum, in cælésti regno Sanctórum tuórum iúbeas iungi consórtio. Per Dóminum.

O Lord, accept the sacrificial gifts we offer in behalf of your servant, bishop *N.* Command that he, who was elevated in this world to the episcopacy, be gathered into the company of your saints in the kingdom of heaven. Through Jesus Christ.

#### Prayer after Communion

Prosit, quæsumus, Dómine, animæ fámuli tui *N.* Pontíficis, misericórdiæ tuæ imploráta cleméntia: ut eius, in quo sperávit et crédidit, ætérnum cãpiat, te miseránte, consórtium. Per Dóminum.

O Lord, we implore your clemency in behalf of the soul of your servant, bishop *N.* Grant him eternal fellowship with you, in whom he placed his faith and hope. Through Jesus Christ.

*Si pro pluribus, orationes dicuntur ut infra:*

For several deceased bishops

#### Prayer

Deus, qui inter apostólicos Sacerdótes fámulos tuos *N.* et *N.* pontificáli fecísti dignitáte vigére: præsta, quæsumus; ut eórum quoque perpétuo aggregéntur consórtio. Per Dóminum.

O God, grant that your servants *N.* and *N.*, whom you raised to the dignity of bishop in the priesthood of the apostles, may now be admitted into their company forever. Through Jesus Christ.

#### Prayer over the Gifts

Súscipe, Dómine, quæsumus, pro animábus famulórum tuórum *N.* et *N.* Pontíficum, quas offerimus hóstias; ut, quibus in hoc sæculo pontificále donásti méritum, in cælésti regno Sanctórum tuórum iúbeas iungi consórtio. Per Dóminum.

O Lord, accept the sacrificial gifts we offer in behalf of your servants, bishops *N.* and *N.* Command that they who were elevated in this world to the episcopacy, be gathered into the company of your saints in the kingdom of heaven. Through Jesus Christ.

#### Prayer after Communion

Prosit, quæsumus, Dómine, animábus famulórum tuórum *N.* et *N.* Pontíficum, misericórdiæ tuæ imploráta cleméntia: ut eius, in quo speravérunt et credidérunt, ætérnum cãpian, te miseránte, consórtium. Per Dóminum.

O Lord, we implore your clemency in behalf of the soul of your servants, bishops *N.* and *N.* Grant them eternal fellowship with you, in whom they placed their faith and hope. Through Jesus Christ.

## Various Prayers for the Dead

### 5 ALSO FOR A DECEASED BISHOP

#### Prayer

O Lord, may the soul of your servant, bishop *N.*, freed by you from the arduous struggle of this world, be admitted into the company of your saints. Through Jesus Christ.

Da nobis, Dómine, ut ánimam fámuli tui *N.* Epíscopi, quam de huius sáeculi eduxisti laboriósó certámíne, Sanctórum tuórum tríbuas esse consórtem. Per Dóminum.

#### Prayer over the Gifts

O Lord, grant that this offering may benefit the soul of your servant, bishop *N.*, for it is your will that the sins of the whole world be forgiven through this sacrifice. Through Jesus Christ.

Annue nobis, quáesumus, Dómine, ut ánimæ fámuli tui *N.* Epíscopi hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

#### Prayer after Communion

O almighty God, may the soul of your servant, bishop *N.*, cleansed by this sacrifice, obtain your forgiveness and everlasting consolation. Through Jesus Christ.

His sacrificiis, quáesumus, omnípotens Deus, purgáta ánimá fámuli tui *N.* Epíscopi, ad indulgéntiam et refrigérium sempitérnú perveníre mereátur. Per Dóminum.

#### For several deceased bishops Prayer

O Lord, may the souls of your servants, bishops *N.* and *N.*, freed by you from the arduous struggle of this world, be admitted into the company of your saints. Through Jesus Christ.

*Si pro pluribus, orationes dicuntur ut infra:*

Da nobis, Dómine, ut ánimas famulórum tuórum *N.* et *N.* Pontíficum: quas de huius sáeculi eduxisti laboriósó certámíne, Sanctórum tuórum tríbuas esse consórtes. Per Dóminum.

#### Prayer over the Gifts

O Lord, grant that this offering may benefit the souls of your servants, bishops *N.* and *N.*, for it is your will that the sins of the whole world be forgiven through this sacrifice. Through Jesus Christ.

Annue nobis, quáesumus, Dómine, ut animábus famulórum tuórum *N.* et *N.* Pontíficum hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

#### Prayer after Communion

O almighty God, may the souls of your servants, bishops *N.* and *N.*, cleansed by this sacrifice, obtain your forgiveness and everlasting consolation. Through Jesus Christ.

His sacrificiis, quáesumus, omnípotens Deus, purgátæ ánimæ famulórum tuórum *N.* et *N.* Pontíficum, ad indulgéntiam et refrigérium sempitérnú perveníre mereántur. Per Dóminum.

## Various Prayers for the Dead

### 6 FOR A DECEASED PRIEST

#### Prayer

Deus, qui inter apostólicos Sacerdotes famulum tuum *N.* sacerdotáli fecisti dignitate vigere: praesta, quaesumus; ut eorum quoque perpetuo aggregetur consortio. Per Dóminum.

O God, grant that your servant *N.*, whom you raised to priestly dignity in the priesthood of the apostles, may now be admitted into their company forever. Through Jesus Christ.

#### Prayer over the Gifts

Súscipe, Dómine, quaesumus, pro ánima famuli tui *N.* Sacerdotis, quas offerimus hostias: ut, cui in hoc saeculo sacerdotále donasti méritum, in caelésti regno Sanctorum tuorum iubeas iungi consortio. Per Dóminum.

O Lord, accept the sacrificial gifts we offer in behalf of *N.*, your servant and priest. Command that he, who was elevated in this world to the priesthood, be gathered into the company of your saints in the kingdom of heaven. Through Jesus Christ.

#### Prayer after Communion

Prosit, quaesumus, Dómine, animae famuli tui *N.* Sacerdotis, misericordiae tuae implorata clementia: ut eius, in quo speravit et credidit, aeternum capiat, te miserante, consortium. Per Dóminum.

O Lord, we implore your clemency in behalf of the soul of *N.*, your servant and priest. Grant him eternal fellowship with you, in whom he placed his faith and hope. Through Jesus Christ.

*Si pro pluribus, orationes dicuntur ut infra:*

#### For several deceased priests

#### Prayer

Deus, qui inter apostólicos Sacerdotes famulos tuos *N.* et *N.* sacerdotáli fecisti dignitate vigere: praesta, quaesumus; ut eorum quoque perpetuo aggregentur consortio. Per Dóminum.

O God, grant that your servants *N.* and *N.*, whom you raised to priestly dignity in the priesthood of the apostles, may now be admitted into their company forever. Through Jesus Christ.

#### Prayer over the Gifts

Súscipe, Dómine, quaesumus, pro animabus famulorum tuorum *N.* et *N.* Sacerdotum, quas offerimus hostias: ut, quibus in hoc saeculo sacerdotále donasti méritum, in caelésti regno Sanctorum tuorum iubeas iungi consortio. Per Dóminum.

O Lord, accept the sacrificial gifts we offer in behalf of *N.* and *N.*, your servants and priests. Command that they, who were elevated in this world to the priesthood, be gathered into the company of your saints in the kingdom of heaven. Through Jesus Christ.

#### Prayer after Communion

Prosit, quaesumus, Dómine, animabus famulorum tuorum *N.* et *N.*

O Lord, we implore your clemency in behalf of the souls of *N.* and *N.*, your servants and

## Various Prayers for the Dead

priests. Grant them eternal fellowship with you, in whom they placed their faith and hope. Through Jesus Christ.

Sacerdótum, misericórdiæ tuæ imploráta cleméntia: ut eius; in quo speravérunt et credidérunt, ætérnum cápiant, te miseránte, consórtium. Per Dóminum.

### 7 ALSO FOR A DECEASED PRIEST

#### Prayer

O Lord, may the soul of your priest and servant *N.*, whom you honored on earth with holy orders, be joyful forever in the glories of heaven. Through Jesus Christ.

Præsta, quæsumus, Dómine: ut ánima fámuli tui *N.* Sacerdótis quem, in hoc sæculo commorántem, sacris munéribus decorásti; in cælésti sede gloriósa semper exsúltet. Per Dóminum.

#### Prayer over the Gifts

O Lord, accept these sacrificial gifts which we offer for the soul of your priest and servant *N.*, and as you conferred upon him the dignity of the priesthood in this life, now grant him also its reward. Through Jesus.

Súscipe, Dómine, quæsumus, pro ánima fámuli tui *N.* Sacerdótis, quas offérimus hóstias: ut, cui Sacerdotále donásti méritum, dones et præmium. Per Dóminum.

#### Prayer after Communion

O almighty God, command that the soul of your priest and servant *N.* be admitted into the company of the just to enjoy eternal happiness with them. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut animam fámuli tui *N.* Sacerdótis in congregatióne iustórum ætérna beatitúdinis iúbeas esse consórtem. Per Dóminum.

#### For several deceased priests Prayer

O Lord, may the souls of your priests and servants *N.* and *N.*, whom you honored on earth with holy orders, be joyful forever in the glories of heaven. Through Jesus Christ.

*Si pro pluribus, orationes dicuntur ut infra:*

Præsta, quæsumus, Dómine: ut animæ famulórum tuórum *N.* et *N.* Sacerdótum, quos, in hoc sæculo commorántes, sacris munéribus decorásti; in cælésti sede gloriósa semper exsúltent. Per Dóminum.

#### Prayer over the Gifts

O Lord, accept these sacrificial gifts which we offer for the souls of your priests and servants *N.* and *N.*, and as you conferred upon them the dignity of the priesthood in this life, now grant them also its reward. Through Jesus Christ.

Súscipe, Dómine, quæsumus, pro animábus famulórum tuórum *N.* et *N.* Sacerdótum, quas offérimus hóstias: ut, quibus sacerdotále donásti méritum, dones et præmium. Per Dóminum.

## Various Prayers for the Dead

### Prayer after Communion

Præsta, quæsumus, omnipotens Deus: ut ánimas famulorum tuorum *N.* et *N.* Sacerdotum in congregatióne iustorum æternæ beatitúdinis iúbeas esse consórtes. Per Dóminum.

O almighty God, command that the souls of your priests and servants *N.* and *N.* be admitted into the company of the just to enjoy eternal happiness with them. Through Jesus Christ.

## 8 FOR A DECEASED MAN

### Prayer over the Gifts

Inclína, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur: ut ánimam fámuli tui *N.*, quam de hoc sæculo migráre iussisti; in pacis ac lucis regióne constítuas, et Sanctórum tuórum iúbeas esse consórtem. Per Dóminum.

O Lord, hear our prayers and be merciful to the soul of your servant *N.*, whom you have called out of this world. Grant him a home of peace and light and bid him to enter into the company of your saints. Through Jesus.

*Si dici contingat altera oratio pro uno defuncto, dicitur oratio sequens n. 9, mutato genere.*

*If a second prayer is to be said for a deceased man, the prayer given below no. 9 is said, with the gender changed.*

### Prayer over the Gifts

Annue nobis, quæsumus, Dómine, ut ánimæ fámuli tui *N.* hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delicta. Per Dóminum.

O Lord, grant that this offering may benefit the soul of your servant *N.*, for it is your will that the sins of the whole world be forgiven through this sacrifice. Through Jesus Christ.

### Prayer after Communion

Absólve, quæsumus, Dómine, ánimam fámuli tui *N.*, ab omni vínculo delictórum: ut in resurrectiόνis glória inter Sanctos et eléctos tuos resuscitátus respíret. Per Dóminum.

Absolve the soul of your servant *N.* from every bond of sin, O Lord, so that he may rise again to life in the glory of the resurrection with your saints and your elect. Through Jesus Christ.

*Si pro pluribus, etiam sexus diversi, orationes dicuntur ut infra:*

For several deceased men,  
or several deceased men and women

### Prayer

Inclína, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur: ut ánimas famulorum tuorum *N.* et *N.* quas de hoc sæculo migráre iussisti; in pacis ac lucis regióne constítuas, et Sanctórum tuórum iúbeas esse consórtes. Per Dóminum.

O Lord, hear our prayers and be merciful to the souls of your servants *N.* and *N.*, whom you have called out of this world. Grant them a home of peace and light and bid them to enter into the company of your saints. Through Jesus Christ.

## Various Prayers for the Dead

### Prayer over the Gifts

O Lord, grant that this offering may benefit the souls of your servants *N.* and *N.*, for it is your will that the sins of the whole world be forgiven through this sacrifice. Through Jesus Christ.

Annue nobis, quæsumus, Dómine, ut animábus famulórum tuórum *N.* et *N.* hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

### Prayer after Communion

Absolve the souls of your servants *N.* and *N.* from every bond of sin, O Lord, so that they may rise again to life in the glory of the resurrection with your saints and your elect. Through Jesus Christ.

Absólve, quæsumus, Dómine, ánimas famulórum tuórum *N.* et *N.* ab omni vínculo delictórum: ut in resurrectionís glória inter Sanctos et eléctos tuos resuscitáti respírent. Per Dóminum.

*For one deceased man or woman whose names are not known, the above prayer is said, using the words soul of your servant.*

*Pro uno defuncto et una defuncta, quorum nomina ignorentur, dicitur oratio ut supra, adhibitis verbis famulæ tuæ.*

## 9 FOR A DECEASED WOMAN

### Prayer

O Lord, in your loving kindness, have mercy on the soul of your servant *N.* Now that she has been freed from the evil influences of mortal life, grant that she may share in your eternal salvation. Through Jesus Christ.

Quæsumus, Dómine, pro tua pietáte miserére ánimæ famulæ tuæ *N.*: et a contágiis mortalitátis exútam, in ætérnæ salvatiónis partem restítue. Per Dóminum.

*If a second prayer is to be said for a deceased woman, the preceding prayer no. 8 is said, with the gender changed.*

*Si dici contingat altera oratio pro una defuncta, dicitur oratio præcedens n. 8, mutato genere.*

### Prayer over the Gifts

O Lord, no one can be free of guilt except through this sacrifice. May it cleanse the soul of your servant *N.* of all her sins, and may this holy rite of atonement obtain everlasting mercy for her. Through Jesus Christ.

His sacrificiis, quæsumus, Dómine, ánima famulæ tuæ *N.* a peccátis ómnibus exuátur, sine quibus a culpa nemo liber éxstitit: ut, per hæc piæ placatiónis offícia, perpétuam misericórdiam consequátur. Per Dóminum.

### Prayer after Communion

O Lord, may the soul of your servant *N.*, who has received the sacrament of everlasting mercy, now share in your eternal light. Through Jesus Christ.

Invéniat, quæsumus, Dómine, ánima famulæ tuæ *N.* lucis ætérnæ consórtium: cuius perpétuæ misericórdiæ consecúta est sacraméntum. Per Dóminum.

## Various Prayers for the Dead

*Si pro pluribus, orationes dicuntur ut infra:*

Quæsumus, Dómine, pro tua pietáte miserére animábus famulárum tuárum *N.* et *N.*: et a contágiis mortalitátis exútas, in æternæ salvatiónis partem restítue. Per Dóminum.

His sacrificiis, quæsumus, Dómine, animæ famulárum tuárum *N.* et *N.* a peccátis ómnibus exuántur, sine quibus a culpa nemo liber éxstitit: ut, per hæc piæ placatiónis offícia, perpétuam misericórdiam consequántur. Per Dóminum.

Invéniant, quæsumus, Dómine, animæ famulárum tuárum *N.* et *N.* lucis æternæ consórtium: cuius perpétuæ misericórdiæ consecútæ sunt sacraméntum. Per Dóminum.

Deus, qui nos patrem et matrem honoráre præcepísti: miserére cleménter animábus patris et matris meæ (paréntum nostrórum), eorúmque peccáta dimítte: meque (nosque) eos in æternæ claritátis gáudio fac vidére. Per Dóminum.

Súscipe sacrificium, Dómine, quod tibi pro animábus patris et matris meæ (paréntum nostrórum) óffero: éisque gáudium sempitérnum in regióne vivórum concéde; meque (nosque) cum illis felicitáti Sanctórum coniúnge. Per Dóminum.

Cæléstis participatio sacraménti, quæsumus, Dómine, animábus patris et matris meæ (paréntum nostrórum) réquiem et lucem obtíneat perpétuam: meque (nosque) cum illis grátia tua corónet æterna. Per Dóminum.

For several deceased women  
Prayer

O Lord, in your loving kindness have mercy on the souls of your servants, *N.* and *N.* Now that they have been freed from the evil influences of mortal life, grant that they may share in your eternal salvation. Through Jesus Christ.

Prayer over the Gifts

O Lord, no one can be free of guilt except through this sacrifice. May it cleanse the souls of your servants *N.* and *N.* of all their sins, and may this holy rite of atonement obtain everlasting mercy for them. Through Jesus Christ.

Prayer after Communion

O Lord, may the souls of your servants *N.* and *N.* who have received the sacrament of everlasting mercy, now share in your eternal light. Through Jesus Christ.

## 10 FOR FATHER AND MOTHER

Prayer

O God, who commanded us to honor our father and mother, be merciful to the souls of my (our) parents. Forgive them their sins and grant that I (we) may see them again in your eternal splendor. Through Jesus Christ.

Prayer over the Gifts

Accept the sacrifice I offer, O Lord, in behalf of the souls of my (our) father and mother. Grant them eternal joy in the land of the living, and let me (us) share with them the happiness of your saints. Through Jesus.

Prayer after Communion

O Lord, may the sacrament of heaven which I have received obtain everlasting rest and light for the souls of my (our) father and mother, and may I (we) share with them the crown of your eternal favor. Through Jesus.

## Various Prayers for the Dead

### 11 FOR FATHER ONLY

#### Prayer

O God, who commanded us to honor our father and mother, be merciful to the soul of my (our) father. Forgive him his sins and grant that I (we) may happily see him again in your eternal splendor. Through Jesus.

Deus, qui nos patrem et matrem honorare præcepisti: miserere clementer animæ patris mei (nostri), eiusque peccata dimitte; meque (nosque) eum in æternæ claritatis gaudio fac videre. Per Dóminum.

#### Prayer over the Gifts

Accept the sacrifice I offer, O Lord, in behalf of the soul of my (our) father. Grant him eternal joy in the land of the living, and let me (us) share with him the happiness of your saints. Through Jesus Christ.

Súscipe sacrificium, Dómine, quod tibi pro ánima patris mei (nostri) offero: eique gáudium sempiternum in regiõne vivórum concède; meque (nosque) cum illo felicitáti Sanctorum coniúge. Per Dóminum.

#### Prayer after Communion

O Lord, may the sacrament of heaven which I have received obtain everlasting rest and light for the soul of my (our) father, and may I (we) share with him the crown of your eternal favor. Through Jesus Christ.

Cælestis participatio sacramenti, quæsumus, Dómine, animæ patris mei (nostri) réquiem et lucem obtineat perpétuam: meque (nosque) cum illo grátia tua coronet æterna. Per Dóminum.

### 12 FOR MOTHER ONLY

#### Prayer

O God, who commanded us to honor our father and mother, be merciful to the soul of my (our) mother. Forgive her her sins and grant that I (we) may happily see her again in your eternal splendor. Through Jesus.

Deus, qui nos patrem et matrem honorare præcepisti: miserere clementer animæ matris meæ (nostræ), eiusque peccata dimitte; meque (nosque) eam in æternæ claritatis gaudio fac videre. Per Dóminum.

#### Prayer over the Gifts

Accept the sacrifice I offer, O Lord, in behalf of the soul of my (our) mother. Grant her eternal joy in the land of the living, and let me (us) share with her the happiness of your saints. Through Jesus Christ.

Súscipe sacrificium, Dómine, quod tibi pro ánima matris meæ (nostræ) offero: eique gáudium sempiternum in regiõne vivórum concède; meque (nosque) cum illa felicitáti Sanctorum coniúge. Per Dóminum.

#### Prayer after Communion

O Lord, may the sacrament of heaven which I have received obtain everlasting rest and light for the soul of my (our) mother, and may I (we) share with her the crown of your eternal favor. Through Jesus Christ.

Cælestis participatio sacramenti, quæsumus, Dómine, animæ matris meæ (nostræ) réquiem et lucem obtineat perpétuam: meque (nosque) cum illa grátia tua coronet æterna. Per Dóminum.

## Various Prayers for the Dead

### 13 FOR DECEASED BRETHERN, RELATIVES, AND BENEFACTORS

#### Prayer

Deus, vénia largitor et humánae salutis amátor: quæsumus cleméntiam tuam; ut nostræ congregatiónis fratres, propínquos, et benefactóres, qui ex hoc sæculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas. Per Dóminum.

O God, you generously pardon man's sins and desire his salvation. Grant that your servants of our congregation, their relatives and benefactors who have departed from this life, may be admitted into the fellowship of everlasting happiness through the intercession of the blessed ever-virgin Mary and of all your saints. Through Jesus Christ.

#### Prayer over the Gifts

Deus, cuius misericórdiæ non est númerus, súscipe propítius preces humilitátis nostræ: et animábus fratrum, propínquórum, et benefactórum nostrórum, quibus tui nóminis dedísti confessiónem, per hæc sacraménta salutis nostræ, cunctórum remissionem tríbue peccatórum. Per Dóminum.

O God, your mercy is infinite. Hear our humble prayers and through these sacraments of our salvation pardon all the sins of our brethren, relatives, and benefactors, who were given the grace to acknowledge you during life. Through Jesus Christ.

#### Prayer after Communion

Præsta, quæsumus, omnipotens et miséricors Deus: ut animæ fratrum, propínquórum, et benefactórum nostrórum, pro quibus hoc sacrificium laudis tuæ obtúlimus maiestáti; per huius virtútem sacraménti a peccátis ómnibus expiátæ, lucis perpétuæ, te miseránte, recípiant beatitúdinem. Per Dóminum.

O almighty and merciful God, we offer this sacrifice of praise to your divine majesty in behalf of the souls of our brethren, relatives, and benefactors. May this sacrament cleanse them from all sin, that they may enjoy the light of eternal happiness through your mercy. Through Jesus Christ.

### 14 FOR THOSE WHO ARE BURIED IN THE CEMETERY

#### Prayer

Deus, cuius miseratióne animæ fidélium requiészunt: fámulis et famulábus tuis, et ómnibus hic et ubique in Christo quiescéntibus, da propítius véniam peccatórum; ut a cunctis reátibus absolúti, tecum sine fine læténtur. Per eúndem Dóminum.

O God, by your mercy rest is given to the souls of the faithful. Mercifully grant to these men and women, your servants, and to all who are here and elsewhere resting in Christ the forgiveness of their sins. Freed from all their guilt, may they be happy with you forever. Through Jesus Christ.

## Various Prayers for the Dead

### Prayer over the Gifts

Mercifully accept, O Lord, the sacrificial gift we offer to you for the souls of these men and women, your servants, and for all Catholics who here and elsewhere are asleep in Christ. By this unique sacrifice free them from the terrors of death and bring them to life everlasting. Through Jesus Christ.

Pro animábus famulórum famularúmque tuárum, et ómnium catholícórum hic et ubíque in Christo dormiéntium, hóstiam, Dómine, súscipe benígnus oblátam: ut hoc sacrificio singulári, vínculis horréndæ mortis exúti, vitam mereántur ætérnam. Per eúndem Dóminum.

### Prayer after Communion

O God, light of faithful souls, hear our prayers for your servants whose bodies are here and elsewhere at rest in Christ. Grant them a haven of refreshment, a blessed repose, and the glory of your light. Through Jesus Christ.

Deus, fidélium lumen animárum, adésto supplicatióibus nostris: et da fámulis et famulábus tuis, quórum córpora hic et ubíque in Christo requiésunt, refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per eúndem Dóminum.

## 15 FOR SEVERAL DECEASED PERSONS

### Prayer

O God, you alone are ever merciful and sparing of punishment. Have pity on the souls of your servants and grant them forgiveness of all their sins, so that they may be freed from the shackles of mortality to enter into life. Through Jesus Christ.

Deus, cui próprium est miseréri semper et párcere: propitiáre animábus famulórum famularúmque tuárum, et ómnia eórum peccáta dimítte; ut mortalitátis vínculis absolútæ, transíre mereántur ad vitam. Per Dóminum.

### Prayer over the Gifts

O Lord, grant that this offering may benefit the souls of your servants, for it is your will that the sins of the whole world be forgiven through this sacrifice. Through Jesus Christ.

Annué nobis, quæsumus, Dómine, ut animábus famulórum famularúmque tuárum hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

### Prayer after Communion

O God, it is yours alone to remedy the effect of death. May the souls of your servants, now freed from mortal life, be numbered among your redeemed: You who live and reign.

Deus, cui soli cómpetit medicínam præstáre post mortem: præsta, quæsumus; ut ánimæ famulórum famularúmque tuárum, terrénis exútæ contágiis, in tuæ redemptiónis parte numeréntur: Qui vivis.

## Various Prayers for the Dead

### 16 ALSO FOR SEVERAL DECEASED PERSONS

#### Prayer

Animábus, quæsumus Dómine, famulórum famularúmque tuárum misericórdiam concéde perpétuam: ut eis proficiat in ætérnum, quod in te speravérunt, et credidérunt. Per Dóminum.

Grant your everlasting mercy, O Lord, to the souls of your servants, so that they may eternally benefit from having placed their faith and hope in you. Through Jesus Christ.

#### Prayer over the Gifts

His, Dómine, quæsumus, placátus inténde munéribus: et quod ad laudem tui nóminis supplicántes offérimus, ad indulgéntiam proficiat defunctorum. Per Dóminum.

Look with favor upon these gifts, O Lord, and grant that the sacrifice we humbly offer in praise of you may gain your pardon for the dead. Through Jesus Christ.

#### Prayer after Communion

Súpplices, Dómine, pro animábus famulórum famularúmque tuárum preces effúndimus: obsecrántes; ut, quidquid conversatióne contraxérunt humana, cleménte indulgeas, et in tuórum sede lætántium constituas redemptórum. Per Dóminum.

We humbly pour out our prayers, O Lord, for the souls of your servants. Mercifully pardon whatever guilt they incurred during life and bring them into the joyful company of those redeemed by you. Through Jesus Christ.

## Proper of Saints for certain places

### PROPER OF THE SAINTS FOR CERTAIN PLACES

*These Masses of a mystery or saint mentioned in the Martyrology on the given day may be celebrated as festive Masses everywhere, at the choice of the priest, in accordance with the rubrics. These Masses may also be celebrated as votive Masses, unless an exception is expressly indicated.*

*Infrascriptæ Missæ de Mysterio vel Sancto elogium in Martyrologio eo die habente, dici possunt ut festivæ ubicumque, ad libitum sacerdotis, iuxta rubricas. Similiter huiusmodi Missæ dici possunt etiam ut votivæ nisi aliqua expresse excipiatur.*

#### SAINT AMBROSE

*Bishop, Confessor, and Doctor  
of the Church*

December 7

Entrance Antiphon

*Wis. 7, 7-8*

I prayed, and prudence was given me; I pleaded, and the spirit of wisdom came to me. I preferred her to scepter and throne, and deemed riches nothing in comparison with her. *Ps. 85, 1* Incline your ear, O Lord; answer me, for I am afflicted and poor. *Ps. 135, 1* Glory be to the Father. I prayed.

Optávi, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illius. *Ps. 85, 1* Inclína, Dómine, aurem tuam, et exáudi me, quóniam inops et pauper sum ego. *Ps. 135, 1* Glória Patri. Optávi.

#### Prayer

O almighty and eternal God, this feast day is sacred because of the election to the episcopate of your blessed priest Ambrose.\* As your people joyfully celebrate his anniversary may they receive your merciful aid through his intercession. Through Jesus Christ.

Omnípotens, sempitérne Deus, qui hodiérnam festivitátem beáti Ambrósii Sacerdótis electióne consecrásti; præsta pópulo tuo; ut cuius ánnua celebrítate devótis exsúltat obséquiiis, eius patrocínio tuæ pietátis consequáture auxili. Per Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Eph. 3, 2-11*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 3, 2-11*

Brethren: You have heard of the ministry which God in his goodness gave me for your sake, when by revelation he made known to me the mystery as I have just briefly described it. When you read what I

Fratres: Audístis dispensatióem grátiae Dei, quæ data est mihi in vobis; quóniam secúndum revelatióem notum mihi factum est sacraméntum, sicut supra scripsi in brevi; prout potéstis legéntes intelligere prudén-

## Proper of Saints for certain places

tiam meam in mystério Christi, quod áliis generatióibus non est ágnitum filiis hóminum, sícuti nunc revelátum est sanctis apóstolis eius et prophétis in Spíritu: gentes esse cohærédes, et concorporáles, et participes promissiónis eius in Christo Iesu per Evangélium: cuius factus sum mínister secúndum donum grátiae Dei, quæ data est mihi secúndum operatióem virtútis eius. Mihi ómnium sanctórum mínimo data est grátia hæc, in géntibus evangelizáre investigábiles divítias Christi, et illumináre omnes, quæ sit dispensátio sacraménti absconditi a sæculis in Deo, qui ómnia creávit: ut innotéscat principátibus et potestátibus in cæléstibus per Ecclésiám, multifórmis sapiéntia Dei, secúndum præfinitióem sæculórum, quam fecit in Christo Iesu Dómino nostro.

*Graduale Gen. 12, 1* Egrédere de terra tua, et de domo patris tui, et veni in terram, quam monstrábo tibi. *V. Ps. 20, 3* Desidérium cordis eius tribuísti ei, et voluntáte labiórum eius non fraudásti eum.  
Allelúia, allelúia. *V.* Directus est vir inclítus ut Ariúm destrúeret, splendor Ecclésiæ, cláritas vatium, infulus dum gerit sæculi acquisívit Paradísi. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 10, 11–16*

In illo témpore: Dixit Iesus pharisæis: Ego sum pastor bonus. Bonus pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cuius non sunt oves

have said, you will realize that I know what I am talking about when I speak of the mystery of Christ, a mystery unknown to men in former ages but now revealed by the Spirit to the holy apostles and prophets. And it is this: in Christ Jesus the Gentiles are now co-heirs with the Jews, members of the same body, and co-sharers of the promise through the preaching of the gospel. I became a minister of that gospel through the gift which God in his goodness bestowed on me by the working of his power. To me, less than the least of all the saints, this favor was given, to preach to the Gentiles the unfathomable riches of Christ, and to enlighten all men on the working out of the mystery which for ages was hidden in God, the creator of all things, so that now through the Church the manifold wisdom of God might become known to the Principalities and Powers of heaven, in fulfillment of the eternal decree which he carried out in Christ Jesus, our Lord.

*Gradual Gen. 12, 1* Leave your country and your father's house, for the land which I will show you. *V. Ps. 20, 3* You have granted him his heart's desire; you refused not the wish of lips.  
Alleluia, alleluia. *V.* The renowned man, splendor of the Church, honor of the prophets, was guided to overcome Arius. While he wore the ornaments of the world, he obtained those of paradise. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 10, 11–16*

At that time Jesus said to the Pharisees: "I am the good shepherd: the good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not

## Dec. 7. St. Ambrose

own the sheep, catches sight of the wolf coming, and runs away, leaving the sheep to be snatched and scattered by the wolf. And this is because he works for pay and has no concern for the sheep. I am the good shepherd: I know my sheep and mine know me, just as the Father knows me and I know the Father. And for these sheep I lay down my life. I have other sheep, too, that do not belong to this fold. These also must I lead, and they will listen to my voice. Then there will be one flock, one shepherd.”

### Offertory Antiphon *Ezech. 34, 15–16*

I myself will pasture my sheep; I myself will give them rest, says the Lord. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal.

### Prayer over the Gifts

O almighty and eternal God, grant that the gifts we have offered to your divine majesty may bring us to eternal salvation\* through the intercession of the blessed confessor bishop Ambrose. Through Jesus Christ.

### Communion Antiphon *Eccli. 50, 6–7*

Like the morning star shining among the clouds, like the full moon at the holyday season, like the sun shining, he shone out in the temple of God.

### Prayer after Communion

O almighty God, grant that we who have received the sacraments of our salvation may ever be helped by the prayers of your blessed confessor bishop Ambrose,\* in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ.

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própriæ, videt lupum venientem, et dimittit oves, et fugit: et lupus rapit et dispérgit oves: mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Ego sum pastor bonus: et cognosco meas, et cognoscunt me meæ. Sicut novit me Pater, et ego agnosco Patrem: et animam meam pono pro ovibus meis. Et alias oves habeo, quæ non sunt ex hoc ovili: et illas oportet me adducere, et vocem meam audient, et fiet unum ovile, et unus pastor.

Ego pascam oves meas, et ego eas accubare faciam, dicit Dominus. Quod perierat requiram, et quod abiectum erat reducam, et quod confractum fuerat alligabo, et quod infirmum fuerat consolidabo.

Omnipotens sempiternus Deus, munerata tuæ maiestati oblata, per intercessionem beati Ambrósii Confessoris tui atque Pontificis, ad perpetuam nobis fac provenire salutem. Per Dominum.

Quasi stella matutina in medio nebulæ, et quasi luna plena in diebus suis lucet, et quasi sol refulgens, sic ille effulsit in templo Dei.

Sacramenta salutis nostræ suscipientes, concede, quæsumus, omnipotens Deus: ut beati Ambrósii Confessoris tui atque Pontificis, nos ubique oratio adiuvet; in cuius veneratione hæc tuæ obtulimus maiestati. Per Dominum.

Jan. 3. St. Gaspar del Bufalo

SAINT GASPAR DEL BUFALO

*Confessor*

January 3

Entrance Antiphon

*Apoc. 5, 9-10*

Dignus es, Dómine, accípere librum, et aperíre signácula eius: quóniam occísus es, et redemísti nos Deo in ságuine tuo, et fecísti nos Deo nostro regnum et sacerdótes. *Ps. 83, 2* Quam dilécta tabernácula tua Dómine virtútum, concupíscit et déficit ánima mea in átria Dómini. *Ÿ. Glória Patri. Dignus es.*

Worthy are you, O Lord, to take the scroll and to open its seals; for you were slain, and have redeemed us for God with your blood, and have made us for our God a kingdom and priests. *Ps. 83, 2* How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. *Ÿ. Glory be to the Father. Worthy are you, O Lord.*

Prayer

Deus, qui ad salútem animárum, quas tuo pretiósó Sanguine redemísti, novam per beátum Gaspárem in Ecclésia tua famíliam congregásti: concéde propítius; ut ipso intercedénte, copiósum tuæ redemptiónis fructum consequámur: Qui vivis.

O God, through blessed Gaspar you established a new congregation in your Church for the salvation of those whom you have redeemed by your precious blood.\* Grant us the abundant fruits of your redemption through his intercession: You who live and reign.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 1, 3-7*

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 1, 3-7*

Benedíctus Deus et Pater Dómini nostri Iesu Christi, qui benedíxit nos in omni benedictióne spirituáli in cæléstibus in Christo, sicut elégit nos in ipso ante mundi constitutió-nem, ut essémus sancti et immaculáti in conspéctu eius in caritate. Qui prædestinávit nos in adoptiõem filiórum per Iesum Christum in ipsum: secúndum propósitum voluntátis suæ, in laudem glóriæ grá-tiæ suæ, in qua gratificávit nos in dilécto Fílio suo. In quo habémus redemptiõem per ságuinem eius.

Brethren: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in heaven. He chose us in him before the world was created, to be holy and blameless in his sight through love; and he predestined us to be his own adopted sons through Jesus Christ. This was the free choice of his will, that all might praise the glory of the favor which he has bestowed on us in his Beloved. It is in him and through his blood that we have been redeemed.

*Graduale Apoc. 14, 6* Vidi álterum Angelum volántem per médium cæli, habéntem Evangélium ætérnum, ut

*Gradual Apoc. 14, 6* I saw another angel flying in midheaven, having an everlasting gospel to preach to those who dwell upon

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Jan. 3. St. Gasper del Bufalo

the earth. *℣. Rom., 10, 15* How beautiful are the feet of those who preach the gospel of peace, of those who bring glad tidings of good things.

Alleluia, alleluia. *℣. 2 Cor., 2, 14* But thanks be to God who manifests through us the odor of his knowledge in every place. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 39, 10–11* I announced your justice in the vast assembly; I did not restrain my lips, as you, O Lord, know. *℣.* Your justice I kept not hid within my heart; your faithfulness and your salvation I have spoken of. I have made no secret of your kindness and your truth in the vast assembly.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Rom., 10, 15* How beautiful are the feet of those who preach the gospel of peace, of those who bring glad tidings of good things! Alleluia. *2 Cor., 2, 14* But thanks be to God who manifests through us the odor of his knowledge in every place. Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 16, 15–18*

At that time Jesus said to his disciples: “Go into the whole world, and proclaim the good news to the whole of creation. The man who believes in it and accepts baptism will be saved; the man who refuses to believe in it will be condemned. And signs like these will accompany those who have professed their faith: they will use my name to expel demons; they will speak entirely new languages; they will be able to handle serpents; they will even be able to drink deadly poison without harm; and the sick upon whom they lay their hands will recover.”

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evangelizáret sedéntibus super terram. *℣. Rom., 10, 15* Quam speciósi pedes evangelizántium pacem, evangelizántium bona!

Allelúia, allelúia. *℣. 2 Cor., 2, 14* Deo autem grátias, qui odórem notítiae suæ maniféstat per nos in omni loco. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 39, 10–11* Annuntiávi iustítiam tuam in ecclésia magna, ecce lábia mea non prohibébo: Dómine, tu scisti. *℣.* Iustítiam tuam non abscondí in corde meo: veritátem tuam et salutáre tuum dixi. *℣.* Non abscondí misericórdiam tuam, et veritátem tuam a concílio multo.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Rom., 10, 15* Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Allelúia. *℣. 2 Cor., 2, 14* Deo autem grátias, qui odórem notítiae suæ maniféstat per nos in omni loco. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Marcum  
*Marc. 16, 15–18*

In illo témpore: Dixit Iesus discipulis suis: Eúntes in mundum univérsum, prædicáte Evangélium omni creatúræ. Qui crediderit, et baptizátus fuerit, salvus erit: qui vero non crediderit, condemnábitur. Signa autem eos, qui crediderint, hæc sequéntur: In nómine meo dæmónia eiicient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid biberint, non eis nocébit: super ægros manus impónent, et bene habébunt.

Jan. 3. St. Frances Xavier Cabrini

Offertory Antiphon

*Apoc. 22, 14*

Beáti qui lavant stolas suas in sán-  
guine Agni: ut sit potéstas eórum  
in ligno vitæ.

Blessed are they who wash their robes in the  
blood of the Lamb, that they may have the  
right to the tree of life.

Prayer over the Gifts

Dómine Iesu Christe, qui pretiósí  
Sánguini tui divítias in beátum  
Gaspárem effudísti: fac nos hanc  
salutárem hóstiam sic tibi offérre,  
ut eiúsdem Sánguini fructus large  
percípere mereámur: Qui vivis.

O Lord Jesus Christ, you poured out upon  
blessed Gaspar the riches of your precious  
blood.\* May we so offer this redemptive  
oblation as to receive in abundance the  
effects of this sacred blood: You who live  
and reign.

Communion Antiphon

*Apoc. 7, 17*

Agnus, qui in médio throni est, reget  
illos, et dedúcet eos ad vitæ fontes  
aquárum.

The Lamb who is in the midst of the throne  
will shepherd them, and will guide them to  
the fountains of the waters of life.

Prayer after Communion

Inténde nobis fámulis tuis, quáesu-  
mus, Dómine: et beáto Gaspáre  
Confessóre tuo intercedénte, quam  
ille ex hoc dívino convívio spíritus  
gustávit dulcédinem, eándem et nos  
hauríre concédas. Per Dóminum.

Turn to us, your family, O Lord, and  
through the intercession of blessed Gaspar  
permit us to savor as he did the spiritual  
sweetness of this divine banquet. Through  
Jesus Christ.

SAINT FRANCES XAVIER CABRINI

*Virgin*

January 3

Entrance Antiphon

*Ps. 72, 24*

Tenuísti manum délixteram meam;  
et in voluntáte tua deduxísti me, et  
cum glória suscepísti me. *Ps. ibid., 1*  
Quam bonus Israël Deus his, qui  
recto sunt corde. *Ps. Glória Patri.*  
Tenuísti.

You have hold of my right hand; with your  
counsel you guide me, and in the end you  
will receive me in glory. *Ps. ibid., 1* How  
good God is to Israel, to those who are  
clean of heart. *Ps. Glória Patri.* You have hold.

Prayer

Dómine Iesu Christe, qui sanctam  
Víriginem Francíscam Xavériam, sa-  
cratíssimi Cordis tui igne succénsam,

O Lord Jesus Christ, you enkindled the fire  
of your sacred heart in the holy virgin  
Frances Xavier so that she might win souls

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Jan. 3. St. Frances Xavier Cabrini

for you in many lands and establish a new religious congregation of women in your Church.\* Grant that through her intercession, we may make our own the dispositions of your sacred heart and be worthy of the haven of eternal happiness: You who live.

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*1 Cor. 1, 26–31*

Brethren: Look at yourselves who have been called. Not many of you are wise as men account wisdom, not many powerful, not many well born. No, God has chosen those who in the world are fools in order to shame the wise; he has chosen those who in the world are weak in order to shame the strong; he has chosen those who in the world are lowly born and count for nothing—and who really were nothing!—in order to make nothing those who are something, so that no flesh can boast before God. It is God who has given you life in Christ Jesus, whom he has made our wisdom and also our justice, sanctification and redemption; so just as it is written, “Let him who would boast, boast in the Lord.”

*Gradual Ps. 17, 33–34* The God who girded me with strength and kept my way unerring. *Ps.* Who made my feet swift as those of hinds and set me on the heights. Alleluia, alleluia. *Ps.* *1 Cor. 9, 22* I became all things to all men, that I might save all. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 17, 2–3* I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. *Ps.* My God, my rock of refuge, my shield, the horn of my salvation, my stronghold. *Ps.* Praised be the Lord, I exclaim, and I am safe from my enemies.

*In paschal time the gradual is omitted, and in its place is said:*

per amplíssimas mundi plagas ad ánimas tibi lucrándas deduxísti et per eam novam in Ecclésia tua vírginum familiam suscitásti: concéde, quæsumus; ut ipsa intercedénte eíusdem Cordis tui virtútibus induámur atque ad ætérnum beatitúdinis portum perveníre mereámur. Qui vivis.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 1, 26–31*

Fratres: Vidéte vocatióem vestram: quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt mundi elégit Deus, ut confúndat fórtia: et ignobília mundi et contemptibília elégit Deus, et ea quæ non sunt, ut ea quæ sunt destrúeret: ut non gloriétur omnis caro in conspéctu eius. Ex ipso autem vos estis in Christo Iesu, qui factus est nobis sapiéntia a Deo et iustítia, et sanctificátio et redéptio: ut quemádmódum scriptum est: Qui gloriátur in Dómino gloriétur.

*Graduale Ps. 17, 33–34* Deus qui præcínxit me virtúte: et pósuit immaculátam viam meam. *Ps.* Qui perfécit pedes meos tamquam cervórum: et super excélsa státuens me. Allelúia, allelúia. *Ps.* *1 Cor. 9, 22* Omnibus ómnia factus sum, ut omnes fácerem salvos. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 17, 2–3* Díligam te, Dómine, fortitúdo mea: Dóminus firmaméntum et refúgium meum et liberátor meus. *Ps.* Deus meus adiutor meus, et sperábo in eum: Protéctor meus, et cornu salútis meæ, et suscéptor meus. *Ps.* Laudans invocábo Dóminum: et ab inimícis meis salvus ero.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Jan. 3. St. Frances Xavier Cabrini

Allelúia, allelúia. *Ψ. 1 Cor. 9, 22*  
Omnibus ómnia factus sum, ut  
omnes fácerem salvos. Allelúia. *Ψ.*  
*Ps. 72, 28* Mihi autem adhærere Deo  
bonum est: pónere in Dómino Deo  
spem meam. Allelúia.

Alleluia, alleluia. *Ψ. 1 Cor. 9, 22* I became all  
things to all men, that I might save all.  
Alleluia. *Ψ. Ps. 72, 28* But for me, to be near  
God is my good; to make the Lord God my  
refuge. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 11, 25–30*

In illo témpore: Respóndens Iesus  
dixit: Confíteor tibi, Pater, Dómine  
cæli et terræ, quia abscondísti hæc  
a sapiéntibus et prudéntibus et  
revelásti ea párvulis. Ita Pater: Quó-  
niam sic fuit plácitum ante te. Omnia  
mihi trádicta sunt a Patre meo, et  
nemo novit Fílium nisi Pater:  
neque Patrem quis novit, nisi Fílius  
et cui volúerit Fílius reveláre. Veníte  
ad me omnes qui laborátis et oneráti  
estis et ego refíciam vos. Tóllite iugum  
meum super vos, et díscite a me quia  
mitis sum et húmilis corde; et in-  
veniétis réquiem animábus vestris;  
iugum enim meum suáve est et onus  
meum leve.

Mihi autem adhærere Deo bonum  
est: pónere in Dómino Deo spem  
meam: ut annúntiem omnes prædica-  
tiones tuas in portis filiæ Sion.

Múnera quæ tibi, Dómine, in honó-  
rem sanctæ Franciscæ Xavériæ Vir-  
ginis offérimus, súscipe et præsta: ut  
sacratíssimo Filii tui Cordi confor-  
máti, hóstia acceptábilis et ipsi tibi  
efficiámur. Per eúndem Dóminum.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 11, 25–30*

At that time Jesus declared, “Thank you,  
Father, Master of heaven and earth, be-  
cause what you have hidden from the  
learned and the clever, you have revealed to  
infants. Yes, Father—for you have gracious-  
ly willed it this way. Everything has been  
handed over to me by my Father. No one  
knows the Son except the Father. No  
one knows the Father except the Son—or  
anyone to whom the Son wishes to reveal  
him. Come to me, all of you who are wearied  
from toil and heavily burdened; and I will  
refresh you. Take my yoke upon your shoul-  
ders and receive my instruction, because I  
am gentle and humble of heart. Thus will  
you find refreshment for your souls. For  
this yoke of mine lies easy; this burden of  
mine is light.”

Offertory Antiphon  
*Ps. 72, 28*

But for me, to be near God is my good; to  
make the Lord God my refuge. I shall de-  
clare all your works in the gates of the  
daughter of Sion.

Prayer over the Gifts

Accept our offerings in honor of the holy vir-  
gin Frances Xavier, O Lord, \* and grant that  
we too may imitate the sacred heart of your  
Son and make ourselves an acceptable sacri-  
fice to you. Through Jesus Christ.

Jan. 23. St. Ildefonse

Communion Antiphon  
*Matth. 11, 28*

Come to me, all you who labor and are burdened, and I will give you rest.

Venite ad me omnes qui laboratis et onerati estis et ego reficiam vos.

Prayer after Communion

From the fullness of the sacred heart of your beloved Son, O God, you have bestowed heavenly gifts upon us.\* Grant that we may follow Saint Frances Xavier's example and seek the glory of your Son so that we may attain to the rewards of his kingdom: Who lives and reigns.

Deus, qui nos de plenitudine Cordis dilecti Filii tui caelestia dona haurire concedis: praesta, quaesumus, ut sanctae Franciscae Xaveriae exempla prosequentes; eiusdem Filii tui gloriam iugiter quaeramus et ipsius regni praemia consequamur. Qui tecum vivit.

SAINT ILDEFONSE  
*Bishop and Confessor*

January 23

*Mass In medio (Common of Doctors), page (41), with the following prayers:*

*Missae In medio, de Communi Doctorum (41), et cum orationibus ut infra:*

Prayer

O God, you honored your blessed confessor bishop Ildefonse with gifts of heavenly treasures through the most glorious Mother of your Son.\* May we come to possess eternal gifts through his prayers and merits. Through Jesus Christ.

Deus, qui per gloriosissimam Filii tui Matrem beatum Ildefonsum Confessorem tuum atque Pontificem, misso de thesauris caelestibus munere, decorasti: concede propitius; ut, per eius preces et merita, munera capiamus aeterna. Per eundem Dominum.

Prayer over the Gifts

Let our annual commemoration of your blessed confessor bishop Ildefonse please you, O Lord.\* Grant that this sacrifice of atonement which we offer on his feast may bring him greater honor and fill us with your grace. Through Jesus Christ.

Sancti Ildefonsi Confessoris tui atque Pontificis, quaesumus, Domine, annua sollemnitas pietati tuae nos reddat acceptos: ut, per hanc pie placationis officia, et illum beata retributio committetur, et nobis gratiae tuae dona conciliet. Per Dominum.

Prayer after Communion

O God, rewarder of the faithful, pardon our sins through the intercession of your blessed confessor bishop Ildefonse,\* whom we honor this day. Through Jesus Christ.

Deus, fidelium remunerator animarum: praesta; ut beati Ildefonsi Confessoris tui atque Pontificis, cuius venerandam celebramus festivitatem, precibus indulgentiam consequamur. Per Dominum.

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Jan. 29. St. Francis de Sales

SAINT FRANCIS DE SALES  
*Bishop, Confessor, and Doctor  
of the Church*

January 29

Entrance Antiphon  
*Eccli. 45, 8-9*

Státuit ei testaméntum ætérnum, et dedit illi sacerdotium gentis: beatificávit illum in glória, et coronávit eum in vasis virtútis. *Ps. 118, 103*  
Quam dúlcia fáucibus meis elóquia tua, super mel ori meo! *Y.* Glória Patri. Státuit.

He made him perpetual in his office when he bestowed on him the priesthood of his people; he established him in honor and crowned him with lofty majesty. *Ps. 118, 103*  
How sweet to my palate are your promises, sweeter than honey to my mouth! *Y.* Glory be to the Father. He made.

Prayer

Deus, qui ad animárum salútem beátum Francíscum Confessórem tuum atque Pontíficem ómnibus ómnia factum esse voluísti: concéde propítius; ut caritátis tuæ dulcédine perfúsi, eius dirigéntibus mónitis ac suffragántibus méritis, ætérna gáudia consequámur. Per Dóminum.

O God, you willed that the blessed confessor bishop Francis should become all things to all men to save their souls.\* Fill us with the spirit of your love, so that guided by the counsels of your saint and aided by his merits we may come to the happiness of eternal life. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 3, 7-21*

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 3, 7-21*

Fratres: Factus sum mínister secúndum donum grátiae Dei, quæ data est mihi secúndum operatióem virtútis eius. Mihi ómnium sanctórum mínimo data est grátia hæc, in géntibus evangelizáre investigábiles divítias Christi: et illumináre omnes, quæ sit dispensátio sacraménti absconditi a sæculis in Deo qui ómnia creávit: ut innotéscat principátibus et potestátibus in cælestibus per Ecclésiám multifórmis sapiéntia Dei: secúndum præfinitiónem sæculórum quam fecit in Christo Iesu Dómino nostro, in quo habémus fidúciam et accéssum in confidéntia per fidem eius. Huius rei grátia flecto génua mea ad Patrem Dómini nostri Iesu Christi, ex quo omnis patérnitas in cælis et in terra nominátur: ut det

Brethren: I became a minister of the gospel through the gift which God in his goodness bestowed on me by the working of his power. To me, less than the least of all the saints, this favor was given, to preach to the Gentiles the unfathomable riches of Christ, and to enlighten all men on the working out of the mystery which for ages was hidden in God, the creator of all things, so that now through the Church the manifold wisdom of God might become known to the Principalities and Powers of heaven, in fulfillment of the eternal decree which he carried out in Christ Jesus our Lord. In him and through faith in him we can speak freely to God and draw near to him with confidence. Therefore, I beg you not to be disheartened

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by the trials I endure for you; they are your glory.

For this reason I kneel before the Father from whom every family in heaven and on earth takes its name; and I pray that he will bestow on you gifts corresponding to the riches of his glory. May he strengthen your inner selves with power through his Spirit. May Christ dwell in your hearts through faith; and may love be the root and foundation of your life. Thus you will be able to grasp fully with all the saints the breadth and length and height and depth, and to know that the love of Christ surpasses all knowledge, so that you may be filled with all the fullness of God.

To him whose power now at work within us is able to do immeasurably more than all we ask or imagine, to him be glory in the Church and in Christ Jesus through all generations, ages without end. Amen.

*Graduale Eccli. 33, 18–19* See that not for myself only have I toiled, but for every seeker after wisdom. *℣.* Listen to me, O leaders and all peoples. O rulers of the assembly, give ear.

Alleluia, alleluia. *℣. Ps. 32, 18* But see, the eyes of the Lord are upon those who fear him, upon those who hope for his kindness. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 33, 9* Taste and see how good the Lord is; happy the man who takes refuge in him. *℣. Prov. 16, 23* The mind of the wise man makes him eloquent, and augments the persuasiveness of his lips. *℣. Ibid. 17, 27* He who spares his words is truly wise, and he who is chary of speech is a man of intelligence.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 36, 37* Watch the

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vobis secundum divitias glóriæ suæ, virtute corroborari per Spiritum eius in interiorem hominem: Christum habitare per fidem in cordibus vestris: in caritate radicati et fundati: ut possitis comprehendere, cum omnibus sanctis, quæ sit latitudo, et longitudo, et sublimitas, et profundum: scire etiam supereminentem scientiæ caritatem Christi, ut impleamini in omnem plenitudinem Dei. Ei autem, qui potens est omnia facere superabundanter quam petimus, aut intelligimus, secundum virtutem, quæ operatur in nobis: ipsi gloria in Ecclesia, et in Christo Iesu, in omnes generationes sæculorum. Amen.

*Graduale Eccli. 33, 18–19* Respiciete quoniam non mihi soli laboravi, sed omnibus exquirentibus disciplinam. *℣.* Audite me, magnates, et omnes populi, et rectores ecclesiæ auribus percipite.

Alleluia, alleluia. *℣. Ps. 32, 18* Ecce, oculi Domini super metuentes eum: et in eis qui sperant super misericordia eius. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 33, 8* Gustate, et videte quoniam suavis est Dominus: beatus vir, qui sperat in eo. *℣. Prov. 16, 23* Cor sapientis erudiet os eius: et labiis eius addet gratiam. *℣. Ibid., 17, 27* Qui moderatur sermones suos, doctus et prudens est: et pretiosus spiritus vir eruditus.

*In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:*

Alleluia, alleluia. *℣. Ps. 36, 37* Cus-

Jan. 29. St. Francis de Sales

tódi innocéntiam et vide æquitátem: quóniam sunt reliquiæ hómini pacífico. Alleluia. *Ψ. Eccli. 6, 35* In multitudine presbyterórum prudéntium sta, et sapiéntiæ illórum ex corde coniungere, ut omnem narratiónem Dei possis audíre. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 5, 13–19*

In illo témpore: Dixit Iesus discipulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pó-sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvete legem, aut prophétas: non veni sólvete, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, iota unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit et docúerit, hic magnus vocábitur in regno cælórum.

Novi ópera tua, et fidem, et caritátem tuam, et ministérium, et patientiam tuam, et ópera tua novíssima plura prióribus.

wholehearted man, and mark the upright; for there is a future for the man of peace. Alleluia. *Ψ. Eccli. 6, 35* Stand in the company of the elders that are wise, and join yourself from your heart to their wisdom, that you may hear every discourse of God. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven.”

Offertory Antiphon  
*Apoc. 2, 19*

I know your works, your faith, your love, your ministry, your patience and works, which are more numerous than the former.

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Feb. 21. St. Margaret of Cortona

Prayer over the Gifts

Let the life-giving sacrifice which we present to you, O Lord, ignite in our hearts the divine fire of the Holy Spirit \* just as the gentle soul of blessed Francis was inflamed. Through Jesus Christ.

Per hanc salutárem hóstiám, quam offérimus tibi, Dómine, divíno illo Sancti Spíritus igne cor nostrum accénde, quo mitíssimum beáti Francísci ánimum mirábiliter inflammásti. Per Dóminum . . . in unitáte eíusdem Spíritus Sancti.

Communion Antiphon

*1 Cor. 9, 22*

To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

Factus sum infirmis infirmus, ut infirmos lucrifácerem: ómnibus ómnia factus sum, ut omnes fácerem salvos.

Prayer after Communion

Grant us, almighty God, through the sacraments we have received, the grace to imitate on earth the gentleness and charity of blessed Francis\* and to come to glory in heaven. Through Jesus Christ.

Concéde, quáesumus, omnipotens Deus: ut, per sacraménta quæ sumpsimus, beáti Francísci caritátem et mansuetúdinem imitántes in terris, glóriam quoque consequámur in cælis. Per Dóminum.

SAINT MARGARET  
OF CORTONA

*Penitent*

February 21

Entrance Antiphon

*Ps. 118, 75 and 120*

I know, O Lord, that your ordinances are just, and in your faithfulness you have afflicted me. Pierce my flesh with dread of you, I fear your ordinances. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *Ps. 118, 120* Glory be to the Father. I know, O Lord.

Cognóvi, Dómine, quia æquitas iudícia tua, et in veritáte tua humiliásti me: confíge timóre tuo carnes meas, a mandátis tuis tímui. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *Ps. 118, 120* Glória Patri. Cognóvi.

Prayer

In your mercy, O God, you led your servant Margaret away from the path of destruction into the way of salvation.\* By that same mercy, grant that we may imitate Margaret in her penitence with just as little shame as we have shown in following her former way of life. Through Jesus Christ.

Deus, qui fámulam tuam Margarítam de perditiónis via ad salutis trámitem misericórditer deduxísti: eádem nobis miseratióne concéde; ut, quam prius errántem sectári non erubúimus, mox pæniténtem ímpigre sequi gloriémur. Per Dóminum.

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Feb. 21. St. Margaret of Cortona

Lectio libri Sapientiae  
Cant. 3, 2-5; 8, 6-7

Surgam, et circuibo civitatem: per vicos et plateas quaeram quem diligit anima mea: quaesivi illum, et non inveni. Invenérunt me vigiles, qui custodiunt civitatem: Num quem diligit anima mea, vidistis? Paululum cum pertransissem eos, inveni quem diligit anima mea: tenui eum, nec dimittam donec introducam illum in domum matris meae, et in cubiculum genetricis meae. Adiuero vos, filiae Ierusalem, per capreas, cervosque camporum, ne suscitétis, neque evigilare faciatis dilectam donec ipsa velit. Pone me ut signaculum super cor tuum, ut signaculum super brachium tuum: quia fortis est ut mors dilectio, dura sicut infernus aemulatio: lampades eius lampades ignis atque flammarum. Aquae multae non potuerunt extinguere caritatem, nec flumina obruent illam: si dederit homo omnem substantiam domus suae pro dilectione, quasi nihil despiciet eam.

*Graduale Ps. 44, 3* Diffusa est gratia in labiis tuis: propterea benedixit te Deus in aeternum. *Ps. Ibid., 5* Propter veritatem, et mansuetudinem, et iustitiam: et deducet te mirabiliter dextera tua.

Alleluia, alleluia. *Ps. Ibid., 5* Specie tua, et pulchritudine tua intende, prospere procede, et regna. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus* Veni, sponsa Christi, accipe coronam, quam tibi Dominus pra-

A Reading from the Cantic of  
Canticles

Cant. 3, 2-5; 8, 6-7

I will rise then and go about the city;  
in the streets and crossings I will seek  
Him whom my heart loves.

I sought him but I did not find him.  
The watchmen came upon me

as they made their rounds of the city;

Have you seen him whom my heart loves?

I had hardly left them

when I found him whom my heart loves.

I took hold of him and would not let him go  
till I should bring him to the home of  
my mother,

to the room of my parent.

I adjure you, daughters of Jerusalem,

by the gazelles and hinds of the field,

Do not arouse, do not stir up love

before its own time.

Set me as a seal on your heart,

as a seal on your arm;

For stern as death is love,

relentless as the nether world is devotion;  
its flames are blazing fire.

Deep waters cannot quench love,

nor floods sweep it away.

Were one to offer all he owns to purchase  
love,

he would be roundly mocked.

*Gradual Ps. 44, 3* Grace is poured out upon your lips; thus God has blessed you forever. *Ps. Ibid., 5* Because of truth, and meekness, and justice; may your right hand show your wondrous deeds.

Alleluia, alleluia. *Ps. Ibid., 5* In your splendor and your beauty ride on triumphant, and reign. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract* Come, O spouse of Christ, receive forever the crown which the Lord has

Feb. 21. St. Margaret of Cortona

prepared for you. *Ps. 44, 8* You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *Ps. Ibid., 5* In your splendor and your beauty ride on triumphant, and reign.

*In votive Masses in paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 44* In your splendor and your beauty ride on triumphant, and reign. Alleluia. *Ps.* May your right hand show your wondrous deeds. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44-52*

At that time Jesus told his disciples this parable: "The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant's search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them, "So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his store-room the new as well as the old."

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parávit in ætérnum. *Ps. 44, 8* Dilexisti iustítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. *Ps. Ibid., 5* Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna.

*In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 44, 5* Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna. Allelúia. *Ps.* Propter veritátem et mansuetúdinem, et iustítiam: et dedúcet te mirabíliter dèxtera tua. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 44-52*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile est regnum cælórum thesáuro abscóndito in agro: quem qui invénit homo, abscóndit, et præ gáudio illius vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómni negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósá margaríta, ábiit, et véndidit ómnia, quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exíbunt Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælórum símilis est hómni patri-famílias, qui profert de thesáuro suo nova et vétera.

March 15. St. Louise de Marillac

Offertory Antiphon

*Ps. 44, 3*

Diffúsa est grátia in lábiis tuis:  
proptérea benedíxit te Deus in æ-  
térnum, et in sæculum sæculi.

Grace is poured out upon your lips; thus  
God has blessed you forever.

Prayer over the Gifts

Placatiónis hóstia, quam tibi offéri-  
mus, Dómine, beátæ Margarítæ in-  
terveniéntē suffrágio, optátæ nobis  
indulgéntiæ plenitúdinem largiátur.  
Per Dóminum.

May the sacrifice we offer in atonement for  
our sins, O Lord,\* obtain for us an abun-  
dance of the pardon for which we hope,  
through the prayers of blessed Margaret.  
Through Jesus Christ.

Communion Antiphon

*Ps. 44, 8*

Dilexísti iustítiam, et odísti ini-  
quitátem: proptérea unxit te Deus,  
Deus tuus, óleo lætítiae præ con-  
sórdibus tuis.

You love justice and hate wickedness;  
therefore God, your God, has anointed you  
with the oil of gladness above your fellows.

Prayer after Communion

Uberes, Dómine, sanctæ tuæ Mar-  
garítæ lácrimæ durítiem nostri cordis  
emólliant: ut per huius virtútem sa-  
craménti débítas reátibus flammas in-  
cessánti fletu exstinguámus. Per Dó-  
minum.

O Lord, may the copious tears of blessed  
Margaret soften the hardness of our hearts,\*  
so that through this sacrament the flames  
that the guilty deserve may be extinguished  
by a lasting sorrow for sin. Through Jesus  
Christ.

SAINT LOUISE DE MARILLAC

*Widow*

March 15

Entrance Antiphon

*Job 30, 25; 31, 18*

Flebam super eum qui affíctus erat,  
et compatiébatur ánima mea páuperi:  
quia ab infántia mea crevit mecum  
miserátio, et de útero matris meæ  
egréssa est mecum. (*T. P. Allelúia,*  
allelúia.) *Ps. 40, 1* Beátus qui intéllegit  
super egénum et páuperem: in die  
mala liberábit eum Dóminus. *Ÿ.*  
Glória Patri. Flebam.

Have I not wept for the hardships of others;  
was not my soul grieved for the destitute?  
God has reared me from my youth, guiding  
me even from my mother's womb. (*P. T.*  
Alleluia, alleluia.) *Ps. 40, 1* Happy is he who  
has regard for the lowly and the poor; in  
the days of misfortune the Lord will deliver  
him. *Ÿ.* Glory be to the Father. Have I not  
wept.

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March 15. St. Louise de Marillac

Prayer

O God, you are the author of charity and also its reward and you raised up a new religious congregation in the Church under the maternal guidance of blessed Louise.\* Grant that we may merit the promised reward in heaven by practicing works of charity here on earth. Through Jesus Christ.

A Reading from the Prophet Isaia  
*Isaia 58, 7-11*

Thus says the Lord:  
Share your bread with the hungry,  
shelter the oppressed and the homeless;  
Clothe the naked when you see them,  
and do not turn your back on your own.  
Then your light shall break forth like  
the dawn,  
and your wound shall quickly be healed;  
Your vindication shall go before you,  
and the glory of the Lord shall be your  
rear guard.  
Then you shall call, and the Lord will  
answer,  
you shall cry for help, and he will say:  
Here I am!  
If you remove from your midst oppression,  
false accusation and malicious speech;  
If you bestow your bread on the hungry  
and satisfy the afflicted;  
Then light shall rise for you in the darkness,  
and the gloom shall become for you like  
midday;  
Then the Lord will guide you always  
and give you plenty even on the parched  
land.  
He will renew your strength,  
and you shall be like a watered garden,  
like a spring whose water never fails.

*Gradual Eccli. 29, 15* Store up almsgiving  
in the heart of the poor, and it will save  
you from every evil. *Ψ. Tob. 4, 17* Eat your  
bread with the hungry: and with your gar-  
ments cover the naked.

Deus, caritatis auctor et præmium,  
qui novam in Ecclesia tua familiam  
suscitasti, eiusque matrem beatam  
Ludovicam esse voluisti: da, quaesumus;  
ut, caritatis opera exercentes,  
promissam in caelis mercedem assequi  
mereamur. Per Dominum.

Lectio Isaiaë Prophetae  
*Isai. 58, 7-11*

Hæc dicit Dominus: Frange esuri-  
enti panem tuum, et egenos, vagos-  
que induc in domum tuam: cum  
videris nudum, operi eum, et carnem  
tuam ne despexeris. Tunc erumpet  
quasi mane lumen tuum, et sanitas  
tua citius oriatur, et anteibit faciem  
tuam iustitia tua, et gloria Domini  
colliget te. Tunc invocabis, et Do-  
minus exaudiet: clamabis, et dicet:  
Ecce adsum; si abstuleris de medio  
tui catenam et desieris extendere  
digitum, et loqui quod non prodest.  
Cum effuderis esurienti animam  
tuam, et animam afflictam repleris,  
oriatur in tenebris lux tua, et tenebræ  
tuæ erunt sicut meridies. Et requiem  
tibi dabit Dominus semper, et im-  
plebit splendoribus animam tuam,  
et ossa tua liberabit, et eris quasi  
hortus irriguus, et sicut fons aqua-  
rum, cuius non deficient aquæ.

*Graduale Eccli. 29, 15* Conclûde  
eleemôsynam in corde pauperis, et  
hæc pro te exorabit ab omni malo.  
*Ψ. Tob. 4, 17* Panem tuum cum  
esuriëntibus cõmede, et de vesti-  
mentis tuis nudos tege.

March 15. St. Louise de Marillac

*Tractus Job 29, 11–13* Auris áudiens beatificábat me, et óculus videns testimónium reddébat mihi. *℣.* Eo quod liberássem páuperem vociferántem, et pupillum cui non esset adiutor. *℣.* Benedíctio peritúri super me veniébat, et cor víduæ consoláta sum.

*Tempore paschali, omissis graduali et tractu, dicitur:*

Allelúia, allelúia. *℣. Act. 10, 31* Exaudíta est orátio tua, et eleemósynæ tuæ commemorátæ sunt in conspéctu Dei. Allelúia. *℣. Ibid., 9, 36* Hæc erat plena opéribus bonis et eleemósynis quas faciébat. Allelúia.

*In Missis votivis ante Septuagesimam vel post Pentecosten, graduale dicitur ut supra, sed, omissio tractu, additur:*

Allelúia, allelúia. *℣. Act. 10, 31* Exaudíta est orátio tua, et eleemósynæ tuæ commemorátæ sunt in conspéctu Dei. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 25, 31–40*

In illo témpore: Dixit Iesus discipulis suis: Cum vénerit Fílius hóminis in maiestáte sua, et omnes Angeli cum eo, tunc sedébit super sedem maiestátis suæ: et congregábuntur ante eum omnes gentes, et separábit eos ab ínvicem, sicut pastor ségregat oves ab hædis: et státuet oves quidem a dextris suis, hædos autem a sinístris. Tunc dicet Rex his, qui a dextris eius erunt: Veníte benedícti Patris mei, possidéte parátum vobis regnum a constitutióne mundi. Esurívi enim, et dedístis mihi manducáre: sitívi, et dedístis mihi bíbere: hospes eram, et collegístis me: nudus, et cooperuístis me: infírmus, et visitástis me: in cárcere eram, et venístis ad me. Tunc respondébunt ei iusti, dicéntes: Dómine, quando te vídimus esuriéntem, et pávimus te:

*Tract Job 29, 11–13* Whoever heard of me blessed me; those who saw me commended me. *℣.* For I rescued the poor who cried out for help, the orphans, and the unassisted. *℣.* The blessing of those in extremity came upon me, and the heart of the widow I made joyful.

*In paschal time the gradual and tract are omitted, and there is said:*

Alleluia, alleluia. *℣. Act. 10, 31* Your prayer has been heard and your alms have been remembered in the sight of God. Alleluia. *℣. Ibid., 9, 36* This woman had devoted herself to good works and acts of charity.

*In votive Masses before Septuagesima or after Pentecost, the gradual is said as above, but the tract is omitted, and there is added:*

Alleluia, alleluia. *℣. Acts 10, 31* Your prayer has been heard and your alms have been remembered in the sight of God. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 31–40*

At that time Jesus said to his disciples: “When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat upon his royal throne, and all the nations will be assembled in his presence. He will separate them into two groups, just as the shepherd separates the sheep from the goats. The sheep he will place on his right hand, the goats on his left. Then the king will say to those on his right, ‘Come, you who have my Father’s blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me a drink; I was away from home, and you made me welcome; naked, and you gave me clothing; I was ill, and you

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## March 15. St. Louise de Marillac

came to comfort me; I was in jail, and you came to visit me.' Then the saints will reply to him, 'Lord, when did we feed you when we saw you hungry, or give you a drink when you were thirsty? When did we make you welcome when we saw you away from home, or give you clothing when you were naked? When did we come to visit you when we saw you were ill or in jail?' Then the king will answer them, 'I assure you, as often as you did it for one of these brothers of mine, insignificant though they be, you did it for me.'

### Offertory Antiphon

*Act. 10, 4*

Your prayers and your alms have gone up and been remembered in the sight of the Lord. (*P. T. Alleluia.*)

### Prayer over the Gifts

Look down upon these gifts, O Lord, which we humbly offer you in honor of the blessed Louise.\* Protect us from danger in all the circumstances of our lives and make us always quick to practice virtue through the intercession of this saint. Through Jesus Christ.

### Communion Antiphon

*Is. 54, 2-3*

Enlarge the space for your tent, lengthen your ropes, for you shall spread abroad to the right and to the left; your descendants shall dispossess the nations. (*P. T. Alleluia.*)

### Prayer after Communion

O Lord, may this banquet of heaven continually aid our devotion through the intercession of blessed Louise,\* so that the divine faith that burns in our hearts may be reflected in our actions. Through Jesus Christ.

sitiéntem, et dédimus tibi potum? quando autem te vídimus hóspitem, et collégimus te: aut nudum, et cooperúimus te? aut quando te vídimus infirmum, aut in cárcere, et vénimus ad te? Et respóndens Rex, dicet illis: Amen dico vobis: quámdiu fecístis uni ex his frátribus meis mínimis, mihi fecístis.

Oratiónes tuæ et eleemósynæ tuæ ascendérunt in memóriam in conspéctu Dómini. (*T. P. Alleluia.*)

Réspice, Dómine, oblatiões nostras in honórem beátæ Ludovicæ tibi reverénter exhibitas; et per eius intercessiõnem nos in ómnibus vitæ sémitis fácias et a perículis tutos et ad virtútes iúgiter expeditos. Per Dóminum.

Diláta locum tentórii tui: longos fac fúniculos tuos; ad dexteram enim et ad lævam penetrábis: et semen tuum gentes hereditábit. (*T. P. Alleluia.*)

Devótiõ nostra, Dómine, intercedén-te beáta Ludovicæ, contínuum e re-fectiõne cælésti sumat auxiliũ; ut divinam fidem, quam intus fovémus in corde, étiam foris exhibeámus in ópere. Per Dóminum.

March 21. St. Benedict

SAINT BENEDICT

Abbot

March 21

Entrance Antiphon

*Ps. 36, 30–31*

Os iusti meditabitur sapiéntiam, et lingua eius loquétur iudícium: lex Dei eius in corde ipsíus (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *Ÿ. Glória Patri. Os iusti.*

The mouth of the just man tells of wisdom and his tongue utters what is right. The law of his God is in his heart (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *Ÿ. Glory be to the Father. The mouth of the just man.*

Prayer

Omnípotens sempitérne Deus, qui hodiérna die carnis edúctum ergástulo sanctum Confessórem tuum Benedíctum sublevásti ad cælum: concéde, quæsumus, hæc festa tuis fámulis celebrántibus cunctórum véniam delictórum; ut, qui exsultántibus ánimis eius claritáti congáudent, ipso apud te interveniéntem consociéntur et méritis. Per Dóminum.

Almighty and eternal God, on this day you delivered your holy confessor Benedict from the prison of the flesh and raised him to heaven.\* Grant to your servants who celebrate this feast the pardon of all their sins.\* May those who rejoice together over his glory also be associated with him in his merits as he pleads for us in your presence. Through Jesus Christ.

Léctio libri Sapiéntiæ  
*Eccli. 50, 1–11 et 13–15*

A Reading from the Book of Sirach  
*Eccli. 50, 1–11, 13–15*

Ecce, Conféssor magnus, qui in vita sua suffúlsit domum et in diébus suis corroborávit templum. Templi étiam altitúdo ab ipso fundáta est, duplex ædificátio, et excélsi paríetes templi. In diébus ipsíus emanáverunt pútei aquárum, et quasi mare adimpléti sunt supra modum. Qui curávit gentem suam, et liberávit eam a perditíone. Qui præváluit amplificáre civitátem, qui adéptus est glóriam in conversatióne gentis, et ingrèssum domus et átrii amplificávit. Quasi stella matutína in médio nébulæ, et quasi luna plena, in diébus suis lucet; et quasi sol refúlgens, sic ille effúlsit in templo Dei. Quasi arcus refúlgens inter nébulas glóriæ, et quasi flos rosárum in diébus vernis, et quasi lília quæ sunt in tránsitu aquæ et quasi thus

Here is a great confessor

In whose time the house of God was renovated,  
in whose days the temple was reinforced.  
In his time also the wall was built  
with powerful turrets for the temple precincts;  
In his time the reservoir was dug,  
the pool with a vastness like the sea's.  
He protected his people against brigands  
and strengthened his city against the enemy.  
How splendid he was as he appeared from  
the Tent,  
as he came from within the veil!  
Like a star shining among the clouds,  
like the full moon at the holyday season;

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Like the sun shining upon the temple,  
like the rainbow appearing in the cloudy  
sky;  
Like the blossoms on the branches in  
springtime,  
like a lily on the banks of a stream;  
Like the trees of Lebanon in summer,  
like the fire of incense at the sacrifice;  
Like a vessel of beaten gold,  
studded with precious stones;  
Like a luxuriant olive tree thick with fruit,  
like a cypress standing against the clouds;  
His brethren ringed him about like a gar-  
land,  
like a stand of cedars on Lebanon;  
All the sons of Aaron in their dignity  
clustered around him like poplars.

*Gradual Ps. 20, 4-5* O Lord, you welcomed  
him with goodly blessings, you placed on  
his head a crown of precious stones. *℣.*  
He asked life of you: you gave him length  
of days forever and ever.

*Tract Ps. 111, 1-3* Happy the man who fears  
the Lord, who greatly delights in his com-  
mands. *℣.* His posterity shall be mighty  
upon the earth; the upright generation  
shall be blessed. *℣.* Wealth and riches shall  
be in his house; his generosity shall endure  
forever.

*In paschal time the gradual and tract are omitted, and there  
is said:*

Alleluia, alleluia. *℣. Ps. 91, 13* The just  
man shall flourish like the palm tree, like  
a cedar of Lebanon shall he grow. Alleluia.  
*℣. Osee 14, 6* The just man shall blossom  
like the lily, and flourish forever before the  
Lord. Alleluia.

*In votive Masses before Septuagesima or after Pentecost,  
the gradual is said as above, but instead of the tract, there  
is said:*

Alleluia, alleluia. *℣. Ps. 91, 13* The just man  
shall flourish like the palm tree, like a  
cedar of Lebanon shall he grow. Alleluia.

rédolens in diébus aëstátis; quasi ignis  
effúlgens, et thus ardens in igne;  
quasi vas auri sólídum, ornátum  
omni lápide pretiósó; quasi olíva  
púllulans, et cypréssus in altitúdinem  
se extóllens. Circa illum coróna  
fratrum, quasi plantátio cedri in  
monte Líbano, sic circa illum steté-  
runt quasi rami palmæ, et omnes  
filii Aaron in glória sua.

*Graduale Ps. 20, 4-5* Dómine,  
prævenísti eum in benedictiônibus  
dulcédinis: posuísti in cápíte eius  
corónam de lápide pretiósó. *℣.* Vi-  
tam pétiit a te, et tribuísti ei longi-  
túdinem diérum in sæculum sæculi.

*Tractus Ps. 111, 1-3* Beátus vir, qui  
timet Dóminum: in mandátis eius  
cupit nimis. *℣.* Potens in terra erit  
semen eius: generátio rectórum bene-  
dicétur. *℣.* Glória et divítiaë in domo  
eius: et iustítia eius manet in sæculum  
sæculi.

*Tempore paschali, omissis graduali et  
tractu, dicitur:*

Allelúia, allelúia. *℣. Ps. 91, 13* Iustus  
ut palma florébit: sicut cedrus Líbani  
multiplicábitur. Allelúia. *℣. Osee  
14, 6* Iustus germinábit sicut lílium:  
et florébit in ætérnum ante Dómi-  
num. Allelúia.

*In Missis votivis ante Septuagesimam vel  
post Pentecosten, graduale ut supra, sed,  
omisso tractu, dicitur:*

Allelúia, allelúia. *℣. Ps. 91, 13* Iustus  
ut palma florébit: sicut cedrus Líbani  
multiplicábitur. Allelúia.

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✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 19, 27–29*

In illo témpore: Dixit Petrus ad Iesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede maiestátis suæ, sedébitis et vos super sedes duódecim, iudicántes duódecim tribus Israël. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut fílios, aut agros, propter nomen meum, céntuplum accípiet, et vitam aetérnam possidébit.

Desidérium ánimæ eius tribuísti ei, Dómine, et voluntáte labiórum eius non fraudásti eum: posuísti in cápite eius corónam de lápide pretiósó. (*T. P. Allelúia.*)

Oblátis Dómine ad honórem sancti Confessóris tui Benedícti placáre munéribus; et ipsíus intervéntu fámulis tuis tríbue indulgéntiam peccatórum. Per Dóminum.

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram. (*T. P. Allelúia.*)

Percéptis, Dómine Deus noster, salutáribus sacraméntis, humíliter deprecámur: ut intercedénte sancto Benedícto Confessóre tuo, quæ pro illíus veneránda gérimus solemnitate, nobis proficiant ad salútem. Per Dóminum.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 27–29*

At that time Peter spoke up and said to Jesus: "Look, we have given up everything and have followed you. What are we going to possess?" Jesus said to them, "I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of Israel. Moreover, every one who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life."

Offertory Antiphon  
*Ps. 20, 3 and 4*

You have granted him his heart's desire, O Lord; you refused not the wish of his lips; you placed on his head a crown of precious stones. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, be moved to compassion by the gifts we offer in honor of your holy confessor Benedict\* and grant your servants the remission of their sins through his prayers. Through Jesus Christ.

Communion Antiphon  
*Luke 12, 42*

The faithful and prudent steward whom the master will set over his household to give them their ration of grain in due time. (*P. T. Alleluia.*)

Prayer after Communion

O Lord our God, we have received the sacrament of salvation.\* We humbly ask through the intercession of your holy confessor Benedict that this celebration of his feast may be profitable for our salvation. Through Jesus.

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April 16. St. Benedict Joseph Labre

SAINT BENEDICT JOSEPH

LABRE

*Confessor*

April 16

Entrance Antiphon

*Jerem. 12, 7; Ps. 85, 1; 26, 10*

I abandon my house, cast off my heritage, for I am afflicted and poor; yet the Lord received me. (*P. T. Alleluia, alleluia.*) *Ps. 41, 2* As the hind longs for the running waters, so my soul longs for you, O God. *℣. Glory be to the Father. I abandon.*

Reliqui domum meam: dimisi hereditatem meam: inops et pauper ego sum: Dominus autem assumpsit me. (*T. P. Alleluia, alleluia.*) *Ps. 41, 2* Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus. *℣. Gloria Patri. Reliqui.*

Prayer

O God, you caused your holy confessor Benedict Joseph to cling to you alone by his zeal for humility and love of poverty.\* With the help of his merits may we disdain the things of earth in favor of seeking always the things of heaven. Through Jesus Christ.

Deus, qui sanctum Benedictum Iosephum Confessorem tuum humilitatis studio, et paupertatis amore tibi uni adherere fecisti: da nobis eius suffragantibus meritis; terrena cuncta despiciere, et caelestia semper inquirere. Per Dominum.

A Reading from the Epistle of blessed

Paul the Apostle to Timothy

*1 Tim. 6, 6–12*

Beloved: Piety is indeed a source of great profit—when one is satisfied with what he possesses. We brought nothing into the world, since we can take nothing out of it. If we have food and shelter let us be satisfied with that. Those who want to be rich fall into temptation and snares and all kinds of foolish and harmful desires, such as plunge men into ruin and destruction. Yes, love of money is the root of all evils. Some who reach out for it have wandered away from the faith and have pierced themselves with many torments. But you, O man of God, must shun these things. Strive for justice, piety, faithfulness, love, patience and gentleness. Fight a good fight for the faith, take hold of eternal life.

Lectio Epistolae beati Pauli

Apostoli ad Timotheum

*1 Tim. 6, 6–12*

Carissime: Est quaestus magnus pietas cum sufficientia. Nihil enim intulimus in hunc mundum: haud dubium quod nec auferre quid possumus. Habentes autem alimenta, et quibus tegamur, his contenti simus. Nam qui volunt divites fieri, incidunt in tentationem, et in laqueum diaboli, et desideria multa inutilia, et nociva, quae mergunt homines in interitum, et perditionem. Radix enim omnium malorum est cupiditas: quam quidam appetentes, erraverunt a fide, et inseruerunt se doloribus multis. Tu autem, o homo Dei, haec fuge: sectare vero iustitiam, pietatem, fidem, caritatem, patientiam, mansuetudinem. Certa bonum certamen fidei, apprehende vitam aeternam.

April 16. St. Benedict Joseph Labre

*Tempore paschali:*

Allelúia, allelúia. *Ps. 112, 5-6* Quis sicut Dóminus Deus noster, qui in altis hábitat, et humília réspicit in cælo et in terra? Allelúia. *Ps. Ibid., 7-8* Súscitans a terra ínopem, et de stércore érigens páuperem: ut cóllocet eum cum princípibus, cum princípibus pópuli sui. Allelúia.

*Extra tempus paschale:*

*Graduale Ps. 39, 5 et 18* Beátus vir, cuius est nomen Dómini spes eius, et non respéxit in vanitátes et insánias falsas. *V.* Ego autem mendícus sum et pauper: Dóminus sollícitus est mei. Adiútor meus, et protéctor meus tu es.

*Tractus 1 Ioann. 2, 15, 16 et 17* Nolíte díligere mundum, neque ea quæ in mundo sunt. Si quis díligit mundum, non est cáritas Patris in eo. *V.* Omne, quod est in mundo, concupiscéntia carnis est, et concupiscéntia oculórum, et supérbia vitæ. *V.* Et mundus transit, et concupiscéntia eius: qui autem facit voluntátem Dei, manet in ætérnum.

*In Missis votivis ante Septuagesimam vel post Pentecosten, graduale dicitur ut supra, sed, omisso tractu, additur:*

Allelúia, allelúia. *Ps. 38, 13* Exáudi oratiómem meam, Dómine, et deprecatiómem meam: áuribus pércipe lácrimas meas: quóniam ádvena ego sum apud te, et peregrínus. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 16, 24-27*

In illo témpore: Dixit Iesus discí-pulis suis: Si quis vult post me veníre, ábneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdíderit ánimam suam propter me, invéniet eam. Quid enim prodest hómíni, si mundum univérsum lucrétur, ánimæ vero suæ detriméntum patiátur? Aut quam dabit homo commutatiómem

*In paschal time:*

Alleluia, alleluia. *Ps. 112, 5-6* Who is like the Lord, our God, who is enthroned on high and looks upon the heavens and the earth below? Alleluia. *Ps. Ibid., 7-8* He raises up the lowly from the dust; from the dunghill he lifts up the poor to seat them with princes, with the princes of his own people. Alleluia.

*Outside of paschal time:*

*Gradual Ps. 39, 5 and 18* Happy the man who makes the Lord his trust; who turns not to idolatry or to those who stray after falsehood. *V.* Though I am afflicted and poor, yet the Lord thinks of me. You are my help and my deliverer.

*Tract 1 John 2, 15, 16 and 17* Do not love the world, or the things that are in the world. If anyone loves the world, the love of the Father is not in him. *V.* Because all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life. *V.* And the world with its lust is passing away, but he who does the will of God abides forever.

*In votive Masses before Septuagesima or after Pentecost, the gradual is said as above, but instead of the the tract, there is added:*

Alleluia, alleluia. *Ps. 38, 13* Hear my prayer, O Lord; to my cry give ear; to my weeping be not deaf! For I am but a wayfarer before you, and a pilgrim. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 24-27*

At that time Jesus said to his disciples: "If a man determines to come after me, he must renounce self, take up his cross, and follow me. Whoever determines to save himself will destroy himself; but whoever destroys himself for my sake will find himself. What advantage would it be for a man to gain the whole world at the cost of destroying himself? Or what can a man give in exchange

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for his own self? The Son of Man is going to come with his Father's glory accompanied by his angels, and then he will repay each man according to his conduct."

pro ánima sua? Fílius enim hóminis ventúrus est in glória Patris sui cum Angelis suis: et tunc reddet unicuíque secúndum ópera eius.

Offertory Antiphon

*Hebr. 13, 14 and 15*

Here we have no permanent city, but we seek for the city that is to come. Therefore, let us offer up a sacrifice of praise always to God, fruit of lips praising his name. (*P. T. Alleluia.*)

Non habémus hic manéntem civitátem, sed futúram inquírimus: offerámus ergo hóstiam laudis semper Deo, fructum labiórum confiténtium nómini eius. (*T. P. Allelúia.*)

Prayer over the Gifts

Most merciful God, look graciously upon the gifts we offer\* and grant that we may grow toward our salvation through the intercession of your holy confessor Benedict Joseph. Through Jesus Christ.

Obláta múnera, clementíssime Deus, propítius réspice: et, sancti Benedícti Ioséphi Confessóris tui interveniéntem suffrágio, in salútem nobis proveníre concéde. Per Dóminum.

Communion Antiphon

*Matth. 5, 3 and 8*

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the clean of heart, for they shall see God. (*P. T. Alleluia.*)

Beáti páuperes spírítu, quóniam ipsórum est regnum cælórum: beáti mundo corde, quóniam ipsi Deum vidébunt. (*T. P. Allelúia.*)

Prayer after Communion

We have been refreshed by your sacred gifts, O Lord.\* May we imitate the virtues of your holy confessor Benedict Joseph and be helped through his merits. Through Jesus.

Sacris, Dómine, refécti munéribus: quæsumus; ut sancti Benedícti Ioséphi Confessóris tui virtútes imitémur, cuius póscimus méritis adiuvári. Per Dóminum.

BLESSED VIRGIN MARY  
OF GOOD COUNSEL

April 26

Entrance Antiphon

Let us all rejoice in the Lord, celebrating a feast in honor of the Blessed Virgin Mary, Mother of Good Counsel, on whose solemnity the angels rejoice and give praise to the Son of God. (*P. T. Alleluia, alleluia.*) *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the King. *Ÿ.* Glory be to the Father. Let us all rejoice.

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beáte Mariæ Virgínis, Boni Consílii Matris: de cuius solemnitate gaudent Angeli, et colláudant Fílium Dei. (*T. P. Allelúia, allelúia.*) *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ.* Glória Patri. Gaudeámus.

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Prayer

Deus, qui Genetricem dilécti Filii tui matrem nobis dedísti, concéde, quæsumus; ut, eiúsdem mónitis iúgiter inhæréntes, secúndum cor tuum vívere, et ad cæléstem pátriam felíciter pervenire valeámus. Per eúndem Dóminum.

O God, you have given us the Mother of your beloved Son to be our mother also.\* Ever heeding her counsels may we live according to the desires of your heart and so come happily to our heavenly fatherland. Through Jesus Christ.

Léctio libri Sapiéntiæ  
*Eccli. 24, 23-31*

Ego quasi vitis fructificávi suavítatem odóris: et flores mei, fructus honóris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transíte ad me, omnes qui concupíscitis me, et a generatióibus meis implémini. Spíritus enim meus super mel et favum. Memória mea in generatióes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sitient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérrnam habébunt.

A Reading from the Book of Sirach  
*Eccli. 24, 23-31*

I bud forth delights like the vine,  
my blossoms become fruit fair and rich.  
I am the mother of the gift of love,  
of the fear and the knowledge of God,  
and of the just man's hope.  
In me is every boon of truth and of the way;  
in me is all hope of virtue and of life.  
Come to me, all you that yearn for me,  
and be filled with my fruits;  
My spirit is sweeter than honey,  
a better heritage than the honeycomb;  
the remembrance of me is for age upon  
age.  
He who eats of me will hunger still,  
he who drinks of me will thirst for more;  
He who obeys me will not be put to shame,  
he who serves me will never fail.  
They who reflect my brightness will have  
eternal life.

*Tempore paschali:*

Allelúia, allelúia. *℣. Luc. 1, 28 Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia. ℣. Per te, Dei Génatrix, nobis est víta pérdita data: quæ de cælo suscepísti prolem, et mundo genuísti Salvatórem. Allelúia.*

*In paschal time:*

Alleluia, alleluia. *℣. Luke 1, 28 Hail Mary, full of grace, the Lord is with you. Blessed are you among women. Alleluia. ℣. Through you, O Mother of God, the life we had lost has been given back to us; who from heaven received a son, and gave to the world the Savior. Alleluia.*

*In Missis votivis extra tempus paschale:*

*Graduale Prov. 8, 12 et 34 Ego sapiéntia hábito in consílio, et erudítis intérrsum cogitatióibus. ℣. Beátus*

*In votive Masses outside of paschal time:*

*Gradual Prov. 8, 12 and 34 I, Wisdom, dwell in counsel and am present in learned thoughts. ℣. Happy the man who obeys me,*

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watching daily at my gates, waiting at my doorposts.

Alleluia, alleluia. *Ps. Ibid., 35* He who finds me finds life, and wins favor from the Lord. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Prov. 8, 14, 17 and 20–21* Mine are counsel and advice; mine is strength; I am understanding. *Ps.* Those who love me I also love, and those who watch for me in the morning shall find me. *Ps.* On the way of duty I walk, along the paths of justice. *Ps.* Granting wealth to those who love me, and filling their treasuries.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 26–33*

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary. The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

But she was troubled by this message, and wondered what this salutation meant. Then the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over the house of Jacob forever, and his reign will have no end."

Offertory Antiphon  
*Jerem. 18, 20*

Remember, Virgin Mother, to speak good things for us in the sight of God, and to turn away his wrath from us. (*P. T. Alleluia.*)

homo qui audit me, et vigilat ad fores meas cotidie, et observat ad postes ostii mei.

Alleluia, alleluia. *Ps. Ibid., 35* Qui me invenerit, inveniet vitam et hauriet salutem a Domino. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Prov. 8, 14, 17 et 20–21* Meum est consilium, et æquitas, mea est prudentia, mea est fortitudo. *Ps.* Ego diligentes me diligo: et qui mane vigilat ad me, inveniet me. *Ps.* In viis iustitiæ ambulo, in medio semitarum iudicii. *Ps.* Ut ditem diligentes me, et thesauros eorum repleam.

✠ Sequentia sancti Evangelii  
secundum Lucam  
*Luc. 1, 26–33*

In illo tempore: Missus est Angelus Gábríel a Deo in civitatem Galilææ, cui nomen Názareth, ad Vírginem desponsatam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone eius: et cogitabat qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, María, invenisti enim grátiam apud Deum: ecce concipies in útero, et paries filium, et vocabis nomen eius Iesum. Hic erit magnus, et Fílius Altíssimi vocabitur, et dabit illi Dóminus Deus sedem David patris eius: et regnabit in domo Iacob in ætérnum, et regni eius non erit finis.

Recordáre, Virgo Mater, in conspectu Dei, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis. (*T. P. Alleluia.*)

April 28. St. Peter Chanel

Prayer over the Gifts

Sanctifica, Dómine, quæsumus, oblata libamina: et beatae Dei Genetricis Mariæ, Boni Consilii Matris, saluberrima intercessiõne, nobis salutaria fore concede. Per eundem Dóminum.

Make holy, O Lord, the sacrifice we are offering.\* By the powerful prayers of Mary, Mother of God and Mother of Good Counsel, may it become a help toward our salvation. Through Jesus Christ.

*Prefatio de B. Maria Virg. Et te in Festivitate.*

*Preface of the Blessed Virgin Mary (on this feast).*

Communion Antiphon

Regina mundi dignissima, Maria Virgo perpétua, intercede pro nostra pace et salute, quæ genuisti Christum Dóminum Salvatorem ómnium. (T. P. Alleluia.)

Most worthy Queen of the world, Mary ever Virgin, you brought forth Christ the Lord, Savior of all men. Intercede for our peace and salvation. (P. T. Alleluia.)

Prayer after Communion

Adiuvet nos, quæsumus, Dómine, gloriósæ tuæ Genetricis sempérque Virginis Mariæ, Matris Boni Consilii, intercessio veneranda: ut, quos perpétuis cumulávit beneficiis, ea quæ agenda sunt iúgiter videre fáciat, et ad implenda quæ viderint convaléscere: Qui vivis.

O Lord, eternal benefits have been lavished upon us through your ever-virgin Mother, the Mother of Good Counsel.\* Now through her wonderful intercession may we always see what we ought to do and have the strength to accomplish it: You who live and reign.

SAINT PETER CHANEL

*Martyr*

April 28

Entrance Antiphon

*Is. 66, 19*

Mittam ex his qui salvati fuerint ad gentes in mare, ad insulas longe, ad eos qui non audierunt de me et non viderunt gloriam meam: et annuntiabunt gloriam meam gentibus. (T. P. Alleluia, alleluia.) *Ps. 96, 1* Dóminus regnavit, exsultet terra: læténtur insulæ multæ. *Ps. Glória Patri. Mittam.*

From them I will send fugitives to the nations: to the distant coastlands that have never heard of my fame, or seen my glory; and they shall proclaim my glory among the nations. (P. T. Alleluia, alleluia.) *Ps. 96, 1* The Lord is king; let the earth rejoice; let the many isles be glad. *Ps. Glória Patri. From them.*

Prayer

Deus, qui beátum Petrum, Mátyrem tuum, ad prædicandum Evangélium

O God, for the preaching of the gospel you adorned your blessed martyr Peter with mar-

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velous gentleness, unconquerable steadfastness, and burning charity. \* May we follow in his footsteps and remain true until death to the faith we profess. Through Jesus.

A Reading from the Epistle of blessed  
Paul the Apostle to the Colossians  
*Coloss. 3, 12–17*

Brethren: As God's chosen ones, holy and beloved, you must put on heartfelt mercy, kindness, humility, meekness, patience. Bear with one another and forgive whatever grievances you may have against each other; forgive just as the Lord has forgiven you. And over all these put on love, which binds them together and makes them perfect. Let the peace of Christ rule over your hearts; for, as members of the one body, you have been called to that peace. Be thankful. Let the word of Christ dwell in you with all its richness; instruct and admonish one another with perfect wisdom. With heartfelt gratitude sing to God psalms, hymns, and inspired songs. And whatever you do in word or in work, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

*In paschal time:*

Alleluia, alleluia. *Ps. 20, 3* You have granted him his heart's desire; you refused not the wish of his lips. Alleluia. *Ps. Is. 24, 15–16* In the coastlands of the sea, to the name of the Lord, the God of Israel! From the end of the earth we hear songs: Splendor to the Just One! Alleluia.

*In votive Masses outside of paschal time there is said:*

*Gradual Is. 42, 10 and 12* Sing to the Lord a new song, his praise from the end of the earth: You that go down to the sea and all that fill it, the coastlands, and those who dwell in them. *Ps.* Let them give glory to the Lord, and utter his praise in the coastlands. Alleluia, alleluia. *Ps. Is. 24, 15–16* In the

mira mansuetudine, flagranti caritate et invicta constantia decorasti: da nobis, quaesumus; ut eius vestigiis inhaerentes, fidem quam profitemur, usque ad mortem teneamus. Per Dominum.

Lectio Epistolae beati Pauli  
Apostoli ad Colossenses  
*Coloss. 3, 12–17*

Fratres: Induite vos sicut electi Dei, sancti, et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam: supportantes invicem, et donantes vobismetipsis, si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem haec, caritatem habete, quod est vinculum perfectionis: et pax Christi exsultet in cordibus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abundanter in omni sapientia, docentes, et commonentes vosmetipsos psalmis, hymnis, et canticis spiritalibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per Iesum Christum Dominum nostrum.

*Tempore paschali:*

Alleluia, alleluia. *Ps. 20, 3* Desiderium animae eius tribuisti ei, Domine, et voluntate labiorum eius non fraudasti eum. Alleluia. *Ps. Is. 24, 15–16* In insulis maris nomen Domini Dei Israel; a finibus terrae laudes audivimus, gloriam iusti. Alleluia.

*In Missis votivis extra tempus paschale dicitur:*

*Graduale Is. 42, 10 et 12* Cantate Domino canticum novum, laus eius ab extremis terrae: qui descenditis in mare et plenitudo eius; insulae et habitatores earum. *Ps.* Ponent Domino gloriam, et laudes eius in insulis nuntiabunt. Alleluia, alleluia. *Ps. Is. 24, 15–16*

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In insulis maris nomen Dómini Dei Israëli; a finibus terræ laudes audivimus, glóriam iusti. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 16, 24–27*

In illo témpore: Dixit Iesus discipulis suis: Si quis vult post me venire, ábneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdiderit ánimam suam propter me, invéniet eam. Quid enim prodest hómini, si mundum univérsum lucrétur, ánimæ vero suæ detriméntum patiátur? Aut quam dabit homo commutatióem pro ánima sua? Fílius enim hóminis ventúrus est in glória Patris sui cum Angelis suis: et tunc reddet unicuique secúndum ópera eius.

Quam pulchri pedes annuntiántis et prædicántis pacem: annuntiántis bonum, prædicántis salútem, dicéntis Sion: Regnábit Deus tuus. (*T. P. Allelúia.*)

Hæc hóstia, Dómine, quam in beáti Petri triúmpho deférimus, corda nostra tui amóris igne iúgiter inflámmet; et ad promíssa perseverántibus præmia dispónat. Per Dóminum.

Prævenísti eum in benedictiόνibus dulcédinis: posuísti in cápite eius corónam de lápide pretiósio. (*T. P. Allelúia.*)

coastlands of the sea, to the name of the Lord, the God of Israel! From the end of the earth we hear songs: Splendor to the Just One! Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 24–27*

At that time Jesus said to his disciples: "If a man determines to come after me, he must renounce self, take up his cross on his shoulder, and follow me. Whoever determines to save himself will destroy himself; but whoever destroys himself for my sake will find himself. What advantage would it be for a man to gain the whole world at the cost of destroying himself? Or what can a man give in exchange for his own self? The Son of Man is going to come with his Father's glory accompanied by his angels, and then he will repay each man according to his conduct."

Offertory Antiphon  
*Is. 52, 7*

How beautiful are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation, and saying to Sion, Your God is King! (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, may the sacrifice we are offering to you in celebration of blessed Peter's triumph\* always enkindle in our hearts a fire of love for you and make us ready for the rewards promised to those who persevere. Through Jesus Christ.

Communion Antiphon  
*Ps. 20, 4*

For you welcomed him with goodly blessings; you placed on his head a crown of precious stones. (*P. T. Alleluia.*)

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Prayer after Communion

May we, O Lord, who have been nourished with the bread of angels and filled with its heavenly sweetness\* follow the example of your blessed martyr Peter and so learn how to disdain the things of earth and to love those of heaven. Through Jesus Christ.

Angelórum pane nutriti et supérna dulcédine perfúsi, te, Dómine, suppliciter exorámus; ut beáti Petri Mártiris tui exémplo, discámus terréna cuncta despícere, et amáre cæléstia. Per Dóminum.

SAINT LOUIS-MARIE GRIGNION  
DE MONTFORT

*Confessor*

April 28

Entrance Antiphon

*Is. 52, 7*

How beautiful upon the mountains are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation, and saying to Sion, Your God is King! (*P. T. Alleluia, alleluia.*) *Ps. 48, 2* Hear this, all you peoples; hearken, all who dwell in the world. *V.* Glory be to the Father. How beautiful.

Quam pulchri super montes pedes annuntiántis et prædicántis pacem, annuntiántis bonum, prædicántis salútem, dicéntes Sion: Regnábít Deus tuus. (*T. P. Allelúia, allelúia.*) *Ps. 48, 2* Audíte hæc, omnes gentes: áuribus percípíte, omnes qui habitá-tis orbem. *V.* Glória Patri. Quam.

Prayer

O God, you made Saint Louis-Marie an eminent herald of the kingdom of your beloved Son and through him gave to your Church two new religious congregations.\* Through his counsels and merits and under the sweet yoke of the most blessed Virgin, his Mother, may we ever serve your beloved Son: Who lives and reigns.

Deus, qui sanctum Ludovicum Máriam regni Unigéniti Fílii tui præcónem exímium effecísti, et géminam per eum familiam religiósam in Ecclésia tua suscitásti: concéde propítius; ut, ipsíus mónitis et exémplo, eidem dilécto Fílio tuo, sub suávi iugo beatíssimæ Vírginis et Matris eius, perénniter servíre valeámus: Qui tecum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*1 Cor. 1, 17-25*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 1, 17-25*

Brethren: Christ did not send me to baptize, but to preach the gospel—but not with wordy “wisdom,” so that the cross of Christ might not be made meaningless. The message of the cross, it is true, is foolishness to those who are perishing, but to those who

Fratres: Non misit me Christus baptizáre, sed evangelizáre: non in sapiéntia verbí, ut non evacuétur crux Christi. Verbum enim crucis pereúntibus quidem stultítia est: iis autem, qui salvi fiunt, id est nobis,

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Dei virtus est. Scriptum est enim: Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sápiens? ubi scriba? ubi conquisítor huius sáeculi? Nonne stultam fecit Deus sapiéntiam huius mundi? Nam quia in Dei sapiéntia non cognóvit mundus per sapiéntiam Deum: plácuít Deo per stultítiam prædicatiónis salvos fácere credéntes. Quóniam et Iudæi signa petunt, et Græci sapiéntiam quærunt: nos autem prædicámus Christum crucifixum: Iudæis quidem scándalum, géntibus autem stultítiam, ipsis autem vocátis Iudæis, atque Græcis, Christum Dei virtútem, et Dei sapiéntiam: quia quod stultum est Dei, sapiéntius est homínibus: et quod infirmum est Dei, fórtius est homínibus.

*Tempore paschali:*

Allelúia, allelúia. *Ps. 1 Cor. 1, 23–24* Nos autem prædicámus Christum crucifixum, Dei virtútem et Dei sapiéntiam. Allelúia. *Ps. Eccli. 3, 5–6* Sicut qui thesaurízat, ita et qui honoríficat Matrem suam: et in die oratiónis suæ exaudiétur. Allelúia.

*In Missis votivis extra tempus paschale dicitur:*

*Graduale Ps. 85, 9–10* Omnes gentes quascúmque fecisti, vénient et adorábunt coram te, Dómine: et glorificábunt nomen tuum. *Ps. Quóniam magnus es tu, et fáciens mirabilia: tu es Deus solus.*

Allelúia, allelúia. *Ps. 1 Cor. 1, 23–24* Nos autem prædicámus Christum crucifixum, Dei virtútem et Dei sapiéntiam. Allelúia.

*Post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Ps. Potens in terra erit semen eius: generátio rectórum be-*

are being saved, to us, it is the power of God. For it is written, “I will destroy the wisdom of the wise, and I will thwart the cleverness of the clever.” Where is the wise man? Where is the scribe? Where is the reasoner of this age? Has not God made foolishness of the wisdom of the world? Since in God’s wisdom the world failed to recognize God by wisdom, it pleased God to use the foolishness of our preaching to save those who believe. Yes, Jews demand “signs” and Greeks seek “wisdom,” but we preach Christ crucified, to Jews indeed a stumbling-block and to Gentiles foolishness, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For a foolish thing of God is wiser than men, and a weak thing of God is more powerful than men.

*In paschal time:*

Alleluia, alleluia. *Ps. 1 Cor. 1, 23–24* We, for our part, preach a crucified Christ, the power of God and the wisdom of God. Alleluia. *Ps. Eccli. 3, 5–6* He stores up riches who reveres his mother, and when he prays he is heard. Alleluia.

*In votive Masses outside of paschal time there is said:*

*Gradual Ps. 85, 9–10* All the nations you have made shall come and worship you, O Lord, and glorify your name. *Ps. For you are great, and you do wondrous deeds; you alone are God.*

Alleluia, alleluia. *Ps. 1 Cor. 1, 23–24* We, for our part, preach a crucified Christ, the power of God and the wisdom of God. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *Ps. His posterity shall be mighty upon the earth; the upright generation shall*

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be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

*medicetur. ℣.* Glória et divítiae in domo eius: et iustítia eius manet in saeculum saeculi.

✠ A Reading from the holy Gospel  
according to John  
*John. 19, 25–27*

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 19, 25–27*

At that time, near the cross of Jesus, there also stood his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Then seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your son." In turn he said to the disciple, "There is your mother." And from that hour the disciple took her into his care.

In illo témpore: Stabant iuxta crucem Iesu mater eius, et soror matris eius María Cléophæ, et María Magdaléne. Cum vidísset ergo Iesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce filius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Offertory Antiphon  
*Ps. 115, 16–17*

O Lord, I am your servant; I am your servant, the son of your handmaid; you have loosed my bonds. To you will I offer sacrifice of thanksgiving. (*P. T. Alleluia.*)

O Dómine, quia ego servus tuus; ego servus tuus et filius ancillæ tuæ. Dirupísti víncula mea: tibi sacrificábo hóstias laudis. (*T. P. Allelúia.*)

Prayer over the Gifts

Look favorably, O Lord, through the intercession of Saint Louis-Marie, upon the gifts we have placed upon your altar,\* and through the most blessed Virgin Mary make of us also victims pleasing to you. Through Jesus Christ.

Múnera altári tuo, Dómine, superpósita, sancto Ludovíco María intercedénte, propítius réspice, ac nos quoque per beatíssimam Vírginem Mariám hóstias tibi placéntes effícere dignáre. Per Dóminum.

Communion Antiphon  
*Eccli. 3, 5*

He stores up riches who reveres his mother, and when he prays he is heard. (*P. T. Alleluia.*)

Sicut qui thesaurizat, ita et qui honorificat Matrem suam, et in die oratiónis suæ exaudiétur. (*T. P. Allelúia.*)

Prayer after Communion

May your grace never fail us, O Lord. May it fire us with devotion to your service and always bring us your assistance,\* through the Virgin Mary and the prayers of Saint Louis-Marie. Through Jesus Christ.

Grátia tua nos, Dómine, non derelínquat: quæ, sancto Ludovíco María intercedénte, et sacrae nos déditos fáciat servitúti, et tuam nobis, per Vírginem Matrem, opem semper acquirat. Per Dóminum.

April 29. St. Joseph Benedict Cottolengo

SAINT JOSEPH BENEDICT  
COTTOLENGO  
*Confessor*

April 29

Entrance Antiphon  
*Jer. 17, 7-8*

Benedictus vir, qui confidit in Dómino, et erit Dóminus fiducia eius: et erit quasi lignum, quod transplantatur super aquas, quod ad humórem mittit radices suas: et non timébit cum vénerit æstus. (*T. P. Allelúia, allelúia.*) *Ps. 24, 1-2* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam. *Ψ.* Glória Patri. Benedíctus.

Deus, qui in te confidéntibus patérna largitáte succúrris: beáti Ioséphi Benedícti intercessióne concéde; ut, derelictis paupéribus serviéntes, promíssa misericórdibus præmia consequámur. Per Dóminum.

Léctio libri Iob  
*Iob 29, 11-16, 18-20*

In diébus illis: Assúmens Iob párabolam suam, dixit: Auris áudiens beatificábat me et óculus videns testimónium, reddébat mihi, eo quod liberássem páuperem vociferántem, et pupíllum cui non esset adiutor. Benedíctio peritúri super me veniébat, et cor víduæ consolátus sum. Iustítia indútus sum, et vestívi me, sicut vestiméto et diadémate, iudicio meo. Oculus fui cæco, et pes claudó. Pater eram páuperum, dicebámque: In nídulo meo móriar, et sicut palma multiplicábo dies. Radix mea apérta est secus aquas, et ros morábitur in messióne mea. Glória mea semper innovábitur, et arcus meus in manu mea instaurábitur.

Blessed is the man who trusts in the Lord, whose hope is the Lord. He is like a tree planted beside the waters that stretches out its roots to the stream: it fears not the heat when it comes. (*P. T. Alleluia, alleluia.*) *Ps. 24, 1-2* To you I lift up my soul, O Lord, my God. In you I trust. *Ψ.* Glory be to the Father. Blessed is the man.

Prayer

O God, with fatherly generosity you assist those who trust in you.\* May the prayers of blessed Joseph Benedict help us to serve the poor and abandoned as he did and thus attain the rewards promised to the merciful. Through Jesus Christ.

A Reading from the Book of Job  
*Job 29, 11-16, 18-20*

In those days Job took up his theme and said:  
Whoever heard of me blessed me;  
those who saw me commended me.  
For I rescued the poor who cried out for help,  
the orphans, and the unassisted;  
The blessing of those in extremity came upon me,  
and the heart of the widow I made joyful.  
I wore my honesty like a garment;  
justice was my robe and my turban.  
I was eyes to the blind,  
and feet to the lame was I;  
I was a father to the needy;  
the rights of the stranger I studied.  
Then I said: "In my own nest I shall grow old;

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I shall multiply years like the phoenix.  
My root is spread out to the waters;  
the dew rests by night on my branches.  
My glory is fresh within me,  
and my bow is renewed in my hand!"

*In paschal time:*

Alleluia, alleluia. *Ps. 54, 23* Cast your care upon the Lord, and he will support you; never will he permit the just man to be disturbed. Alleluia. *Ps. 51, 10* But I, like a green olive tree in the house of God, trust in the kindness of God forever and ever. Alleluia.

*In votive Masses outside of paschal time there is said:*

*Gradual Is. 58, 7* Share your bread with the hungry, shelter the oppressed and the homeless; clothe the naked when you see them, and do not turn your back on your own. *Ps. Ibid., 10* If you bestow your bread on the hungry and satisfy the afflicted; then light shall rise for you in the darkness, and the gloom shall become for you like midday.

Alleluia, alleluia. *Ps. 54, 23* Cast your care upon the Lord, and he will support you; never will he permit the just man to be disturbed. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 33, 9–11* Taste and see how good the Lord is; happy the man who takes refuge in him. *Ps.* Fear the Lord, you his holy ones, for nothing is lacking for those who fear him. *Ps.* The great grow poor and hungry; but those who seek the Lord want for no good thing.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 31–40*

At that time Jesus said to his disciples: "When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat upon his royal throne, and all the

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*Tempore paschali:*

Alleluia, alleluia. *Ps. 54, 23* Iacta super Dóminum curam tuam, et ipse te enútriet: non dabit in ætérnum fluctuatiónem iusto. Alleluia. *Ps. 51, 10* Ego autem sicut olíva fructífera in domo Dei, sperávi in misericórdia Dei in ætérnum: et in sáeculum sáeculi. Alleluia.

*In Missis votivis extra tempus paschale dicitur:*

*Graduale Is. 58, 7* Frange esuriénti panem tuum, et egénos vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. *Ps. Ibid., 10* Cum effúderis sitiénti ánimam tuam et ánimam afflictam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ erunt sicut merídiés.

Alleluia, alleluia. *Ps. 54, 23* Iacta super Dóminum curam tuam, et ipse te enútriet: non dabit in ætérnum fluctuatiónem iusto. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 33, 9–11* Gustáte, et vidéte quóniam suávis est Dóminus: beátus vir qui sperat in eo. *Ps.* Timéte Dóminum, omnes Sancti eius: quóniam non est inópia timéntibus eum. *Ps.* Dívites eguérunt, et esuriérunt: inquiréntes autem Dóminum non minuéntur omni bono.

✠ Sequéntia sancti Evangéllii  
secúndum Mattháeum  
*Matth. 25, 31–40*

In illo témpore Dixit: Iesus discí-pulis suis: Cum vénerit Fílius hó-minis in maiestáte sua, et omnes Angeli cum eo, tunc sedébit super sedem maiestátis suæ: et congre-

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gabúntur ante eum omnes gentes, et separábit eos ab ínvicem, sicut pastor ségregat oves ab hædis: et státuet oves quidem a dextris suis, hædos autem a sinístris. Tunc dicit Rex his, qui a dextris eius erunt: Veníte benedícti Patris mei, possidéte parátum vobis regnum a constitutióne mundi. Esurívi enim, et dedístis mihi manducáre: sitívi, et dedístis mihi bíbere: hospes eram, et collegístis me: nudus, et cooperuístis me: infírmus, et visitástis me: in cárcere eram, et venístis ad me. Tunc respondébunt ei iusti, dicéntes: Dómine, quando te vídimus esuriéntem, et pávimus te: sitiéntem, et dédimus tibi potum? quando autem te vídimus hóspitem, et collégimus te: aut nudum, et cooperuístis me? aut quando te vídimus infírmum, aut in cárcere, et vénimus ad te? Et respóndens Rex, dicit illis: Amen dico vobis: quámdiu fecístis uni ex his frátribus meis mínimis, mihi fecístis.

Beátus qui intélegit super egénum et páuperem, in die mala liberábit eum Dóminus. (*T. P. Allelúia.*)

Dómine Deus, qui beáto Iosépho Benedícto, divína celebránti mystéria, quod tractábat imitári tribuísti: eius précibus et méritis concéde; ut nos quoque, immaculátam hóstiam offeréntes, holocáustum tibi accéptum éffici mereámur. Per Dóminum.

Amen dico vobis: quod uni ex mínimis meis fecístis, mihi fecístis: veníte,

nations will be assembled in his presence. He will separate them into two groups, just as the shepherd separates the sheep from the goats. The sheep he will place on his right hand, the goats on his left. Then the king will say to those on his right, 'Come, you who have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me a drink; I was away from home, and you made me welcome; naked, and you gave me clothing; I was ill, and you came to comfort me; I was in jail, and you came to visit me.' Then the saints will reply to him, 'Lord, when did we feed you when we saw you hungry, or give you a drink when you were thirsty? When did we make you welcome when we saw you away from home, or give you clothing when you were naked? When did we come to visit you when we saw you were ill or in jail?' Then the king will answer them, 'I assure you, as often as you did it for one of these brothers of mine, insignificant though they be, you did it for me.'"

### Offertory Antiphon

*Ps. 40, 1*

Happy is he who has regard for the lowly and the poor; in the days of misfortune the Lord will deliver him. (*P. T. Alleluia.*)

### Prayer over the Gifts

O Lord God, you allowed blessed Joseph Benedict to become a living imitation of the divine mysteries he celebrated.\* May we also, in offering this spotless gift, become sacrificial victims acceptable to you, through his prayers and merits. Through Jesus.

### Communion Antiphon

*Matth. 25, 40 and 34*

Amen I say to you: as long as you did it for one of these, the least of my brethren, you

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### Communion Antiphon

*Matth. 25, 40 and 34*

Amen I say to you: as long as you did it for one of these, the least of my brethren, you

## May 3. The Finding of the Holy Cross

did it for me. Come, blessed of my father, take possession of the kingdom prepared for you from the foundation of the world. (P. T. Alleluia.)

### Prayer after Communion

O Lord, may the reception of your sacrament be for us a constant assistance.\* Through the intercession of blessed Joseph Benedict, give us your present aid to practice the works of mercy and one day enrich us with everlasting treasures. Through Jesus Christ.

benedicti Patris mei, possidete paratum vobis regnum ab initio saeculi. (T. P. Alleluia.)

Sit nobis, Domine, tui perceptio sacramenti perenne subsidium: ut, intercedente beato Iosepho Benedicto, misericordiae operibus insistentes, temporalibus foveamur auxiliis, et sempiternis divitiis augeamur. Per Dominum.

## THE FINDING OF THE HOLY CROSS

May 3

### Entrance Antiphon

*Gal. 6, 14*

But it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered, alleluia, alleluia. *Ps. 66, 2* May God have pity on us and bless us; may he let his face shine upon us. *Ps.* Glory be to the Father. But it behooves us.

Nos autem gloriari oportet in Cruce Domini nostri Iesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati, et liberati sumus, alleluia, alleluia. *Ps. 66, 2* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. *Ps.* Gloria Patri. Nos.

### Prayer

O God, you renewed the wonders of your passion by the miraculous discovery of the cross of salvation.\* May we attain eternal happiness through the ransom price you paid for us on that tree of life: You who live and reign.

Deus, qui in praecleara salutiferae Crucis Inventione, passionis tuae miracula suscitasti: concede; ut vitalis ligni pretio, aeternae vitae suffragia consequamur: Qui vivis.

A Reading from the Epistle of blessed Paul the Apostle to the Philippians  
*Philipp. 2, 5-11*

Lectio Epistolae beati Pauli  
Apostoli ad Philippenses  
*Philipp. 2, 5-11*

Brethren: Your attitude must be Christ's attitude: he was of divine condition, yet he did not greedily cling to equality of status with God, but emptied himself, taking the condition of a slave through being born in

Fratres: Hoc enim sentite in vobis, quod et in Christo Iesu; qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo: sed semetipsum exinanivit formam servi accipiens, in similitudinem

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hóminum factus, et hábitu invéntus ut homo, Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen, quod est super omne nomen: ut in nómine Iesu omne genu flectátur cæléstium, terréstrium, et inférnórum: et omnis lingua confiteátur, quia Dóminus Iesus Christus in glória est Dei Patris.

Allelúia, allelúia. *Ps. 95, 10* Dícite in géntibus, quia Dóminus regnávit a ligno. Allelúia. *Ps. Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cælórum, et Dóminum. Allelúia.*

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 3, 1-15*

In illo témpore: Erat homo ex pharisæis, Nicodémus nómine, princeps Iudæórum. Hic venit ad Iesum nocte, et dixit ei: Rabbi, scimus quia a Deo venísti magíster, nemo enim potest hæc signa fácere, quæ tu facis, nisi fúerit Deus cum eo. Respóndit Iesus, et dixit ei: Amen, amen dico tibi, nisi quis renátus fúerit dénuo, non potest vidére regnum Dei. Dicit ad eum Nicodémus: Quómodo potest homo nasci, cum sit senex? numquid potest in ventrem matris suæ iteráto introíre, et renásci? Respóndit Iesus: Amen, amen dico tibi, nisi quis renátus fúerit ex aqua, et Spíritu Sancto, non potest introíre in regnum Dei. Quod natum est ex carne, caro est: et quod natum est ex spíritu, spíritus est. Non miréris quia dixi tibi: opórtet vos nasci dénuo. Spíritus ubi vult spirat, et vocem eius audis, sed nescis unde véniat, aut quo vadat: sic est omnis qui natus est ex spíritu. Respóndit Nicodémus, et dixit ei: Quómodo possunt hæc fferi? Respóndit Iesus, et dixit ei:

the likeness of men. He was known as a man, human in form, and in that state he humbled himself, obediently accepting even death—yes, death on a cross! Because of this, God in turn exalted him above all else, and bestowed on him that name which is above every other name, whose dignity requires that at the mention of Jesus' name every knee must bend throughout the heavens and on earth and under the earth, and every tongue proclaim to the glory of God the Father: "Jesus Christ is Lord!"

Alleluia, alleluia. *Ps. 95, 10* Say among the nations: The Lord has reigned from the wood. Alleluia. *Ps. Sweet the wood, sweet the nails, sweet the load that hangs on you: you alone were worthy to bear up the king and Lord of heaven. Alleluia.*

✠ A Reading from the holy Gospel  
according to John  
*John 3, 1-15*

At that time a Pharisee named Nicodemus, a member of the Jewish Sanhedrin, came to Jesus at night. "Rabbi," he said to him, "we know you are a teacher who has come from God; for, unless God is with him, no one can perform signs such as you perform." Jesus gave him this answer, "Truly, I assure you, no one can see the kingdom of God without being begotten from above." "How can a man be born again once he is old?" retorted Nicodemus. "Can he go back into his mother's womb and be born all over again?" Jesus replied: "Truly, I assure you, no one can enter the kingdom of God without being begotten of water and Spirit. Flesh begets flesh and Spirit begets spirit. Do not be surprised that I told you: you must all be begotten from above. The wind blows about where it wills; you hear the sound that it makes, not knowing where it comes from or where it goes. So it is with everyone begotten of the Spirit."

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### May 3. The Finding of the Holy Cross

Nicodemus replied, "How can things like this happen?" Jesus answered him, "You are the teacher of Israel, and still you don't understand these things? Truly, I assure you, we are talking about what we know, and we are testifying to what we have seen; but you people do not accept our testimony. If you do not believe when I tell you about earthly things, how are you going to believe when I tell you about heavenly things? Now, no one has gone up into heaven except the one who came down from heaven. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that everyone who believes may have eternal life in him."

#### Offertory Antiphon

*Ps. 117, 16 and 17*

The right hand of the Lord is exalted; the right hand of the Lord has struck with power. I shall not die, but live, and declare the works of the Lord, alleluia.

#### Prayer over the Gifts

May the sacrifice we offer be pleasing to you, O Lord.\* Let it free us from all the evils of war and destroy the pitfalls prepared by our powerful enemy, so that we may be safely protected under the banner of your Son's cross. Through Jesus Christ.

*Preface of the Holy Cross*

#### Communion Antiphon

By the sign of the cross, our God, deliver us from our enemies, alleluia.

#### Prayer after Communion

O almighty God, we have been nourished by the food of heaven and refreshed by spiritual drink.\* Shield us from our evil enemies, for you have commanded us to fight through to victory under the cross of your Son, the weapon of justice that will save the world. Through Jesus Christ.

Tu es magister in Israël, et hæc ignóras? Amen, amen dico tibi, quia quod scimus lóquimur, et quod vídimus testámur, et testimónium nostrum non accípitis. Si terréna dixi vobis et non créditis: quómodo, si díxero vobis cæléstia, crédetis? Et nemo ascéndit in cælum, nisi qui descéndit de cælo, Fílius hóminis, qui est in cælo. Et sicut Móyses exaltávit serpéntem in desérto; ita exaltári opórtet Fílium hóminis: ut omnis qui credit in ipsum, non péreat, sed hábeat vitam ætérrnam.

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini, alleluia.

Sacrificium, Dómine, quod tibi im-molámus, placátus inténde: ut ab omni nos éruat bellórum nequítia, et per vexillum sanctæ Crucis Fílii tui, ad conteréndas potestátis ad-versæ insídias, nos in tuæ protectiónis securitáte constítuat. Per eúndem Dóminum.

*Præfatio de Cruce.*

Per signum Crucis de inimícis nostris líbera nos, Deus noster, alleluia.

Repléti alimónia cælésti, et spiritáli póculo recreáti, quæsumus, omnípo-tens Deus: ut ab hoste maligno de-féndas, quos per lignum sanctæ Cru-cis Fílii tui, arma iustítiæ, pro salute mundi, triumpháre iussísti. Per eúndem Dóminum.

## May 6. St. John before the Latin Gate

*Pro votiva de S. Cruce Missa Nos autem, quæ habetur inter Missas votivas circa finem Missalis.*

*For a votive Mass of the Holy Cross, the Mass Nos autem is celebrated as given among the votive Masses toward the end of the Missal.*

### SAINT JOHN APOSTLE AND EVANGELIST BEFORE THE LATIN GATE

May 6

Entrance Antiphon

*Ps. 63, 3*

Protexísti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratióne meam cum déprecor: a timóre inimíci éripe ánimam meam. *V.* Glória Patri. Protexísti.

You have sheltered me, O God, against the council of malefactors, against the tumult of evildoers, alleluia, alleluia. *Ps. ibid., 2* Hear, O God, my voice in my lament; from the dread enemy preserve my life. *V.* Glory be to the Father. You have sheltered me.

Prayer

Deus, qui cónspicis quia nos úndique mala nostra pertúrbant: præsta, quæsumus; ut beáti Ioánnis Apóstoli tui et Evangelistæ intercessio gloriósa nos prótegat. Per Dóminum.

O God, you see how we are tossed about by the misfortunes that surround us.\* May your blessed apostle and evangelist John intercede for us and protect us. Through Jesus Christ.

Léctio libri Sapiéntiæ  
*Sap. 5, 1-5*

Stabunt iusti in magna constántia advérsus eos, qui se angustia-vérunt, et qui abstulérunt labóres eórum. Vidéntes turbabúntur timóre horríbili, et mirabúntur in subitá-tióne insperátæ salútis, dicéntes intra se, pæniténtiam agéntes, et præ angústia spíritus geméntes. Hi sunt, quos habúimus aliquándo in derísium, et in similitúdinem impropérii. Nos insensáti vitam illórum æstimabámus insániam, et finem illórum sine honóre: ecce quómodo computáti sunt inter fílios Dei, et inter sanctos sors illórum est.

A Reading  
from the Book of Wisdom  
*Wis. 5, 1-5*

Then shall the just one with great assurance stand  
before his oppressors who set at nought his labors.  
Seeing this, they shall be shaken with dreadful fear,  
and amazed at the unlooked-for salvation.  
They shall say among themselves, rueful and groaning through anguish of spirit:  
“This is he whom once we held as a laughingstock  
and as a type for mockery, fools that we were!  
His life we deemed madness,  
and his death dishonored.  
See how he is accounted among the sons of God;  
how his lot is with the saints!”

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## May 6. St. John before the Latin Gate

Alleluia, alleluia. *Ps. 91, 13* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. Alleluia. *Ps. Osee 14, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 20, 20–23*

At that time the mother of Zebedee's sons came up to Jesus, accompanied by her sons, to do him homage and to ask a favor of him. He said to her, "What do you want?" She said to him, "Promise that these two sons of mine will sit, one at your right, the other at your left, in your kingdom." In reply, Jesus said, "You do not realize what you are asking. Can you drink the cup which I am going to drink?" "We can," they said. He told them, "From my cup you shall indeed drink. But, as for sitting at my right or my left, that favor is not mine to grant; it is for those for whom it has been reserved by my Father."

Offertory Antiphon  
*Ps. 88, 6*

The heavens proclaim your wonders, O Lord, and your faithfulness, in the assembly of the holy ones, alleluia, alleluia.

Prayer over the Gifts

Accept our offerings and prayers, O Lord.\*  
Cleanse us by this heavenly rite and in your mercy hear our petitions. Through Jesus Christ.

*Preface of the Apostles*

Communion Antiphon  
*Ps. 63, 11*

The just man is glad in the Lord and takes refuge in him; in him glory all the upright of heart, alleluia, alleluia.

Allelúia, allelúia. *Ps. 91, 13* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúia. *Ps. Osee 14, 6* Iustus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 20, 20–23*

In illo témpore: Accéssit ad Iesum mater filiórum Zebedái cum filiis suis, adórans, et petens áliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinístram in regno tuo. Respóndens autem Iesus, dixit: Nescítis quid petátis. Potéstis bíbere cálicem, quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad dexteram meam, vel sinístram, non est meum dare vobis, sed quibus parátum est a Patre meo.

Confitebúntur cæli mirabilia tua, Dómine: et veritátem tuam in ecclésia sanctórum, allelúia, allelúia.

Munéribus nostris, quásumus, Dómine, precibúsq; susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

*Præfatio de Apostolis.*

Lætábitur iustus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúia, allelúia.

May 6. St. Dominic Savio

Prayer after Communion

Refécti, Dómine, pane cælésti: ad vitam, quæsumus, nutriámur ætérnam. Per Dóminum.

O Lord, may the bread of heaven that refreshes us strengthen us unto life everlasting. Through Jesus Christ.

*Pro votiva de S. Ioanne, Missa dicitur ut in festo, die 27 decembris et in oratione secreta immutatur vox solemnitate in commemoratone.*

*For a Votive Mass of St. John, the Mass of the feast, December 27, is celebrated, but in the prayer over the gifts the word feast is changed to commemoration.*

SAINT DOMINIC SAVIO

*Confessor*

May 6

Entrance Antiphon

*Apoc. 14, 4-5*

Hi sequúntur Agnum quocúmque íerit, primitiæ Deo et Agno: sine mácula enim sunt ante thronum Dei. (T. P. Allelúia, allelúia.) *Ps. 118, 1* Beáti quorum immaculáta est via, qui ámbulant in lege Dómini. *Ψ.* Glória Patri. Hi sequúntur.

These follow the Lamb wherever he goes, first-fruits unto God and unto the Lamb; for they are without blemish before the throne of God. (P. T. Alleluia, alleluia.) *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the Lord. *Ψ.* Glory be to the Father. These follow the Lamb.

Prayer

Deus, qui in sancto Domínico mirá-bile adolescentibus pietátis ac puritátis exémpplar dedísti: concéde propítius; ut, eius intercessióne et exémplo, casto córpore et mundo corde tibi servíre valeámus. Per Dóminum.

O God, in Saint Dominic you have provided youth with a marvelous model of devotion and purity.\* Through his prayers and example, give us the strength to serve you in chastity and purity of heart. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Thessalonicénses  
*1 Thess. 4, 1-3 et 7*

A Reading from the Epistle of blessed  
Paul the Apostle to the Thessalonians  
*1 Thess. 4, 1-3 and 7*

Fratres: Rogámus vos et obsecrá-mus in Dómino Iesu, ut quemád-modum accepístis a nobis quómodo opórteat vos ambuláre et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim quæ præcépta dé-derim vobis per Dóminum Iesum. Hæc est enim volúntas Dei, sanctifi-catio vestra. Non enim vocávit nos Deus in immundítiam, sed in sanc-tificatióne.

Brethren: We beg and exhort you by the Lord Jesus that, as you have learned from us how to conduct yourselves and please God, as indeed you are doing, so you make even greater progress. For you know what instructions we gave you by the Lord Jesus. This is the will of God: that you become holy. Obviously, God has not called us to remain unclean, but to be made holy.

## May 6. St. Dominic Savio

*In paschal time:*

Alleluia, alleluia. *℟. Ps. 20, 3* You have granted him his heart's desire; you refused not the wish of his lips. Alleluia. *℟. Ibid., 4* For you welcomed him with goodly blessings, you placed on his head a crown of pure gold. Alleluia.

*In votive Masses outside of paschal time:*

*Gradual Ps. 118, 100–101* I have more discernment than the elders, because I observe your precepts. *℟.* From every evil way I withhold my feet, that I may keep your words.

Alleluia, alleluia. *℟. Ps. 20, 3* You have granted him his heart's desire; you refused not the wish of his lips. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 118, 9–11* How shall a young man be faultless in his way? By keeping to your words. *℟.* With all my heart I seek you; let me not stray from your commands. *℟.* Within my heart I treasure your promise, that I may not sin against you.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 11, 25–27*

At that time Jesus declared, "Thank you, Father, Master of heaven and earth, because what you have hidden from the learned and the clever, you have revealed to infants. Yes, Father—for you have graciously willed it this way. Everything has been handed over to me by my Father. No one knows the Son except the Father. No one knows the Father except the Son—or anyone to whom the Son wishes to reveal him."

Offertory Antiphon  
*Ps. 99, 1–2*

Sing joyfully to the Lord, all you lands;  
serve the Lord with gladness; come before  
him with joyful song. (*P. T. Alleluia.*)

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*Tempore paschali:*

Alleluia, alleluia. *℟. Ps. 20, 3* Desiderium cordis eius tribuisti ei, et petitionem labiorum eius non denegasti Alleluia. *℟. Ibid., 4* Benedictionibus faustis pravenisti eum, imposuisti capiti eius coronam de auro puro. Alleluia.

*In Missis votivis extra tempus paschale:*

*Graduale Ps. 118, 100–101* Sénibus intelligéntior sum, quia præcepta tua observo. *℟.* Ab omni via mala cohíbeo pedes meos, ut custódiam verba tua.

Alleluia, alleluia. *℟. Ps. 20, 3* Desiderium cordis eius tribuisti ei, et petitionem labiorum eius non denegasti. Alleluia.

*Post Septuagesimam, omissis Alleluia et versu sequenti, dicitur:*

*Tractus Ps. 118, 9–11* Quómodo puram servábit adoléscentis viam suam? Custodiéndo verba tua. *℟.* Toto corde meo quæro te; ne síveris me aberráre a mandátis tuis. *℟.* In corde meo recóndo elóquium tuum, ne peccem contra te.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 11, 25–27*

In illo témpore: Respóndens Iesus, dixit: Confíteor tibi, Pater Dómine cæli et terræ, quia abscondisti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi tráditá sunt a Patre meo. Et nemo novit Fílium nisi, Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre.

Exsultáte Dómino, omnes terræ;  
servíte Dómino cum lætítia; introíte  
in conspéctum eius cum exsultatióne.  
(*T. P. Alleluia.*)

## May 8. B. V. M. Queen of all Saints

### Prayer over the Gifts

Salutáris hóstia, quam tibi offérimus, Dómine, mentes nostras attóllat; et seráphico nos inflámmet ardóre, quo sanctus Domínicus veheménter æstuávit. Per Dóminum.

O Lord, may the life-giving sacrifice we are offering to you lift up our minds\* and inflame our hearts with the angelic ardor that glowed so brightly in Saint Dominic. Through Jesus Christ.

### Communion Antiphon

*Gen. 27, 27*

Ecce odor filii mei sicut odor agri pleni, cui benedixit Dóminus. (*T. P. Allelúia.*)

Behold, the fragrance of my son is like the fragrance of a field which the Lord has blessed. (*P. T. Alleluia.*)

### Prayer after Communion

Divína mensa refécti, tuam in nobis, quæsumus, Dómine, réfove grátiam: ut, beáti Domínici vestígia secúti, et viríliter aggrediámur sanctitátis viam, et ánimas fratrum ad portum salutis perdúcere valeámus. Per Dóminum.

O Lord, renew your grace in us who have shared in this divine banquet.\* Following in the footsteps of blessed Dominic may we courageously set out on the road to holiness and lead the souls of our brothers to the haven of salvation. Through Jesus Christ.

## BLESSED VIRGIN MARY QUEEN OF ALL SAINTS AND MOTHER OF FAIR LOVE

May 8

### Entrance Antiphon

Egredimini et vidéte, filiae Sion, Reginam vestram quam laudant astra matutina: cuius pulchritudinem sol et luna mirantur, et iubilant omnes filii Dei. (*T. P. Allelúia, allelúia.*) *Ps. 83, 2-3* Quam dilécta tabernacula tua, Dómine virtutum! concupiscit, et déficit ánima mea in átria Dómini. *V. Glória Patri. Egredimini.*

Enter and see, daughters of Sion, your Queen, whom the morning stars praise, at whose beauty the sun and moon wonder, and all the sons of God rejoice. (*P. T. Alleluia, alleluia.*) *Ps. 83, 2-3* How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. *V. Glory be to the Father. Enter and see.*

### Prayer

Deus, qui beatíssimam Virgínam Mariám, ómnium Sanctórum Regínam, et Matrem pulchræ dilectiónis, nos venerári tribuísti: concéde propítius;

O God, we have from you the privilege of venerating the most blessed Virgin Mary as Queen of All Saints and Mother of Fair Love.\* Under her protection may we ever

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May 8. B. V. M. Queen of all Saints

love you above all things here on earth and enjoy the happy fellowship of your saints in heaven. Through Jesus Christ.

A Reading from the Book of Sirach  
*Eccli. 24, 22–31*

I spread my branches like a terebinth,  
my branches so bright and so graceful.  
I bud forth delights like the vine,  
my blossoms become fruit fair and rich.  
I am the mother of the gift of love,  
of the fear and the knowledge of God,  
and of the just man's hope.  
In me is every boon of truth and of the way;  
in me is all hope of virtue and of life.  
Come to me, all you that yearn for me,  
and be filled with my fruits;  
My spirit is sweeter than honey,  
a better heritage than the honeycomb;  
the remembrance of me is for age upon  
age.  
He who eats of me will hunger still,  
he who drinks of me will thirst for more;  
He who obeys me will not be put to shame,  
he who serves me will never fail.  
They who reflect my brightness  
will have eternal life.

*In paschal time:*

Alleluia, alleluia. *Ps. Cant. 2, 14* Let me see your face, let me hear your voice, for your voice is sweet and your face is lovely. Alleluia. *Ps. Ibid. 4, 11* Your lips drip honey, and sweetmeats and milk are under your tongue; and the fragrance of your garments is the fragrance of incense. Alleluia.

*In votive Masses outside of paschal time there is said:*

*Gradual 1 Machab. 6, 14–15* The Lord placed her over all his kingdom, and gave her the crown, that she should bring up his son and reign. *Ps. Eccli. 45, 14* A crown of gold upon her head, marked with the sign of holiness, an ornament of honor and a work of power.

ut, ipsa protegente, te in ómnibus et super ómnia diligámus in terris, et Sanctorum tuorum felici consórtio perfruámur in cælis. Per Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 24, 22–31*

Ego quasi terebínthus exténdi ramos meos, et rami mei honóris et grátiae. Ego quasi vitis fructificávi suavitátem odóris: et flores mei, fructus honóris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transíte ad me, omnes qui concupíscitis me, et a generatióibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatióes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

*Tempore paschali:*

Allelúia, allelúia. *Ps. Cant. 2, 14* Osténde mihi fáciem tuam, sonet vox tua in áuribus meis: vox enim tua dulcis, et fácies tua decóra. Allelúia. *Ps. Ibid., 4, 11* Favus distillans lábia tua, mel et lac sub lingua tua, et odor vestimentórum tuórum sicut odor thuris. Allelúia.

*In Missis votivis extra tempus paschale dicitur:*

*Graduale 1 Machab. 6, 14–15* Præpósuit eam Dóminus super univérsum regnum suum, et dedit ei diadéma, ut filium suum nutríret, et regnáret. *Ps. Eccli. 45, 14* Coróna áurea super caput eius, expréssa signo sanctitátis, glória honóris, et opus fortitúdinis.

## May 8. B. V. M. Queen of all Saints

Allelúia, allelúia. *℣. Cant. 5, 1; 4, 11*  
Veni, Regína nostra, veni, Dómina,  
in hortum tuum. Odor vestimentó-  
rum tuórum super ómnia arómata.  
Allelúia.

*Post Septuagesimam, omissis Allelúia, et  
versu sequenti, dicitur:*

*Tractus Cant. 5, 1; 4, 11* Veni, Regína  
nostra, veni, Dómina, in hortum  
tuum. *℣.* Favus distillans lábia tua,  
mel et lac sub lingua tua. *℣.* Et odor  
vestimentórum tuórum sicut odor  
thuris.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 19, 25–27*

In illo témpore: Stabant iuxta Cru-  
cem Iesu mater eius, et soror  
matris eius María Cléophæ, et María  
Magdaléne. Cum vidisset ergo Iesus  
matrem, et discipulum stantem, quem  
diligébat, dicit matri suæ: Múlier,  
ecce fílius tuus. Deínde dicit dis-  
cípulo: Ecce mater tua. Et ex illa  
hora accépit eam discipulus in sua.

*In Missis votivis post Septuagesimam,  
in fine sequentis antiphonæ, Allelúia  
omittitur.*

Si quis est párvulus, véniat ad me, et  
insipiéntibus locúta est: Veníte, co-  
médate panem meum, et bíbite vinum  
quod míscui vobis, allelúia.

Laudis tibi, Dómine, hóstias immo-  
lámus, de Genetrícis Fílii tui glória  
lætántes: cuius suffúlti præsidio, et  
præséntibus éxui malis confídimus,  
et futúris. Per eúndem.

*Præfatio de B. Maria Virg. Et te in  
Festivitéte.*

Alleluia, alleluia. *℣. Cant. 5, 1; 4, 11* Come,  
our Queen, come, our Lady, into your  
garden. The fragrance of your garments is  
beyond all fragrances. Alleluia.

*After Septuagesima, the Alleluia with its following verse is  
omitted, and there is said:*

*Tract Cant. 5, 1; 4, 11* Come, our Queen,  
come our Lady, into your garden. *℣.* Your  
lips drip honey, and sweetmeats and milk  
are under your tongue. *℣.* And the fragrance  
of your garments is the fragrance of incense.

✠ A Reading from the holy Gospel  
according to John  
*John 19, 25–27*

At that time, near the cross of Jesus, there  
also stood his mother, and his mother's  
sister, Mary the wife of Clopas, and Mary  
Magdalene. Then seeing his mother there  
with the disciple whom he loved, Jesus said  
to his mother, "Woman, there is your son."  
In turn he said to the disciple, "There is  
your mother." And from that hour the  
disciple took her into his care.

*In votive Masses after Septuagesima, the Alleluia is omitted  
at the end of the following antiphon.*

Offertory Antiphon  
*Prov. 9, 4–5*

Let whoever is simple turn in here; to him  
who lacks understanding, I say, 'Come, eat  
of my food, and drink of the wine I have  
mixed!' alleluia.

Prayer over the Gifts

We offer you this sacrifice of praise, O  
Lord,\* rejoicing at the glory of the Mother  
of your Son and trusting by her protection  
to be delivered from evil now and in the  
future. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast)*

May 8. B. V. M. Mediatrix of all graces

Communion Antiphon

Most worthy Queen of the world, Mary ever Virgin, you brought forth Christ the Lord, Savior of all men. Intercede for our peace and salvation. (*P. T. Alleluia.*)

Regína mundi digníssima, María Virgo perpétua, intercède pro nostra pace et salúte, quæ genuísti Christum Dóminum Salvatórem ómnium. (*T. P. Allelúia.*)

Prayer after Communion

You have nourished us with the food of heaven, O Lord our God. \* We ask now that, as you have given us the most blessed Mother of your Son as protector and defender, you may also grant the crown of eternal glory to those who celebrate this feast. Through Jesus Christ.

Cæléstibus pasti delíciis, te súplices deprecámur, Dómine Deus noster ut sicut nobis in beatíssima Filii tui Genetríce tutelam et præsidium constituísti; ita eius solémnia celebrántibus æternæ glóriæ coronam retribuas. Per eúndem Dóminum.

BLESSED VIRGIN MARY  
MEDIATRIX OF ALL GRACES

May 8

Entrance Antiphon  
*Hebr. 4, 16*

Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy and find grace to help in time of need. (*P. T. Alleluia, alleluia.*) *Ps. 120, 1* I lift up my eyes toward the mountains; whence shall help come to me. *℣.* Glory be to the Father. Let us.

Adeámus cum fidúcia ad thronum grátia, ut misericórdiam consequámur, et grátiam inveniámus in auxílio opportúno. (*T. P. Allelúia, allelúia.*) *Ps. 120, 1* Levávi óculos meos in montes: unde véniet auxílium mihi. *℣.* Glória Patri. Adeámus.

Prayer

Lord Jesus Christ, our mediator before the Father, you have made the most blessed Virgin, your Mother and ours, a mediator before you. \* May everyone who comes to you seeking benefits rejoice at receiving all through her: You who live and reign.

Dómine Iesu Christe, noster apud Patrem mediátor, qui beatíssimam Vírginem matrem tuam, matrem quoque nostram et apud te mediátricem constituere dignátus es: concède propítius; ut quisquis ad te benefícia petitúrus accésserit, cuncta se per eam impetrásse lætétur: Qui vivis.

A Reading from the Prophet Isaia  
*Isai. 55, 1-3, 5*

All you who are thirsty,  
come to the water!  
You who have no money,  
come, receive grain and eat;

Léctio Isaíæ Prophétæ  
*Isai. 55, 1-3 et 5*

Omnes sitiéntes, veníte ad aquas:  
et qui non habétis argéntum, pro-  
peráte, émite et comédite: veníte,  
émite absque argénto et absque  
ulla commutatóne vinum et lac.

May 8. B. V. M. Mediatrix of all graces

Quare appénditis argéntum non in pánibus, et labórem vestrum non in saturitáte? audíte audiéntes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclínate aurem vestram, et veníte ad me: audíte, et vivet ánima vestra. Ecce gentem, quam nesciébas, vocábis: et gentes, quæ te non cognovérunt, ad te current propter Dóminum Deum tuum, et sanctum Israël, quia gloriificávit te.

*Tempore paschali:*

Allelúia, allelúia. *Ps. Is. 60, 4* Leva in circúitu óculos tuos, et vide: omnes isti congregáti sunt, venérunt tibi. Allelúia. *Ps.* Filii tui de longe vénient, et filíæ tuæ de látere surgent. Allelúia.

*In Missis votivis extra tempus paschale dicitur:*

*Graduale Eccli. 24, 25–26* In me grátia omnis viæ et veritátis, in me omnis spes vitæ et virtútis. *Ps.* Transíte ad me, omnes qui concupíscitis me, et a generatióibus meis implémini.

Allelúia, allelúia. *Ps.* Salve, Mater misericórdiæ, Mater spei et grátia, o María. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ap. 22, 16–17* Ego sum radix et genus David, stella spléndida et matutína. *Ps.* Et spíritus et sponsa dicunt: Veni. Et qui audit, dicat: Veni. *Ps.* Et qui sitit, véniat; et qui vult, accípiat aquam vitæ gratis.

Come, without paying and without cost, drink wine and milk!

Why spend your money for what is not bread;

your wages for what fails to satisfy?

Heed me, and you shall eat well, you shall delight in rich fare.

Come to me heedfully,

listen, that you may have life.

So shall you summon a nation you knew not,

and nations that knew you not shall run to you,

Because of the Lord, your God,

the Holy One of Israel, who has glorified you.

*In paschal time:*

Alleluia, alleluia. *Ps. Is. 60, 4* Raise your eyes and look about; they all gather and come to you. *Ps.* Your sons come from afar, and your daughters shall rise up at your side. Alleluia.

*In votive Masses outside of paschal time there is said:*

*Gradual Eccli. 24, 25–26* In me is all grace of the way and of the truth, in me is all hope of life and of virtue. *Ps.* Come over to me, all you that desire me, and be filled with my fruits.

Alleluia, alleluia. *Ps.* Hail, Mother of mercy, Mother of hope and grace, O Mary. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ap. 22, 16–17* I am the root and the offspring of David, the bright morning star. *Ps.* And the spirit and the bride say, "Come!" And let him who hears say, "Come!" *Ps.* And let him who thirsts come; and he who wishes, let him receive the water of life freely.

May 8. B. V. M. Mediatrix of all graces

✠ A Reading from the holy Gospel  
according to John  
*John 19, 25–27*

At that time, near the cross of Jesus, there also stood his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Then seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your son." In turn he said to the disciple, "There is your mother." And from that hour the disciple took her into his care.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 19, 25–27*

In illo témpore: Stabant iuxta Crucem Iesu mater eius, et soror matris eius María Cléophæ, et María Magdaléne. Cum vidisset ergo Iesus matrem et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce fílius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Offertory Antiphon  
*Jerem. 18, 20*

Be mindful, O Virgin Mother, when you stand in the sight of God, to speak good things for us, and to turn away his wrath from us. (*P. T. Alleluia.*)

Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatiónem suam a nobis. (*T. P. Alleluia.*)

Prayer over the Gifts

Through the prayers of your Mother, our mediatrix, O Lord,\* may our offering of these gifts make of us by your bountiful grace an eternal offering to you: You who live and reign.

Matris tuæ ac mediatrix nostræ précibus, Dómine, quæsumus, hæc hostiárum oblátio nosmetípsos, tua grátia largiénte, tibi perficiat munus ætérnum: Qui vivis.

*Preface of the Blessed Virgin Mary (on this feast).*

*Prefatio de B.M.V. Et te in Festivitate.*

Communion Antiphon  
*Esth. 15, 17*

You, O Mary, are very admirable, and your face is full of graces. (*P. T. Alleluia.*)

Valde mirábilis es, o María, et fácies tua plena est gratiárum. (*T. P. Alleluia.*)

Prayer after Communion

O Lord, may the prayers of blessed Mary, your Mother and our mediatrix, be our support.\* Through this holy exchange of gifts may we by your bountiful grace come ever nearer to our eternal redemption: You who live and reign.

Subvéniat nobis, Dómine, beátæ Mariæ Matris tuæ ac nostræ mediatrix orátio: ut per hæc sacrosáncta comércia, tua grátia largiénte, ad redemptiõnis ætérnæ proficiámus augmentum: Qui vivis.

May 8. Our Lady of the Sacred Heart

BLESSED VIRGIN MARY  
OUR LADY OF THE  
SACRED HEART

May 8

Entrance Antiphon

*Ps. 9, 3 and 11*

Lætabor et exultábo in te: sperent in te qui novérunt nomen tuum, quóniam non derelínquis quæréntes te. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 2* Confitébor tibi, Dómine, in toto corde meo: narrábo ómnia mirabília tua. *℟. Glória Patri. Lætabor.*

I will be glad and exult in you; they trust in you who cherish your name, for you forsake not those who seek you. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 2* I will give thanks to you, O Lord, with all my heart; I will declare all your wondrous deeds. *℟. Glory be to the Father. I will be glad.*

Prayer

Dómine Iesu Christe, qui beáta María Vírgine intercedénte, in nos divítias Cordis tui dignáris effúdere: concéde, quásumus; ut, quod in eiúsdem Vírginis veneratióne depóscimus, te propitiánte, cónsequi mereámur: Qui vivis.

O Lord Jesus Christ, you have lavished upon us the riches of your heart through the intercession of the blessed Vírgin Mary. \* May we through your mercy attain what we earnestly pray for as we honor the Vírgin Mary: You who live and reign.

Léctio libri Sapiéntiæ  
*Eccli. 24, 23–31*

Ego quasi vitis fructificávi suavitátem odóris: et flores mei, fructus honóris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis, in me omnis spes vitæ et virtútis. Transíte ad me, omnes qui concupiscitis me, et a generatióibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sitient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

A Reading  
from the Book of Sirach  
*Eccli. 24, 23–31*

I bud forth delights like the vine,  
my blossoms become fruit fair and rich.  
I am the mother of the gift of love,  
of the fear and the knowledge of God,  
and of the just mán's hope.  
In me is every boon of truth and of the way;  
in me is all hope of virtue and of life.  
Come to me, all you that yearn for me,  
and be filled with my fruits;  
My spirit is sweeter than honey,  
a better heritage than the honeycomb;  
the remembrance of me is for age upon age.  
He who eats of me will hunger still,  
he who drinks of me will thirst for more;  
He who obeys me will not be put to shame,  
he who serves me will never fail.  
They who reflect my brightness  
will have eternal life.

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## May 8. Our Lady of the Sacred Heart

*In paschal time:*

Alleluia, alleluia. *Ps. Num. 17, 8* The rod of Jesse has blossomed: a virgin has brought forth God and man: God has given peace, reconciling in himself the lowest with the highest. Alleluia. *Ps. Luc. 1, 28* Hail, Mary, full of grace, the Lord is with you; blessed are you among women, and blessed is the fruit of your womb. Alleluia.

*In votive Masses outside of paschal time there is said:*

*Gradual* Blessed and venerable are you, O Virgin Mary; for without stain to your virginity you became the Mother of the Savior. *Ps.* O Virgin Mother of God, he whom the whole world cannot contain, being made man, shut himself up within your womb.

Alleluia, alleluia. *Ps. Num. 17, 8* The rod of Jesse has blossomed: a virgin has brought forth God and man: God has given peace, reconciling in himself the lowest with the highest. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Luc. 1, 46–50* My soul magnifies the Lord, and my spirit rejoices in God my savior. *Ps.* Because he has regarded the lowliness of his handmaid, for, behold, henceforth all generations shall call me blessed. *Ps.* Because he who is mighty has done great things for me, and holy is his name. *Ps.* And his mercy is from generation to generation toward those who fear him.

✠ A Reading from the holy Gospel  
according to John  
*John 2, 1–11*

At that time, there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus himself and his disciples had also

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*Tempore paschali:*

Alleluia, alleluia. *Ps. Num. 17, 8* Virga Iesse floruit: Virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia. *Ps. Luc. 1, 28* Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus. Alleluia.

*In Missis votivis extra tempus paschale dicitur:*

*Graduale* Benedicta et venerabilis es, Virgo Maria: quæ sine tactu pudoris inventa es mater Salvatoris. *Ps.* Virgo Dei Genetrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Alleluia, alleluia. *Ps. Num. 17, 8* Virga Iesse floruit: Virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Luc. 1, 46–50* Magnificat anima mea Dominum: et exultavit Spiritus meus in Deo salutari meo. *Ps.* Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes. *Ps.* Quia fecit mihi magna qui potens est: et sanctum nomen eius. *Ps.* Et misericordia eius a progenie in progenies timéntibus eum.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 2, 1–11*

In illo témpore: Núptiæ factæ sunt in Cana Galilææ: et erat mater Iesu ibi. Vocátus est autem et Iesus, et

## May 8. Our Lady of the Sacred Heart

discípuli eius ad nuptias. Et deficiente vino, dicit mater Iesu ad eum: Vinum non habent. Et dicit ei Iesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit mater eius ministris: Quodcumque dixerit vobis, facite. Erant autem ibi lapideae hydris sex positae secundum purificationem Iudaeorum, capientes singulae metretas binas vel ternas. Dicit eis Iesus: Implete hydras aqua. Et impleverunt eas usque ad summum. Et dicit eis Iesus: Haurite nunc, et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset, ministri autem sciebant, qui hauserant aquam: vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriati fuerint, tunc id, quod deteriorius est. Tu autem servasti bonum vinum usque adhuc. Hoc fecit initium signorum Iesus in Cana Galilaeae: et manifestavit gloriam suam, et crediderunt in eum discipuli eius.

been invited to the celebration. When the wine ran short, Jesus' mother told him, "They have no wine." But Jesus answered her, "Woman, how does this concern of yours involve me? My hour has not yet come." His mother instructed the waiters, "Do whatever he tells you." As prescribed for Jewish ceremonial washings, there were at hand six stone water jars, each one holding fifteen to twenty-five gallons. "Fill the jars with water," Jesus ordered, and they filled them to the brim. "Now," he said to them, "draw some out and take it to the headwaiter." And they did so. But as soon as the headwaiter tasted the water made wine (now he had no idea where it came from; only the waiters knew since they had drawn the water), he called the bridegroom, and pointed out to him, "Everyone serves choice wine first; then, when the guests have been drinking a while, the inferior wine. But you have kept the choice wine till now." What Jesus did at Cana in Galilee marked the beginning of his signs; thus he revealed his glory and his disciples believed in him.

### Offertory Antiphon

*Jerem. 18, 20*

Recordare, Virgo Mater Dei, dum steteris in conspectu Domini, ut loquaris pro nobis bona. (T. P. Alleluia.)

Be mindful, O Virgin Mother of God, when you stand in the sight of the Lord, to speak good things for us. (P. T. Alleluia.)

### Prayer over the Gifts

Intercessio, quaesumus, Domine, beatae Mariae semper Virginis munera nostra commendet: nosque in eius veneratione sacratissimo unigeniti Filii tui Cordi reddat acceptos: Qui tecum.

O Lord, may the intercession of the blessed Mary, ever virgin, whom we venerate today,\* commend to you the gifts we are offering and make us acceptable to the sacred heart of your only-begotten Son: Who lives and reigns.

*Praefatio de B.M.V. Et te in Festivitate.*

*Preface of the Blessed Virgin Mary (on this feast)*

May 8. St. Michael, Archangel

Communion Antiphon

*Eccli. 24, 25*

In me is all grace of the way and the truth, in me is all hope of life and of virtue. (*P. T. Alleluia.*)

In me grátia omnis viæ et veritátis, in me omnis spes vitæ et virtútis. (*T. P. Allelúia.*)

Prayer after Communion

O Lord Jesus, we know the generosity of your mercy toward us, and so we approach you more confidently through the prayers of the blessed Virgin Mary to your sacred heart.\* As you continue to nourish us despite our unworthiness, so also make us serve you worthily and favor us with still richer gifts: You who live and reign.

Cognóscimus, Dómine Iesu, tuæ circa nos cleméntiæ largitatem: et ídeo, beáta María Vírgine apud Cor tuum intercedente, fiduciáliter exorámus; ut, quos páscere non désinis imméritos, et digne tibi servíre perficias et donis uberióribus prosequáris: Qui vivis.

APPEARANCE OF  
SAINT MICHAEL  
THE ARCHANGEL

May 8

*Mass Benedicite, as given in the Missal on September 29; the Creed is said only if the feast is celebrated with the rank of class I.*

*Missa Benedicite, ut in Missali, die 29 septembris, Credo dicitur tantum si festum celebratur gradu I classis.*

Prayer

O God, you wondrously direct the ministry of angels and men.\* Grant that our lives on earth may be guarded by the angels who always serve you in heaven. Through Jesus Christ.

Deus, qui miro órdine, Angelórum ministéria hominúmque dispensas: concéde propítius: ut, a quibus tibi ministrántibus in cælo semper assístitur, ab his in terra vita nostra muníatur. Per Dóminum.

Prayer over the Gifts

O Lord, we offer you this sacrifice of praise.\* Graciously accept it and let it aid our salvation through the angels' prayers of intercession. Through Jesus Christ.

Hóstias tibi, Dómine, laudis offérimus, suppliciter deprecántes: ut eásdem, angélico pro nobis interveniente suffrágio, et placátus accípias et ad salutem nostram proveníre concédas. Per Dóminum.

Prayer after Communion

We rely on the prayers of the blessed archangel Michael, O Lord,\* that the sacrament which we have received with our lips may always bear fruit in our hearts. Through Jesus Christ.

Beáti Archángeli tui Michaélis intercessióne suffúlti: súpplices te, Dómine, deprecámur; ut, quod ore proséquimur, contingámus et mente. Per Dóminum.

May 15. St. Isidore the Farmer

SAINT ISIDORE THE FARMER

*Confessor*

May 15

Entrance Antiphon

*Ps. 91, 13-14*

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℟.* Glória Patri. Iustus.

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. They that are planted in the house of the Lord shall flourish in the courts of our God. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℟.* Glory be to the Father. The just man.

Prayer

Da nobis, quæsumus, miséricors Deus: beáto Isidóro agrícola Confessóre tuo intercedénte, supérbe non sápere; sed eius méritis et exémpis, plácita tibi semper humilitáte deservíre. Per Dóminum.

O merciful God, shield us from the pride that comes from learning, through the intercession of your holy farm worker Isidore. \* May his merits and example help us to please you by our humble service. Through Jesus Christ.

Léctio Epístolæ beáti  
Iacóbi Apóstoli  
*Iac. 5, 7-8, 11 et 16-18*

Patiéntes estóte, fratres, usque ad advéntum Dómini. Ecce agrícola expéctat pretiósium fructum terræ, patiénter ferens donec accípiat temporáneum, et serótinum. Patiéntes igitur estóte et vos, et confirmáte corda vestra: quóniam advéntus Dómini appropinquávit. Ecce beatificámus eos, qui sustinuérunt. Sufferéntiam Iob audístis, et finem Dómini vidístis, quóniam miséricors Dóminus est, et miserátor. Confitémini ergo altérutrum peccáta vestra, et oráte pro ínvicem ut salvémini: multum enim valet deprecátio iusti assídua. Elías homo erat símilis nobis passíbilis: et oratióne orávit ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursus orávit: et cælum dedit plúviam, et terra dedit fructum suum.

A Reading from the Epistle of blessed  
James the Apostle  
*James 5, 7-8, 11, 16-18*

Brethren: Have patience until the coming of the Lord. The farmer waits for a good crop from the earth and is patient with it until it receives the early and the late rains. So you too must have patience and make your hearts firm, for the Lord's coming is at hand. Why, we call happy those who have shown endurance. You have heard of the endurance of Job and have seen the outcome which the Lord gave it, for "merciful and gracious is the Lord." Admit your sins to one another and pray for one another, so that you may find healing. The fervent petition of a holy man is powerful indeed. Elia was only a man like us. Yet he prayed earnestly that it would not rain, and no rain fell on the land for three years and six months. When he prayed again, the sky poured rain and the land produced its crop.

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## May 15. St. Isidore the Farmer

*In paschal time:*

Alleluia, alleluia. *Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia. *Ps. Osee 14, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

*Outside of paschal time:*

*Gradual Ps. 36, 30-31* The mouth of the just man tells of wisdom and his tongue utters what is right. *Ps. The law of his God is in his heart, and his steps do not falter.* Alleluia, alleluia. *Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *Ps. His posterity shall be mighty upon the earth; the upright generation shall be blessed. Ps. Wealth and riches shall be in his house; his generosity shall endure forever.*

✠ A Reading from the holy Gospel  
according to John  
*John 15, 1-7*

At that time Jesus said to his disciples: "I am the real vine and my Father is the gardener. He cuts away any of my branches that does not bear fruit, but any that bears fruit he trims clean that it may bear more fruit. You are clean already, thanks to the word I have spoken to you. Remain in me as I remain in you. Just as a branch cannot bear fruit by itself without remaining on the vine, so neither can you without remaining united to me. I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is

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*Tempore paschali:*

Allelúia, allelúia. *Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia. *Ps. Osee 14, 6* Iustus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúia.

*Extra tempus paschale:*

*Graduale Ps. 36, 30-31* Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *Ps. Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius.* Allelúia, allelúia. *Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia.

*In Missis votivis post Septuagesimam, ommissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Ps. Potens in terra erit semen eius: generátio rectórum benedicétur. Ps. Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.*

✠ Sequéntia sancti Evangélli  
secúndum Ioánnem  
*Ioann. 15, 1-7*

In illo témpore: Dixit Iesus discipulis suis: Ego sum vitis vera: et Pater meus agrícola est. Omnem pálmitem in me non feréntem fructum, tollet eum: et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Iam vos mundi estis propter sermónem, quem locútus sum vobis. Manéte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi mánserit in vite: sic nec vos, nisi in me mánséritis. Ego sum vitis, vos pálmities: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum,

May 16. St. John Nepomucene

et in ignem mittent, et ardet. Si manseritis in me, et verba mea in vobis manserint: quodcúmque volueritis petetis, et fiet vobis.

like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a part of you, ask for whatever you want and you shall have it.”

Offertory Antiphon

*Ps. 20, 2-3*

In virtúte tua, Dómine, lætábitur iustus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ eius tribuísti ei. (*T. P. Allelúia.*)

O Lord, in your strength the just man is glad; in your victory how greatly he rejoices. You have granted him his heart's desire. (*P. T. Alleluia.*)

Prayer over the Gifts

Propitiáre, Dómine, supplicatióibus nostris, et has pópuli tui oblatiões benígnus assúme: ut, intercedénte beáto Isidóro Confessóre tuo, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

O Lord, be appeased by our prayers and graciously accept these offerings of your people.\* Grant the requests we confidently make of you through the intercession of your blessed confessor Isidore. Through Jesus Christ.

Communion Antiphon

*Matth. 19, 28 and 29*

Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me, centuplum accipietis, et vitam æternam possidebitis. (*T. P. Allelúia.*)

Amen I say to you that you who have left all things and have followed me shall receive a hundredfold, and shall possess life everlasting. (*P. T. Alleluia.*)

Prayer after Communion

Sit nobis, Dómine, reparátio mentis et cóporis cæléste mystérium: et præsta; ut, cuius exséquimur cultum, intercedénte sancto Isidóro Confessóre tuo, sentiámus efféctum. Per Dóminum.

May this heavenly sacrament bring us health of soul and body, O Lord,\* and through the intercession of your blessed confessor Isidore may we feel the power of the sacred rite that we have celebrated. Through Jesus Christ.

SAINT JOHN NEPOMUCENE

*Martyr*

May 16

Entrance Antiphon

*Eccli. 51, 30*

Dedit mihi Dóminus linguam mercedem meam: et in ipsa laudábo

The Lord gave me a tongue for my reward, and with it I will praise him. (*P. T. Alleluia,*

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May 16. St. John Nepomucene

alleluia.) *Ps. 38, 2* I said, I will watch my ways, so as not to sin with my tongue. *℟.* Glory be to the Father. The Lord.

Prayer

O God, you adorned your Church with a new crown of martyrdom through the unconquered sacramental silence of blessed John.\* Grant that strengthened by his example and intercession we may guard our lips and so be numbered among those blessed ones who have not sinned by word. Through Jesus Christ.

A Reading  
from the Book of Sirach  
*Eccli. 21, 26-31*

The fool steps boldly into a house,  
while the well-bred man remains outside;  
It is rude for one to listen at a door;  
a cultured man would be overwhelmed  
by the disgrace of it.  
The lips of the impious talk of what is not  
their concern,  
but the words of the prudent are carefully  
weighed.  
Fools' thoughts are in their mouths,  
wise men's words are in their hearts.  
When a godless man curses his adversary,  
he really curses himself.  
A slanderer besmirches himself,  
and is hated by his neighbors.  
The reserved and prudent man  
deserves honor.

*Gradual Prov. 11, 13* A news monger reveals secrets, but a trustworthy man keeps a confidence. *℟. Ps. 14, 1 and 3* O Lord, who shall sojourn in your tent? Who shall dwell on your holy mountain? He who slanders not with his tongue; who harms not his fellow man.

Alleluia, alleluia. *℟. Eccli. 25, 11* Happy is he who sins not with his tongue, and he who serves not his inferior. Alleluia.

eum (*T. P. Allelúia, allelúia.*) *Ps. 38, 2* Dixi: Custódiam vias meas, ut non delínquam in lingua mea. *℟.* Glória Patri. Dedit.

Deus, qui ob invíctum beáti Ioánnis sacramentále siléntium nova Ecclé-siam tuam martýrii coróna decorásti: da; ut, eius exémplo et intercessióne, ori nostro custódiam ponéntes, beá-tis, qui lingua non sunt lapsi, annu-merémur. Per Dóminum.

Léctio libri Sapiéntiæ  
*Eccli. 21, 26-31*

Stultus a fenéstra respíciet in domum: vir autem eruditus foris stabit. Stultí-tia hóminis auscultáre per óstium: et prudens gravábitur contumélia. Lábia imprudéntium stulta narrá-bunt: verba autem prudéntium sta-téra ponderabúntur. In ore fatuórum cor illórum: et in corde sapiéntium os illórum. Dum maledícit ímpius diábolum, maledícit ipse ánimam suam. Susúrro coinquinábit ánimam suam, et in ómnibus odiétur: et qui cum eo mánserit, odiósus erit: táctus et sensátus honorábitur.

*Graduale Prov. 11, 13* Qui ámbulat fraudulénter, revélat arcána: qui autem fidélis est ánimi, celat. *℟. Ps. 14, 1 et 3* Dómine, quis habitábit in tabernáculo tuo, aut quis requiéscet in monte sancto tuo? Qui non egit dolum in lingua sua: nec fecit pró-ximo suo malum.

Allelúia, allelúia. *℟. Eccli. 25, 11* Beátus, qui lingua sua non est lap-sus, et qui non servívit indignis se. Allelúia.

May 16. St. John Nepomucene

*In Missa votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Iac. 1, 26; 3, 2 et 7-8* Si quis putat se religiósus esse, non refrénans linguam suam, sed sedúcens cor suum, huius vana est religio. *℣.* Si quis in verbo non offéndit, hic perfectus est vir, *℣.* Omnis enim natúra bestiárum domántur, et dómita sunt a natúra humana: linguam autem nullus hóminum domáre potest.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Eccli. 25, 11* Beátus, qui lingua sua non est lapsus, et qui non servívit indignis se. Allelúia. *℣. Prov. 10, 31* Lingua pravórum períbit: lingua autem sapiéntium est sánitas. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Mattháeum  
*Matth. 11, 2-10*

In illo témpore: Cum audísset Ioánnes in vínculis ópera Christi, mittens duos de discíplis suis, ait illi: Tu es, qui ventúrus es, an álium exspectámus? Et respóndens Iesus, ait illis: Eúntes renuntiáte Ioánni, quæ audístis, et vidístis. Cæci vident, claudi ámbulant, leprósi mundántur, surdi áudiunt, mórtui resúrgunt, páuperes evangelizántur: et beátus est, qui non fúerit scandalizátus in me. Illis autem abeúntibus, cœpit Iesus dícere ad turbas de Ioáanne: Quid exístis in desértum vidére? arúndinem vento agitátam? Sed quid exístis vidére? hóminem móllibus vestítum? Ecce qui móllibus vestiúntur, in dómibus regum sunt. Sed quid exístis vidére? prophétam? Etiam dico vobis, et plus quam prophétam. Hic est enim, de quo scriptum est: Ecce ego mitto Angelum meum ante fáciem tuam, qui præparábit viam tuam ante te.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract James 1, 26; 3, 2 and 7-8* And if anyone thinks himself to be religious, not restraining his tongue but deceiving his own heart, that man's religion is vain. *℣.* If anyone does not offend in word, he is a perfect man. *℣.* For every kind of beast is tamed and has been tamed by mankind; but the tongue no man can tame.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia, *℣. Eccli. 25, 11* Happy is he who sins not with his tongue, and who serves not his inferior. Alleluia. *℣. Prov. 10, 31* The perverse tongue will be cut off but the tongue of the wise gives health. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 11, 2-10*

At that time, John in prison heard about Christ's achievements and sent a message through his disciples to ask him, "Are you 'He-who-is-to-come,' or are we to expect someone else?" In reply, Jesus said to them, "Go back and report to John what you hear and see: the blind recovering their sight, cripples walking, lepers being cleansed, the deaf hearing, dead men being raised to life, the poor hearing the good news. And happy the man who does not falter because of me." As the messengers were setting off, Jesus began to speak to the crowds about John, "What did you go out to see in the desert—a reed swayed by the wind? Really, what did you go out to see—someone luxuriously clad? Remember, those who dress luxuriously are to be found in royal palaces. Then why did you go out—to see a prophet? Of course it was!—in fact something more than a prophet. It is about this man that Scripture says, 'Look, I am sending my messenger ahead of you, who will prepare your way before you.' "

May 22. St. Rita of Cascia

Offertory Antiphon  
*Eccli. 42, 1*

Repeat not the word which you have heard, and disclose not the thing that is secret, and you shall be truly without confusion, and you will find favor before all men. (P. T. Alleluia.)

Non dúplices sermónem de revelatióne sermónis absconditi, et eris vere sine confusióne: et invénies grátiam in conspéctu ómnium hóminum (T. P. Allelúia.)

Prayer over the Gifts

O Lord, may these sacred mysteries enkindle in us that fire which burned in your glorious priest and martyr John when he was celebrating them. Through Jesus Christ.

Hæc tua, Dómine, sacra mystéria illum in nobis, quæsumus, ignem accéndant: quo ínclytus Martyr et Sacérdos tuus Ioánnes, ea peragéndo, flagrâbat. Per Dóminum nostrum.

Communion Antiphon  
*Isai. 6, 6-7*

One of the seraphim flew to me, holding an ember which he had taken from the altar, and he touched my mouth with it. (P. T. Alleluia.)

Volávit ad me unus de Sérâphim: et in manu eius cálculus, quem túlerat de altári, et tétigit os meum (T. P. Allelúia.)

Prayer after Communion

O Lord, may this heavenly banquet strengthen us in our weakness with the bread of the strong.\* Through this bread your blessed priest and martyr John was victorious when his fidelity to the sacramental seal was put to the test. Through Jesus Christ.

Fragilitátem nostram, Dómine, cæléstis hæc mensa fórtium pane confírmet: qui beáti Mártyris et Sacerdótis tui Ioánnis tentátam contra honórem sacraménti constántiam, iúgiter áluit ad victóriam. Per Dóminum.

SAINT RITA OF CASCIA

*Widow*

May 22

Entrance Antiphon  
*Ps. 117, 19 and 22*

Open to me the gates of justice, I will enter them, and give thanks to the Lord. The stone which the builders rejected has become the cornerstone. (P. T. Alleluia, alleluia.) *Ps. ibid., 1* Give thanks to the Lord, for he is good, for his mercy endures forever. *Ps. 117, 19 and 22* Glory be to the Father. Open to me.

Aperíte mihi portas iustítiæ, ingrèssus in eas confitébor Dómino: lápidem, quem reprobavérunt ædificántes, hic factus est in caput ánguli. (T. P. Allelúia, allelúia.) *Ps. ibid., 1* Confitémini Dómino quóniam bonus, quóniam in sæculum misericórdia eius. *Ps. 117, 19 and 22* Glória Patri. Aperíte.

May 22. St. Rita of Cascia

Prayer

Deus, qui sanctæ Ritæ tantam grâ-  
tiam conférre dignâtus es, ut in-  
imicos diligeret, et in corde ac fronte  
caritâtis et passiônis tuæ signa  
portâret: da nobis, quæsumus, eius  
intercessiône et méritis; inimicis  
nostris sic párcere, et passiônis tuæ  
dolóres contemplâri, ut promissa  
mítibus ac lugéntibus præmia con-  
sequámur: Qui vivis.

O God, you conferred on Saint Rita the  
great graces of loving her enemies and of  
bearing on her brow the marks of your love  
and your passion.\* Through her prayers  
and merits may we forgive our enemies  
and dwell upon the sufferings of your pas-  
sion and so receive the rewards promised to  
the humble and to those who mourn: You  
who live and reign.

Lectio libri Sapiéntiæ  
*Cant. 2, 1-13*

Ego flos campi, et lílium convállium.  
Sicut lílium inter spinas, sic amíca  
mea inter fílias. Sicut malus inter  
ligna silvárum, sic diléctus meus  
inter fílios. Sub umbra illíus, quem  
desideráveram, sedi: et fructus eius  
dulcis gútturi meo. Introduxit me in  
cellam vináriam, ordinávit in me  
caritátem. Fulcíte me flóribus, stipáte  
me malis: quia amóre lángueo. Læva  
eius sub cápite meo, et dextera illíus  
amplexábitur me. Adiúro vos, filiæ  
Ierúsalem, per cápreas, cervósque  
campórum, ne suscitétis, neque evi-  
gilâre faciátis diléctam, quoadúsque  
ipsa velit. Vox dilécti mei, ecce iste  
venit sáliens in móntibus, transíliens  
colles: símilis est diléctus meus  
cápreæ, hinnulóque cervórum. En  
ipse stat post paríetem nostrum,  
respiciens per fenéstas, prospiciens  
per cancéllos. En diléctus meus ló-  
quitur mihi: Surge, própera, amíca  
mea, colúmbea mea, formósa mea, et  
veni. Iam enim hiems tránsiit, imber  
ábiit, et recéssit. Flores apparuérunt  
in terra nostra, tempus putatiónis  
advénit: vox túrturis audíta est in  
terra nostra: ficus prótulit grossos  
suos: víneæ floréntes dedérunt odó-  
rem suum. Surge, amíca mea, speci-  
ósa mea, et veni.

A Reading from the Canticle of  
Canticles  
*Cant. 2, 1-13*

I am a flower of Saron,  
a lily of the valley.  
As a lily among thorns,  
so is my beloved among women.  
As an apple tree among the trees of the  
woods,  
so is my lover among men.  
I delight to rest in his shadow,  
and his fruit is sweet to my mouth.  
He brings me into the banquet hall  
and his emblem over me is love.  
Strengthen me with raisin cakes,  
refresh me with apples, for I am faint  
with love.  
His left hand is under my head  
and his right arm embraces me.  
I adjure you, daughters of Jerusalem,  
by the gazelles and hinds of the field,  
Do not arouse, do not stir up love  
before its own time.  
Hark! my lover—here he comes  
springing across the mountains,  
leaping across the hills.  
My lover is like a gazelle  
or a young stag.  
Here he stands behind our wall,  
gazing through the lattices.

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My lover speaks; he says to me,  
“Arise, my beloved, my beautiful  
one, and come!  
For see, the winter is past,  
the rains are over and gone.  
The flowers appear on the earth,  
the time of pruning the vines has  
come, and the song of the dove  
is heard in our land.  
The fig tree puts forth its figs,  
and the vines, in bloom, give forth  
fragrance.  
Arise, my beloved, my beautiful one,  
and come!”

*In paschal time:*

Alleluia, alleluia. *Ps. Eccli. 24, 18* Like a palm tree in Cades I am raised aloft, like a rosebush in Jericho. Alleluia. *Ps. Ibid., 20* Like cinnamon, and fragrant balm, like precious myrrh, I give forth perfume. Alleluia.

*Outside of paschal time:*

*Gradual Ps. 117, 6* The Lord is with me; I fear not; what can man do against me? *Ps. 115, 16–17* You have loosed my bonds. To you I will offer a sacrifice of thanksgiving, and I will call upon the name of the Lord.

Alleluia, alleluia. *Ps. Ibid., 18–19* My vows to the Lord I will pay in the presence of all his people, in the courts of the house of the Lord, in your midst, O Jerusalem. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract* Come, O Spouse of Christ, receive forever the crown which the Lord has prepared for you. *Ps. 44, 8 and 5* You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *Ps.* In your splendor and your beauty ride on triumphant, and reign.

*Tempore paschali:*

Allelúia, allelúia. *Ps. Eccli. 24, 18* Quasi palma exaltáta sum in Cades, et quasi plantátio rosæ in Iéricho. Allelúia. *Ps. Ibid., 20* Sicut cinnamómum, et bálsamum aromatízans odórem dedi: quasi myrrha elécta dedi suavitátem odóris. Allelúia.

*Extra tempus paschale:*

*Graduale Ps. 117, 6* Dóminus mihi adiútor: non timébo quid fáciat mihi homo. *Ps. 115, 16–17* Dirupísti víncula mea: tibi sacrificábo hóstiam laudis, et nomen Dómini invocábo.

Allelúia, allelúia. *Ps. Ibid., 18–19* Vota mea Dómino reddam in conspéctu omnis pópuli eius: in átriis domus Dómini, in médio tui Ierúsalem. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus* Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum. *Ps. 44, 8 et 5* Dilexísti iustítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. *Ps.* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

May 22. St. Rita of Cascia

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 44-52*

In illo témpore: Dixit Iesus discí-  
pulis suis parábolam hanc: Símile  
est regnum cælórum thesáuro ab-  
scóndito in agro: quem qui invénit  
homo, abscóndit, et præ gáudio  
illius vadit, et vendit univérsa, quæ  
habet, et emit agrum illum. Iterum  
símile est regnum cælórum hómini  
negotiatóri, quærenti bonas mar-  
garítas. Invénta autem una pretiósá  
margaríta, ábiit, et véndidit ómnia,  
quæ hábuit, et emit eam. Iterum  
símile est regnum cælórum sagénæ  
missæ in mare, et ex omni génere  
píscium congregánti. Quam, cum  
impléta esset, educéntes, et secus  
litus sedéntes, elegérunt bonos in  
vasa, malos autem foras misérunt.  
Sic erit in consummatione sæculi:  
exíbunt Angeli, et separábunt malos  
de médio iustórum, et mittent eos in  
camínium ignis: ibi erit fletus, et  
stridor déntium. Intellexístis hæc  
ómnia? Dicunt ei: Etiam. Ait illis:  
Ideo omnis scribe doctus in regno  
cælórum símilis est hómini patrifá-  
míliis, qui profert de thesáuro suo  
nova et vétera.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44-52*

At that time Jesus told his disciples this para-  
ble: "The kingdom of heaven is like hidden  
treasure which a man found in a field. He  
hid it again, and happy with his find, went  
and sold all he had and bought that field.  
Or again, the kingdom of heaven is like a  
merchant's search for fine pearls. When he  
finally found one really valuable pearl, he  
went back and auctioned off all he had and  
bought it. Or again, the kingdom of heaven  
is like a dragnet that was thrown into the  
lake and collected all sorts of things. When  
it was full, they hauled it ashore, and sat  
down to collect what was worthwhile in  
tubs. What was useless they threw away.  
That is how it will be at the end of the world.  
The angels will go out and separate the  
evil men from the saints, and hurl them into  
the fiery furnace where they will wail and  
gnash their teeth. Have you understood  
everything I have said?" "Yes," they said  
to him. Then he told them, "So every scribe  
who has become a disciple of the kingdom  
of heaven is like the head of the house who  
can bring out of his storeroom the new as  
well as the old."

Offertory Antiphon  
*Gen. 40, 9-10*

Vidébam coram me vitem, in qua  
erant tres propáginés, créscere paulá-  
tim in gemmas, et post flores uvas  
maturéscere. (T. P. Allelúia.)

I saw a vine in front of me. Three branches  
were on the vine. It budded and blossomed,  
and its clusters ripened into grapes (P. T.  
Alleluia.)

Prayer over the Gifts

Corða nostra, quæsumus, Dómine,  
sanctæ Ritæ méritis, supérni dolóris  
spina confíge: ut, a peccátis ómnibus  
tua grátia liberáti, sacrificáre tibi  
hóstiam laudis pura mente valeámus.  
Per Dóminum.

O Lord, through the merits of Saint Rita  
pierce our hearts with the thorn of contri-  
tion.\* Free us from all sin by your grace so  
that we may offer you this sacrifice of praise  
with pure minds. Through Jesus Christ.

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May 23. St. John Baptist de Rossi

Communion Antiphon

*Ps. 20, 4*

You welcomed her, O Lord, with goodly blessings, you placed on her head a crown of precious stones. (*P. T. Alleluia.*)

Prævenisti eam, Dómine, in benedictionibus dulcedinis: posuisti in cápite eius corónam de lápide pretiósó. (*T. P. Allelúia.*)

Prayer after Communion

O Lord, you have nourished us with the food of heaven.\* With the marks of your love and your passion imprinted on our minds may we ever enjoy the fruits of lasting peace through the intercession of Saint Rita: You who live and reign.

Cælestibus, Dómine, pasti delíciis, súpplíces te rogámus: ut, intercedente sancta Rita, caritátis et passionis tuæ in méntibus nostris signa ferámus, et perpétuæ pacis fructu iúgiter perfruámur. Per Dóminum.

SAINT JOHN BAPTIST DE ROSSI

*Confessor*

May 23

Entrance Antiphon

*Deut. 15, 11*

I command you to open your hand to your poor and needy kinsman in your country. (*P. T. Alleluia.*) *Ps. 40, 2* Happy is he who has regard for the lowly and the poor; in the day of misfortune the Lord will deliver him. *Ÿ. Glory be to the Father. I command.*

Præcipio tibi ut apérias manum fratri tuo egéno et páuperi, qui tecum versátur in terra. (*T. P. Allelúia, allelúia.*) *Ps. 40, 2* Beátus, qui intéllegit super egénium et páuperem: in die mala liberábit eum Dóminus. *Ÿ. Glória Patri. Præcipio.*

Prayer

O God, you adorned your holy confessor John Baptist with charity and patience for preaching the gospel to the poor.\* Inspire us to imitate his virtues as we honor his holy merits. Through Jesus Christ.

Deus, qui sanctum Ioánnem Baptistam Confessórem tuum in evangelizándis páuperibus caritáte et patiéntia decorásti: concéde, quæsumus; ut, cuius pia mérita venerámur, virtútum quoque imitémur exéempla. Per Dóminum.

A Reading  
from the Book of Job

*Job 29, 1, 8-18*

In those days Job took up his theme anew and said:

The young men saw me and withdrew, while the elders rose up and stood; The chief men refrained from speaking and covered their mouths with their hands;

Léctio libri Iob  
*Iob 29, 1 et 8-18*

In diébus illis: Addidit Iob, assúmens parábolam suam, et dixit: Vidébant me iúvenes, et abscondébantur: et senes assurgéntes stabant. Príncipes cessábant loqui, et dígitum superponébant ori sui. Vocem suam cohibébant duces, et lingua eórum gútturi suo adhæré-

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bat. Auris áudiens beatificábat me, et óculus videns testimónium reddebát mihi: eo quod liberássem páuperem vociferántem, et pupíllum, cui non esset adiútor. Benedíctio peritúri super me veniébat, et cor víduæ consolátus sum. Iustítia indútus sum: et vestívi me, sicut vestiméto et diadémate, iudício meo. Oculus fui cæco, et pes claudó. Pater eram páuperum: et causam quam nesciébam, diligentíssime investigábam. Conterébam molas iníqui, et de déntibus illíus auferébam prædam. Dicebámque: In nídulo meo móriar, et sicut palma multiplicábo dies.

*Tempore paschali:*

Allelúia, allelúia. *Ps. 73, 21* Ne avertátur húmilis factus confúsus: pauper et inops laudábunt nomen tuum. Allelúia. *Ps. Prov. 31, 20* Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. Allelúia.

*Extra tempus paschale:*

*Graduale Eccli. 4, 1* Fili, eleemósynam páuperis ne defráudes, et óculos tuos ne transvértas a páupere. *Ps. Ibid., 7, 39* Non te pígeat visitáre infirmum: ex his enim in dilectióne firmáberis.

Allelúia, allelúia. *Ps. Isai. 58, 7* Frange esuriénti panem tuum, et egénos vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius

The voice of the princes was silenced,  
and their tongues stuck to the roofs  
of their mouths.

Whoever heard of me blessed me;  
those who saw me commended me.  
For I rescued the poor who cried out for  
help,  
the orphans, and the unassisted;  
The blessing of those in extremity came  
upon me,  
and the heart of the widow I made joyful.

I wore my honesty like a garment;  
justice was my robe and my turban.  
I was eyes to the blind,  
and feet to the lame was I;  
I was a father to the needy;  
the rights of the stranger I studied,  
And I broke the jaws of the wicked man;  
from his teeth I forced the prey.

Then I said: "In my own nest I shall grow  
old;  
I shall multiply years like the phoenix."

*In paschal time:*

Alleluia, alleluia. *Ps. 73, 21* May the humble not retire in confusion; may the afflicted and the poor praise your name. Alleluia. *Ps. Prov. 31, 20* He reaches out his hand to the poor and stretches out his arms to the needy. Alleluia.

*Outside of paschal time:*

*Gradual Eccli. 4, 1* My son, rob not the poor man of his livelihood: force not the eyes of the needy to turn away. *Ps. Ibid., 7, 39* Neglect not to visit the sick; for these things you will be loved.

Alleluia, alleluia. *Ps. Isai. 58, 7* Share your bread with the hungry; shelter the oppressed and the homeless: clothe the naked when you see them and do not turn your back on your own. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his com-

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mands. V. His posterity shall be mighty upon the earth; the upright generation shall be blessed. V. Wealth and riches shall be in his house; his generosity shall endure forever.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 31–40*

At that time Jesus said to his disciples: “When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat upon his royal throne, and all the nations will be assembled in his presence. He will separate them into two groups, just as the shepherd separates the sheep from the goats. The sheep he will place on his right hand, the goats on his left. Then the king will say to those on his right, ‘Come, you who have my Father’s blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry, and you gave me food; I was thirsty and you gave me a drink; I was away from home, and you made me welcome; naked, and you gave me clothing; I was ill, and you came to comfort me; I was in jail, and you came to visit me.’ Then the saints will reply to him, ‘Lord, when did we feed you when we saw you hungry, or give you a drink when you were thirsty? When did we make you welcome when we saw you away from home, or give you clothing when you were naked? When did we come to visit you when we saw you were ill or in jail?’ Then the king will answer them, ‘I assure you, as often as you did it for one of these brothers of mine, insignificant though they be, you did it for me.’”

Offertory Antiphon  
*James 1, 27*

Religion pure and undefiled before God the Father is this: to give aid to orphans and widows in their tribulation, and to keep oneself unspotted from this world. (P. T. Alleluia.)

cupit nimis. V. Potens in terra erit semen eius: generatio rectórum benedicétur. V. Glória et divítiae in domo eius: et iustítia eius manet in saéculum saéculi.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 25, 31–40*

In illo témpore: Dixit Iesus discipulis suis: Cum vénerit Fílius hóminis in maiestáte sua, et omnes Angeli cum eo, tunc sedébit super sedem maiestátis suæ: et congregabúntur ante eum omnes gentes, et separábit eos ab ínvicem, sicut pastor ségregat oves ab hædis: et státuet oves quidem a dextris suis, hædos autem a sinístris. Tunc dicet Rex his, qui a dextris eius erunt: Veníte, benedícti Patris mei, possidéte parátum vobis regnum a constitutióne mundi. Esurívi enim, et dedístis mihi manducáre: sitívi, et dedístis mihi bíbere: hospes eram, et collegístis me: nudus, et cooperuístis me: infirmus, et visitástis me: in cárcere eram, et venístis ad me. Tunc respondébunt ei iusti, dicéntes: Dómine, quando te vídimus esuriéntem, et pávimus te: sitiéntem, et dédimus tibi potum? quando autem te vídimus hóspitem, et collegímus te: aut nudum, et cooperuímus te? aut quando te vídimus infirmum, aut in cárcere, et vénimus ad te? Et respóndens Rex, dicet illis: Amen dico vobis: quamdiu fecístis uni ex his frátribus meis mínimis, mihi fecístis.

Religio munda et immaculáta apud Deum, et Patrem, hæc est: Visitáre pupíllas, et víduas in tribulatióne eórum, et immaculátum se custodíre ab hoc saéculo. (T. P. Alleluia.)

## May 24. B. V. M. Help of Christians

### Prayer over the Gifts

Oblátum tibi munus, quæsumus, Dómine, in odórem suavitatís ascéndat: et, sancto Ioánnē Baptístā Confessóre tuo intercedénte, nos córpore et mente puríficet. Per Dóminum.

O Lord, may the gifts we offer to you rise like a sweet fragrance and purify our souls and bodies,\* through the intercession of your holy confessor John Baptist. Through Jesus Christ.

### Communion Antiphon

*2 Tim. 2, 24-25*

Servum autem Dómini non opórtet litigáre: sed mansuétum esse ad omnes, docíblem, patiéntem, cum modéstia corripiéntem eos, qui resistunt veritatí. (T. P. Alleluía.)

But the servant of the Lord must not quarrel, but be gentle towards all, ready to teach, patient, gently admonishing those who resist the truth. (P. T. Alleluia.)

### Prayer after Communion

Cæléstis, Dómine, participátio sacraménti, sancti Ioánnis Baptístæ Confessóris tui suffragántibus méritis, fidéles tuos mundet et múniat: ac bonis opéribus iúgiter præstet esse inténtos. Per Dóminum.

O Lord, may this heavenly sacrament purify and protect your faithful people who have participated in it and keep us always intent on good works,\* through the prayers and merits of your holy confessor John Baptist. Through Jesus Christ.

## BLESSED VIRGIN MARY HELP OF CHRISTIANS

May 24

*Missæ Salve, sancta parens, de Communi festorum B.M.V. (81), præter orationes sequentes:*

*Mass Salve (Common of feasts of the Blessed Virgin Mary), page (81), with the following prayers:*

### Prayer

Omnípotens et miséricors Deus, qui ad defensiónem pópuli cristiáni in beatíssima Vírgine María perpétuum auxiliúm mirábiliter constituísti: concéde propítius; ut, tali præsidio muniti certántes in vita, victóriam de hoste maligno cónsequi valeámus in morte. Per Dóminum.

O almighty and merciful God, you have wondrously made the most blessed Virgin Mary to be the perpetual help and defense of the Christian people.\* Defended by her protection as we fight the battle of life, may we be victorious over the evil spirits at the hour of death. Through Jesus Christ.

### Prayer over the Gifts

Pro religiónis cristiánæ triúmphi hóstias placatiónis tibi, Dómine, im-

O Lord, we are offering these sacrificial gifts to you for the triumph of the Christian

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## May 30. St. Ferdinand

religion.\* May they be beneficial to us through the sure help of the Virgin, Help of Christians, which once brought about a great victory. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast)*

### Prayer after Communion

O Lord, stay close to those who are refreshed by sharing your body and blood.\* Through the help of your most holy Mother free us from all evil and watch over us in all good works: You who live and reign.

molámus: quæ, ut nobis proficiant, opem auxiliátrix Virgo præstet; per quam talis perfectá est victória. Per Dóminum.

*Præfatio de B. Maria Virg. Et te in Festivitate.*

Adésto, Dómine, pópulis, qui participatióne Córporis et Ságuinis tui reficiúntur: ut, sanctíssima tua Genetríce auxiliánte, ab omni malo et perículo liberéntur, et in omni ópere bono custodiántur: Qui vivis.

## SAINT FERDINAND

*King, Confessor*

May 30

*Mass Iustus (Common of a Confessor not a Bishop II), page (48), except the following prayer:*

*Missæ Iustus, de Communi Conf. non Pont. 2º loco (48), præter orationem sequentem:*

### Prayer

O God, you strengthened your blessed confessor Ferdinand to fight your battles and put down the enemies of the faith.\* Protect us through his prayers and deliver us from the enemies of our body and soul. Through Jesus Christ.

Deus, qui beáto Confessóri tuo Ferdinándo præliári prælia tua, et fidei inimícos superáre dedisti: concéde; ut eius nos intercessióne muníti, ab hóstibus mentis et cörperis liberémur. Per Dóminum.

### Prayer over the Gifts

Accept this offering which we humbly present in honor of your saints, O almighty God,\* and through it purify our bodies and our souls. Through Jesus Christ.

Præsta nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos cörpero páriter et mente puríficet. Per Dóminum.

### Prayer after Communion

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity \* through the intercession of your blessed confessor Ferdinand. Through Jesus Christ.

Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Ferdinándo Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

May 30. St. Joan of Arc

SAINT JOAN OF ARC

*Virgin*

May 30

Entrance Antiphon

*Exodus 15, 1 and 2*

Cantémus Dómino: glorióse enim magnificátus est. Fortitúdo mea et laus mea Dóminus, et factus est mihi in salútem. (*T. P. Alleluia, alleluia.*) *Ps. 97, 1* Cantáte Dómino cánticum novum, quia mirabilia fecit. *Ÿ. Glória Patri. Cantémus.*

Deus, qui beátam Ioánnam Vírginem ad fidem ac pátriam tuéndam mirabiliter suscitásti: da, quæsumus, eius intercessióne; ut Ecclésia tua, hóstium superátis insídiis, perpétua pace fruátur. Per Dóminum.

Léctio libri Sapiéntiæ  
*Sap. 8, 9–15*

Propósui sapiéntiam addúcere mihi ad convivéndum: sciens quóniam mecum comunicábit de bonis, et erit allocútio cogitatiónis et tædii mei. Habébo, propter hanc, claritátem ad turbas, et honórem apud senióres iúvenis: et acútus invéniam in iudicio, et in conspéctu poténtium admirábilis ero, et fácies princípum mirabúntur me: tacéntem me sustinébunt, et loquéntem me respicient, et sermocinánte me plura, manus ori suo impónent. Prætérea habébo, per hanc, immortalitátem: et memóriam ætérrnam his, qui post me futúri sunt, relínquam. Dispónam pópulos: et natiónes mihi erunt súbditæ. Timébunt me audiéntes reges horréndi: in multitudíne vidébor bonus, et in bello fortis.

Let us sing to the Lord, for he is gloriously triumphant. My strength and my courage is the Lord, and he has been my savior. (*P. T. Alleluia, alleluia.*) *Ps. 97, 1* Sing to the Lord a new song, for he has done wondrous deeds. *Ÿ. Glory be to the Father. Let us sing.*

Prayer

O God, you wondrously raised up the blessed maiden Joan as defender of her faith and country.\* May your Church evade the snares of the enemy and enjoy unbroken peace through her intercession. Through Jesus Christ.

A Reading from the Book of Wisdom  
*Wis. 8, 9–15*

I determined to draw wisdom into fellowship,  
knowing that she would be my counselor  
while all was well,  
and my comfort in care and grief.  
For her sake I should have glory among  
the masses,  
and esteem from the elders, though I be  
but a youth.  
I should become keen in judgment,  
and should be a marvel before rulers.  
They would abide my silence  
and attend my utterance;  
And as I spoke on further,  
they would place their hands upon their  
mouths.  
For her sake I should have immortality  
and leave to those after me an everlasting  
memory.  
I should govern peoples, and nations would  
be my subjects;

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May 30. St. Joan of Arc

terrible princes, hearing of me, would be afraid.

In the assembly I should appear noble, and in war courageous.

*In paschal time:*

Alleluia, alleluia. *Ps. Judith 15, 11* You have done manfully, and your heart has been strengthened. The hand of the Lord has strengthened you, and therefore you shall be blessed forever. Alleluia. *Ps. Ibid., 8, 29* Now therefore pray for us, for you are a holy woman, fearing God. Alleluia.

*Outside of paschal time:*

*Gradual Judges 5, 8–11* The Lord chose new wars, and he himself overthrew the gates of the enemies. *Ps.* Where the chariots were dashed together, and the army of the enemies was choked, there let the justices of the Lord be rehearsed, and his clemency towards the brave men of Israel.

Alleluia, alleluia. *Ps. Judith 13, 17–18* Praise the Lord our God, who has not forsaken those that hope in him, and by me his handmaid he has fulfilled his mercy which he promised to the house of Israel. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Judith 6, 15* Blessed are you, O Lord, who do not forsake those that trust in you, and humble those that presume of themselves, and glory in their own strength. *Ps. 2 Machab. 1, 5* The Lord has heard the prayer of his daughter for us, that God may be reconciled with us. *Ps. Judith 15, 11; 8, 29* You have done manfully, and your heart has been strengthened. The hand of the Lord has strengthened you, and therefore you shall be blessed forever. *Ps.* Now therefore pray for us, for you are a holy woman, fearing God.

*Tempore paschali:*

Allelúia, allelúia. *Ps. Judith 15, 11* Fecisti viriliter, et confortátum est cor tuum: manus Dómini confortávit te, et ideo eris benedicta in ætérnum. Allelúia. *Ps. Ibid., 8, 29* Nunc ergo ora pro nobis, quóniam múlier sancta es, et timens Deum. Allelúia.

*Extra tempus paschale:*

*Graduale Iudic. 5, 8–11* Nova bella elégit Dóminus, et portas hóstiū ipse subvértit. *Ps.* Ubi collisi sunt currus, et hóstiū suffocátus est exercitus, ibi narréntur iustítiæ Dómini, et cleméntia eius in fortes Israél.

Allelúia, allelúia. *Ps. Judith 13, 17–18* Laudáte Dóminum Deum nostrum, qui non desérui sperántes in se, et in me ancilla sua adimplévit misericórdiam suam, quam promísit dómui Israél. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Judith 6, 15* Benedíctus es, Dómine, qui non derelínquis præsuméntes de te: et præsuméntes de se, et de sua virtúte gloriántes, humílias. *Ps. 2 Machab. 1, 5* Exaudívit Dóminus oratióem puéllæ suæ, qua orávit pro nobis, ut reconciliétur nobíscum Deus. *Ps. Judith 15, 11; 8, 29* Fecisti viriliter, et confortátum est cor tuum: manus Dómini confortávit te, et ideo eris benedicta in ætérnum. *Ps.* Nunc ergo ora pro nobis, quóniam múlier sancta es, et timens Deum.

May 30. St. Joan of Arc

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 16, 24–27*

In illo témpore: Dixit Iesus discíplis suis: Si quis vult post me veníre, ábneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdiderit ánimam suam propter me, invéniet eam. Quid enim prodest hómini, si mundum univérsum lucrétur, ánimæ vero suæ detriméntum patiátur? Aut quam dabit homo commutatióne[m] pro ánima sua? Fílius enim hóminis ventúrus est in glória Patris sui cum Angelis suis: et tunc reddet unicuíque secúndum ópera eius.

Benedixerunt eam omnes una voce, dicétes: Tu glória Ierúsalem, tu lætítia Israë[el], tu honorificéntia pópuli nostri. (*T. P. Allelúia.*)

Hæc hóstia salutáris, Dómine, illam nobis in rebus árduis cónferat fortitúdinem, cuius beáta Ioánn[is], sub tanta discrimínium varietáte, tam insignia præbuit exémp[la]: ut, ad inimícos repelléndos, étiam belli períc[ula] subíre non dubitáverit. Per Dóminum.

Si ambulávero in médio umbræ mortis, non tímébo mala, quóniam tu mecum es, Dómine Iesu. (*T. P. Allelúia.*)

Cælésti pane reféctos, qui tóties beátam Ioánnam áluit ad victóriam: præsta, quæsumus, omnípotens Deus; ut hoc salutis aliméntum de inimícis nostris victóres nos effíciat. Per Dóminum.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 24–27*

At that time Jesus said to his disciples: "If a man determines to come after me, he must renounce self, take up his cross, and follow me. Whoever determines to save himself will destroy himself; but whoever destroys himself for my sake will find himself. What advantage would it be for a man to gain the whole world at the cost of destroying himself? Or what can a man give in exchange for his own self? The Son of Man is going to come with his Father's glory accompanied by his angels, and then he will repay each man according to his conduct."

Offertory Antiphon  
*Judith 15, 10*

They all blessed her with one voice, saying: You are the glory of Jerusalem, you are the joy of Israel, you are the honor of our people. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, may this life-giving sacrifice give us the kind of courage in adversity displayed by blessed Joan in every kind of trial,\* even to facing the perils of war to defeat the enemy. Through Jesus Christ.

Communion Antiphon  
*Ps. 22, 4*

Even though I walk in the dark valley, I fear no evil, for you are at my side, Lord Jesus. (*P. T. Alleluia.*)

Prayer after Communion

O almighty God, you have refreshed us with the heavenly bread which so many times carried blessed Joan forward to victory.\* May this life-giving food make us victorious over our enemies. Through Jesus Christ.

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B. V. M. Queen of Apostles

BLESSED VIRGIN MARY  
QUEEN OF APOSTLES

SATURDAY AFTER THE ASCENSION

Entrance Antiphon

*Ps. 86, 1-3*

His foundation upon the holy mountains the Lord loves: the gates of Sion, more than any dwelling of Jacob. Glorious things are said of you, O city of God! (*P. T. Alleluia, alleluia.*) *Ps. 133, 1* Come, bless the Lord, all you servants of the Lord who stand in the house of the Lord, in the courts of the house of our God. *℣. Glory be to the Father. His foundation.*

Fundaménta eius in móntibus sanctis: díligit Dóminus portas Sion super ómnia tabernácula Iacob. Gloriósa dicta sunt de te, cívitas Dei. (*T. P. Allelúia, allelúia.*) *Ps. 133, 1* Ecce nunc benedicite Dóminum, omnes servi Dómini: qui statis in domo Dómini, in átriis domus Dei nostri. *℣. Glória Patri. Fundaménta.*

Prayer

O God, you sent the Holy Spirit upon the apostles as they were united in prayer with Mary, the Mother of Jesus.\* May the Queen of Apostles, the same Mother of us all, help us to serve your majesty faithfully, and to spread the glory of your name by word and example. Through Jesus Christ.

Deus, qui Apóstolis tuis cum María Matre Iesu unánimiter orántibus, Sanctum dedísti Spíritum: da nobis; ut, eádem Matre nostra et Apostolórum Regína protegénte, maiestáti tuæ fidéliter servíre, et nóminis tui glóriam verbo et exémplo diffúndere valeámus. Per eúndem Dóminum.

A Reading from the Acts of the  
Apostles  
*Acts 1, 1-14*

In my first account, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up to heaven, after he had instructed his chosen apostles through the Holy Spirit. For after his Passion he showed them in many convincing ways that he was alive, appearing to them during forty days and speaking to them about the kingdom of God. Once when he met with them, he told them not to leave Jerusalem. "Wait, rather, for the fulfillment of my Father's promise about which you have heard me speak. John baptized with water, but within a few days you will be baptized with the

Léctio Actuum Apostolórum  
*Act. 1, 1-14*

Primum quidem sermónem feci de ómnibus, o Theóphile, quæ cóepit Iesus fácere et dócere usque in diem, qua, præcípiens Apóstolis per Spíritum Sanctum, quos elégit, assúptus est: quibus et præbuit seípsum vivum post passiónem suam in multis arguméntis, per dies quadragínta appárens eis, et loquens de regno Dei. Et convéscens, præcépit eis ab Ierosólymis ne discéderent, sed exspectárent promissiónem Patris, quam audístis (inquit) per os meum: quia Ioánnes quidem baptizávit aqua, vos autem baptizabímmini Spíritu Sancto non post multos hos dies. Igitur qui convénerant, inter-

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## B. V. M. Queen of Apostles

rogabant eum, dicentes: Dómine, si in témpore hoc restítues regnum Israël? Dixit autem eis: Non est vestrum nosse témpora vel mómenta, quæ Pater pósuit in sua potestáte: sed accipiétis virtútem superveniéntis Spíritus Sancti in vos, et éritis mihi testes in Ierúsalem, et in omni Iudæa, et Samaría, et usque ad últimum terræ. Et cum hæc dixisset, vidéntibus illis, elevátus est, et nubes suscepit eum ab óculis eórum. Cumque intueréntur in cælum eúntem illum, ecce duo viri astiterunt iuxta illos in véstibus albis, qui et dixerunt: Viri Galilæi, quid statis aspiciéntes in cælum? Hic Iesus, qui assúptus est a vobis in cælum, sic véniet, quemádmódu vidístis eum eúntem in cælum. Tunc revérsi sunt Ierosólymam a monte, qui vocátur Olivéti, qui est iuxta Ierúsalem, sábbati habens iter. Et cum introíssent in cenáculum, ascendérunt ubi manébant Petrus, et Ioánnes, Iacóbus, et Andréas, Philippus, et Thomas, Bartholomæus, et Matthæus, Iacóbus Alphæi, et Simon Zelótes, et Iudas Iacóbi. Hi omnes erant perseverántes unanimiter in oratióne cum muliéribus, et María Matre Iesu, et frátribus eius.

### *Tempore paschali:*

Allelúia, allelúia. *℟. Num. 17, 8* Virga Iesse flóruit: Virgo Deum et hóminem génuít: pacem Deus rédidit, in se reconcilians ima summis. Allelúia. *℟. Judith 13, 17-18* Laudáte Dóminum Deum nostrum, qui non deséruit sperántes in se: et in me ancílla sua adimplévit misericórdiam suam, quam promísit dómui Israël: et interfécit in manu mea hostem pópuli sui. Allelúia.

*In Missis votivis extra tempus paschale dicitur:*

Holy Spirit.” When they were with him, they used to ask, “Lord, is this the time when you are going to restore the kingdom to Israel?” He answered, “It is not for you to know the exact time; the Father has reserved that to himself. You will receive power when the Holy Spirit comes upon you, and you are to be my witnesses in Jerusalem, throughout Judea and Samaria—yes, even to the ends of the earth.” When he had said this, he was lifted up before their very eyes, and a cloud took him from their sight. They were still staring after him into the sky when two men dressed in white stood beside them. “Men of Galilee,” they said, “why do you stand here looking at the sky? This Jesus who has been taken away from you up to heaven will come back in the same way that you saw him go.” Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a mere Sabbath’s journey away. Entering the city, they went to that upstairs room where they were staying, Peter, and John and James, and Andrew; Philip and Thomas, Bartholomew and Matthew; James, son of Alpheus; and Simon, the Zealot; and Judas, son of James. They all devoted themselves to constant prayer together, joined by a group of women, and Mary, the mother of Jesus, and his brothers.

### *In paschal time:*

Alleluia, alleluia. *℟. Num. 17, 8* The rod of Jesse has blossomed: a virgin has brought forth God and man: God has given peace, reconciling in himself the lowest with the highest. Alleluia. *℟. Judith 13, 17-18* Praise the Lord our God, who has not forsaken those that hope in him. And by me his handmaid he has fulfilled his mercy, which he promised to the house of Israel: and he has killed the enemy of his people by my hand. Alleluia.

*In votive Masses outside of paschal time there is said:*

## B. V. M. Queen of Apostles

*Gradual* You are the gate of heaven and the star of the sea, O Virgin Mary, Mother of the eternal King and our Queen. *℟.* Make us pleasing to your Son, for all virtue and beauty and glory shine in you. Alleluia, alleluia. *℟. Num. 17, 8* The rod of Jesse has blossomed: a virgin has brought forth God and man: God has given peace, reconciling in himself the lowest with the highest. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract* We flee to your protection, holy Mother of God. *℟.* Receive us, our Mother, our Queen. Ask your Son, the Lord of the harvest, to send workers into his harvest. *℟.* That all peoples may praise him, and all generations call you blessed. *℟.* You are the channel of pardon, you the mother of grace, you the hope of the world. Hear us as we cry to you.

### ✠ A Reading from the holy Gospel according to John *John 19, 25–27*

At that time, near the cross of Jesus, there also stood his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Then seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your son." In turn he said to the disciple, "There is your mother." And from that hour the disciple took her into his care.

### Offertory Antiphon *Judges 5, 3 and 7–8*

It is I, it is I, that will sing to the Lord, I will sing to the Lord the God of Israel. The valiant men ceased and rested in Israel, until a mother arose in Israel. The Lord chose new wars and he himself overthrew the gates of the enemies. (*P. T. Alleluia.*)

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*Graduale* Porta cæli et stella maris es, Virgo María, Regis æterni Mater ac Regina nostra. *℟.* Gratos nos redde Filio tuo: quia omnis virtus et decor et glória ex te respléndet. Alleluia, alleluia. *℟. Num. 17, 8* Virga Iesse flóruit: Virgo Deum et hóminem génuít: pacem Deus réddidit, in se reconcílians ima summis. Alleluia.

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus* Sub tuum præsidium confúgimus, sancta Dei Génatrix. *℟.* Súscipe nos, Mater nostra, Regina nostra: roga Fílium tuum Dóminum messis, ut mittat operários in messem suam. *℟.* Ut confíteántur illi pópuli omnes, ac beátam te dicant omnes generatiónes. *℟.* Tu vénia vena, tu grátia mater, tu spes mundi, exáudi nos clamántes ad te.

### ✠ Sequéntia sancti Evangélii secúndum Ioánnem *Ioann. 19, 25, 27*

In illo témpore: Stabant iuxta Crucem Iesu mater eius, et soror matris eius María Cléophæ, et María Magdaléne. Cum vidísset ergo Iesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce filius tuus. Deínde dicit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Ego sum, ego sum quæ Dómino canam, psallam Dómino Deo Israél. Cessavérunt fortes in Israél, et quievérunt: donec súrgeret mater in Israél. Nova bella elégit Dóminus, et portas hóstium ipse subvértit. (*T. P. Alleluia.*)

## June 9. B. V. M. Mother of Grace

Tua, Dómine, propitiatióne, et beátæ Mariæ semper Vírginis intercessióne hæc nostra obtíneat oblátio: ut Ecclesiá tua fidélium número crescat, et iúgiter fúlgeat varietáte virtútum. Per Dóminum.

*Præfatio de B.M.V. Et te in Festivitate.*

Beáta Mater et intácta Virgo, gloriósa Regína mundi, intercéde pro nobis ad Dóminum: tu enim glória Ierúsalem, tu lætítia Israël, tu honoríficéntia pópuli nostri. (*T. P. Allelúia.*)

Sumptis, Dómine, salútis nostræ subsidiis: da nobis, quæsumus, beátæ Mariæ semper Virgínis ac Regínæ Apostolorum patrocínio, perseverántem in tua voluntáte famulátum; ut Ecclesiá tua novis semper proficiat increméntis. Per Dóminum.

*Missa Vultum tuum, ut in festo Sanctissimi Nominis Mariæ, die 12 septembris, præter orationem sequentem et dicitur præfatio de B. Maria Virg. Et te in Festivitate.*

Deus, qui humano géneri beátæ Mariæ virginitáte fecúnda reparatiónis grátiam contulísti: concéde; ut, quam grátia Matrem appellámus in terris, eius felici consórtio perénniter perfruámur in cælis. Per Dóminum.

In médio Ecclesiæ apéruit os eius:

### Prayer over the Gifts

May our offering, O Lord, hasten the growth of your Church and add to the splendor of the virtues of her members \* through your mercy and the intercession of the blessed ever-virgin Mary. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast).*

### Communion Antiphon

Blessed Mother and spotless Virgin, glorious Queen of the world, intercede for us to the Lord, for you are the glory of Jerusalem, you are the joy of Israel, you are the honor of our people. (*P. T. Alleluia.*)

### Prayer after Communion

O Lord, the sacrament we have received will help us toward salvation.\* May we persevere in doing your holy will so that your Church may always increase under the protection of the blessed ever-virgin Mary, the Queen of Apostles. Through Jesus Christ.

## BLESSED VIRGIN MARY MOTHER OF GRACE

June 9

*Mass Vultum tuum, as given on the feast of the Holy Name of Mary, September 12, except for the following prayer: Preface of the Blessed Virgin Mary (on this feast) is said.*

### Prayer

O God, it was through the motherhood of the blessed Virgin Mary that you bestowed the grace of salvation upon mankind.\* May we who invoke her on earth as Mother of Grace be forever happy with her in heaven. Through Jesus Christ.

## SAINT ANTHONY OF PADUA *Confessor and Doctor of the Church*

June 13

### Entrance Antiphon *Eccli. 15, 5*

In the midst of the assembly he opened his  
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June 13. St. Anthony of Padua

mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℟.* Glory be to the Father. In the midst.

Prayer

O God, let the Church rejoice on the occasion of the solemn commemoration of your blessed confessor and doctor Anthony.\* May she always be protected by your divine help so that her members may one day be worthy of eternal happiness. Through Jesus Christ.

A Reading from the Book of Wisdom  
*Wis. 7, 7-15*

I prayed, and prudence was given me;  
I pleaded, and the spirit of Wisdom came to me.  
I preferred her to scepter and throne,  
and deemed riches nothing in comparison with her.  
Nor did I liken any priceless gem to her;  
because all gold, in view of her, is a little sand,  
and before her, silver is to be accounted mire.  
Beyond health and comeliness I loved her,  
and I chose to have her rather than the light,  
because the splendor of her never yields to sleep.  
Yet all good things together came to me in her company,  
and countless riches at her hands;  
And I rejoiced in them all, because Wisdom is their leader,  
though I had not known that she is the mother of these.  
Simply I learned about her, and ungrudgingly do I share—  
her riches I do not hide away;

et implévit eum Dóminus spírítu sapiéntiæ, et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℟.* Glória Patri. In médio.

Ecclesiám tuam, Deus, beáti Antónii Confessóris tui atque Doctóris solémnitas votíva lætíficet: ut spírítuálibus semper muniátur auxiliis et gáudiis pérfrui mereátur ætérnis. Per Dóminum.

Lectio libri Sapiéntiæ  
*Sap. 7, 7-15*

Optávi, et datus est mihi sensus: et invocávi, et venit in me spírítus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem pretiósium: quóniam omne aurum in comparatióne illíus, aréna est exígua, et tamquam lutum æstimábitur argéntum in conspéctu illíus. Super salútem et spécíem diléxi illam, et propósui pro luce habére illam: quóniam inextinguíbile est lumen illíus. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illíus, et lætátus sum in ómnibus: quóniam antecédébat me ista sapiéntia, et ignorábam quóniam horum ómnium mater est. Quam sine fictiÓne dídici, et sine invídia commúnico, et honestátem illíus non abscóndo. Infínitus enim thesáurus est homínibus: quo qui usi sunt, partícipes facti sunt amicitíæ Dei, propter disciplínæ dona commendáti. Mihi autem dedit Deus dícere ex senténtia, et præsumere digna horum quæ mihi dantur, quóniam ipse sapiéntiæ dux est, et sapiéntium emendátor.

June 13. St. Anthony of Padua

For to men she is an unfailing treasure;  
those who gain this treasure win the  
friendship of God,  
to whom the gifts they have from dis-  
cipline commend them.

Now God grant I speak suitably  
and value these endowments at their  
worth:

For he is the guide of Wisdom  
and the director of the wise.

*Graduale Eccli. 24, 3-4* In médio pópuli sui exaltábitur, et in plenitúdine sancta admirábitur. *℣.* In multitudíne electórum habébit laudem, et inter benedíctos benedicé-  
tur.

Allelúia, allelúia. *℣. Eccli. 48, 15*  
In víta sua fecit monstra, et in morte  
mirabília operátus est. Allelúia.

*In Missis votivis post Septuagesimam,  
omissis Allelúia et versu sequenti, dicitur:*

*Tractus Eccli. 39, 12-13* Collaudá-  
bunt multi sapiéntiam eius, et usque  
in séculum non delébitur. *℣.* Non  
recédet memória eius, et nomen eius  
requirétur a generatióne in genera-  
tiónem. *℣. Ibid., 48, 15* In víta sua  
fecit monstra, et in morte mirabília  
operátus est.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Eccli. 24, 4*  
In multitudíne electórum habébit  
laudem, et inter benedíctos bene-  
dicé-  
tur. Allelúia. *℣. Ibid., 48, 15*  
In víta sua fecit monstra, et in morte  
mirabília operátus est. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 5, 13-19*

In illo témpore: Dixit Iesus disci-  
pulis suis: Vos estis sal terræ. Quod  
si sal evanúerit, in quo saliétur? Ad  
níhilum valet ultra, nisi ut mittátur  
foras, et conculcétur ab homínibus.  
Vos estis lux mundi. Non potest  
cívitas abscondi supra montem pó-

*Gradual Eccli. 24, 3-4* In the midst of his  
own people he shall be exalted, and shall  
be admired in the holy assembly. *℣.* In the  
multitude of the elect he shall have praise,  
and among the blessed he shall be blessed.  
Alleluia, alleluia. *℣. Eccli. 48, 15* In life he  
performed wonders, and after death mar-  
velous deeds. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its  
following verse is omitted, and there is said:*

*Tract Eccli. 39, 12-13* Many will praise his  
understanding; his fame can never be effaced.  
*℣.* Unfading will be his memory, through all  
generations his name will live. *℣. Ibid.,  
48, 15* In life he performed wonders, and  
after death marvelous deeds.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Eccli. 24, 4* In the multi-  
tude of the elect he shall have praise, and  
among the blessed he shall be blessed. Al-  
leluia. *℣. Ibid., 48, 15* In life he performed  
wonders, and after death marvelous deeds.  
Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13-19*

At that time Jesus said to his disciples:  
“You are the salt of the earth. Suppose  
salt becomes insipid; how can you restore  
its tang? Then it is good for nothing but to  
be thrown out, and trampled underfoot.  
You are the light of the world. A city on a

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## June 13. St. Anthony of Padua

mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don't think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven."

### Offertory Antiphon

*Eccli. 49, 1-2*

His memory is like blended incense; precious is his memory, like honey to the taste.

### Prayer over the Gifts

O Lord, we are offering sacrificial gifts to you on the feast of your blessed confessor and doctor Anthony.\* As you filled him with heavenly gifts, make us, too, fervent in love for you. Through Jesus Christ.

### Communion Antiphon

*Eccli. 51, 30*

The Lord gave me a tongue for my reward, and with it I will praise him.

### Prayer after Communion

Nourished with your divine gift, O Lord, we ask that we may feel the effect of your life-giving sacrifice \* through the merits and intercession of your blessed confessor and doctor Anthony. Through Jesus Christ.

sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut líceat ómnibus qui in domo sunt. Sic líceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvete legem, aut prophétas: non veni sólvete, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, iota unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

Memória eius in compositióne odóris, in omni ore quasi mel indulcábitur memória eius.

Hóstias tibi, Dómine, in beáti Antónii Confessóris tui atque Doctóris solemnitate offeréntes: te súpplices deprecámur, ut sicut ipsum cæléstibus donis cumulásti; ita nos fácias tuo amóre fervéntes. Per Dóminum.

Dedit mihi Dóminus linguam mercédem meam, et in ipsa laudábo eum.

Divínis, Dómine, munéribus satiáti: quæsumus; ut beáti Antónii Confessóris tui atque Doctóris méritis et intercessióne, salutáris sacrificii sentiámus efféctum. Per Dóminum.

June 16. St. John Francis Regis

SAINT JOHN FRANCIS REGIS

*Confessor*

June 16

Entrance Antiphon

*Luke 4, 18 and 19*

Spíritus Dómini super me: propter quod unxit me: evangelizáre paupéribus misit me, sanáre contrítos corde, prædicáre annum Dómini accéptum, et diem retributiónis. *Ps. 9, 33* Exsúrge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum. *V.* Glória Patri. Spíritus.

The Spirit of the Lord is upon me because he has anointed me; to bring good news to the poor he has sent me, to heal the contrite of heart, to proclaim the acceptable year of the Lord, and the day of recompense. *Ps. 9, 33* Rise, O Lord! O God, lift up your hand. Forget not the afflicted. *V.* Glory be to the Father. The Spirit of the Lord.

Prayer

Deus, qui ad plúrimos pro salúte animárum perferéndo labóres, beátum Ioánnem Francíscum Confessórem tuum mirábili caritáte, et invicta patiéntia decorásti: concéde propítius; ut, eius exémpis instrúcti, et intercessiόνibus adiúti, æternæ vitæ præmia consequámur. Per Dóminum.

O God, you endowed your blessed confessor John Francis with wonderful charity and unflinching patience to undertake many labors for the salvation of souls.\* Learning from his example and helped by his prayers, may we receive the rewards of eternal life. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Thessalonicénes  
*1 Thess. 2, 2-9*

A Reading from the Epistle of blessed  
Paul the Apostle to the Thessalonians  
*1 Thess. 2, 2-9*

Fratres: Fidúciam habúimus in Deo nostro loqui ad vos Evangélium Dei in multa sollicitúdone. Exhortátio enim nostra non de erróre, neque de immundítia, neque in dolo, sed sicut probáti sumus a Deo ut crederétur nobis Evangélium: ita lóquimur non quasi homínibus placéntes, sed Deo, qui probat corda nostra. Neque enim aliquándo fúimus in sermóne adulationis, sicut scitis: neque in occasiône avarítiae: Deus testis est: nec quæréntes ab homínibus glóriam, neque a vobis, neque ab áliis. Cum possémus vobis óneri esse ut Christi Apóstoli: sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat fílios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum Evangélium Dei, sed étiam

Brethren: We drew courage from our God to preach to you the gospel of God under great opposition. For our exhortation springs neither from delusion nor from impure motives nor from deceit; rather, having met the test imposed on us by God as those entrusted with the gospel, so we preach, trying to please not men but God, "who tests our hearts." Never were we guilty of flattering words—you know this—nor of greediness under any pretext—God is the witness!—never trying for honor from men, neither from you nor from others, even though it was in our power to impose ourselves as apostles of Christ. On the contrary, while we were among you we were as gentle as a nursing mother when she embraces

her young. So solicitous were we for you, in fact, that we wanted to share with you not only the gospel of God but even our very lives, so beloved had you become to us. You do indeed remember, brethren, our labor and toil: all the while we were preaching to you the gospel of God we worked both night and day so as not to impose on you in any way.

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. *Ps. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *Ps. 67, 12* The Lord shall give the word to those that preach good tidings with great power. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *Ps.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *Ps.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 67, 12* The Lord shall give the word to those that preach good tidings with great power. Alleluia. *Ps. Osee 14, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 9, 35-38*

At that time Jesus toured all the towns and villages. He taught in their synagogues, proclaimed the good news of the kingdom, cured every disease and every sickness. At the sight of the crowds, his heart was moved with pity for them. They were like

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ánimas nostras: quóniam caríssimi nobis facti estis. Mémoires enim estis, fratres, labóris nostri, et fatigatiónis: nocte ac die operántes, ne quem vestrum gravarémus, prædicávimus in vobis Evangélium Dei.

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *Ps. Ibid., 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúia, allelúia. *Ps. 67, 12* Dóminus dabit verbum evangelizántibus, virtúte multa. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Ps.* Potens in terra erit semen eius: generátio rectórum benedicétur. *Ps.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 67, 12* Dóminus dabit verbum evangelizántibus virtúte multa. Allelúia. *Ps. Osee 14, 6* Iustus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 9, 35-38*

In illo témpore: Circuibat Iesus omnes civitátes, et castélla, docens in synagógis eórum, et prædicans Evangélium regni, et curans omnem languórem, et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et iacéntes

## June 27. B. V. M. of Perpetual Help

sicut oves non habentes pastorem. Tunc dicit discipulis suis: Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam.

sheep with no shepherd, lying prostrate from exhaustion. Thereupon he said to his disciples, "The harvest is plentiful, but laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it."

### Offertory Antiphon *Job 29, 13 and 15-16*

Benedictio perituri super me veniebat, et cor viduae consolatus sum: oculus fui caeco, et pes claudum: pater eram pauperum.

The blessing of those in extremity came upon me, and the heart of the widow I made joyful. I was eyes to the blind, and feet to the lame was I; I was a father to the needy.

### Prayer over the Gifts

Caritatis victima, quam immolantes offerimus, sit nobis, Domine, te miserante, propitiabilis: et, beati Iohannis Francisci precibus et meritis, ad obtinendum patientiae et caritatis augmentum, efficax et salutaris. Per eundem Dominum.

O God, may the Victim of love whom we offer in this sacrifice be, by your mercy, acceptable on our behalf;\* and may the prayers and merits of blessed John Francis help us toward salvation by making us more patient and charitable. Through Jesus.

### Communion Antiphon *Isai. 52, 7*

Quam pulchri super montes pedes annuntiantis et praedicantis pacem: annuntiantis bonum, praedicantis salutem.

How beautiful upon the mountains are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation.

### Prayer after Communion

Crescat in nobis, Domine, pietatis tuae effectus salutaris: ut, caelesti pabulo refecti et Sanctorum exemplis accensi, ad aeternae salutis portum, te misericorditer protegente, et beato Iohanne Francisco intercedente, feliciter pervenire valeamus. Per Dominum.

O Lord, let the life-giving effects of your love grow in us.\* We have been refreshed by this heavenly food and moved by the example of your saints; may we have the joy of reaching the harbor of eternal salvation, through your mercy and the prayers of blessed John Francis. Through Jesus Christ.

## BLESSED VIRGIN MARY OF PERPETUAL HELP

June 27

### Entrance Antiphon

Gaudeamus omnes in Domino, diem

Let us all rejoice in the Lord, celebrating  
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a feast in honor of the blessed Virgin Mary, on whose solemnity the angels rejoice and give praise to the Son of God. *Ps. 44, 2* My heart overflows with a goodly theme, as I sing my ode to the king. *℟.* Glory be to the Father. Let us all rejoice.

Prayer

O Lord Jesus Christ, we venerate the wondrous picture of your Mother Mary.\* You gave her to be our mother also, always ready to help us. Grant that we who earnestly implore her motherly assistance may be worthy to enjoy the eternal fruit of your redemption: You who live and reign.

A Reading from the Book of Sirach  
*Eccli. 24, 23–31*

I bud forth delights like the vine,  
my blossoms become fruit fair and rich.  
I am the mother of the gift of love,  
of the fear and the knowledge of God,  
and of the just man's hope.  
In me is every boon of truth and of the way;  
in me is all hope of virtue and of life.  
Come to me, all you that yearn for me,  
and be filled with my fruits;  
My spirit is sweeter than honey,  
a better heritage than the honeycomb;  
the remembrance of me is for age upon  
age.  
He who eats of me will hunger still,  
he who drinks of me will thirst for more;  
He who obeys me will not be put to shame,  
he who serves me will never fail.  
They who reflect my brightness  
will have eternal life.

*Gradual Cant. 6, 3 and 9* You, daughter of Sion, are beautiful and lovely, as beautiful as the moon, as resplendent as the sun, as awe-inspiring as bannered troops. *℟. Judith 13, 22* And they all adored the Lord, and said to her: The Lord has blessed you by his power, because by you he has brought our enemies to nought.

festum celebrantes sub honore beate Mariæ Virginis: de cuius solemnitate gaudent Angeli, et collaudant Filium Dei. *Ps. 44, 2* Eructavit cor meum verbum bonum: dico ego opera mea Regi. *℟.* Glória Patri. Gaudeamus.

Dómine Iesu Christe, qui Genetricem tuam Mariam, cuius insignem venerámur imáginem, Matrem nobis dedisti perpétuo succurrere parátam: concéde, quæsumus; ut nos, matrem eius opem assidue implorantes, redemptionis tuæ fructum perpétuo experiri mereámur: Qui vivis.

Lectio libri Sapientiae  
*Eccli. 24, 23–31*

Ego quasi vitis fructificavi suavitatem odoris: et flores mei, fructus honoris et honestatis. Ego mater pulchrae dilectionis, et timoris, et agnitionis, et sanctae spei. In me gratia omnis viae et veritatis: in me omnis spes vitae et virtutis. Transite ad me, et a generationibus meis implerini. 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 operantur in me, non peccabunt. Qui elucidant me, vitam aeternam habebunt.

*Graduale Cant. 6, 3 et 9* Tota formosa et suavis es, filia Sion, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata. *℟. Judith 13, 22* Benedixit te Dominus in virtute sua, quia per te ad nihilum redégit inimicos nostros.

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Allelúia, allelúia. *℣. Luc. 1, 28 Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.*

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Prov. 8, 17-19 Ego diligéntes me díligo: et qui mane vígilant ad me, invénient me. ℣. Mecum sunt divítiae, et glória, opes supérbæ, et iustítia. ℣. Mélior est enim fructus meus auro et lápide pretiósó, et genímína mea argénto elécto.*

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Luc. 1, 28 Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus Allelúia. ℣. Prov. 8, 34 Beátus homo, qui audit me, et qui vígilat ad fores meas cotídie, et obsérvat ad postes óstii mei. Allelúia.*

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 19, 25-27*

In illo témpore: Stabant iuxta Crucem Iesu mater eius, et soror matris eius María Cléophæ, et María Magdaléne. Cum vidísset ergo Iesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce filius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis.

Tua, Dómine, propitiatióne, et beátæ Vírginis et Matris Mariæ intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

*Præfatio de B. Maria Virg. Et te in Festivitate.*

Alleluia, alleluia. *℣. Luke 1, 28 Hail, Mary, full of grace, the Lord is with you. Blessed are you among women. Alleluia.*

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Prov. 8, 17-19 Those who love me I also love, and those who seek me find me. ℣. With me are riches and honor, enduring wealth and prosperity. ℣. My fruit is better than gold, yes; than pure gold, and my revenue than choice silver.*

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Luke 1, 28 Hail, Mary, full of grace, the Lord is with you. Blessed are you among women. Alleluia. ℣. Prov. 8, 34 Happy the man who obeys me, and happy the man watching daily at my gates, waiting at my doorposts. Alleluia.*

✠ A Reading from the holy Gospel  
according to John  
*John 19, 25-27*

At that time, near the cross of Jesus, there also stood his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Then seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your son." In turn he said to the disciple, "There is your mother." And from that hour the disciple took her into his care.

Offertory Antiphon  
*Jerem. 18, 20*

Remember, O Virgin Mother, to speak good things for us in the sight of God, and to turn away his wrath from us.

Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary, let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast).*

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Communion Antiphon

Most worthy Queen of the world, Mary ever Virgin, you brought forth Christ the Lord, the Savior of all men. Intercede for our peace and salvation.

Regína mundi digníssima, María Virgo perpétua, intercède pro nostra pace et salúte, quæ genuísti Christum Dóminum Salvatórem ómnium.

Prayer after Communion

O Lord, help us by the prayers of your immaculate ever-virgin Mother Mary.\* Her loving care has already brought us lasting blessings; may she protect us from all dangers and unite us in heart and mind: You who live and reign.

Adiuvet nos, quæsumus, Dómine, immaculátæ Genetrícis tuæ sempérque Vírginis Mariæ intercèssio veneránda: ut, quos perpétuis cumulávit beneficiis, a cunctis perículis absolutos, sua fáciat pietáte concórdes: Qui vivis.

SAINT JOSEPH CAFASSO

*Confessor*

June 27

Entrance Antiphon

*Dan. 12, 3*

But the wise shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever. (*P. T. Alleluia, alleluia.*) *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. But the wise.

Qui docti fúerint fulgébunt quasi splendor firmámenti: et qui ad iustítiam erúdiunt multos quasi stellæ in perpétuas æternitátes. (*T. P. Alleluia, alleluia.*) *Ps. 118, 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℟.* Glória Patri. Qui docti.

Prayer

O God, you endowed your holy confessor Joseph with wonderful charity and unfailing patience to undertake many labors for the salvation of souls.\* Learning from his example and helped by his prayers may we receive the rewards of eternal life. Through Jesus Christ.

Deus, qui ad plúrimos pro salúte animárum perferéndo labóres, sanctum Ioséphum Confessórem tuum mirábili caritáte, et invícta patiéntia decorásti: concéde propítius; ut, eius exémpis instrúcti, et intercessiónibus adiúti, æternæ vitæ præmia consequámur. Per Dóminum nostrum.

A Reading from the Book of Sirach

*Eccli. 7, 31–40*

With all your soul fear God,  
revere his priests.  
With all your strength, love your Creator,  
forsake not his ministers.

Lectio libri Sapiéntiæ

*Eccli. 7, 31–40*

In tota ánima tua time Dóminum, et sacerdótes illíus sanctífica. In omni virtúte tua dílige eum qui te fecit, Honóra Deum ex tota ánima tua, et honorífica sacerdótes, et propúrga

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te cum brácciiis. Da illis partem, sicut mandátum est tibi, primitiárum et purgatiónis, et de negligéntia tua purga te cum paucis. Datum brachiórum tuórum, et sacrificium sanctificatiónis offeres Dómino, et íntia sanctórum. Et páuperi pórrige manum tuam, ut perficiátur propitiatio et benedictio tua. Grátia dati in conspéctu omnis vivéntis, et mórtuo non prohibeas grátiam. Non desis plorántibus in consolatióne, et cum lugéntibus ámbula. Non te pígeat visitáre infirmum; ex his enim in dilectiÓne firmáberis. In ómnibus opéribus tuis memoráre novíssima tua, et in aetérnum non peccábis.

*Graduale Ps. 23, 3, 4* Quis ascéndet in montem Dómini aut quis stabit in loco sancto eius? *Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in aetérnum, secúndum órđinem Melchisedech. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 91, 13-14* Iustus ut palma florébit, sicut cedrus Líbani multiplicábitur. *Ps. 111, 2 et 3* Potens in terra erit semen eius, generatio rectórum benedicétur. *Ps. 111, 2 and 3* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *Ps. 111, 2 and 3* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *Ps. 111, 2 and 3* His posterity shall be mighty upon the earth; the upright generation shall be blessed.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Eccli. 45, 9* Amávit eum Dóminus, et ornávit

Honor God and respect the priest;  
give him his portion as you have been  
commanded:

First fruits and contributions,  
due sacrifices and holy offerings.  
To the poor man also extend your hand,  
that your blessing may be complete;  
Be generous to all the living,  
and withhold not your kindness from  
the dead;

Avoid not those who weep,  
but mourn with those who mourn;  
Neglect not to visit the sick—  
for these things you will be loved.  
In whatever you do, remember your last  
days,  
and you will never sin.

*Gradual Ps. 23, 3, 4* Who can ascend the mountain of the Lord? or who may stand in his holy place? *Ps. 109, 4* The Lord has sworn, and he will not repent: You are a priest forever, according to the order of Melchisedec. Alleluia.

Alleluia, alleluia. *Ps. 109, 4* The Lord has sworn, and he will not repent: You are a priest forever, according to the order of Melchisedec. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 91, 13-14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. *Ps. 111, 2 and 3* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *Ps. 111, 2 and 3* His posterity shall be mighty upon the earth; the upright generation shall be blessed.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Eccli. 45, 9* The Lord loved him and adorned him; he clothed

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him with a robe of glory. Alleluia. *Osee 14, 6*  
The just man shall blossom like the lily,  
and flourish forever before the Lord. Al-  
leluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 25, 31–40*

At that time Jesus said to his disciples:  
“When the Son of Man comes in his glory,  
escorted by all the angels, then he will take  
his seat upon his royal throne, and all the  
nations will be assembled in his presence.  
He will separate them into two groups, just  
as the shepherd separates the sheep from  
the goats. The sheep he will place on his  
right hand, the goats on his left. Then the  
king will say to those on his right, ‘Come,  
you who have my Father’s blessing! In-  
herit the kingdom prepared for you from  
the creation of the world. For I was hungry,  
and you gave me food; I was thirsty and  
you gave me a drink; I was away from home,  
and you made me welcome; naked, and  
you gave me clothing; I was ill, and you  
came to comfort me; I was in jail, and you  
came to visit me.’ Then the saints will  
reply to him, ‘Lord, when did we feed you  
when we saw you hungry, or give you a  
drink when you were thirsty? When did  
we make you welcome when we saw you  
away from home, or give you clothing  
when you were naked? When did we come  
to visit you when we saw you were ill or in  
jail?’ Then the king will answer them, ‘I  
assure you, as often as you did it for one of  
these brothers of mine, insignificant though  
they be, you did it for me.’ ”

Offertory Antiphon  
*Ps. 20, 3–4*

You have granted him his heart’s desire,  
O Lord; you refused not the wish of his  
lips; you placed on his head a crown of  
precious stones.

eum: stolam glóriæ induit eum.  
Allelúia. *Ÿ. Osee 14, 6* Iustus germi-  
nabit sicut lílium: et florébit in  
aetérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 25, 31–40*

In illo témpore: Dixit Iesus disci-  
pulis suis: Cum vénerit Fílius hóminis  
in maiestáte sua, et omnes Angeli  
cum eo, tunc sedébit super sedem  
maiestátis suæ: et congregabúntur  
ante eum omnes gentes, et separábit  
eos ab ívicem, sicut pastor ségregat  
oves ab hædis: et státuet oves quidem  
a dextris suis, hædos autem a si-  
nístris. Tunc dicet Rex his, qui a  
dextris eius erunt: Veníte benedícti  
Patris mei, possidéte parátum vobis  
regnum a constitutióne mundi. Esu-  
rívi enim, et dedístis mihi mán-  
ducáre: sitívi, et dedístis mihi bíbere:  
hospes eram, et collegístis me: nudus,  
et cooperuístis me: infírmus, et  
visitástis me: in cárcere eram, et  
venístis ad me. Tunc respondébunt  
ei iusti, dicéntes: Dómine, quando te  
vídimus esuriéntem, et pávimus te:  
sitiéntem, et dedímus tibi potum?  
quando autem te vídimus hóspitem,  
et collégimus te: aut nudum, et  
cooperuístis me? aut quando te  
vídimus infírmum, aut in cárcere,  
et vénimus ad te? Et respóndens  
Rex, dicet illis: Amen dico vobis:  
quámdiu fecístis uni ex his frátribus  
meis mínimis, mihi fecístis.

Desidérium ánimæ eius tribuísti  
ei, Dómine, et voluntáte labiórúum  
eius non fraudásti eum: posuísti in  
cápite eius corónam de lápide pre-  
tíoso.

## July 4. All Holy Popes

### Prayer over the Gifts

Oblátum tibi munus, quæsumus, Dómine, in odórem suavitátis ascéndat: et, intercedénte beáto Iosépho Confessóre tuo, nos córpore et mente purificet. Per Dóminum.

O Lord, may the gifts we offer to you rise like a sweet fragrance and purify our souls and bodies,\* through the intercession of your holy confessor Joseph. Through Jesus Christ.

### Communion Antiphon

*John 12, 26*

Qui mihi minístrat me sequátur, et ubi sum ego illic et miníster meus erit.

If anyone serves me, let him follow me; and where I am there also shall my servant be.

### Prayer after Communion

Divinitátis tuæ, Dómine, sempitérna fruitióne satiémur: quam beátus Ioséphus Conféssor tuus in sacro altáris mystério prægustábat. Per Dóminum.

O Lord, may we be filled with the everlasting enjoyment of your divinity,\* of which your blessed confessor Joseph had a foretaste when he celebrated the sacred mysteries of the altar. Through Jesus Christ.

## COMMEMORATION OF ALL HOLY POPES

July 4

### Entrance Antiphon

*Ps. 49, 5–6 and 7*

Congregáte illi sanctos eius, qui ordinavérunt testaméntum eius super sacrificia. Et annuntiábunt cæli iustítiam eius: quia Deus tuus ego sum. *Ps. ibid., 1* Deus deórum Dóminus locúsus est: et vocávit terram. *Ÿ. Glória Patri. Congregáte.*

Gather his faithful ones before him, those who have made a covenant with him by sacrifice. And the heavens proclaim his justice: for I am your God. *Ps. ibid., 1* God the Lord has spoken and summoned the earth. *Ÿ. Glory be to the Father. Gather his faithful ones.*

### Prayer

Deus, qui pópulis tuis indulgéntia cónsulis et amóre domináris: da spíritum sapiéntiæ, suffragántibus méritis Antístitum Ecclésiæ tuæ, quibus dedísti régimen disciplínæ; ut de proféctu sanctárum óvium fiant gáudia æténa pastórum. Per Dóminum.

O God, in your mercy you care for your people and rule over them with love.\* Through the merits of the holy popes of your Church grant a spirit of wisdom to those whom you have invested with authority and make the progress of their holy flock lead to the eternal joy of their shepherds. Through Jesus Christ.

## July 4. All Holy Popes

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 13, 7–17*

Brethren: Remember your rulers who proposed to you the word of God. Consider the end of their lives and imitate their faith. Jesus Christ, the same yesterday, today and forever.

Do not be carried away by all kinds of strange teachings. It is good to have the heart strengthened by God's favor, not by foods which are useless to those who take them as a norm for living. We have an altar from which those who serve the tent have no authority to eat. The bodies of those animals whose blood is brought into the sanctuary by the high priest to make atonement for sin are burned outside the camp. Therefore Jesus died outside the gate in order to sanctify the people by his own blood. Let us go to him outside the camp bearing the insult which he bore. We do not have a lasting city here; we are seeking the one which is to come. Through him therefore let us constantly offer to God a sacrifice of praise, that is, the fruit of lips which acknowledge his name. Do not neglect good deeds and generosity; God is pleased by sacrifices of that sort. Have confidence in your rulers and obey them; for they keep watch over you as men who must render an account.

*Gradual Ps. 131, 16–17* Her priests I will clothe with salvation, and her faithful ones shall shout merrily for joy. *Ps. 109, 4* In her will I make a horn to sprout forth for David; I will place a lamp for my Christ.  
Alleluia, alleluia. *Ps. 109, 4* The Lord has sworn, and he will not repent: You are a priest forever, according to the order of Melchisedec. Alleluia. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

Lectio Epistolæ beati Pauli  
Apóstoli ad Hebræos  
*Hebr. 13, 7–17*

Fratres: Mementôte præpositórum vestrórum, qui vobis locúti sunt verbum Dei: quorum intuéntes éxitum conversatiónis, imitámini fidem. Iesus Christus heri, et hódie: ipse et in sæcula. Doctrínis váriis et peregrínis nolite abdúci. Optimum est enim grátia stabilíre cor, non escis, quæ non profuérunt ambulántibus in eis. Habémus altáre, de quo édere non habent potestátem, qui tabernáculo desérviunt. Quorum enim animálium infértur sanguis pro peccáto in Sancta per pontíficem, horum córpora cremántur extra castra. Propter quod et Iesus, ut sanctificáret per suum sánguinem pópulum, extra portam passus est. Exeámus ígitur ad eum extra castra, impropérium eius portántes. Non enim habémus hic manéntem civitátem, sed futúram inquirimus. Per ipsum ergo offerámus hóstiám laudis semper Deo, id est, fructum labiórum confiténtium nómini eius. Beneficéntiæ autem, et communiónis nolite oblivisci: tálibus enim hóstiis promerétur Deus. Obedíte præpositis vestris, et subiacéte eis. Ipsi enim pervígilant, quasi ratiónem pro animábus vestris reddíturi.

*Graduale Ps. 131, 16–17* Sacerdótes eius índuam salutári: et sancti eius exsultatióne exsultábunt. *Ps. 109, 4* Illuc prodúcam cornu David: parávi lucérnam Christo meo.  
Allelúia, allelúia. *Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

## July 4. All Holy Popes

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℟.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 109, 4* Iuravit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia. *℟. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Mattháeum  
*Matth. 16, 13-19*

In illo témpore: Venit Iesus in partes Cæsaráe Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixerunt: Alii Ioánnem Baptístam, álíi autem Elíam, álíi vero Ieremíam, aut unum ex prophétis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Iesus, dixit ei: Beátus es, Simon Bar Iona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ ínferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 109, 4* The Lord has sworn, and he will not repent: You are a priest forever, according to the order of Melchisedec. Alleluia. *℟. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 13-19*

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who do people say the Son of Man is?" They replied, "Some, John the Baptist; others, Elia; still others, Jeremiah, or one of the prophets." "And you," he said to them, "who do you say I am?" "You are the Messiah," Simon Peter answered, "the Son of the living God!" Jesus replied, "Happy are you, Simon son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death's realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven."

Offertory Antiphon  
*Ps. 88, 21-22*

I have found David, my servant; with my holy oil I have anointed him, that my hand

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may be always with him, and that my arm may make him strong.

mea auxiliábitur ei, et bráccium meum confortábit eum.

Prayer over the Gifts

O God, almighty Father, may the spotless sacrifice of your only-begotten Son, which we are offering in honor of your holy popes, serve to heal us. Through Jesus Christ.

Unigéniti Fílii tui, quam tibi, Deus Pater omnípotens, in honórem sanctórum Pontíficum offérimus, immaculáta hóstia, prosit nobis ad medélam percipiéndam. Per eúndem Dóminum.

Communion Antiphon

*Ps. 88, 25*

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Prayer after Communion

O Lord, may your faithful people always rejoice in honoring your holy popes\* and be defended by their constant prayers on our behalf. Through Jesus Christ.

Da, quæsumus, Dómine, fidélibus pópulis: sanctórum Pontíficum tuórum semper veneratióne lætári: et eórum perpétua supplicatióne muníri. Per Dóminum.

SAINT MARY GORETTI

*Virgin and Martyr*

July 6

Entrance Antiphon

*Ps. 118, 95-96*

Sinners wait to destroy me, but I pay heed to your decrees. I see that all fulfillment has its limits; broad indeed is your command. *Ps. ibid. 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. Sinners wait.

Me expéctant peccatóres ut perdant me: ad præscripta tua atténdo: omnis perfectiόνis vidi esse términum: latíssime patet mandátum tuum. *Ps. Ibid. 1* Beáti quorum immaculáta est via: qui ámbulant in lege Dómini. *℟.* Glória Patri. Me expéctant.

Prayer

O God, you granted your servant Mary the victory of martyrdom in her early youth.\* May we be firm in our obedience to your commandments through the prayers of this virgin whom you crowned in reward for her struggle. Through Jesus Christ.

Deus, qui fámulæ tuæ Mariæ in ténera ætáte victóriam martýrii contulísti: da nobis, quæsumus, eius patrocinio in mandátis tuis constántiam; qui dedísti certánti vírgini corónam. Per Dóminum.

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Lectio Epistolæ beati Pauli  
Apóstoli ad Corinthios  
1 Cor. 1, 26–29; 2, 14

Fratres: Videte vocatióem vestram, quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt mundi elégit Deus, ut confúndat sapiéntes: et infirma mundi elégit Deus, ut confúndat fórtia: et ignobília mundi, et contemptibília elégit Deus, et ea quæ non sunt, ut ea quæ sunt destrúeret: ut non gloriétur omnis caro in conspéctu eius. Animális autem homo non pécipit ea quæ sunt Spíritus Dei; stultítia enim est illi, et non potest intellégere, quia spirituáliter examinátur.

*Graduale Ps. 70, 4, 6* Deus meus, éripe me de manu iníqui, de pugno impróbi et oppressóris. *Ÿ.* A ventre matris meæ eras protéctor meus. Allelúia, allelúia. *Ÿ. Ibid., 6,7* In te sperávi semper. Tamquam prodígium appáruí multis; tu enim fuísti adiútor meus fortis. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 70, 9–12* Cum defécerint vires meæ, ne derelíqueris me. *Ÿ.* Nam loquúntur de me inimíci mei et observántes consiliántur una dicéntes: Deus derelíquit eum: persequímini et comprehéndite eum, quia non est qui éripiat. *Ÿ.* Deus, noli stare procul a me, Deus meus, ad iuvándum me festína.

*Tempore autem paschali, omittitur graduale et eius loco dicitur:*

Allelúia, allelúia. *Ÿ. 70, 6 et 7* In te sperávi semper. Tamquam prodí-

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
1 Cor. 1, 26–29; 2, 14

Brethren: Look at yourselves who have been called. Not many of you are wise as men account wisdom, not many powerful, not many well-born. No, God has chosen those who in the world are fools in order to shame the wise; he has chosen those who in the world are weak in order to shame the strong; he has chosen those who in the world are lowly-born and count for nothing—and who really were nothing!—in order to make nothing those who are something, so that no flesh can boast before God. The physical man does not accept what is taught by the Spirit of God—no, he thinks that it is foolishness and he cannot get to know it, because it must be judged in a spiritual way.

*Gradual Ps. 70, 4, 6* O my God, rescue me from the hand of the wicked, from the grasp of the criminal and the violent. *Ÿ.* From my mother's womb you are my strength.

Alleluia, alleluia. *Ÿ. Ibid., 6, 7* Constant has been my hope in you. A portent am I to many, but you are my strong refuge. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 70, 9–12* As my strength fails, forsake me not. *Ÿ.* For my enemies speak against me, and they who keep watch against my life take counsel together. They say, God has forsaken him; pursue and seize him, for there is no one to rescue him. *Ÿ.* O God, be not far from me; my God, make haste to help me.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ÿ. 70, 6 and 7.* Constant has been my hope in you. A portent am I to

July 6. St. Mary Goretti

many, but you are my strong refuge! Alleluia. V. Come, O spouse of Christ, receive forever the crown which the Lord has prepared for you; for whose love you shed your blood. Alleluia.

gium appáruí multís; tu enim fuísti adiútor meus fortis. Allelúia. V. Veni, Sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum: pro cuius amóre sánguinem tuum fudísti. Allelúia.

✠ A Reading from the holy Gospel  
according to John  
*John 12, 23–25*

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 12, 23–25*

At that time Jesus said to his disciples: “The hour has come for the Son of Man to be glorified. I solemnly assure you, unless the grain of wheat falls into the earth and dies, it remains just a grain of wheat. But if it dies, it bears much fruit. The man who loves himself destroys himself; while the man who hates himself in this world, preserves himself for eternal life.”

In illo témpore: Dixit Iesus discí-pulis suis: Venit hora, ut clarificétur Fílius hóminis. Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam.

Offertory Antiphon  
*Ps. 73, 19*

Give not to the vulture the life of your dove; be not forever unmindful of the lives of your afflicted ones.

Ne tradíderis vúlturi vitam túrturis tui, vitam páuperum tuórum noli oblivísci in perpétuum.

Prayer over the Gifts

O Lord, we offer you this sacrifice of atonement, through which the blessed maiden Mary learned, even in her early years, how to offer her body to you as a holy and pleasing victim. Through Jesus Christ.

Placatiónis tibi hóstiam, Dómine, offérimus, qua beáta Maríá fámula tua, prima iam ætáte, dídicit corpus suum hóstiam sanctam tibique placéntem exhibére. Per Dóminum.

Communion Antiphon  
*Is. 33, 6*

The fear of the Lord is her treasure.

Timor Dómini ipse est thesáurus eius.

Prayer after Communion

O Lord, grant those who have been refreshed with the bread of heaven the same strength to defend the purity of body and soul that you bestowed upon your handmaiden Mary. Through Jesus Christ.

Cælésti pane refécis, da, quáesumus, Dómine, eam in tuénda córporis et ánimæ castitáte fortitúdinem: quam fámulæ Maríæ mirabíliter contulísti. Per Dóminum.

July 9. St. Veronica Giuliani

SAINT VERONICA GIULIANI

*Virgin*

July 9

*Missæ Dilexisti, de Communi Virginum  
3º loco (61), cum orationibus ut infra:*

*Mass Dilexisti (Common of Virgins III), page (61), with the  
following prayers:*

Dómine Iesu Christe, qui beátam  
Verónicam Vírginem passiónis tuæ  
signis mirábilem effecisti: concéde  
propítius; ut, carnem crucifigéntes,  
ad gáudia æténa pervenire mereá-  
mur: Qui vivis.

O Lord Jesus Christ, you distinguished the  
blessed maiden Veronica by the marks of  
your passion. \* May we crucify our flesh and  
so come to eternal happiness: You who live  
and reign.

Prayer

Súscipe, miséricors Deus, quas tibi  
humíliter offérimus laudis hóstias:  
et, interveniénte beáta Verónica  
VírGINE tua, fac eas nobis ad per-  
pétuum provenire subsídium. Per  
Dóminum.

Prayer over the Gifts  
Accept, merciful God, the sacrifice of praise  
we humbly offer you, and make it become  
our everlasting support,\* through the inter-  
cession of your blessed maiden Verónica.  
Through Jesus Christ.

Cælésti múnere roborátos fac nos,  
quæsumus, Dómine Deus noster:  
beátæ Verónicæ VírGINIS tuæ et ex-  
émplis ínstrui, et patrocíniis adiuvári.  
Per Dóminum.

Prayer after Communion  
O Lord our God, may we who have been in-  
vigorated by this heavenly gift learn from  
the example of your holy virgin Veronica  
and have the help of her patronage. Through  
Jesus Christ.

SAINT VINCENT DE PAUL

*Confessor*

July 19

Entrance Antiphon

*Ps. 131, 15-16*

Páuperes Sion saturábo pánibus:  
sacerdótes eius índuam salutári, et  
sancti eius exsultatióne exsultábunt.  
V̄. *Ibid., 1* Meménto, Dómine,  
David: et omnis mansuetúdinis eius.  
V̄. Glória Patri. Páuperes.

The poor of Sion I will fill with bread. Her  
priests I will clothe with salvation, and her  
faithful ones shall shout merrily for joy. V̄.  
*Ibid., 1* Remember, O Lord, for David all  
his anxious care. V̄. Glory be to the Father.  
The poor of Sion.

Prayer

Deus, qui, ad salútem páuperum et  
cleri disciplínam, novam in Ecclésia

O God, through blessed Vincent you found-  
ed a new congregation in the Church dedi-

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July 19. St. Vincent de Paul

cated to the welfare of the poor and the formation of the clergy.\* In flame us with the same spirit that filled your saint, so that we may love what he cherished and practice what he taught. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
*1 Cor. 1, 26–31; 2, 1–2*

Brethren: Look at yourselves who have been called. Not many of you are wise as men account wisdom, not many powerful, not many well-born. No, God has chosen those who in the world are fools in order to shame the wise; he has chosen those who in the world are weak in order to shame the strong; he has chosen those who in the world are lowly-born and count for nothing—and who really were nothing!—in order to make nothing those who are something, so that no flesh can boast before God. It is God who has given you life in Christ Jesus, whom he has made our wisdom and also our justice, sanctification and redemption; so just as it is written, “Let him who would boast, boast in the Lord.” As for myself, brothers, when I came to you I did not come proclaiming the testimony of God with eloquence or “wisdom.” No, I determined that while I was with you I would speak of nothing but Jesus Christ, and him crucified.

*Gradual Luke 4, 18* To bring good news to the poor he has sent me, to heal the contrite of heart. *Ps. 67, 11–12* In your goodness, O God, you provided for the needy. The Lord gives the word to those that preach good tidings with great power.

Alleluia, alleluia. *Ps. 52, 7* How beautiful upon the mountains are the feet of him who brings glad tidings, announcing salvation. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

tua per beátum Vincéntium famíliam congregásti: da, quæsumus; ut, eódem nos quoque spírítu fervéntes, et amémus quod amávit, et quod dócuit operémur. Per Dóminum.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 1, 26–31; 2, 1–2*

Vidéte vocatiónem vestram, fratres, quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt mundi elégit Deus, ut confúndat sapiéntes: et infírma mundi elégit Deus, ut confúndat fórtia: et ignobília mundi, et contemptibília elégit Deus, et ea quæ non sunt, ut ea quæ sunt destrúeret: ut non gloriétur omnis caro in conspéctu eius. Ex ipso autem vos estis in Christo Iesu, qui factus est nobis sapiéntia a Deo, et iustítia, et sanctificátio, et redémptio: ut quemádmódum scriptum est: Qui gloriátur, in Dómino gloriétur. Et ego, cum venissem ad vos, fratres, veni non in sublimitáte sermónis, aut sapiéntiæ, annúntians vobis testimónium Christi. Non enim iudicávi me scire áliquid inter vos, nisi Iesum Christum, et hunc crucifíxum.

*Graduale Luc. 4, 18* Evangelizáre paupéribus misit me, sanáre contritos corde. *Ps. 67, 11–12* Parásti in dulcédine tua páuperi, Deus: Dóminus dabit verbum evangelizántibus, virtúte multa.

Allelúia, allelúia. *Ps. 52, 7* Quam pulchri super montes pedes annuntiántis et prædicántis pacem, annuntiántis bonum, prædicántis salutem! Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

July 19. St. Vincent de Paul

*Tractus Prov. 31, 20* Manum suam aperuit inopi, et palmas suas extendit ad páuperem. *Ps. 40, 2* Beátus qui intéllegit super egénium et páuperem: in die mala liberábit eum Dóminus. *Ps. 111, 5-6* Iucúndus homo qui miserétur et cómmodat: dispónet sermónes suos in iudício, quia in ætérnum non commovébitur.

*Tempore autem paschali, omittitur graduale et eius loco dicitur:*

Allelúia, allelúia. *Ps. Is. 52, 7* Quam pulchri super montes pedes annuntiántis et prædicántis pacem, annuntiántis bonum, prædicántis salútem! Allelúia. *Ps. Ibid., 11* Exíte de médio Babylónis: mundámini, qui fertis vasa Dómini. Allelúia.

✠ Sequéntia sancti Evangélij  
secúndum Matthæum  
*Matth. 9, 35-38*

In illo témpore Circuibat Iesus omnes civitátes et castélla, docens in synagógis eórum, et prædicans Evangélium regni, et curans omnem languórem et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et iacéntes sicut oves non habéntes pastórem. Tunc dicit discíplis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam.

Inclínet Dóminus Deus noster corda nostra ad se, ut ambulémus in univérsis viis eius, et custodiámus mandáta eius et cæremónias eius, et iudícia quæcúmque mandávit pátribus nostris.

Deus, qui beáto Vincéntio, divína cotídie celebránti mystéria, tribuísti

*Tract Prov. 31, 20* He reaches out his hands to the poor, and extends his arms to the needy. *Ps. 40, 2* Happy is he who has regard for the lowly and the poor; in the days of misfortune the Lord will deliver him. *Ps. 111, 5-6* Well for the man who is gracious and lends, who conducts his affairs with justice; hé shall never be moved.

*In paschal time the gradual is omitted and in its place is said:*

Alleluia, alleluia. *Ps. Is. 52, 7* How beautiful upon the mountains are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation. Alleluia. *Ps. Ibid., 11* Out from the midst of Babylon! Purify yourselves, you who carry the vessels of the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 9, 35-38*

At that time Jesus toured all the towns and villages. He taught in their synagogues, proclaimed the good news of the kingdom, cured every disease and every sickness. At the sight of the crowds, his heart was moved with pity for them. They were like sheep with no shepherd, lying prostrate from exhaustion. Thereupon he remarked to his disciples, "The harvest is plentiful, but laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it."

Offertory Antiphon  
*3 Kings 8, 58*

May the Lord our God incline our hearts to himself, that we may walk in all his ways, and keep his commandments, and his ceremonies, and all his judgments which he commanded our fathers.

Prayer over the Gifts

O God, you enabled blessed Vincent to manifest in his life the divine mysteries that

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July 21. St. Lawrence of Brindisi

he celebrated each morning.\* May his prayers help us also to become an acceptable sacrifice to you as we offer this spotless gift. Through Jesus Christ.

Communion Antiphon

*Ps. 106, 8–9*

Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men, because he satisfied the longing soul and filled the hungry soul with good things.

Prayer after Communion

We are refreshed by the sacraments of heaven, O Lord.\* May blessed Vincent help us by his protection, just as we are encouraged by his example to imitate your Son in preaching the gospel to the poor. Through Jesus Christ.

SAINT LAWRENCE OF BRINDISI

*Confessor and Doctor  
of the Church*

July 21

Entrance Antiphon

*Eccli. 42, 15–16*

At the Lord's word were his works brought into being. As the rising sun is clear to all, so the glory of the Lord shines upon all his works. *Ps. 67, 2* God arises; his enemies are scattered, and those who hate him flee before him. *℟.* Glory be to the Father. At the Lord's word.

Prayer

O God, you favored your blessed confessor and doctor Lawrence with the combined spirit of wisdom and fortitude to measure up to any hardship in seeking the glory of your name and the salvation of souls.\* Grant that in the same spirit we may recognize our obligations and fulfill them with his help. Through Jesus Christ.

quod tractabat imitari: eius nobis precibus indulge; ut, immaculatam hostiam offerentes, ipsi quoque in holocaustum tibi acceptum transeamus. Per Dominum.

Confiteantur Domino misericordiae eius, et mirabilia eius filiis hominum: quia satiavit animam inanem, et animam esurientem satiavit bonis.

Caelstibus, Domine, refecti sacramentis: quaesumus; ut, ad evangelizantem pauperibus Filium tuum imitandum, beati Vincentii, sicut exemplis provocamur, ita et patrociniis adiuvemur. Per eundem Dominum.

In sermonibus Domini opera eius: sol illuminans per omnia respexit, et gloria Domini plenum est opus eius. *Ps. 67, 2* Exsurgat Deus, et dissipentur inimici eius, et fugiant qui oderunt eum, a facie eius. *℟.* Gloria Patri. In sermonibus.

Deus, qui, ad ardua quaque pro nominis tui gloria et animarum salute, beato Laurentio Confessori tuo atque Doctore spiritum consilii et fortitudinis contulisti: da nobis in eodem spiritu et agenda cognoscere: et cognita, eius intercessione, perficere. Per Dominum.

July 21. St. Lawrence of Brindisi

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
2 Cor. 5, 14–21

Fratres: Cáritas Christi urget nos: æstimántes hoc, quóniam si unus pro ómnibus mórtuus est, ergo omnes mórtui sunt: et pro ómnibus mórtuus est Christus: ut, et qui vivunt, iam non sibi vivant, sed ei, qui pro ipsis mórtuus est et resurréxit. Itaque nos ex hoc néminem nóvimus secúndum carnem. Et si cognóvimus secúndum carnem Christum: sed nunc iam non nóvimus. Si qua ergo in Christo nova creatúra, vétera transiéerunt: ecce facta sunt ómnia nova. Omnia autem ex Deo, qui nos reconciliávit sibi per Christum: et dedit nobis ministérium reconciliatiónis. Quóniam quidem Deus erat in Christo mundum reconcilians sibi, non réputans illis delicta ipsórum, et pósuit in nobis verbum reconciliatiónis. Pro Christo ergo legatióne fúngimur, tamquam Deo exhortánte per nos. Obsecrámus pro Christo, reconciliámini Deo. Eum, qui non nóverat peccátum, pro nobis peccátum fecit, ut nos efficerémur iustítia Dei in ipso.

*Graduale Exodi 15, 2 et 3* Fortitúdo mea et laus mea Dóminus, et factus est mihi in salútem: iste Deus meus, et gloriificábo eum. *Ps.* Dóminus quasi vir pugnátor: omnipotens nomen eius.

Allelúia, allelúia. *Ps. Eccli. 46, 6* Invocávit Altíssimum poténtem in oppugnándo inimícos úndique: et audívit illum magnus et sanctus Deus. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Iudith 16, 2–4* Modulámini Dómino psalmum novum; exaltáte, et invocáte nomen eius. *Ps.* Dóminus cónterens bella, Dóminus nomen est illi. *Ps.* Qui pósuit castra sua in

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
2 Cor. 5, 14–21

Brethren: The love of Christ urges us on, for we have come to this judgment: one died for all, therefore all died. And Christ died for all so that those who live might no longer live for themselves but for him who died for them, and was raised up. Consequently, from now on we consider no one according to merely human standards. Even if we once considered Christ in that way, we do so no longer. So if anyone is in Christ, there is a new creation; the old has passed away, the new has begun! All this is the work of God who has reconciled us to himself through Christ and has given us the ministry of reconciliation. For God was in Christ, reconciling the world to himself, not counting against men their transgressions, and he has entrusted us with the word which announces that reconciliation. We are ambassadors of Christ and God is, so to speak, exhorting through us. In the name of Christ we beg you: be reconciled with God! For our sake he caused to become sin him who had no experience of sin, that in him we might become the justice of God.

*Gradual Exodus 15, 2 and 3* My strength and my courage is the Lord, and he has been my savior. He is my God, I praise him. *Ps.* The Lord is a warrior, Lord is his name! Alleluia, alleluia. *Ps. Eccli. 46, 6* He called upon the Most High when his enemies beset him on all sides, and God Most High gave answer to him. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Judith 16, 2–4* Sing to the Lord a new psalm: extol and call upon his name. *Ps.* The Lord puts an end to wars: the Lord is his name. *Ps.* He set his camp in the midst of

July 21. St. Lawrence of Brindisi

his people, to deliver us from the hand of all our enemies.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Eccli. 46, 6* He called upon the Most High when his enemies beset him on all sides, and God Most High gave answer to him. Alleluia. *Ps. Judith 16, 3-4* The Lord puts an end to wars: the Lord is his name. He set his camp in the midst of his people to deliver us from the hand of all our enemies. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 9, 1-6*

At that time Jesus called the Twelve together and gave them power and authority over all the demons, and to cure diseases. He sent them forth to proclaim the kingdom of God and to heal the infirm. He said to them: "Take nothing for the journey, neither walking stick nor traveling bag, neither bread nor money; neither is anyone to have a second tunic. Stay at whatever house you enter, and proceed from there. And when people will not receive you, leave that town and shake its dust from your feet as a testimony against them." And, setting out, they went around from village to village, proclaiming the good news everywhere and curing diseases.

Offertory Antiphon  
*Isaia 49, 2*

He made my mouth like a sharp-edged sword and concealed me in the shadow of his arm. He made me a polished arrow.

Prayer over the Gifts

O God, the innocent life of Saint Lawrence made this heavenly banquet most desirable to him.\* Make us worthy to approach it by salutary tears of penance. Through Jesus.

médio pópuli sui, ut eriperet nos de manu ómnium inimicórum nostrórum.

*Tempore autem paschali, omittitur graduale et eius loco dicitur:*

Allelúia, allelúia. *Ps. Eccli. 46, 6* Invocávit Altíssimum poténtem in oppugnándo inimícos úndique: et audívit illum magnus et sanctus Deus. Allelúia. *Ps. Iudith 16, 3-4* Dóminus cónterens bella, Dóminus nomen est illi: qui pósuit castra sua in médio pópuli sui. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 9, 1-6*

In illo témpore: Convocátis Iesus duódecim Apóstolis, dedit illis virtútem, et potestátem super ómnia dæmónia, et ut languóres curárent. Et misit illos prædicáre regnum Dei, et sanáre infirmos. Et ait ad illos: Nihil tuléritis in via, neque virgam, neque peram, neque panem, neque pecúniam, neque duas túnicas habéatis. Et in quamcúmque domum intravéritis, ibi manéte, et inde ne exeátis. Et quicúmque non recéperint vos: exeúntes de civitáte illa, étiam púlverem pedum vestrórum excúttite in testimónium supra illos. Egréssi autem circuíbant per castélla, evangelizántes, et curántes ubique.

Pósuit os meum quasi gládium acútum: in umbra manus suæ protéxit me, et pósuit me sicut sagíttam eléctam.

Ad cæléste convívium fac nos, Deus, salutáribus pæniténtiæ lácrimis dignos accédere: quod beáto Lauréntio vitæ candor suavíssimum efficiébat. Per Dóminum.

## B. V. M. Mother of Mercy

### Communion Antiphon

*Wis. 8, 11*

In conspéctu poténtium admirábilis  
ero, et fácies princípum mirabúntur  
me.

In the sight of the mighty I should be ad-  
mired, and should be a marvel before rulers.

### Prayer after Communion

Divinitátis tuæ, Dómine, sempitérna  
fruitióne satiémur: quam beátus Lau-  
réntius in sacro altáris mystério præ-  
gustábat. Per Dóminum.

O Lord, may we be filled with the everlasting  
enjoyment of your divinity,\* of which  
blessed Lawrence had a foretaste when he  
celebrated the sacred mysteries of the altar.  
Through Jesus Christ.

## BLESSED VIRGIN MARY MOTHER OF MERCY

SARTUDAY AFTER THE FOURTH SUNDAY  
OF JULY

*Missæ Salve, de Communi festorum B.  
Mariæ Virg. (81), præter orationem se-  
quentem.*

*Mass Salve (Common of feasts of the Blessed Virgin Mary),  
page (81), except the following prayer:*

### Prayer

Deus, cuius misericórdiæ non est nú-  
merus: concéde nobis, sanctíssima  
unigéniti Fílii tui Matre intercedénte;  
ut hanc misericórdiam lárgiter in  
terris, et glóriam cónsequi mereámur  
in cælis. Per eúndem Dóminum.

O God of infinite mercy, grant us through  
the intercession of the Mother of your only-  
begotten Son \* an abundant measure of your  
mercy on earth and the attainment of glory  
in heaven. Through Jesus Christ.

### Prayer over the Gifts

Tua, Dómine, propitiatióne, et beátæ  
Mariæ semper Vírginis intercessióne,  
ad perpétuam atque præsentem hæc  
oblátio nobis proficiat prosperitátem  
et pacem. Per Dóminum.

O Lord, through your mercy and the inter-  
cession of the blessed ever-virgin Mary, let  
this offering bring us prosperity and peace  
now and forever. Through Jesus Christ.

*Præfatio de B. Maria Virg. Et te in  
Festivité.*

*Preface of the Blessed Virgin Mary (on this feast).*

### Prayer after Communion

Sumptis, Dómine, salútis nostræ sub-  
sidiis: da, quæsumus, beátæ Mariæ  
semper Vírginis patrocíniis nos ubí-  
que prótegi; in cuius veneratióne  
hæc tuæ obtúlimus maiestáti. Per Dó-  
minum.

O Lord, grant that we who have received  
these helps to our salvation\* may ever be  
protected through the intercession of the  
blessed ever-virgin Mary, in whose honor we  
have offered this sacrifice to your majesty.  
Through Jesus Christ.

Aug. 1. St. Peter in Chains

SAINT PETER IN CHAINS

August 1

Entrance Antiphon

*Acts 12, 11*

Now I know for certain that the Lord has sent his angel and rescued me from the power of Herod and from all that the Jewish people were expecting. *Ps. 138, 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *V.* Glory be to the Father. Now I know.

Prayer

O God, you freed the blessed apostle Peter from his chains and sent him forth unharmed.\* Free us from the bonds of our sins and in your mercy shield us from all evil.

*Commemoration of Saint Paul, apostle, under one conclusion:*

Prayer

O God, you have instructed many nations through the preaching of the blessed apostle Paul.\* Let the power of his intercession with you help us who venerate his memory this day. Through Jesus Christ.

A Reading from the Acts of the  
Apostles  
*Acts 12, 1-11*

In those days Herod the King started to harass some of the members of the church. He beheaded James, the brother of John, and when he saw that this pleased the Jews, he proceeded to arrest Peter too. It was during the Feast of Unleavened Bread that he had him arrested and thrown into prison, with four squads of soldiers to guard him. Herod intended to bring him before the people after the Passover. So it was that Peter was kept in prison, while the church

Nunc scio vere, quia misit Dóminus Angelum suum, et eripuit me de manu Heródis, et de omni exspectatióne plebis Iudæórum. *Ps. 138, 1-2* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. *V.* Glória Patri. Nunc scio.

Deus, qui beátum Petrum Apóstolum, a vínculis absolútum, illásum abíre fecísti: nostrórum quæsumus, absólve víncula peccatórum: et ómnia mala a nobis propitiátus exclúde.

*Et fit commemoratio S. Pauli Apostoli sub unica conclusione:*

Deus, qui multitudínem géntium beáti Pauli Apóstoli prædicatióne docuísti: da nobis, quæsumus; ut, cuius commemoratiónem cólimus, eius apud te patrocínia sentiámus. Per Dóminum.

Léctio Actuum Apostolórum  
*Act. 12, 1-11*

In diébus illis: Misit Heródes rex manus, ut afflígeret quosdam de ecclésia. Occídit autem Iacóbum fratrem Ioánnis gládió. Videns autem quia placéret Iudáeis, appósuit ut apprehénderet et Petrum. Erant autem dies Azymórum. Quem cum apprehendísset, misit in cárcerem, tradens quátuor quaterniónibus militum custodiéndum, volens post Pascha producere eum pópulo. Et Petrus quidem servabátur in cárcere. Orátio autem fiébat sine intermissiόne ab

## Aug. 1. St. Peter in Chains

ecclesia ad Deum pro eo. Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vinctus catenis duabus: et custodes ante ostium custodiabant carcerem. Et ecce Angelus Domini astitit: et lumen refulsit in habitaculo: percussitque latera Petri, excitavit eum, dicens: Surge velociter. Et ceciderunt catenae de manibus eius. Dixit autem Angelus ad eum: Praecingere, et calcea te caligas tuas. Et fecit sic. Et dixit illi: Circumda tibi vestimentum tuum, et sequere me. Et exiens sequebatur eum, et nesciebat quia verum est, quod fiebat per Angelum: existimabat autem se visum videre. Transientes autem primam et secundam custodiam, venerunt ad portam ferream, quae ducit ad civitatem: quae ultro aperta est eis. Et exeuntes processerunt vicum unum: et continuo discessit Angelus ab eo. Et Petrus ad se reversus, dixit: Nunc scio vere, quia misit Dominus Angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Iudaeorum.

*Graduale Ps. 44, 17-18* Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. *V.* Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, alleluia. *V.* Solve, iubente Deo, terrarum, Petre, catenas: qui facis ut pateant caelestia regna beatis. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 16, 13-19*

In illo tempore: Venit Iesus in partes Caesareae Philippi, et interrogabat discipulos suos, dicens: Quem dicunt homines esse Filium hominis? At illi dixerunt: Alii Ioannem Baptistam, alii autem Eliam, alii vero

prayed fervently to God on his behalf. During the very night before Herod was going to bring him forward, Peter was sleeping between two soldiers, fastened with two chains, while guards stood watch at the door. Suddenly the angel of the Lord stood nearby and a light shone in the cell. He tapped Peter on the side and woke him up. "Hurry, get up!" he said. And the chains dropped from his wrists. The angel said, "Put on your belt and your sandals!" This he did. Then the angel said, "Now put on your cloak and follow me." Peter followed him out, but did not realize that all this was really happening with the angel's help, for it seemed to be just a vision. But when they passed the first guard, and then the second, and came to the iron gate leading to the city, it opened for them of itself. They went out and walked down a narrow alley when suddenly the angel left him. Peter, coming to his senses, said, "Now I know for certain that the Lord has sent his angel to rescue me from Herod's clutches, and from all that the Jewish people hoped for."

*Gradual Ps. 44, 17-18* You shall make them princes through all the land. I will make your name memorable, O Lord. *V.* The place of your fathers your sons shall have; therefore shall nations praise you forever and ever.

Alleluia, alleluia. *V.* Loose the chains of the earth, O Peter, at God's command, you who open the kingdom of heaven to the blessed. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 16, 13-19*

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who do people say the Son of Man is?" They replied, "Some, John the Baptist; others, Elia; still

## Aug. 1. St. Peter in Chains

others, Jeremia, or one of the prophets.” “And you,” he said to them, “who do you say I am?” “You are the Messiah,” Simon Peter answered, “the Son of the living God!” Jesus replied, “Happy are you, Simon, son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death’s realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven.”

### Offertory Antiphon

*Ps. 44, 17–18*

You shall make them princes through all the land. I will make your name memorable, O Lord, through all generations.

### Prayer over the Gifts

May the sacrifice we offer you, O Lord, bring us new life and keep us safe\* through the intercession of blessed Peter, your apostle.

*Commemoration of Saint Paul, apostle, under one conclusion:*

### Prayer over the Gifts

O Lord, sanctify the offerings of your people through the intercession of the blessed apostle Paul.\* The sacrifice we offer is already acceptable to you because you instituted it; may it become even more pleasing to you through the prayers of your saint. Through Jesus Christ.

*Preface of the Apostles*

### Communion Antiphon

*Matth. 16, 18*

You are Peter, and upon this rock I will build my Church.

Ieremiam, aut unum ex prophétis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus Filius Dei vivi. Respóndens autem Iesus, dixit ei: Beátus es Simon Bar Iona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

Constítues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine, in omni progénie et generatióne.

Oblátum tibi, Dómine, sacrificium, intercedénte beáto Petro Apóstolo tuo, vivíficet nos semper, et múniat.

*Et fit commemoratio S. Pauli Apostoli sub unica conclusione:*

Apóstoli tui Pauli précibus, Dómine, plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

*Præfatio de Apostolis.*

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

## Aug. 3. The Finding of St. Stephen

### Prayer after Communion

Córp<sup>o</sup>ris sacri et pretiós<sup>i</sup> Sanguinis repléti libámine, quásumus, Dómine Deus noster: ut, quod pia devotióne gérimus, certa redempti<sup>o</sup>ne capiámus.

*Et fit commemoratio S. Pauli Apostoli sub unica conclusione:*

Percéptis, Dómine, sacraméntis, beáto Paulo Apóstolo tuo interveni<sup>o</sup>nte, deprecámur: ut, quæ pro illius celebráta sunt glória, nobis proficiant ad medélam. Per Dóminum.

We are refreshed by the sacrifice of your sacred body and precious blood, O Lord our God.\* May our devout celebration of these divine mysteries ensure our salvation.

*Commemoration of Saint Paul, apostle, under one conclusion:*

### Prayer after Communion

We who have received your sacrament, O Lord, look hopefully for the prayers of your blessed ap<sup>o</sup>stle Paul.\* May the sacred rite that we have celebrated in his honor bring us healing for our own sinfulness. Through Jesus Christ.

## THE FINDING OF SAINT STEPHEN FIRST MARTYR

August 3

Entrance Antiphon  
*Ps. 118, 23, 86 and 23*

Sedérunt príncipes, et advérsum me loquebántur: et iníqui persecúti sunt me: ádiuva me, Dómine Deus meus, quia servus tuus exercebátur in tuis iustificati<sup>o</sup>nibus. *Ps. ibid., 1* Beáti immaculáti in via, qui ámbulant in lege Dómini. *V. Glória Patri. Sedérunt.*

Da nobis, quásumus, Dómine, imitari quod cólimus: ut discámus et inimícos diligere; quia eius Inveni<sup>o</sup>ne celebrámus, qui novit étiam pro persecutori<sup>o</sup>ribus exoráre Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum.

Léctio Actuum Apostolorum  
*Act. 6, 8-10; 7, 54-59*

In diébus illis: Stéphanus plenus grátia et fortitúdi<sup>o</sup>ne, faciébat pro-

Princes meet and talk against me; they persecute me wrongly. Help me, O Lord my God, for your servant meditates upon your statutes. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *V. Glory be to the Father. Princes meet.*

### Prayer

O Lord, imitating this saint whose finding we celebrate may we learn to love even our enemies.\* For he prayed for his persecutors to our Lord Jesus Christ, your Son: Who lives and reigns.

A Reading from the Acts of the  
Apostles  
*Acts 6, 8-10; 7, 54-59*

In those days, Stephen was a man filled with grace and power who worked great wonders

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### Aug. 3. The Finding of St. Stephen

and signs among the people. Certain members, however, of the so-called "Synagogue Roman Freedmen" (that is, of the Jews from Cyrene, Alexandria, Cilicia, and Asia) would undertake to engage Stephen in debate; yet they were no match for the wisdom and the spirit with which he spoke. Those who listened to his words were cut to the heart; they ground their teeth in anger at him. But Stephen, filled with the Holy Spirit, looked to the sky above, and saw the glory of God and Jesus standing at God's right hand. "Look," he exclaimed, "I can see the sky opened and the Son of Man standing at God's right hand." But they yelled out, holding their hands over their ears; and as one man, they rushed at him. They dragged him out of the city and began to stone him. The witnesses piled their cloaks at the feet of a young man named Saul. As they stoned Stephen, he prayed aloud: "Lord Jesus, receive my spirit." Falling to his knees, he cried out in a loud voice, "Lord, do not hold this sin against them." And with that he died in the Lord.

*Gradual Ps. 118, 23 and 86; 6, 5* Princes meet and talk against me; they persecute me wrongly. *℟.* Help me, O Lord my God, rescue me because of your kindness. Alleluia, alleluia. *℟.* *Acts 7, 56* I see the heavens opened and Jesus standing at the right hand of God. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 23, 34-39*

At that time Jesus said to the scribes and Pharisees: "You see, I am going to send you prophets and wise men and scribes. Some of them you are going to kill and crucify, while others you will flog in your synagogues and hunt down from one city to another, until retribution catches up with

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dígia et signa magna in pópulo. Surrexérunt autem quidam de synagoga, quæ appellátur Libertinórum, et Cyrenénsium, et Alexandrinórum, et eórum qui erant a Cilícia, et Asia, disputántes cum Stéphano: et non póterant resístere sapiéntiæ et Spíritui, qui loquebátur. Audiéntes autem hæc, dissecabántur córdibus suis, et stridébant déntibus in eum. Cum autem esset Stéphanus plenus Spíritu Sancto, inténdens in cælum, vidit glóriam Dei, et Iesum stantem a dextris Dei. Et ait: Ecce vídeo cælos apértos, et Fílium hómínis stantem a dextris Dei. Exclamántes autem voce magna continuérunt aures suas, et ímpetum fecérunt unánimíter in eum. Et eiiciéntes eum extra civitátem lapidábant: et testes deposuérunt vestiménta sua secus pedes adolescéntis, qui vocabátur Saulus. Et lapidábant Stéphanum invocántem, et dicéntem: Dómine Iesu, súscipe spíritum meum. Pósitis autem génibus, clamávit voce magna, dicens: Dómine, ne státuas illis hoc peccátum. Et cum hoc dixisset, obdormívit in Dómino.

*Graduale Ps. 118, 23 et 86; 6, 5* Sedérunt príncipes, et advérsus me loquebántur: et iníqui persecúti sunt me. *℟.* Aduva me, Dómine Deus meus: salvum me fac propter misericórdiam tuam. Alleluia, alleluia. *℟.* *Act. 7, 56* Vídeo cælos apértos, et Iesum stantem a dextris virtútis Dei. Alleluia.

✠ Sequéntia sancti Evangéllii  
secúndum Matthæum  
*Matth. 23, 34-39*

In illo témpore: Dicébat Iesus scribis et phariséis: Ecce ego mitto ad vos prophéatas, et sapiéntes, et scribas, et ex illis occidétis et crucifigétis, et ex eis flagellábitis in synagógis vestris, et persequémíni de civitáte in civitátem: ut véniat super vos omnis sanguis iustus, qui effúsus

### Aug. 3. The Finding of St. Stephen

est super terram, a ságuine Abel iusti usque ad ságuinem Zacharíæ, filii Barachíæ, quem occidístis inter templum et altáre. Amen dico vobis, vénient hæc ómnia super generatió-nem istam. Ierúsalem, Ierúsalem, quæ occidis prophétas, et lápidas eos, qui ad te missi sunt, quóties vólui congregáre filios tuos, quem-ádmódum gallína cóngregat pullos suos sub alas, et nolúisti? Ecce relinquétur vobis domus vestra de-sérta. Dico enim vobis, non me vidé-bitis ámodo, donec dicátis: Bene-díctus, qui venit in nómine Dómini.

Elegérunt Apóstoli Stéphanum Le-vítam, plenum fide et Spíritu Sancto: quem lapidavérunt Iudáei orántem, et dicéntem: Dómine Iesu, áccipe spíritum meum, allelúia.

Súscipe, Dómine, múnera pro tuó-rum commemoratióne Sanctórum: ut, sicut illos pássio glorióso effécit; ita nos devótio reddat innócuos. Per Dóminum.

Vídeo cælos apértos, et Iesum stan-tem a dextris virtútis Dei: Dómine Iesu, áccipe spíritum meum, et ne státuas illis hoc peccátum.

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáto Sté-phano Mártire tuo, sempitérna pro-tectione confirment. Per Dóminum.

you for all the holy blood shed upon the earth, from the blood of holy Abel to the blood of Zachary, Barachia's son, whom you murdered between the sanctuary and the altar. All of this, I assure you, will be the fate of the present generation. O Jerusalem, Jerusalem, murderess of the prophets! You stoned those sent to you! How many times I wanted to gather your children together, as a motherbird collects her young under her wings. But you people refused. Then remember, 'You will find your Temple deserted.' For I tell you that you will not see me from now on, until you declare, 'Blessed be he who comes in the name of the Lord!'

#### Offertory Antiphon

*Acts 6, 5; 7, 59*

The apostles chose Stephen as a levite, a man full of faith and of the Holy Spirit. And while the Jews were stoning him, he prayed and said: Lord Jesus, receive my spirit, alleluia.

#### Prayer over the Gifts

O Lord, receive our offerings in memory of your saints; \* and as they were made glorious by their suffering, may we be made sinless by our devotion. Through Jesus Christ.

#### Communion Antiphon

*Acts 7, 56, 59 and 60*

I see the heavens opened, and Jesus standing at the right hand of God. Lord Jesus, receive my spirit, and do not lay this sin against them.

#### Prayer after Communion

O Lord, through the intercession of your blessed martyr Stephen \* may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

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Aug. 8. St. John Mary Vianney

SAINT JOHN MARY VIANNEY

*Confessor*

August 8

Entrance Antiphon

*Gal. 6, 14*

But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. *Ps. 30, 2* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me. *℣.* Glory be to the Father. But as for me.

Mihi autem absit gloriári, nisi in cruce Dómini nostri Iesu Christi, per quem mihi mundus crucifíxus est, et ego mundo. *Ps. 30, 2* In te, Dómine, sperávi, non confúndar in ætérnum: in iustítia tua libera me. *℣.* Glória Patri. Mihi autem.

Prayer

O almighty and merciful God, you blessed Saint John Mary with admirable priestly zeal and unflagging fervor in prayer and penance. \* May his intercession and example enable us to gain the souls of our brothers for Christ and with them attain everlasting glory. Through Jesus Christ.

Omnípotens et miséricors Deus, qui sanctum Ioánnem Mariám pastoráli stúdio et iugi oratiónis ac pæniténtiæ ardóre mirábilem effecisti: da, quæsumus, ut eius exémplo et intercessiône, ánimas fratrum lucrári Christo, et cum eis ætérnam glóriam cónsequi valeámus. Per eúndem Dóminum.

A Reading from the Prophet Ezechiel

*Ezech. 33, 10–12*

As for you, son of man, speak to the house of Israel: You people say, “Our crimes and our sins weigh us down; we are rotting away because of them. How can we survive?” Answer them: As I live, says the Lord God, I swear I take no pleasure in the death of the wicked man, but rather in the wicked man’s conversion, that he may live. Turn, turn from your evil ways! Why should you die, O house of Israel?”

As for you, son of man, tell your countrymen: The virtue which a man has practiced will not save him on the day that he sins; neither will the wickedness that a man has done bring about his downfall on the day that he turns from his wickedness.

*Gradual Ps. 44, 2* My heart overflows with a goodly theme, as I sing my ode to the

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Léctio Ezechiélis Prophétæ

*Ezech. 33, 10–12*

Et tu, fili hóminis, dic ad domum Israël: Sic locúti estis, dicétes: Iniquitátes nostræ et peccáta nostra super nos sunt; et in ipsis nos tabéscimus: quómodo ergo vívere poterimus? Dic ad eos: Vivo ego, dicit Dóminus Deus, nolo mortem ímpii, sed ut convertátur ímpius a via sua, et vivat. Convertímini, convertímini a viis vestris péssimis; et quare moriémini, domus Israël? Tu itaque, fili hóminis, dic ad filios pópuli tui: Impiétas ímpii non nocébit ei, in quacúmque die convérsus fúerit ab impietáte sua.

*Graduale Ps. 44, 2* Eructávit cor meum verbum bonum, dico ego

Aug. 8. St. John Mary Vianney

ópera mea regi. *Ps. 38, 4* Con-  
cáluit cor meum intra me, et in  
meditatíone mea exardéscet ignis.  
Allelúia. allelúia. *Ps. Eccli. 48, 1*  
Surréxit quasi ignis, et verbum ipsíus  
quasi fácula ardébat. Allelúia.

*In Missis votivis post Septuagesimam,  
omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ezech. 34, 15–16* Ego pascam  
oves meas. *Ps. Quod perierat re-  
quíram, et quod abiéctum erat re-  
dúcam. Ps. Quod confráctum fúerat  
alligábo, et quod infirmum fúerat  
consolidábo. Ps. Et quod pingue et  
forte custódiám. Ps. Et pascam illas  
in iudício.*

*Tempore autem paschali, omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. Luc. 4, 18*  
Evangelizáre paupéribus misit me,  
sanáre contrítos corde. Allelúia.  
*Ps. 1 Cor. 9, 22* Omnibus ómnia  
factus sum, ut omnes fácerem salvos.  
Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Matthæum  
*Matth. 9, 35–38; 10, 1*

In illo témpore: Circuíbat Iesus  
omnes civitátes, et castélla, docens  
in synagógis eórum, et prædicans  
evangélium regni, et curans omnem  
languórem, et omnem infirmitátem.  
Videns autem turbas, misértus est  
eis: quia erant vexáti, et iacéntes  
sicut oves non habéntes pastórem.  
Tunc dicit discíplis suis: Messis  
quidem multa, operárii autem pauci.  
Rogáte ergo Dóminum messis, ut  
mittat operários in messem suam. Et  
convocátis duódecim discíplis suis,  
dedit illis potestátem spirítuum im-  
mundórum, ut eícerent eos, et  
curárent omnem languórem, et om-  
nem infirmitátem.

Gáudeo in passiónibus, et adimpleo  
ea quæ desunt passiónum Christi  
in carne mea, pro córpore eius  
quod est Ecclésia, cuius factus sum  
ego minister.

king. *Ps. 38, 4* Hot grew my heart within  
me; in my thoughts, a fire blazed forth.  
Alleluia, alleluia. *Ps. Eccli. 48, 1* Like a fire,  
he appeared; his words were as a flaming  
furnace. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its  
following verse is omitted, and there is said:*

*Tract Ezech. 34, 15–16* I myself will pasture  
my sheep. *Ps. The lost I will seek out, the  
strayed I will bring back. Ps. The injured I  
will bind up, the sick I will heal. Ps. The  
sleek and the strong I will preserve. Ps. And  
I will shepherd them rightly.*

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Luke 4, 18* To bring  
good news to the poor, to heal the contrite  
of heart. Alleluia. *Ps. 1 Cor. 9, 22* I became  
all things to all men that I might save them  
all. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 9, 35–38; 10, 1*

At that time Jesus toured all the towns and  
villages. He taught in their synagogues,  
proclaimed the good news of the kingdom,  
cured every disease and every sickness. At  
the sight of the crowds, his heart was moved  
with pity for them. They were like sheep  
with no shepherd, lying prostrate from  
exhaustion. Thereupon he said to his disci-  
ples, “The harvest is plentiful, but laborers  
are scarce. So pray to the owner of the har-  
vest to send out laborers to reap it.” Then  
he summoned his twelve disciples, and gave  
them authority to expel unclean spirits and  
to cure every disease and every sickness.

Offertory Antiphon  
*Coloss. 1, 24–25*

I rejoice in the sufferings I bear, and what is  
lacking of the sufferings of Christ I fill up in  
my flesh for his body, which is the Church,  
whose minister I have become.

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Aug. 11. St. Emigdius

Prayer over the Gifts

O almighty and eternal God, let the invisible fullness of the Holy Spirit descend upon this spotless sacrifice.\* Make us always approach this most holy mystery chaste in body and pure of heart, through the intercession of blessed John Mary. Through Jesus Christ.

Super hanc illibátam hóstiam, omnipotens sempitérne Deus, descéndat invisíbilis plenitúdo Spíritus Sancti: et præsta, ut intercedénte beáto Ioáinne María, casto córpore et mundo corde ad tantum semper mystérium accedámus. Per Dóminum . . . in unitáte eiúsdem Spíritus Sancti.

Communion Antiphon

*Luke 6, 18, 19*

A multitude of sick, and those who were troubled with unclean spirits came to Jesus; for power went forth from him and healed all.

Multitúdo languéntium, et qui vexábantur a spirítibus immúndis veniébant ad Iesum; quia virtus de illo exíbat, et sanábat omnes.

Prayer after Communion

O Lord, strengthened by this bread, blessed John Mary endured every adversity with steadfast courage.\* Refreshed by this food of angels and helped by his merits may we follow his example, going from strength to strength, and be brought to happiness with you. Through Jesus Christ.

Angelórum dape refécti, te, Dómine, deprecámur: ut sicut in fortitúdine huius panis beátus Ioáannes María advérsa ómnia invícta constántia tolerávit; ita nos eius méritis et imitatioéne, de virtúte in virtútem eúntes, ad te feliciter perducámur. Per Dóminum.

SAINT EMIGDIUS

*Bishop and Martyr*

August 11

Entrance Antiphon

*Ps. 17, 8*

The earth swayed and quaked; the foundations of the mountains trembled and shook when his wrath flared up. *Ps. 49, 15* Call upon me in time of distress; I will rescue you, and you shall glorify me. *Ps. 49, 15* Invoca me in die tribulatiónis: éruam te, et honorificábis me. *Ps. 49, 15* Glória Patri. *Ps. 49, 15* Commóta.

Commóta est, et contrémuit terra: fundaménta móntium conturbáta sunt, et commóta sunt, quóniam irátus est eis. *Ps. 49, 15* Invoca me in die tribulatiónis: éruam te, et honorificábis me. *Ps. 49, 15* Glória Patri. Commóta.

Prayer

O God, you honored your blessed martyr bishop Emigdius with victory over idols and the glory of performing miracles.\* Make us triumph over the deceits of evil spirits and enoble us with virtues through his intercession. Through Jesus Christ.

Deus, qui beátum Emígdium Mártirem tuum atque Pontíficem, idolórum victória et miraculórum glória decorásti: concéde propítius; ut, eo interveniénte, malórum spirítuum fraudes víncere, et coruscáre virtútibus mereámur. Per Dóminum.

Lectio libri Apocalýpsis beáti  
Ioánnis Apóstoli  
*Apoc. 11, 13-17*

In illa hora factus est terræmótu  
magnus, et décima pars civitátis  
cécidit: et occísa sunt in terræmótu  
nómína hóminum septem míllia: et  
réliqui in tímórem sunt missi, et de-  
dérunt glóriam Deo cæli. Væ se-  
cúndum ábiit: et ecce væ tértium  
véniat cito. Et séptimus Angelus  
tuba cécinít: et factæ sunt voces  
magnæ in cælo, dicéntes: Factum est  
regnum huius mundi, Dómini nostri  
et Christi eius, et regnábít in sácula  
sæculórum: Amen. Et vigintiquá-  
tuor senióres, qui in conspéctu Dei  
sedent in sédibus suis, cecidérunt in  
fácies suas, et adoravérunt Deum,  
dicéntes: Grátias ágimus tibi, Dó-  
mine Deus omnípotens, qui es, et  
qui eras, et qui, ventúrus es: quia  
accepísti virtútem tuam magnam,  
et regnásti.

*Graduale Ps. 59, 6-7* Dedísti me-  
tuéntibus te significatióem: et fú-  
giant a fácie arcus. *℣.* Ut liberéntur  
dilécti tui: salvum fac délixtera tua,  
et exáudi me.

Allelúia, allelúia. *℣. Ps. 88, 22*  
Manus mea auxiliábitur ei: et brá-  
chium meum confortábit eum. Al-  
lelúia.

*In Missis votivis post Septuagesimam,  
omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ierem. 3, 12* Non avértam  
fáciem meam a vobis: et non iráscar  
in perpétuum. *℣. Isai. 42, 6* Dedi te  
in fœdus pópuli, et in lucem géntium.  
*℣. Ibid. 25, 4* Factus est fortitúdo  
páuperi, fortitúdo egéno in tribula-  
tióne sua.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ierem. 1, 18*  
Dedi te in civitátem munítam, et in  
colúmnam férream, et in murum  
áereum. Allelúia. *℣. Eccli. 39, 20*  
Date nómini eius magnificéntiam, et  
confitémini illi. Allelúia.

A Reading from the Book of  
the Apocalypse  
*Apoc. 11, 13-17*

At that hour there was a great earthquake  
and a tenth of the city fell and seven thou-  
sand men were killed in the earthquake. The  
rest were terrified and gave glory to the God  
of heaven. The second woe has passed; the  
third is about to come. And the seventh  
angel blew his trumpet and mighty voices  
in heaven acclaimed, "The rule of the world  
has passed to our Lord and to his Christ,  
and he shall reign forever and ever. And the  
twenty-four elders who were seated before  
God upon their thrones fell face down,  
worshiping God as they sang, "We give you  
thanks, Lord God, ruler of all, who are and  
who were, because you have taken up your  
mighty power and have entered upon your  
reign."

*Gradual Ps. 59, 6-7* You have raised for  
those who fear you a banner to which they  
may flee out of bowshot. *℣.* That your loved  
ones may escape, help us by your right hand,  
and answer us!

Alleluia, alleluia. *℣. Ps. 88, 22* My hand will  
be always with him, and my arm will make  
him strong. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its  
following verse is omitted, and there is said:*

*Tract Jerem. 3, 12* I will not turn my face  
from you, and I will not continue my wrath  
forever. *℣. Isaiá 42, 6* I set you as a covenant  
of the people, a light for the nations. *℣.*  
*Ibid. 25, 4* For you are a refuge to the poor,  
a refuge to the needy in distress.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Jerem. 1, 18* I have  
made you a fortified city, a pillar of iron, a  
wall of brass. Alleluia. *℣. Eccli. 39, 20*  
Proclaim the greatness of his name, loudly  
sing his praises.

Aug. 11. St. Emigdius

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 21, 9-19*

At that time Jesus said to his disciples: "When you hear of wars and insurrections do not become frightened. These things are bound to happen first, but the end will not follow immediately."

Then he said to them: "Nation will rise against nation and kingdom against kingdom. There will be earthquakes, and plagues in various places, and famines, and in the sky fearful omens and great signs. But, before all this, they will manhandle you and persecute you, handing you over to synagogues and prisons, and bringing you to trial before kings and governors because of my name. It will lead to your testifying to your faith. Resolve, then, not to worry beforehand about your defense. For I will give you words and wisdom which none of your adversaries will be able to take exception to or contradict. You will be handed over even by your parents, brothers, relatives, and friends; some of you will be put to death, and you will be hated by all because of my name. But not a hair of your head will perish. By your perseverance you will save your souls."

Offertory Antiphon  
*Ps. 59, 4*

You have rocked the country, O Lord, and split it open; repair the cracks in it, for it is tottering.

Prayer over the Gifts

Make holy, O Lord, the gifts we offer to you and by them free us from all dangers of soul and body,\* through the intercession of your blessed martyr bishop Emigdius. Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 21, 9-19*

In illo témpore: Dixit Iesus discipulis suis: Cum audiéritis prælia et seditiões, nolite terréri: opórtet primum hæc fieri, sed nondum statim finis. Tunc dicébat illis: Surget gens contra gentem, et regnum advérsus regnum. Et terræmótus magni erunt per loca, et pestiléntiæ, et fames, terrorésque de cælo, et signa magna erunt. Sed ante hæc ómnia iniicient vobis manus suas, et persecúentur, tradéntes in synagógas et custódias, trahéntes ad reges, et præsidés propter nomen meum: contínget autem vobis in testimónium. Pónite ergo in córdibus vestris non præmeditári quemádmódum respondeátis. Ego enim dabo vobis os, et sapiéntiam, cui non póterunt resistere, et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte afficient ex vobis: et éritis ódio ómnibus propter nomen meum: et capillus de cápite vestro non períbit. In paciéntia vestra possidébitis ánimas vestras.

Commovísti, Dómine, terram, et conturbásti eam: sana contritiões eius, quia commóta est.

Múnere tibi, Dómine, obláta sanctífica: ut per ea, intercedénte beáto Emígdio Mártire tuo atque Pontífice, ab ómnibus ánimæ et córporis perículis liberémur. Per Dóminum.

## Aug. 13, B. V. M. Refuge of Sinners

### Communion Antiphon

*Ps. 32, 8*

Tímeat Dóminum omnis terra: ab eo autem commoveántur omnes inhabitántes orbem.

Let all the earth fear the Lord; let all who dwell in the world revere him.

### Prayer after Communion

Sacraménta, quæ súmpsimus, Dómine: per intercessiónem beáti Emígdii Mártiris tui atque Pontíficis sint nobis ad tutaméntum mentis et córporis, et ad misericórdiam tuam effi-cáciter consequéndam. Per Dóminum.

May the sacrament we have received, O Lord, be the safeguard of our minds and bodies and a sure means of gaining your mercy\* through the intercession of your blessed martyr bishop Emigdius. Through Jesus Christ.

## BLESSED VIRGIN MARY REFUGE OF SINNERS

August 13

*Missæ Salve, de Communi festorum B. Mariæ Virg. (81), præter orationem sequentem;*

*Mass Salve (Common of feasts of the Blessed Virgin Mary), page (81), except the following prayer:*

### Prayer

Omnípotens et miséricors Deus, qui in beáta semper Vírgine María peccatórum refúgium et auxílium collocásti: concéde; ut, ipsa protegénte, a culpis ómnibus absolúti, misericórdiæ tuæ efféctum felicem consequámur. Per Dóminum.

O almighty and merciful God, you have made blessed Mary, ever virgin, the refuge and support of sinners.\* Through her protection absolve all our sins and bring us to the happy fulfillment your mercy has prepared. Through Jesus Christ.

*Dicitur Credo.*

Creed

### Prayer over the Gifts

Tua, Dómine, propitiatióne, et beátæ Mariæ semper Vírginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary,\* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

*Præfatio de B. Maria Virg. Et te in Festivitate.*

*Preface of the Blessed Virgin Mary (on this feast)*

### Prayer after Communion

Sumptis, Dómine, salutis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Vírginis patrocíniis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum.

O Lord, grant that we who have received these helps to our salvation\* may be protected through the intercession of the blessed ever-virgin Mary, in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ.

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Aug. 13. St. John Berchmans

SAINT JOHN BERCHMANS

*Confessor*

August 13

Entrance Antiphon

*Ps. 118, 167*

I keep your decrees, O Lord, and love them deeply. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. I keep your decrees.

Custodívit ánima mea testimónia tua, Dómine: et diléxit ea vehementer. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℟.* Glória Patri. Custodívit ánima.

Prayer

O Lord God, in serving you may we imitate the innocence and fidelity by which the angelic youth John dedicated his innocent young life to you. Through Jesus Christ.

Concéde, quæsumus, fámulis tuis, Dómine Deus: ea innocéntiæ ac fidelitátis exémpa in tuo servítio sectári; quibus angélicus iúvenis Ioánnes ætátis suæ florem consecrávit. Per Dóminum.

A Reading from the Book of  
Sirach

*Eccli. 51, 17–25, 27–28, 35*

I thank you and I praise you, O Lord King;  
I bless the name of the Lord.  
When I was young and innocent,  
I sought wisdom before all else.  
In prayer I begged for her,  
and from my youth I followed after her.  
She was rich, like ripening grapes;  
in her was my heart's joy.  
My feet were steadfast in her path;  
thus I attained to her at last.  
For a short time I paid heed,  
and I acquired great instruction;  
As in this way I have made progress,  
I shall return thanks to him who gives me  
wisdom.  
When I had considered how I might make  
her mine,  
I strove to do well, lest I should be  
rebuffed;  
My soul was troubled over her,  
and I scrutinized my conduct;  
I fixed on her my soul's desires,  
and with its cleansing, I discovered her.

Léctio libri Sapiéntiæ  
*Eccli. 51, 17–25, 27–28 et 35*

Confitébor, et laudem dicam tibi, Dómine Rex, et benedicam nómini Dómini. Cum adhuc iúnior essem, priúsqum oberrárem, quæsi sapiéntiam palam in oratióne mea. Ante templum postulábam pro illa, et usque in novíssimis inquiram eam. Et efflóruit tamquam præcox uva, lætátum est cor meum in ea. Ambulávit pes meus iter rectum, a iuventúte mea investigábam eam. Inclinávi módice aurem meam, et excépi illam. Multam invéni in méipso sapiéntiam, et multum proféci in ea. Danti mihi sapiéntiam, dabo glóriam. Consiliátus sum enim ut fácerem illam: zelátus sum bonum, et non confúndar. Colluctáta est ánima mea in illa, et in faciéndó eam confirmátus sum. Animam meam diréxi ad illam, et in agnitióné invéni eam. Possédi cum ipsa cor ab inítio: propter hoc non derelínquar. Vidéte óculis vestris quia módicum laborávi, et invéni mihi multam réquiem.

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At first acquaintance with her, I gained understanding,  
such that I shall never forsake her.  
My whole being was stirred with the sight of her;  
therefore I have made her my prized possession.

*Graduale Sap. 4, 13–14* Consummatus in brevi explévit témpora multa. *℟.* Plácita enim erat Deo ánima illius propter hoc properávit educere illum de médio iniquitátum.

Allelúia, allelúia. *℟. Ibid., 16* Condémnat autem iustus mórtuus vivos ímpios, et iuvéntus celérius consummáta longam vitam iniústi. Allelúia.

*In Missis votivis post Septuagesimam, omisis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 70, 17* Deus, docuísti me a iuventúte mea: et usque nunc pronuntiábo mirábilia tua. *℟. Ps. 118, 103 et 101* Quam dúlcia fáucibus meis elóquia tua, super mel ori meo! *℟.* Ab omni via mala prohibui pedes meos: ut custódiám verba tua.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Ps. 118, 106* Iurávi, et státui custodíre iudícia iustítiae tuæ. Allelúia. *℟. Ibid., 74* Qui timent te vidébunt me, et lætabúntur: quia in verba tua sperávi. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 19, 16–21*

In illo témpore: Ecce unus accédens ad Iesum, ait illi: Magíster bone, quid boni fáciam ut hábeam vitam ætérrnam? Qui dixit ei: Quid me intérrogas de bono? Unus est

*Gradual Wis. 4, 13–14* Having become perfect in a short while, he reached the fullness of a long career; *℟.* For his soul was pleasing to God; therefore he sped him out of the midst of wickedness.

Alleluia, alleluia. *℟. Ibid., 16* The just man dead condemns the sinful who live, and youth swiftly completed condemns the many years of the wicked man grown old.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 70, 17* O God, you have taught me from my youth, and till the present I proclaim your wondrous deeds. *℟. Ps. 118, 103 and 101* How sweet to my palate are your promises, sweeter than honey to my mouth! *℟.* From every evil way I withhold my feet, that I may keep your words.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Ps. 118, 106* I resolve and swear to keep your just ordinances. Alleluia. *℟. Ibid., 74* Those who fear you shall see me and be glad, because I hope in your word. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 16–21*

At that time a man suddenly came up to Jesus and said: “Master, what good must I do to possess eternal life?” He answered, “Why do you question me about what is good? There is only one who is good. But if

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Aug. 13. St. John Berchmans

you really wish to enter into life, keep the commandments." "Which ones?" he asked. Jesus replied, "These: 'You shall not kill'; 'You shall not commit adultery'; 'You shall not steal'; 'You shall not bear false witness'; 'Honor your father and your mother,' and, 'You shall love your neighbor as yourself.' " The young man said to him, "I have observed all these; what more do I need to do?" Jesus told him, "If you really wish to be perfect, go, sell what you own, and give the money to the poor. Then you will possess heavenly treasure. And come back and follow me."

bonus, Deus. Si autem vis ad vitam ingredi, serva mandata. Dicit illi: Quæ? Iesus autem dixit: Non homicidium facies: Non adulterabis: Non facies furtum: Non falsum testimonium dices: Honora patrem tuum, et matrem tuam, et diliges proximum tuum sicut teipsum. Dicit illi adolescens: Omnia hæc custodivi a iuventute mea: quid adhuc mihi deest? Ait illi Iesus: Si vis perfectus esse, vade, vende quæ habes, et da pauperibus, et habebis thesaurum in cælo: et veni, sequere me.

Offertory Antiphon

*Ps. 115, 16-17*

O Lord, I am your servant; I am your servant, the son of your handmaid; you have loosed my bonds. To you will I offer sacrifice of thanksgiving.

O Dómine, quia ego servus tuus: ego servus tuus et filius ancillæ tuæ: dirupisti vincula mea: tibi sacrificabo hostiam laudis.

Prayer over the Gifts

O merciful God, look upon the gifts we offer as we recall the ardent charity which glowed in blessed John when he participated in these sacred mysteries. Through Jesus Christ.

Réspice, miséricors Deus, dona quæ offerimus recolentes ánimo caritatem, qua beátus Ioánnes inter hæc mysteria flagrabat. Per Dóminum.

Communion Antiphon

*Cant. 6, 2; 3, 4*

My lover belongs to me and I to him; he browses among the lilies. I found him whom my heart loves. I took hold of him and would not let him go.

Ego dilécto meo, et diléctus meus mihi, qui páscitur inter lília. Inveni quem diligit ánima mea: tenui eum, nec dimittam.

Prayer after Communion

O merciful God, we have been refreshed by this heavenly banquet.\* Make us follow in the footsteps of blessed John and hasten along the way of your commandments with eager hearts. Through Jesus Christ.

Cælesti épulo refectis præsta nobis, quæsumus, miséricors Deus: ut, beáti Ioánnis vestigia sequentes, viam mandatorum tuorum dilatato corde currámus. Per Dóminum.

Aug. 16. St. Roch

SAINT ROCH

*Confessor*

August 16

*Missa Iustus, de Communi Confessoris non Pontificis 2° loco (48), præter orationem sequentem:*

Pópulum tuum, quæsumus, Dómine, continúa pietáte custódi: et, beáti Rochi suffragántibus méritis, ab omni fac ánimæ et córporis contagióne secúrum. Per Dóminum.

Præsta nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Rocho Confessore tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

Mihi autem absit gloriári, nisi in Cruce Dómini nostri Iesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. *Ps. 22, 4* Virga tua et báculus tuus: ipsa me consoláta sunt. *℣. Glória Patri. Mihi autem.*

Dómine Iesu Christe, qui locum, ubi Crux tua latébat, beátæ Hélenæ revelásti, ut, per eam, Ecclésiám tuam

*Mass Iustus (Common of a confessor not a bishop II), page (48), except the following prayer:*

Prayer

O Lord, may your mercy ever watch over your people.\* Preserve our souls and bodies from all contamination through the prayers of blessed Roch. Through Jesus Christ.

Prayer over the Gifts

Accept this offering which we humbly present in honor of your saints, O God,\* and through it purify our bodies and our souls. Through Jesus Christ.

Prayer after Communion

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity\* through the intercession of your blessed confessor Roch. Through Jesus Christ.

SAINT HELENA

*Empress, Widow*

August 18

Entrance Antiphon

*Gal. 6, 14*

But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. *Ps. 22, 4* Your rod and your staff give me courage. *℣. Glory be to the Father. But as for me.*

Prayer

O Lord Jesus Christ, you revealed the hiding place of your cross to blessed Helena in order to enrich the Church with this price-

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less treasure.\* Grant that the ransom you paid on the tree of life may win for us the reward of everlasting happiness through the intercession of this saint: You who live and reign.

hoc pretioso thesauro ditares: eius nobis intercessione concede; ut vitalis ligni pretio, aeternae vitae praemia consequamur: Qui vivis.

A Reading from the Book of Proverbs  
*Prov. 31, 10–31*

Lectio libri Sapiëntiae  
*Prov. 31, 10–31*

When one finds a worthy wife,  
her value is far beyond pearls.  
Her husband, entrusting his heart to her,  
has an unfailling prize.  
She brings him good, and not evil,  
all the days of her life.  
She obtains wool and flax  
and makes cloth with skillful hands.  
Like merchant ships,  
she secures her provisions from afar.  
She rises while it is still night,  
and distributes food to her household.  
She picks out a field to purchase;  
out of her earnings she plants a vineyard.  
She is girt about with strength,  
and sturdy are her arms.  
She enjoys the success of her dealings;  
at night her lamp is undimmed.  
She puts her hands to the distaff,  
and her fingers ply the spindle.  
She reaches out her hands to the poor,  
and extends her arms to the needy.  
She fears not the snow for her household;  
all her charges are doubly clothed.  
She makes her own coverlets;  
fine linen and purple are her clothing.  
Her husband is prominent at the city gates  
as he sits with the elders of the land.  
She makes garments and sells them,  
and stocks the merchants with belts.  
She is clothed with strength and dignity,  
and she laughs at the days to come.  
She opens her mouth in wisdom,  
and on her tongue is kindly counsel.  
She watches the conduct of her household,  
and eats not her food in idleness.

Mulierem fortem quis inveniet? Procul, et de ultimis finibus pretium eius. Confidit in ea cor viri sui, et spoliis non indigebit. Reddet ei bonum, et non malum omnibus diebus vitae suae. Quaesivit lanam et linum, et operata est consilio manuum suarum. Facta est quasi navis institoris, de longe portans panem suum. Et de nocte surrexit, deditque praedam domesticis suis; et cibaria ancillis suis. Consideravit agrum, et emit eum: de fructu manuum suarum plantavit vineam. Accinxit fortitudine lumbos suos, et roboravit brachium suum. Gustavit, et vidit quia bona est negotiatio eius: non exstinguetur in nocte lucerna eius. Manum suam misit ad fortia, et digiti eius apprehenderunt fusum. Manum suam aperuit inopi, et palmas suas extendit ad pauperem. Non timebit domui suae a frigoribus nivis: omnes enim domestici eius vestiti sunt duplicibus. Stragulatam vestem fecit sibi: byssus, et purpura indumentum eius. Nobilis in portis vir eius, quando sederit cum senatoribus terrae. Sindonem fecit, et vendidit, et cingulum tradidit Chananeo. Fortitudo et decor indumentum eius, et ridebit in die novissimo. Os suum aperuit sapientiae, et lex clementiae in lingua eius. Consideravit semitas domus suae, et panem otiosa non comedit. Surrexerunt filii eius, et beatissimam praedica-verunt: vir eius, et laudavit eam. Multae filiae congregaverunt divitias: tu supergressa es universas. Fallax gratia, et vana est pulchritudo: mulier timens Dominum, ipsa laudabitur. Date ei de fructu manuum suarum: et laudent eam in portis opera eius.

Her children rise up and praise her;  
her husband, too, extols her:  
“Many are the women of proven worth,  
but you have excelled them all.”  
Charm is deceptive and beauty fleeting;  
the woman who fears the Lord is to be  
praised.  
Give her a reward of her labors,  
and let her works praise her at the city  
gates.

*Graduale Ps. 44, 13, 10 et 15–16*  
Vultum tuum deprecabuntur omnes  
divites plebis; filiae regum in honore  
tuo. *Ps. 44, 13, 10 et 15–16*  
Adducuntur Regi virgines  
post eam: proximae eius afferuntur  
tibi. Afferuntur in laetitia, et exultatione:  
adducuntur in templum Regis.

Alleluia, alleluia. *Ps. 111, 9*  
Dispertit, dedit pauperibus: iustitia  
eius manet in saeculum saeculi. Alleluia.

*In Missis votivis post Septuagesimam,  
omissis Alleluia, et versu sequenti, dicitur:*

*Tractus* Veni, sponsa Christi, accipe  
coronam, quam tibi Dominus praeparavit  
in aeternum. *Ps. 44, 8*  
Dilexisti iustitiam, et odisti iniquitatem:  
propterea unxit te Deus, Deus tuus,  
oleo laetitiae praesortibus tuis. *Ibid., 5*  
Specie tua, et pulchritudine tua intende,  
prosperare procede, et regna.

*Tempore autem paschali omittitur graduale,  
et eius loco dicitur:*

Alleluia, alleluia. *Ps. 111, 9*  
Dispertit, dedit pauperibus: iustitia  
eius manet in saeculum saeculi. Alleluia.  
*Ps. 44, 5* Specie tua, et pulchritudine  
tua intende, prospere procede, et regna.  
Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 13, 44–52*

In illo tempore: Dixit Iesus discipulis  
suis parabolam hanc: Simile est regnum  
caelorum thesauro ab-

*Gradual Ps. 44, 13, 10 and 15–16* The rich  
among the people seek your favor. The  
daughters of kings come to meet you. *Ps.*  
Behind her the virgins of her train are brought  
to the king. Her neighbors are brought to  
you with gladness and joy; they enter the  
palace of the king.

Alleluia, alleluia. *Ps. 111, 9* Lavishly he  
gives to the poor; his generosity shall endure  
forever; alleluia.

*After Septuagesima, in votive Masses the Alleluia with its  
following verse is omitted, and there is said:*

*Tract* Come, O spouse of Christ, receive  
forever the crown which the Lord has pre-  
pared for you. *Ps. 44, 8* You love justice  
and hate wickedness; therefore God, your  
God, has anointed you with the oil of glad-  
ness above your fellows. *Ibid., 5* In your  
splendor and your majesty ride on trium-  
phant, and reign.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 111, 9* Lavishly he  
gives to the poor; his generosity shall en-  
dure forever. Alleluia. *Ps. 44, 5* In your  
splendor and your majesty ride on trium-  
phant, and reign. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44–52*

At that time Jesus told his disciples this  
parable: “The kingdom of heaven is like  
hidden treasure which a man found in a

field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant's search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them, "So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old."

Offertory Antiphon

*1 Cor. 2, 2*

For I determined not to know anything among you, except Jesus Christ and him crucified.

Prayer over the Gifts

O God, in your mercy you permitted blessed Helena to bear your crucified Son in her heart always.\* Grant that we too may carry him in our hearts forever through these sacred mysteries: You who live and reign.

Communion Antiphon

*Cant. 7, 8*

I will climb the palm tree, I will take hold of its branches.

Prayer after Communion

O merciful God, grant that we who are refreshed by the fruit of your life-giving cross on earth may enjoy the same fruit forever in heaven through the intercession of blessed Helena: You who live and reign.

scóndito in agro: quem qui invénit homo, abscóndit, et præ gáudio illius vadit, et vendit univérta, quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiátóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia, quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exíbunt Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælórum símilis est hómini patri-fámilias, qui profert de thesáuro suo nova et vétera.

Non enim iudicávi me scire áliud, nisi Iesum Christum, et hunc crucifíxum.

Per hæc sacra mystéria concéde nobis, Dómine: ut, sicut beátæ Hélenæ misericórditer tribuísti ut Fílium tuum crucifíxum in corde semper gestáret; ita et nos eum in córdibus nostris perpétuo deferámus: Qui tecum.

Ascéndam in palmam, et apprehéndam fructus eius.

Concéde nobis, miséricors Deus: ut, qui salutíferæ Crucis tuæ fructu in terra sumus recreáti; per intercessiónem beátæ Hélenæ, eódem iúgiter pérfrui mereámur in cælis: Qui vivis.

Aug. 20. St. Bernard

SAINT BERNARD  
*Abbot and Doctor  
of the Church*

August 20

Entrance Antiphon  
*Eccli. 15, 5*

In médio Ecclésiæ apéruit os eius:  
et implévit eum Dóminus spíritu  
sapiéntiæ et intelléctus: stolam gló-  
riæ índuit eum. *Ps. 91, 2* Bonum  
est confitéri Dómino: et psállere  
nómini tuo, Altíssime. *Ψ.* Glória  
Patri. In médio.

In the midst of the assembly he opened his  
mouth; and the Lord filled him with the  
spirit of wisdom and understanding; he  
clothed him with a robe of glory. *Ps. 91, 2*  
It is good to give thanks to the Lord, to sing  
praise to your name, Most High. *Ψ.* Glory  
be to the Father. In the midst.

Prayer

Pérfice, quæsumus, Dómine, pium in  
nobis sanctæ religiónis afféctum: et  
ad obtinéndam tuæ grátiae largitátem,  
beátus Bernárdus, Abbas et Doctor  
egrégius, suis apud te semper pro  
nobis méritis et précibus intercédát.  
Per Dóminum.

O Lord, grant us a true religious spirit and  
let the merits and prayers of the blessed  
abbot and eminent doctor Bernard obtain  
abundant graces for us \* as he intercedes  
for us in your presence. Through Jesus  
Christ.

Léctio libri Sapiéntiæ  
*Eccli. 39, 6-14*

A Reading from the Book of Sirach  
*Eccli. 39, 6-14*

Iustus cor suum tradet ad vigilándum  
dilúculo ad Dóminum, qui fecit  
illum, et in conspéctu Altíssimi de-  
precábitur. Apériet os suum in  
oratióne, et pro delictis suis depre-  
cábitur. Si enim Dóminus magnus  
volúerit, spíritu intelligéntiæ replé-  
bit illum: et ipse tamquam imbres  
mittet elóquia sapiéntiæ suæ, et in  
oratióne confitébitur Dómino: et  
ipse díriget consílium eius et disci-  
plínam, et in absconditis suis consi-  
liábitur. Ipse palam fáciét discipli-  
nam doctrínæ suæ, et in lege testa-  
ménti Dómini gloriábitur. Collaudá-  
bunt multi sapiéntiam eius, et usque  
in sáculum non delébitur. Non  
recédet memória eius, et nomen eius  
requirétur a generatióne in genera-  
tióne. Sapiéntiam eius enarrábunt  
gentes, et laudem eius enuntiábit  
ecclésiá.

The just man's care is to seek the Lord, his  
Maker,  
to petition the Most High,  
To open his lips in prayer,  
to ask pardon for his sins.  
Then, if it pleases the Lord Almighty,  
he will be filled with the spirit of under-  
standing;  
He will pour forth his words of wisdom  
and in prayer give thanks to the Lord,  
Who will direct his knowledge and his  
counsel,  
as he meditates upon his mysteries.  
He will show the wisdom of what he has  
learned  
and glory in the Law of the Lord's cove-  
nant.  
Many will praise his understanding;  
his fame can never be effaced;

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Unfading will be his memory,  
through all generations his name will live;  
Peoples will speak of his wisdom,  
and in assembly sing his praises.

*Gradual Wis. 8, 2* I loved and sought after wisdom from my youth; I sought to take her for my bride and was enamored of her beauty. *℣. Ibid., 10–11* For wisdom's sake I should have glory among the masses, and esteem from the elders, and should be a marvel before rulers.

Alleluia, alleluia. *℣.* Bernard was wounded for love, garbed in chastity, crowned with the word of life, lifted up in glory. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: "You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don't think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven."

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*Graduale Sap. 8, 2* Sapiéntiam amávi, et exquisívi a iuventúte mea, et quæsívi sponsam mihi eam assúmere, et amátor factus sum formæ illíus. *℣. Ibid., 10–11* Habébo propter sapiéntiam claritátem ad turbas, et in conspéctu poténtium admirábilis ero, et fácies princípum mirabúntur me.

Allelúia, allelúia. *℣.* Caritáte vulnerátus, castitáte dealbátus, verbo vitæ laureátus est Bernárdus, sublimátus in glória. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 5, 13–19*

In illo témpore: Dixit Iesus discí-pulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo salíétur? Ad níhilum valet ultra, nisi ut mitátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat omnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut videant ópera vestra bona, et glórficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvare legem, aut prophétas: non veni sólvare, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, iota unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

Aug. 28. St. Augustine

Offertory Antiphon

*Cant. 1, 12*

Fasciculus myrrhæ diléctus meus  
mihi, inter úbera mea commorábitur.

My lover is for me a sachet of myrrh to rest  
in my bosom.

Prayer over the Gifts

Grata tibi sit, Deus, intercedénte  
beáto Bernádo, huius oblátio Sacra-  
ménti, quod in memóriam passiónis  
Unigéniti tui, tuæ offérimus maie-  
státi. Per eúndem Dóminum.

O God, may the sacramental gift we are  
offering to your majesty as a memorial of  
the passion of your only-begotten Son be  
pleasing to you,\* through the intercession  
of blessed Bernard. Through Jesus Christ.

Communion Antiphon

*Eccli. 51, 30*

Dedit mihi Dóminus linguam mercé-  
dem meam: et in ipsa laudábo eum.

The Lord has granted me the request I made  
of him, and my tongue will declare his  
praises.

Prayer after Communion

Suum in nobis, omnipotens Deus,  
intercedénte beáto Bernádo, cibus,  
quem sumpsimus, operétur efféctum:  
ut incórporet nos sibi esus edéntes.  
Per Dóminum.

O almighty God, through the intercession of  
blessed Bernard, may we be changed in the  
likeness of this food we have eaten. Through  
Jesus Christ.

SAINT AUGUSTINE

*Bishop, Confessor, and Doctor  
of the Church*

August 28

Entrance Antiphon

*Eccli. 15, 5*

In médio Ecclésiæ apéruit os eius:  
et implévit eum Dóminus spíritu  
sapiéntiæ et intelléctus: stolam gló-  
riæ induit eum. *Ps. 91, 2* Bonum est  
confitéri Dómino: et psállere nómini  
tuo, Altíssime. *℟.* Glória Patri. In  
médio.

In the midst of the assembly he opened  
his mouth; and the Lord filled him with  
the spirit of wisdom and understanding;  
he clothed him with a robe of glory. *Ps. 91,*  
*2* It is good to give thanks to the Lord, to  
sing praise to your name, Most High. *℟.*  
Glory be to the Father. In the midst.

Prayer

Deus, qui abditíora sapiéntiæ tuæ  
arcána beáto Augustíno revelándo,

O God, you renewed in your Church the  
miracle of the pillar of fire and cloud by

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Aug. 28. St. Augustine

revealing to blessed Augustine the secret mysteries of your wisdom \* and igniting in his heart the fire of divine love. Under his guidance may we pass happily through the flood of this world and come to the eternal promised land. Through Jesus Christ.

et divinae caritatis flammam in eius corde excitando, miraculum columnarum nubis et ignis in Ecclesia tua renovasti: concede; ut eius ductu mundi vortices feliciter transeamus, et ad aeternam promissionis patriam pervenire mereamur. Per Dominum.

A Reading from the Book of Sirach  
*Eccli. 50, 1-14*

Lectio libri Sapientiae  
*Eccli. 50, 1-14*

Here is a high priest  
In whose time the house of God was renovated,  
in whose days the temple was reinforced.  
In his time also the wall was built  
with powerful turrets for the temple precincts;  
In his time the reservoir was dug,  
the pool with a vastness like the sea's.  
He protected his people against brigands  
and strengthened his city against the enemy.  
How splendid he was as he appeared from the Tent,  
as he came from within the veil!  
Like a star shining among the clouds,  
like the full moon at the holyday season;  
Like the sun shining upon the temple,  
like the rainbow appearing in the cloudy sky;  
Like the blossoms on the branches in springtime,  
like a lily on the banks of a stream;  
Like the trees of Lebanon in summer,  
like the fire of incense at the sacrifice;  
Like a vessel of beaten gold,  
studded with precious stones;  
Like a luxuriant olive tree thick with fruit,  
like a cypress standing against the clouds;  
His brethren ringed him about like a garland,  
like a stand of cedars on Lebanon;  
All the sons of Aaron in their dignity  
clustered around him like poplars.

Ecce sacerdos magnus, qui in vita sua suffulsi domum, et in diebus suis corroboravit templum. Templi etiam altitudo ab ipso fundata est, duplex aedificatio et excelsi parietes templi. In diebus ipsius emanaverunt putei aquarum, et quasi mare adimpleri sunt supra modum. Qui curavit gentem suam, et liberavit eam a perditione. Qui prevaluit amplificare civitatem, qui adeptus est gloriam in conversatione gentis: et ingressum domus, et atrii amplificavit. Quasi stella matutina in medio nebulae, et quasi luna plena in diebus suis lucet. Et quasi sol refulgens, sic ille effulsi in templo Dei. Quasi arcus refulgens inter nebulas gloriae, et quasi flos rosarum in diebus vernis, et quasi lilia quae sunt in transitu aquae, et quasi thus redolens in diebus aestatis. Quasi ignis effulgens, et thus ardens in igne. Quasi vas auri solidum, ornatum omni lapide pretioso. Quasi oliva pullulans, et cyprissus in altitudinem se extollens, in accipiendo ipsum stolam gloriae, et vestiri eum in consummationem virtutis. In ascensu altaris sancti, gloriam dedit sanctitatis amictum. In accipiendo autem partes de manu sacerdotum, et ipse stans iuxta aram. Et circa illum corona fratrum: quasi plantatio cedri in monte Libano, sic circa illum steterunt quasi rami palmae, et omnes filii Aaron in gloria sua.

*Graduale Ps. 36, 30–31* Os iusti meditabitur sapiéntiam, et lingua eius loquétur iudícium. *℟.* Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius.

Allelúia, allelúia. *℟.* *Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 111, 1–3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℟.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℟.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟.* *Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia. *℟.* *Osee 14, 6* Iustus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Mattháeum  
*Matth. 5, 13–19*

In illo témpore: Dixit Iesus discí-pulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo salietur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pó-sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, et líceat ómnibus qui in domo sunt. Sic líceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvare legem, aut prophétas: non veni sólvare, sed adimplére. Amen quippe dico vobis,

*Gradual Ps. 36, 30–31* The mouth of the just man tells of wisdom and his tongue utters what is right. *℟.* The law of his God is in his heart, and his steps do not falter. Alleluia, alleluia. *℟.* *Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1–3* Happy the man who fears the Lord, who greatly delights in his commands. *℟.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟.* *Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia. *℟.* *Osee 14, 6* The just man shall blossom like the lily; and shall flourish forever before the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 5, 13–19*

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Pro-

phets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven.”

donec transeat caelum et terra, iota unum aut unus apex non praeteribit a lege, donec omnia fiant. Qui ergo solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno caelorum: qui autem fecerit, et docuerit, hic magnus vocabitur in regno caelorum.

Offertory Antiphon

*Ps. 91, 13*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow.

Iustus ut palma florebit: sicut cedrus, quae in Libano est, multiplicabitur.

Prayer over the Gifts

O almighty and eternal God, you enlightened the mind of blessed Augustine with the brilliant light of wisdom and pierced his heart with a dart of holy love.\* Grant your servants a share of his learning and of his charity. Through Jesus Christ.

Omnipotens sempiternae Deus, qui praeclearo sapientiae lumine beati Augustini mentem illustrasti, et sancti amoris iaculo eiusdem cor transverberasti: da nobis famulis tuis; ut illius doctrinae et caritatis participes effici mereamur. Per Dominum.

Communion Antiphon

*Luke 12, 42*

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Fidelis servus et prudens, quem constituit dominus super familiam suam: ut det illis in tempore tritici mensuram.

Prayer after Communion

O Lord, you have refreshed your family with this heavenly sacrificial meal.\* Pour down on them also from above the light of heavenly knowledge and the fire of divine love so that they may celebrate devoutly together this feast of Saint Augustine. Through Jesus Christ.

Fove, Domine, familiam tuam muneribus sacris, quam caelesti libamine recreasti: et, ut solennia sancti Augustini devote concelbret, infunde lumen supernae cognitionis, et flammam aeternae caritatis. Per Dominum.

B. V. M. of Consolation

BLESSED VIRGIN MARY  
OF CONSOLATION

SATURDAY AFTER THE FEAST  
OF SAINT AUGUSTINE,

*Bishop, Confessor, and Doctor of the Church*

Entrance Antiphon

*Ps. 44, 10*

Astitit Regína a dextris tuis in  
vestítu deauráto: circúmdata varie-  
táte. *Ps. ibid., 2* Eructávit cor meum  
verbum bonum: dico ego ópera mea  
Regi. *Ÿ.* Glória Patri. Astitit.

The queen takes her place at your right  
hand in gold of Ophir. *Ps. ibid., 2* My heart  
overflows with a goodly theme, as I sing  
my ode to the king. *Ÿ.* Glory be to the  
Father. The queen.

Prayer

Dómine Iesu Christe, pater miseri-  
cordiárum, et Deus totíus consola-  
tiónis: concéde propítius; ut, sicut  
lumbos præcíncti, puríssimam Gene-  
trícem tuam Mariám sub Consola-  
tiónis título gaudéntes venerámur in  
terris, ita perénni eiúsdem consórtio  
pérfrui mereámur in cælis: Qui vivis.

O Lord Jesus Christ, Father of mercy and  
God of all consolation, with loins girt we  
rejoice in celebrating the feast of your most  
pure Mother Mary as Our Lady of Consola-  
tion.\* May we enjoy her company forever in  
heaven: You who live and reign.

Léctio Isaíæ Prophétæ

*Isai. 11, 1-5*

Hæc dicit Dóminus Deus: Egred-  
diétur virga de radíce Iesse, et flos  
de radíce eius ascéndet. Et requiécet  
super eum spíritus Dómini: spíritus  
sapiéntiæ, et intelléctus, spíritus  
consílii, et fortitúdinis, spíritus scién-  
tiæ, et pietátis; et replébit eum spíri-  
tus timóris Dómini. Non secúndum  
visiónem oculórum iudicábit: neque  
secúndum audítum áurium árguet:  
sed iudicábit in iustítia páuperes, et  
árguet in æquitáte pro mansuétis  
terræ: et percútiét terram virga oris  
sui, et spírítu labiórum suórum inter-  
ficiét ímpium. Et erit iustítia cíngu-  
lum lumbórum eius: et fides cin-  
tórium renum eius.

A Reading from the Prophet Isaia

*Isai. 11, 1-5*

Thus says the Lord God:

A shoot shall sprout from the stump of Jesse,  
and from his roots a bud shall blossom.  
The spirit of the Lord shall rest upon him;  
a spirit of wisdom and of understanding,  
A spirit of counsel and of strength,  
a spirit of knowledge and of fear of the  
Lord, and his delight shall be the fear  
of the Lord.

Not by appearance shall he judge,  
nor by hearsay shall he decide,  
But he shall judge the poor with justice,  
and decide aright for the land's afflicted.  
He shall strike the ruthless with the rod of  
his mouth,  
and with the breath of his lips he shall  
slay the wicked.

Justice shall be the band around his waist,  
and faithfulness a belt upon his hips.

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## B. V. M. of Consolation

*Gradual Ps. 44, 8–9* God, your God has anointed you with the oil of gladness above your fellows. *℣.* With myrrh and aloes and cassia your robes are fragrant.

Alleluia, alleluia. *℣. Cant. 2, 14* Let me hear your voice, for your voice is sweet, and you are lovely. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 44, 12 and 18* So shall the king desire your beauty; for he is the Lord your God, and you must worship him. *℣.* They shall remember your name through all generations. *℣.* Therefore shall nations praise you forever and ever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 44, 9* With myrrh and aloes and cassia your robes are fragrant. Alleluia. *℣. Cant. 2, 14* Let me hear your voice, for your voice is sweet, and you are lovely. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 39–47*

At that time Mary set out and went with haste into the hill-country, to a town of Juda. She entered Zachary's house and greeted Elizabeth. And, when Elizabeth heard Mary's greeting, the infant stirred in her womb; and Elizabeth was filled with the Holy Spirit, and cried out in a loud voice: "Blessed are you among women, and blessed is the fruit of your womb. And who am I, that the mother of my Lord should come to me? For the moment that your salutation sounded in my ears the infant stirred in my womb with joy. Happy is she who has believed that the Lord's words to her will be fulfilled."

And Mary said:  
"My soul magnifies the Lord,  
and my spirit rejoices in God my savior."

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*Graduale Ps. 44, 8–9* Unxit te Deus, Deus tuus, óleo lætitiæ præ consortibus tuis. *℣.* Myrrha, et gutta, et cāsia a vestimētis tuis.

Allelúia, allelúia. *℣. Cant. 2, 14* Sonet vox tua in áuribus meis: vox enim tua dulcis, et fácies tua decóra. Allelúia.

*In Missis votivis post Septuagesimam, ommissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 44, 12 et 18* Concupiscet Rex decórem tuum: quóniam ipse est Dóminus Deus tuus, et adorábunt eum. *℣.* Mémoires erunt nóminis tui in omni generatióne et generatióne. *℣.* Proptérea pópuli confitebúntur tibi in ætérnum: et in sæculum sæculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 44, 9* Myrrha, et gutta, et cāsia a vestimētis tuis. Allelúia. *℣. Cant. 2, 14* Sonet vox tua in áuribus meis: vox enim tua dulcis, et fácies tua decóra. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 1, 39–47*

In illo témpore: Exsúrgens María ábiit in montána cum festinatióne in civitátem Iuda: et intrávit in domum Zachariæ, et salutávit Elísabeth. Et factum est, ut audívit salutatióne Mariæ Elísabeth, exsultávit infans in útero eius: et repléta est Spíritu Sancto Elísabeth: et exclamávit voce magna, et dixit: Benedícta tu inter mulieres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidisti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.

## B. V. M. Health of the sick

### Offertory Antiphon *Jerem. 18, 20*

Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis.

Be mindful, O Virgin Mother, to speak good things for us in the sight of God, and to turn away his wrath from us.

### Prayer over the Gifts

Súscipe, Dómine, munus, quod tibi offérimus, memóriam recoléntes puríssimæ Vírginis Mariæ, quæ consolátur nos in omni tribulatióne nostra; et præsta; ut mens nostra supérno lúmine Sancti Spíritus irradiáta, terréna despíciat, et ad cæléstia semper aspíret. Per Dóminum . . . in unitáte eiúsdem.

Accept, O Lord, the gift we offer in commemoration of the most pure Virgin Mary, who consoles in us all our tribulations.\* Make our minds radiant with the heavenly light of the Holy Spirit so that we may spurn earthly things and always seek those of heaven. Through Jesus Christ.

*Præfatio de B. Maria Virg.* Et te in Festivitate.

*Preface of the Blessed Virgin Mary* (on this feast).

### Communion Antiphon *Jerem. 2, 32*

Numquid obliviscétur virgo ornamenti sui, aut sponsa fásciæ pectorális suæ?

Does a virgin forget her jewelry, a bride her sash?

### Prayer after Communion

Fons vitæ, Dómine Iesu, reple mentem nostram torrénate voluptátis tuæ; ut, beatíssimæ semper Vírginis Mariæ Consolatiónis Matris præsidio terréna calcántes, cæléstibus semper recreári valeámus: Qui vivis.

O Lord Jesus, font of life, fill us with a torrent of delight in you.\* May the most blessed ever-virgin Mary, Mother of Consolation, aid us to trample on worldly things and delight in those of heaven: You who live and reign.

## BLESSED VIRGIN MARY HEALTH OF THE SICK

SATURDAY BEFORE THE LAST  
SUNDAY OF AUGUST

### Entrance Antiphon

Salus pópuli ego sum: de quacúmque tribulatióne clamáverint ad me, exáudiam eos. *Ps. 33, 2* Benedicam Dóminum in omni témpore: semper laus eius in ore meo. *Ÿ. Glória Patri. Salus.*

I am the health of the people; in whatever tribulation they shall cry to me, I will hear them. *Ps. 33, 2* I shall bless the Lord at all times; his praise shall be ever in my mouth. *Ÿ. Glory be to the Father. I am the health.*

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## B. V. M. Health of the sick

### Prayer

Grant your servants continual health of mind and body, O Lord God,\* and let the intercession of the blessed ever-virgin Mary gain for us freedom from our present sorrows and give us the joy of everlasting happiness. Through Jesus Christ.

### A Reading from the Book of Proverbs *Prov. 8, 22–35*

The Lord begot me, the firstborn of his ways,  
the forerunner of his prodigies of long ago;  
From of old I was poured forth,  
at the first, before the earth.  
When there were no depths I was brought forth,  
when there were no fountains or springs of water;  
Before the mountains were settled into place,  
before the hills, I was brought forth;  
While as yet the earth and the fields were not made,  
nor the first clods of the world.  
“When he established the heavens I was there,  
when he marked out the vault over the face of the deep;  
When he made firm the skies above,  
when he fixed fast the foundations of the earth;  
When he set for the sea its limit,  
so that the waters should not transgress his command;  
Then I was beside him as his craftsman  
and I was his delight day by day,  
Playing before him all the while,  
playing on the surface of his earth; and I  
found delight in the sons of men.  
So now, O children, listen to me;  
instruction and wisdom do not reject!  
Happy the man who obeys me,  
and happy those who keep my ways,

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Concéde nos fámulos tuos, quásumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátæ Mariæ semper Virginis intercessióne, a præsentí liberári tristítia, et æténa pérfrui lætítia. Per Dóminum.

### Léctio libri Sapiéntiæ *Prov. 8, 22–35*

Dóminus possédit me in inítio viárum suárum, ántequam quidquam fáceret a princípío. Ab æténo ordináta sum, et ex antíquis, ántequam terra fíeret. Nondum erant abyssi, et ego iam concépta eram: necdum fontes aquárum erúperant: necdum montes gravi mole constítérant: ante colles ego parturiébar: adhuc terram non fécerat, et flúmina, et cárdines orbis terræ. Quando præparábat cælos, áderam: quando certa lege et gyro vallábat abyssos: quando æthéra firmábat sursum, et librábat fontes aquárum: quando circúmdabat mari términum suum, et legem ponébat aquis, ne transírent fines suos: quando appendébat fundaménta terræ. Cum eo eram cuncta compónens: et delectábar per síngulos dies, ludens coram eo omni témpore: ludens in orbe terrárum: et delíciæ meæ esse cum fíliis hóminum. Nunc ergo, fílii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínam, et estóte sapiéntes, et nolíte abiícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas cotídie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

## B. V. M. Health of the sick

Happy the man watching daily at my gates,  
waiting at my doorposts;  
For he who finds me finds life,  
and wins favor from the Lord.

*Graduale Ps. 102, 1 et 3-4* Bénedic, ánima mea, Dómino: et ómnia interióra mea nómini sancto eius. Qui sanat omnes infirmitátes tuas, qui rédimit de intéritu vitam tuam. *Ps. 117, 14* Fortitúdo mea, et laus mea Dóminus: et factus est mihi in salútem.

Allelúia, allelúia. *Ps. 59, 13* Da nobis, Dómine, auxiliúm de tribulatióne: quia vana salus hóminis, Allelúia.

*In Missis votivis post Septuagesimam, ommissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 117, 16-17* Déxtera Dómini fecit virtútem: dextera Dómini exaltávit me, déxtera Dómini fecit virtútem. *Ps. Non móriar, sed vivam: et narrábo ópera Dómini. Ps. 59, 13* Da nobis, Dómine, auxiliúm de tribulatióne: quia vana salus hóminis.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 117, 14* Fortitúdo mea, et laus mea Dóminus: et factus est mihi in salútem. Allelúia. *Ps. 59, 13* Da nobis, Dómine, auxiliúm de tribulatióne: quia vana salus hóminis. Allelúia.

✠ *Sequéntia sancti Evangéllii  
secúndum Ioánnem  
Ioann. 2, 1-11*

In illo témpore: Núptiæ factæ sunt in Cana Galilææ: et erat mater Iesu ibi. Vocátus est autem et Iesus, et discipuli eius ad núptias. Et deficiénte vino, dicit mater Iesu ad eum: Vinum non habent. Et dicit ei Iesus: Quid mihi et tibi est, múlter? nondum venit hora mea. Dicit mater eius ministris: Quodcúmque díxerit vobis, fácite. Erant autem ibi lapídeæ hídríæ sex pósitæ secúndum purificatióne[m] Iudæórum, capiéntes singulæ

*Gradual Ps. 102, 1 and 3-4* Bless the Lord, O my soul; and all my being, bless his holy name. He heals all your ills. He redeems your life from destruction. *Ps. 117, 14* My strength and my courage is the Lord, and he has been my savior.

Alleluia, alleluia. *Ps. 59, 13* Give us aid, Lord, against the foe, for worthless is the help of men. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 117, 16-17* The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; the right hand of the Lord has struck with power. *Ps. I shall not die, but live, and declare the works of the Lord. Ps. 59, 13* Give us aid against the foe, Lord, for worthless is the help from men.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 117, 14* My strength and courage is the Lord, and he has been my savior. Alleluia. *Ps. 59, 13* Give us aid against the foe, Lord, for worthless is the help from men. Alleluia.

✠ *A Reading from the holy Gospel  
according to John  
John 2, 1-11*

At that time, there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus himself and his disciples had also been invited to the celebration. When the wine ran short, Jesus' mother told him, "They have no wine." But Jesus answered her, "Woman, how does this concern of yours involve me? My hour has not yet come." His mother instructed the waiters, "Do whatever he tells you." As prescribed

## B. V. M. Health of the sick

for Jewish ceremonial washings, there were at hand six stone water jars, each one holding fifteen to twenty-five gallons. "Fill the jars with water," Jesus ordered, and they filled them to the brim. "Now," he said to them, "draw some out and take it to the headwaiter." And they did so. But as soon as the headwaiter tasted the water made wine (now he had no idea where it came from; only the waiters knew since they had drawn the water), he called the bridegroom, and pointed out to him, "Everyone serves choice wine first; then when the guests have been drinking a while, the inferior wine. But you have kept the choice wine till now." What Jesus did at Cana in Galilee marked the beginning of his signs; thus he revealed his glory and his disciples believed in him.

### Offertory Antiphon

*Jerem. 18, 20*

Be mindful, O Virgin Mother, when you stand in the sight of God, to speak good things for us, and to turn away his wrath from us.

### Prayer over the Gifts

May this offering, O Lord, establish us more firmly in your grace and free us from all evil,\* through the health-bringing intercession of the most blessed Mother of your only-begotten Son. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast)*

### Communion Antiphon

*Isaia 46, 13*

I will put salvation within Sion, and give Israel my glory.

### Prayer after Communion

O Lord Jesus Christ, may the divine gift of your body and blood, which we have devoutly received in honor of your Mother,\* bring us abundant gifts in this life and in the eternal life to come: You who live and reign.

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metrétas binas vel ternas. Dicit eis Iesus: Impléte hýdrias aqua. Et implevérunt eas usque ad summum. Et dicit eis Iesus: Hauríte nunc, et ferte architriclino. Et tulérunt. Ut autem gustávit architriclinus aquam vinum factam, et non sciébat unde esset, ministri autem sciébant, qui háuserant aquam: vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriáti fúerint, tunc id, quod detérius est. Tu autem ærvásti bonum vinum usque adhuc. Hoc fecit inítium signórum Iesus in Cana Galilææ: et manifestávit glóriam suam, et credidérunt in eum discipuli eius.

Recordáre, Virgo Mater, dum stéritis in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis.

Hæc oblátio, Dómine, per salutíferam beatíssimæ Unigéniti Fílii tui Genetrícis intercessióem, nos in tua grátia confírmet, et a malis ómnibus reddat immúnes. Per eúndem Dóminum.

*Præfatio de B. Maria Virg. Et te in Festivitate.*

Dabo in Sion salútem, et in Israël glóriam meam.

Divína libátio Córporis et Sanguinis tui, Dómine Iesu Christe, quam in honórem Genetrícis tuæ devóte suscépimus, temporális vitæ páriter et æternæ múnera largiátur: Qui vivis.

Sept. 4. St. Rose of Viterbo

BLESSED VIRGIN MARY  
MOTHER OF THE  
DIVINE SHEPHERD

September 4

*Missæ Salve, de Communi Festorum B. Mariæ Virg. (81), præter orationem sequentem:*

Dómine Iesu Christe, pastor bone, qui pro óvibus tuis ánimam dedísti, nosque pópulum tuum et oves páscuæ tuæ in Cruce pendens Matri Vírgini commendásti: ipsa interveniénte concéde; ut, te pastórem nostrum sequéntes in terris, ad páscua æternæ vitæ perducámur in cælis: Qui vivis.

Tua, Dómine, propitiatióne, et beátæ Mariæ semper Vírginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

*Præfatio de B. Maria Virg. Et te in Festivitate.*

Sumptis, Dómine, salutis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Vírginis patrocinii nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum.

*Missæ Dilexisti, de Communi Virginum 3º loco (61), præter orationem sequentem:*

Deus, qui beátam Rosam sanctárum tuárum Vírginum collégio aggregáre dignátus es: tríbue nobis, quæsumus;

*Mass Salve (Common of feasts of the Blessed Virgin Mary), page (81), except the following prayer:*

Prayer

O Lord Jesus Christ, you are the Good Shepherd who gave your life for your sheep and on the cross you committed your people, the sheep of your pasture, to your Virgin Mother.\* Through her intercession grant that we may follow you, our Shepherd, on earth and so come to the pastures of eternal life in heaven: You who live and reign.

Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary,\* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

*Preface of the Blessed Virgin Mary (on this feast)*

Prayer after Communion

O Lord, grant that we who have received these helps to our salvation\* may ever be protected through the intercession of the blessed ever-virgin Mary, in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ.

SAINT ROSE OF VITERBO

*Virgin*

September 4

*Mass Dilexisti (Common of virgins III), page (61), except the following prayer:*

Prayer

O God, you added blessed Rose to the number of your holy virgins.\* By her prayers and merits cleanse us of all sin and bring us to

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Sept. 9. St. Peter Claver

the enjoyment of the company of your majesty forever. Through Jesus Christ.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.\* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.\* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

SAINT PETER CLAVER

*Confessor*

September 9

Entrance Antiphon

*Ps. 106, 9-10*

The Lord satisfied the longing soul; those who dwelt in darkness and gloom, bondsmen in want and in chains. *Ps. ibid., 8* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. *℟.* Glory be to the Father. The Lord satisfied.

Prayer

O God, you strengthened blessed Peter with remarkable love and patience to help the enslaved Negroes in order that you might bring them to a knowledge of your name.\* May we seek the things that belong to Jesus and in doing so love our neighbor in truth and in deed through the intercession of your saint. Through Jesus Christ.

A Reading from the Prophet Isaia

*Isai. 58, 6-9, 10*

Thus says the Lord:  
Release those bound unjustly,  
untie the thongs of the yoke;

ut eius precibus et meritis a culpis omnibus expiémur, et tuæ maiestatis consórtio perfruámur ætérno. Per Dóminum.

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxiliúm. Per Dóminum.

Satiásti, Dómine, famíliam tuam muneribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

Satiávit Dóminus ánimam inánem: sedéntes in ténebris et umbra mortis, vinctos in mendicitáte et ferro. *Ps. ibid., 8* Confiteántur Dómino misericórdiæ eius: et mirabilia eius filiis hóminum. *℟.* Glória Patri. Satiávit.

Deus, qui abréptos in servitútem Nigrítas ad agnitiónem tui nóminis vocatúrus, beátum Petrum mira in eis iuvándis caritáte et patiéntia roborásti: eius nobis intercessióne concéde; ut, quæ Iesu Christi sunt quæréntes, próximos ópere et veritáte diligámus. Per eúndem Dóminum.

Léctio Isaíæ Prophétæ

*Isai. 58, 6-9 et 10*

Hæc dicit Dóminus: Dissólve colliigatiónes impietátis, solve fascículos depriméntes, dimitte eos, qui con-

Sept. 9. St. Peter Claver

frácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam iustítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ erunt sicut merídiés.

*Graduale Ps. 71, 12–14* Liberábit páuperem a poténite, et páuperem cui non erat adiutor: parcet páuperi et ínopi, et ánimas páuperum salvas fáciét. *℣.* Ex usúris et iniquitáte rédimet ánimas eórum: et honorábile nomen eórum coram illo.

Allelúia, allelúia. *℣. Ps. 9, 33 et 35* Exsúrge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum: tibi derelictus est pauper: órphano tu eris adiútor. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Isai. 61, 1* Misit me Dóminus ut medéret contrítis corde, et prædicárem captívís indulgéntiam. *℣. 1 Cor. 9, 22* Factus sum infirmis infirmus, ut infirmos lucrifácerem. *℣.* Omnibus ómnia factus sum, ut omnes fácerem salvos.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 123, 7* Anima nostra, sicut passer, erépta

Set free the oppressed,  
break every yoke;  
Share your bread with the hungry,  
shelter the oppressed and the homeless;  
Clothe the naked when you see them,  
and do not turn your back on your own.  
Then your light shall break forth like the  
dawn,  
and your wound shall quickly be healed;  
Your vindication shall go before you,  
and the glory of the Lord shall be your  
rear guard.

Then you shall call, and the Lord will  
answer,  
you shall cry for help, and he will say:  
Here I am!

If you bestow your bread on the hungry  
and satisfy the afflicted;  
Then light shall rise for you in the darkness,  
and the gloom shall become for you like  
midday.

*Gradual Ps. 71, 12–14* He shall rescue the poor man from the powerful, and the poor man when he has no one to help him. He shall have pity for the poor and the needy, and the lives of the poor he shall save. *℣.* From fraud and wickedness he shall redeem their lives, and honorable shall be their name in his sight.

Alleluia, alleluia. *℣. Ps. 9, 33 and 35* Rise, O Lord! O God, lift up your hand! Forget not the afflicted! On you the poor man depends; of the fatherless you are the helper.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Isaiah 61, 1* The Lord has sent me to heal the brokenhearted, to proclaim liberty to the captives. *℣. 1 Cor. 9, 22* To the weak I became weak, that I might gain the weak. *℣.* I became all things to all men, that I might save all.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 123, 7* Our life was rescued like a bird from the fowler's snare;

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broken was the snare, and we were freed. Alleluia. *Ps. 84, 10* Near indeed is his salvation to those who fear the Lord, that glory may dwell in our land. Alleluia.

est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus. Alleluia. *Ps. 84, 10* Prope timéntes Dóminum Deum salutáre ipsíus: ut inhábitet glória in terra nostra. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 29–37*

At that time a certain lawyer, wishing to justify himself, said to Jesus: "And who is my neighbor?" Jesus replied: "A man was going down from Jerusalem to Jericho, and he fell into the hands of robbers who stripped him, beat him, and went off leaving him half dead. A priest happened to be going down the same road; he saw him but passed on. Likewise a Levite also came the same way, saw him, and passed on. But a Samaritan who was on his way came upon him, and was moved to pity at the sight. He went to him, and bound up his wounds, applying oil and wine as an ointment. Then he hoisted him on his own beast, brought him to an inn, and took care of him. Next day he took out two silver pieces, and gave them to the innkeeper, saying: 'Take care of him, and if you spend any more I will reimburse you on my return.'

Which of these three, in your opinion, was neighbor to the man who fell into the hands of the robbers?" He answered: "The man who treated him with compassion." Jesus said to him: "Go and act like him."

Offertory Antiphon  
*Job 29, 12–13 and 15–16*

I rescued the poor who cried out for help, the orphans, and the unassisted; the blessing of those in extremity came upon me, and the heart of the widow I made joyful. I was eyes to the blind, and feet to the lame; I was a father to the needy.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 10, 29–37*

In illo témpore: Legisperítus quidam, volens iustificáre seípsum, dixit ad Iesum: Et quis est meus próxímus? Suscípiens autem Iesus, dixit: Homo quidam descendébat ab Ierúsalem in Iéricho, et incidit in latrónes, qui étiam despoliavérunt eum: et plagis impósitis abiérunt, semivívo relicto. Accidit autem ut sacérdos quidam descénderet eádem via: et viso illo præterívit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia motus est. Et apprópians alligávit vúlnera eius, infúndens óleum et vinum: et impónens illum in iuméntum suum, duxit in stábulum, et curam eius egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait: Curam illíus habe: et quodcúmque supererogáveris, ego cum rediero, reddam tibi. Quis horum trium vidétur tibi próxímus fúisse illi, qui incidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Iesus: Vade, et tu fac simíliter.

Eo quod liberássem páuperem vociferántem, et pupillum, cui non esset adiútor, benedíctio peritúri super me veniébat, et cor víduæ consolátus sum: óculus fui cæco, et pes claudó: pater eram páuperum.

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Prayer over the Gifts

Caritátis víctima, quam immolántes offerimus, sit nobis, Dómine, te miseránte, propitiábilis: et, beáti Petri précibus et méritis, ad obtinéndum paciéntiæ et caritátis augméntum, éfficax et salutáris. Per eúndem Dóminum.

O Lord, may the Victim of love whom we offer in this sacrifice be, by your mercy, acceptable on our behalf;\* and may the prayers and merits of blessed Peter help us toward salvation by making us more patient and charitable. Through Jesus Christ.

Communion Antiphon

*Ezech. 34, 15-16*

Ego pascam oves meas: et ego eas accubáre fáciam, dicit Dóminus Deus. Quod perierat requíram, et quod abiéctum erat redúcam, et quod confráctum fúerat alligábo, et quod infirmum fúerat consolidábo.

I myself will pasture my sheep; I myself will give them rest, says the Lord God. The lost I will seek out. The strayed I will bring back, the injured I will bind up, and the sick I will heal.

Prayer after Communion

Crescat in nobis, Dómine, tuæ pietátis efféctus salutáris: ut, cælésti pábulo nutriti, æternæ vitæ corónam, beáto Petro intercedénte, feliciter assequámur. Per Dóminum.

O Lord, let the life-giving effects of your love grow in us.\* We have been refreshed by the food of heaven; may we come to the reward of everlasting life through the intercession of blessed Peter. Through Jesus Christ.

SAINT CATHERINE FLISCA  
ADURNA

*Widow*

September 15

Entrance Antiphon

*Ps. 41, 3*

Sitívit ánima mea ad Deum fortem vivum: quando véniam et apparebo ante fáciem Dei? *Ps. ibid., 2* Quem-ádmódum desíderat cervus ad fontes aquárum: ita desíderat ánima mea ad te, Deus. *℣.* Glória Patri. Sitívit.

Athirst is my soul for God, the living God. When shall I go and behold the face of God? *Ps. ibid., 2* As the hind longs for the running waters, so my soul longs for you, O God. *℣.* Glory be to the Father. Athirst.

Prayer

Deus, qui beátam Catharínam, in contemplánda Fílii tui passióne, divíni amoris igne flagrare fecísti: quæsumus; ut ipsa intercedénte, tuæ in nobis flammam caritátis accéndas, et eiúsdem passiónis partícipes dignánter efficias. Per eúndem Dóminum.

O God, you made the fire of divine love blaze up in blessed Catherine when she contemplated the passion of your Son.\* Set us on fire with love for you and make us sharers of your passion through her intercession. Through Jesus Christ.

A Reading from the Book of Proverbs  
*Prov. 31, 10–31*

When one finds a worthy wife,  
her value is far beyond pearls.  
Her husband, entrusting his heart to her,  
has an unfailing prize.  
She brings him good, and not evil,  
all the days of her life.  
She obtains wool and flax  
and makes cloth with skillful hands.  
Like merchant ships,  
she secures her provisions from afar.  
She rises while it is still night,  
and distributes food to her household.  
She picks out a field to purchase;  
out of her earnings she plants a vineyard.  
She is girt about with strength,  
and sturdy are her arms.  
She enjoys the success of her dealings;  
at night her lamp is undimmed.  
She puts her hands to the distaff,  
and her fingers ply the spindle.  
She reaches out her hands to the poor,  
and extends her arms to the needy.  
She fears not the snow for her household;  
all her charges are doubly clothed.  
She makes her own coverlets;  
fine linen and purple are her clothing.  
Her husband is prominent at the city gates  
as he sits with the elders of the land.  
She makes garments and sells them,  
and stocks the merchants with belts.  
She is clothed with strength and dignity,  
and she laughs at the days to come.  
She opens her mouth in wisdom,  
and on her tongue is kindly counsel.  
She watches the conduct of her household,  
and eats not her food in idleness.  
Her children rise up and praise her;  
her husband, too, extols her:  
“Many are the women of proven worth,  
but you have excelled them all.”  
Charm is deceptive and beauty fleeting;  
the woman who fears the Lord is to be  
praised.

Léctio libri Sapiéntiae  
*Prov. 31, 10–31*

Mulierem fortem quis invéniet? Procul et de últimis finibus pretium eius. Confidit in ea cor viri sui, et spóliis non indigébit. Reddet ei bonum, et non malum ómnibus diébus vitæ suæ. Quæsivit lanam et linum, et operáta est consílio mánuum suárum. Facta est quasi navis institóris, de longe portans panem suum. Et de nocte surréxit, dedítque prædam domésticis suis, et cibária ancillis suis. Considerávit agrum, et emit eum: de fructu mánuum suárum plantávit véneam. Accínxit fortitúdine lumbos suos, et roborávit bráccium suum. Gustávit, et vidit quia bona est negotiátio eius: non exstinguétur in nocte lucérna eius: Manum suam misit ad fórtia, et dígiti eius apprehendérunt fusum. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. Non timébit dómui suæ a frigóribus nivis: omnes enim doméstici eius vestíti sunt duplícibus. Stragulátam vestem fecit sibi: byssus, et púrpura indumentum eius. Nóbilis in portis vir eius, quando séderit cum senatóribus terræ. Síndonem fecit, et véndidit, et cíngulum trádidit Chananæo. Fortitúdo et decor indumentum eius, et ridébit in die novíssimo. Os suum apéruit sapiéntiæ, et lex cleméntiæ in lingua eius. Considerávit sémitas domus suæ, et panem otíosa non comédit. Surrexérunt filii eius, et beatíssimam prædicavérunt: vir eius, et laudávit eam. Multæ filiæ congregavérunt divítias: tu supergréssa es univérsas. Fallax grátia, et vana est pulchritúdo: múlier timens Dóminum, ipsa laudábitur. Date ei de fructu mánuum suárum: et laudent eam in portis ópera eius.

*Graduale Ps. 44, 3* Diffúsa est grátia in lábiis tuis; proptérea benedíxit te Deus in ætérnum. *Ps. Ibid., 5* Propter veritátem, et mansuetúdinem, et iustítiam et dedúcet te mirábíliter dèxtera tua.

Allelúia, allelúia. *Ps. 72, 25–26* Quid mihi est in cælo? et a te quid vólui super terram? Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in ætérnum. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus* Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum. *Ps. 44, 8 et 5* Dilexisti iustítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiae præ consórtibus tuis. *Ps. Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna.*

*Tempore autem paschali, omissis graduali et tractu, dicitur:*

Allelúia, allelúia. *Ps. 72, 25–26* Quid mihi est in cælo? et a te quid vólui super terram? Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in ætérnum. Allelúia. *Ps. 38, 4* Concáluit cor meum intra me: et in meditatióne mea exardéscet ignis. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 44–52*

In illo témpore: Dixit Iesus discí-pulis suis parábolam hanc: Símile est regnum cælórum thesáuro abscóndito in agro: quem qui invénit homo, abscóndit, et præ gáudio illús vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum

Give her a reward of her labors,  
and let her works praise her at the city  
gates.

*Gradual Ps. 44, 3* Grace is poured out upon your lips; thus God has blessed you forever. *Ps. Ibid., 5* Because of truth, and meekness, and justice; may your right hand show your wondrous deeds.

Alleluia, alleluia. *Ps. 72, 25–26* Whom else have I in heaven? And when I am not with you, the earth delights me not. Though my flesh and my heart waste away, God is the God of my heart and my portion forever. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract* Come, O Spouse of Christ, receive forever the crown which the Lord has prepared for you. *Ps. 44, 8 and 5* You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *Ps. In your splendor and your beauty, ride on triumphant and reign.*

*In paschal time the gradual and tract are omitted, and there is said:*

Alleluia, alleluia. *Ps. 72, 25–26* Whom else have I in heaven? And when I am not with you, the earth delights me not. Though my flesh and my heart waste away, God is the God of my heart and my portion forever. Alleluia. *Ps. 38, 4* Hot grew my heart within me; in my thoughts, a fire blazed forth. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44–52*

At that time Jesus told his disciples this parable: “The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven

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is like a merchant's search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them, "So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old."

símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósá margaríta, ábiit, et véndidit ómnia, quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exíbunt Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælórum símilis est hómini patri-famílias, qui profert de thesauro suo nova et vétera.

Offertory Antiphon

*Ps. 107, 2*

My heart is steadfast, O God; my heart is steadfast; I will sing and chant praise.

Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam in glória mea.

Prayer over the Gifts

O almighty God, look with compassion upon this sacrifice and stir up in us the spirit of your love,\* through the intercession of blessed Catherine. Through Jesus Christ.

His sacrificiis, quæsumus, omnipotens Deus, propitiátus inténde: et beáta Catharína intercedénte, spíritum in nobis tuæ dilectiónis accénde. Per Dóminum.

Communion Antiphon

*Ps. 83, 3*

My heart and my flesh cry out for the living God.

Cor meum, et caro mea exsultavérunt in Deum vivum.

Prayer after Communion

O almighty God, grant that those whom you have renewed by your sacraments may for love of you disdain the things of earth\* and always rejoice over their participation in heavenly things. Through Jesus Christ.

Súplices te rogámus, omnipotens Deus: ut, quos tuis reficere dignátus es sacraméntis, intercedénte beáta Catharína, tríbuas pro tui amóre terréna despícere: et cæléstium semper participatióne gaudére. Per Dóminum.

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Sept. 26. Sts. John, Isaac, and Companions

SAINTS JOHN, ISAAC, AND  
COMPANIONS

*Martyrs*

September 26

Entrance Antiphon

*Apoc. 7, 14*

Hi sunt qui venérunt de tribulatióne magna, et lavérunt stolas suas, et dealbavérunt eas in ságuine Agni. *Ps. 116, 1* Laudáte Dóminum, omnes gentes; laudáte eum, omnes pópuli. *Ÿ. Glória Patri. Hi sunt.*

These are they who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. *Ps. 116, 1* Praise the Lord, all you nations; glorify him, all you peoples. *Ÿ. Glory be to the Father. These are they who have come.*

Prayer

Deus, qui primitias fidei in boreálibus Amériçæ regiónibus sanctorum Mártýrum tuórum Ioánnis, Isaáci, eorúmque Sociórum prædicatióne et ságuine consecrásti: concéde propítius; ut eórum intercessióne, flórida christianórum seges ubique in dies augéatur. Per Dóminum.

O God, you blessed the first fruits of the faith in the vast expanse of North America by the missionary labors and martyrdom of blessed John, Isaac, and their companions.\* May the harvest of Christians grow daily more abundant in the whole world through the intercession of these saints. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 12, 11–15*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*2 Cor. 12, 11–15*

Fratres: Ego a vobis débui commendári: nihil enim minus fui ab iis qui sunt supra modum Apóstoli, tamétsi nihil sum. Signa tamen apostolátus mei facta sunt super vos, in omni patiéntia, in signis et prodígiis et virtútibus. Quid est enim quod minus habuístis præ céteris ecclésiis, nisi quod ipse non gravávi vos? Donáte mihi hanc iniúriam. Ecce tértio hoc parátus sum veníre ad vos: et non ero gravis vobis. Non enim quæro quæ vestra sunt, sed vos; nec enim debent filii paréntibus thesaurizáre, sed paréntes filiiis. Ego autem libénter impéndam et superimpénder ipse pro animábus vestris: licet plus vos diligens, minus díligar.

Brethren: I should have been recommended by you for I am in no way inferior to the super-apostles, even though I am nothing. Certainly the signs that show the apostle have been done by me among you with great patience: signs and wonders and mighty deeds as well. In what way are you inferior to the other churches—except in this, that I was no burden to you? Forgive me this injustice! Here it is the third time that I am ready to go to you, and I will not burden you. For I do not want what you have, but yourselves. The children should not have to save up for the parents, but the parents for the children. And I will gladly spend and be

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spent for your sakes. If I love you much more, will I be loved less?

*Gradual Ps. 123, 7-8* Our life was rescued like a bird from the fowlers' snare. *Ps.* Broken was the snare, and we were freed. Our help is in the name of the Lord, who made heaven and earth.

Alleluia, alleluia. *Ps. 2 Cor. 1, 5* As the sufferings of Christ abound in us, so also through Christ does our comfort abound. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5-6* Those that sow in tears shall reap rejoicing. *Ps.* They go forth weeping, carrying the seed to be sown. *Ps.* They shall come back rejoicing, carrying their sheaves.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. 2 Cor. 1, 5* As the sufferings of Christ abound in us, so also through Christ does our comfort abound. Alleluia. *Ps. Exodus 15, 11* God is glorious in his saints, terrible in renown, worker of wonders, alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 6, 17-23*

At that time, coming down the mountain Jesus came to a halt on a level stretch with a great number of his disciples, and a large crowd of people from all Judea and Jerusalem and the coast of Tyre and Sidon, who came to hear him and to be cured of their diseases. Those who were troubled with unclean spirits were cured, and all in the crowd were trying to touch him, because power went out from him and cured all.

Then raising his eyes to his disciples he said:

“Happy are you poor, for yours is the kingdom of God.

*Graduale Ps. 123, 7-8* Anima nostra, sicut passer, erépta est de láqueo venántium. *Ps.* Láqueus contrítus est et nos liberáti sumus: adiutórium nostrum in nómine Dómini, qui fecit cælum et terram.

Allelúia, allelúia. *Ps. 2 Cor. 1, 5* Sicut abúndant passiónes Christi in nobis, ita et per Christum abúndat consolátio nostra, allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 125, 5-6* Qui séminant in lácrimis, in gáudio metent. *Ps.* Eúntes ibant et flebant, mitténtes sémina sua. *Ps.* Veniéntes autem vénient cum exultatióne, portántes manípulos suos.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. 2 Cor. 1, 5* Sicut abúndant passiónes Christi in nobis, ita et per Christum abúndat consolátio nostra, allelúia. *Ps. Exodi 15, 11* Gloriósus Deus in Sanctis suis: mirábilis in maiestáte fáciens prodígia, allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 6, 17-23*

In illo témpore: Descéndens Iesus de monte, stetit in loco campéstri, et turba discipulórum eius et multitúdo copiósa plebis ab omni Iudéa, et Ierúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum et sanaréntur a languóribus suis. Et qui vexabántur a spíritibus immúndis, curabántur. Et omnis turba quærébat eum tângere; quia virtus de illo exíbat et sanábat omnes. Et ipse, elevátis óculis in discipulos suos, dicébat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis: quia saturabímini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómnes,

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et cum separáverint vos, et exprobráverint, et eíecerint nomen vestrum tamquam malum propter Filium hóminis. Gaudéte in illa die et exsultáte: ecce enim, merces vestra multa est in cælo.

Happy are you who are now hungry, for you shall be full.

Happy are you who now weep, for you shall laugh.

Happy will you be when men hate you, when they ostracize you and insult you, and proscribe your name as evil, because of the Son of Man.

On that day rejoice and exult, for your reward will be great in heaven."

Offertory Antiphon

*Wis. 3, 6*

Tamquam aurum in fornáce probávit illos Dóminus, et quasi holocáusti hóstiam accépit illos.

As gold in the furnace, the Lord proved them, and as sacrificial offerings he took them to himself.

Prayer over the Gifts

Immaculátam hóstiam fac nos, Dómine, méntibus tibi puris offérre, quam Sanctis Martýribus tuis illibátus vitæ candor et iuge mortificatiónis stúdiúm dapem suavíssimam efficiébant. Per Dóminum.

O Lord, let us offer you with pure hearts this spotless sacrifice,\* in which your holy martyrs found a food of unutterable sweetness, because of their own unsullied purity and their tireless zeal for mortification. Through Jesus Christ.

Communion Antiphon

*Philipp. 1, 20-21*

Magnificábitur Christus in córpore meo, sive per vitam sive per mortem: mihi enim vívere Christus est et mori lucrum.

Christ will be glorified in my body, whether through life or through death: for me to live is Christ and to die is gain.

Prayer after Communion

Fórtium pane refécis tríbue nobis, omnípotens Deus: ut, sicut sancti Mártýres tui Ioánnes, Isaácus eorúm-que Sócii, eódem roboráti, ánimam suam pro frátribus pónere non dubitárun; ita nos, alter altérius ónera portántes, próximos nostros ópere et veritáte diligámus. Per Dóminum.

O almighty God, we are refreshed by the food of the valiant.\* When your holy martyrs John, Isaac, and their companions were strengthened by this same bread, they did not hesitate to lay down their own lives for their brothers;\* may we also bear one another's burdens and love our neighbors with an effective and sincere charity. Through Jesus Christ.

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Oct. 15. St. Teresa

## SAINT GREGORY OF ARMENIA

*Bishop and Martyr*

October 1

*Mass Státuit (Common of one martyr I), page (5), except the following prayer:*

### Prayer

O God, you granted the king and the people of the Armenian nation the light of the true faith through your blessed martyr bishop Gregory.\* Through his merits and prayers may your Church rejoice over triumphs such as this and receive your help. Through Jesus Christ.

### Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyr bishop Gregory\* and grant us your unending assistance through these offerings. Through Jesus Christ.

### Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord, our God.\* May the prayers of your blessed martyr bishop Gregory make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

*Missá Státuit, de Communi unius Martyris I° loco (5), præter orationem sequentem:*

Deus, qui per beátum Gregórium Pontíficem et Mátyrem tuum Arménia gentis pópulum regémque veræ fidei lucem recípere tribuísti: da Ecclésiæ tuæ de tantis gaudere triúmphis, et apud te méritis eiusdem et précibus adiuvári. Per Dóminum.

Hóstias tibi, Dómine, beáti Gregórii Mátyris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

Refécti participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedente beáto Gregório Mátyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

## SAINT TERESA

*Virgin*

October 15

### Entrance Antiphon

*3 Kings 4, 29*

The Lord gave her wisdom and great understanding, wisdom and largeness of heart as the sand that is on the shore. *Ps. 97, 1* Sing to the Lord a new song, for he has done wondrous deeds. *V.* Glory be to the Father. The Lord gave her wisdom.

Dedit ei Dóminus sapiéntiam et prudéntiam multam nimis, et latitúdinem cordis quasi arénam quæ est in lítore maris. *Ps. 97, 1* Cantáte Dómino cánticum novum: quia mirabilia fecit. *V.* Glória Patri. Dedit.

Oct. 15. St. Teresa

Prayer

Exáudi nos, Deus salutáris noster: ut, sicut de beátæ Terésiae Vírginis tuæ festivitáte gaudémus; ita cæléstis eius doctrínæ pábulo nutriámur, et piæ devotiónis erudiámur afféctu. Per Dóminum.

Hear our prayer, O God our savior. The feast of the blessed virgin Teresa fills us with joy;\* may her holy teaching also inspire us, and her spirit of true devotion guide us. Through Jesus Christ.

Léctio libri Sapiéntiæ  
*Sap. 7, 7-14*

Optávi, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem pretiósium: quóniam omne aurum in comparatióne illíus, aréna est exígua, et tamquam lutum æstimábitur argéntum in conspéctu illíus. Super salutem et spéciem diléxi illam, et propósui pro luce habére illam: quóniam inextinguíbile est lumen illíus. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illíus, et lætátus sum in ómnibus: quóniam antecedébat me ista sapiéntia, et ignorábam quóniam horum ómnium mater est. Quam sine fictiÓne didici, et sine invidiá comunico, et honestátem illíus non abscondo. Infínitus enim thesáurus est homínibus: quo qui usi sunt, partícipes facti sunt amicitíæ Dei, propter disciplínæ dona commendáti.

*Graduale Eccli. 51, 23-25* Danti mihi sapiéntiam, dabo glóriam: ze-

A Reading  
from the Book of Wisdom  
*Wis. 7, 7-14*

I prayed, and prudence was given me;  
I pleaded, and the spirit of Wisdom came to me.  
I preferred her to scepter and throne,  
and deemed riches nothing in comparison with her.  
Nor did I liken any priceless gem to her;  
because all gold, in view of her, is a little sand,  
and before her, silver is to be accounted mire.  
Beyond health and comeliness I loved her,  
and I chose to have her rather than the light,  
because the splendor of her never yields to sleep.  
Yet all good things together came to me in her company,  
and countless riches at her hands;  
And I rejoiced in them all, because Wisdom is their leader,  
though I had not known that she is the mother of these.  
Simply I learned about her, and ungrudgingly do I share—  
her riches I do not hide away;  
For to men she is an unfailing treasure;  
those who gain this treasure win the friendship of God,  
to whom the gifts they have from discipline commend them.

*Gradual Eccli. 51, 23-25* I shall return thanks to him who gives me wisdom. I

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strive to do well, lest I should be rebuffed.  
V. My soul was troubled over her, and I  
scrutinized my conduct.

Alleluia, alleluia. V. *Ps. 118, 130* The rev-  
elation of your words, O Lord, sheds  
light, giving understanding to the simple.  
Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its  
following verse is omitted, and there is said:*

*Tract Is. 54, 6, 8, 11* The Lord calls me back,  
like a wife forsaken and grieved in spirit.  
V. He said: For a brief moment I abandoned  
you, but with great tenderness I will take  
you back. V. O afflicted one, storm-battered  
and unconsolated, I lay your pavements in jus-  
tice, and you will not fear.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. V. *Apoc. 19, 7* Let us be  
glad and rejoice, and give glory to him; for  
the marriage of the Lamb has come, and  
his spouse has prepared herself. Alleluia. V.  
*Is. 35, 2* They will bloom with abundant  
flowers, and rejoice with joyful song. The  
glory of Lebanon will be given to her, the  
splendor of Carmel and Saron. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 11, 25–30*

At that time Jesus declared, “Thank you,  
Father, Master of heaven and earth, be-  
cause what you have hidden from the  
learned and the clever, you have reveal-  
ed to infants. Yes, Father—for you have  
graciously willed it this way. Everything  
has been handed over to me by my Father.  
No one knows the Son except the Father. No  
one knows the Father except the Son—or  
anyone to whom the Son wishes to reveal  
him. Come to me, all of you who are wearied  
from toil and heavily burdened; and I will  
refresh you. Take my yoke upon your

láta sum bonum, et non confúndar.  
V. Colluctáta est ánima mea in illa,  
et in faciéndó eam confirmáta sum.  
Allelúia, allelúia. V. *Ps. 118, 130*  
Declarátio sermónum tuórum, Dó-  
mine, illúminat: et intelléctum dat  
párvulis. Allelúia.

*In Missis votivis post Septuagesimam,  
omissis Allelúia et versu sequenti, dicitur:*

*Tractus Is. 54, 6, 7, 11* Ut mulierem  
derelíctam et mæréntem spírítu vo-  
cávit me Dóminus. V. Dixit: Ab-  
scóndi fáciem meam parúmper a te,  
et in misericórdia sempitérna mi-  
sértus sum tui. V. Paupércula tem-  
pestáte convúlta, absque ulla con-  
solatióne: in iustítia fundáberis, et  
non timébis.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. V. *Apoc. 19, 7*  
Gaudeámus, et demus glóriam ei:  
quia vénérunt núptiæ Agni, et uxor  
eius præparávit se. Allelúia. V. *Is. 35, 2*  
Exsultávit lætabúnda, et lau-  
dans: glória Líbani data est ei, decor  
Carméli et Saron. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 11, 25–30*

In illo témpore: Respóndens Iesus,  
dixit: Confíteor tibi, Pater, Dómine  
cæli et terræ, quia abscondísti hæc  
a sapiéntibus et prudéntibus, et  
revelásti ea párvulis. Ita Pater: quó-  
niam sic fuit plácitum ante te. Omnia  
mihi trádicta sunt a Patre meo. Et  
nemo novit Fílium, nisi Pater: neque  
Patrem quis novit, nisi Fílius, et cui  
volúerit Fílius reveláre. Veníte ad  
me omnes, qui laborátis et, oneráti  
estis, et ego reficiam vos. Tóllite  
iugum meum super vos, et discite  
a me, quia mitis sum, et húmilis  
corde: et inveníetis réquiem animábus  
vestris. Iugum enim meum suáve  
est, et onus meum leve.

Oct. 23. Holy Redeemer

shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy; this burden of mine is light."

Offertory Antiphon  
*Jerem. 20, 9*

Factus est in corde meo quasi ignis exástuans, clausúsque in óssibus meis: et deféci, ferre non sútinens.

It becomes like fire burning in my heart, imprisoned in my bones; I grow weary holding it in, I cannot endure it.

Prayer over the Gifts

Maiestáti tuæ, quásumus, Dómine, beátæ Terésiaë precibus nostra sit accépta devótió: cui medullátum cordis eius ita plácuit holocáustum. Per Dóminum.

O Lord, may our devotion be acceptable to your divine majesty through the prayers of blessed Teresa, \* whose heart was as pleasing to you as a rich sacrificial offering. Through Jesus Christ.

Communion Antiphon  
*Ps. 88, 2*

Misericórdias Dómini in ætérnum cantábo.

The favors of the Lord I will sing forever.

Prayer after Communion

Súbdita tibi família, quam cælésti pane satiásti, quásumus, Dómine Deus noster: ut, beátæ Terésiaë intercessióne et exemplo, misericórdias tuas váleat in ætérnum cantáre Per Dóminum.

O Lord our God, you have filled with heavenly food the family you rule over. \* May we sing the praises of your mercy forever, through the prayers and example of blessed Teresa. Through Jesus Christ.

HOLY REDEEMER

October 23

Entrance Antiphon  
*Isaia 61, 10*

Gaudens gaudébo in Dómino, et exsultábit ánima mea in Deo meo: quia índuit me vestiméntis salutis: et induménto iustítiæ circúmdedit me. *Ps. 88, 2* Misericórdias Dómini in ætérnum cantábo: in generatióne et generatióne annuntiábo veritátem tuam in ore meo. *℣. Glória Patri. Gaudens.*

I rejoice heartily in the Lord, in my God is the joy of my soul; for he has clothed me with a robe of salvation, and wrapped me in a mantle of justice. *Ps. 88, 2* The favors of the Lord I will sing forever; through all generations my mouth shall proclaim your faithfulness. *℣. Glory be to the Father. I rejoice.*

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Oct. 23. Holy Redeemer

Prayer

O God, you established your only-begotten Son Redeemer of the world and have mercifully brought us to life through his victory over death.\* As we commemorate these benefits make us always cling to you with love and obtain the effects of his redemption. Through Jesus Christ.

Deus, qui Unigénitum tuum mundi Redemptórem constituísti, et per eum, devicta morte, nos misericórditer ad vitam reparásti: concéde; ut, hæc beneficia recoléntes, tibi perpétua caritaté adhærere, et eiusdem redemptionis fructum percípere mereámur. Per eúndem Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 1, 3-9*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 1, 3-9*

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in heaven. He chose us in him before the world was created, to be holy and blameless in his sight through love; and he predestined us to be his own adopted sons through Jesus Christ. This was the free choice of his will, that all might praise the glory of the favor which he has bestowed on us in his Beloved. It is in him and through his blood that we have been redeemed, and our sins have been forgiven, so immeasurably generous is his favor to us. He has given us the wisdom fully to understand the mystery, the plan which he was pleased to decree in Christ.

Benedíctus Deus et Pater Dómini nostri Iesu Christi, qui benedíxit nos in omni benedictióne spirituáli in cælestibus in Christo, sicut elégit nos in ipso ante mundi constitutió-nem, ut essémus sancti et immaculáti in conspéctu eius in caritaté. Qui prædestinávit nos in adoptiόνem filiórum per Iesum Christum in ipsum: secúndum propósitum voluntá-tis suæ, in laudem glóriæ grátiae suæ, in qua gratificávit nos in dilécto Fílio suo. In quo habémus redemptiόνem per sánguinem eius, remissionem peccatórum secúndum divítias grátiae eius, quæ superabundávit in nobis in omni sapiéntia, et prudentia: ut notum fáceret nobis sacraméntum voluntátis suæ, secúndum beneplácitum eius, quod propósuit in eo.

*Gradual Ps. 85, 9-10* All the nations you have made shall come and worship you, O Lord, and glorify your name. *℣.* For you are great, and you do wondrous deeds; you alone are God.

*Graduale Ps. 85, 9-10* Omnes gentes quascúmque fecísti, vénient, et adorábunt coram te, Dómine: et glori-ficábunt nomen tuum. *℣.* Quóniam magnus es tu, et fáciens mirabilia: tu es Deus solus.

Alleluia, alleluia. *℣. Ps. 73, 12* Yet, O God, our king from of old, you have done saving deeds on earth. Alleluia.

Allelúia, allelúia. *℣. Ps. 73, 12* Deus autem Rex noster ante sácula: operátus est salutem in médio terræ. Allelúia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tract Isaiá 53, 4-5* Truly it was our infirmities that he bore, our sufferings that he endured. *℣.* We thought of him as stricken, as one smitten by God and afflicted. *℣.*

*Tractus Isai. 53, 4-5* Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit. *℣.* Et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. *℣.* Ipse autem

## Oct. 23. Holy Redeemer

vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra. *℣.* Disciplína pacis nostræ super eum: et livóre eius sanáti sumus.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣.* Ave, Rex noster: tu solus nostros es miserátus erróres: Patri obédiens, ductus es ad crucifigéndum, ut agnus mansuétus ad occisiónem. Allelúia. *℣.* Tibi glória, hosánna: tibi triúmphus et victória: tibi summæ laudis et honoris coróna. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ióannem  
*Ioann. 3, 13–18*

In illo témpore: Dixit Iesus Nicodémo: Nemo ascéndit in cælum, nisi qui descéndit de cælo, Fílius hóminis, qui est in cælo. Et sicut Móyses exaltávit serpéntem in deserto; ita exaltári opórtet Fílium hóminis: ut omnis, qui credit in ipsum, non péreat, sed hábeat vitam ætérnam. Sic enim Deus diléxit mundum, ut Fílium suum unigénitum daret: ut omnis, qui credit in eum, non péreat, sed hábeat vitam ætérnam. Non enim misit Deus Fílium suum in mundum, ut iúdicet mundum, sed ut salvétur mundus per ipsum. Qui credit in eum, non iudicátur: qui autem non credit, iam iudicátus est: quia non credit in nómine unigéniti Fílii Dei.

*In Missis votivis post Septuagesimam, in fine sequentis antiphonæ Allelúia omittitur.*

Salus pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Deus in perpétuum, allelúia.

Súscipe, quæsumus, Dómine, oblátum redemptionis ætérnæ mystérium:

But he was pierced for our offenses, crushed for our sins. *℣.* Upon him was the chastisement that makes us whole, by his stripes we were healed.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣.* Hail, our king: you alone pitied our errors; obedient to the Father, you were led to be crucified like a meek lamb to the slaughter. Alleluia. *℣.* Glory to you, to you hosanna; to you triumph and victory; to you the crown of highest praise and honor! Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 3, 13–18*

At that time Jesus said to Nicodemus: "No one has gone up into heaven except the one who came down from heaven. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that everyone who believes may have eternal life in him. Yes, God loved the world so much that he gave his only Son, that every one who believes in him may not perish but have eternal life. For God did not send the Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe has already been condemned for refusing to believe in the name of God's only Son."

*In votive Masses after Septuagesima, the Alleluia is omitted at the end of the following antiphon.*

### Offertory Antiphon

I am the salvation of the people, says the Lord; in whatever tribulation they shall cry to me, I will hear them; and I will be their God forever, alleluia.

### Prayer over the Gifts

O Lord, accept this offering of the mysteries of the eternal redemption \* and grant by the

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Nov. 4. St. Charles

merits of your only-begotten Son that it may always animate us and be our security. Through Jesus Christ.

*Preface of the Holy Cross*

*In votive Masses after Septuagesima, the Alleluia is omitted at the end of the following antiphon.*

Communion Antiphon

*Ps. 106, 8*

Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men, alleluia.

Prayer after Communion

O Lord Jesus Christ, you have made us participants in the sacrifice of your sacred body and your precious blood, by which we have been redeemed.\* Protect your gifts in us, deliver us from the evils of the present life and lead us to the eternal goods of heaven: You who live and reign.

SAINT CHARLES

*Bishop and Confessor*

November 4

Entrance Antiphon

*Eccli. 45, 29-30*

At the prompting of his noble heart, he atoned to God. Therefore on him God conferred the right, in a covenant of friendship, to provide for the sanctuary, so that he should possess the priesthood forever. *Ps. 72, 1* How good God is to Israel, to those who are clean of heart! *℟.* Glory be to the Father. At the prompting.

Prayer

O Lord, keep your Church always under the protection of your holy confessor bishop Charles, who was distinguished by his vigilant care of his flock.\* Enkindle in us a burning love of you through his intercession. Through Jesus Christ.

et præsta; ut, unigéniti Fílii tui gloriósis méritis intercedéntibus, vivíficet nos semper, et múniat. Per eúndem Dóminum.

*Præfatio de sancta Cruce.*

*In Missis votivis post Septuagesimam, in fine sequentis antiphonæ Alleluia omititur.*

Confiteántur Dómino misericórdia eius, et mirábília eius fíliis hóminum, alleluia.

Córpore tui sacri, ac pretiósí Sanguinis quo redémpti sumus, Dómine Iesu Christe, partícipes effécti: quæsumus; ut in nobis tua múnera tueáris, atque a præsentis vitæ malis eréptos, ad bona perdúcas sempitérna: Qui vivis.

In bonitáte et alacritáte ánimæ suæ plácuit Deo: ídeo státuit illi testaméntum pacis, princípem sanctórum et gentis suæ, ut sit illi sacerdotií dignitas in ætérnum. *Ps. 72, 1* Quam bonus Israël Deus his, qui recto sunt corde! *℟.* Glória Patri. In bonitáte.

Ecclesiám tuam, Dómine, sancti Cárolí Confessóris tui atque Pontíficis contínua protectióne custódi: ut, sicut illum pastorális sollicitúdo gloriósum réddidit; ita nos eius intercessio in tuo semper fáciat amóre fervéntes. Per Dóminum.

Lectio libri Sapiéntiæ  
*Eccli. 50, 1, 4-11*

Ecce sacerdos magnus, qui in vita sua suffulsit domum, et in diébus suis corroborávit templum. Qui curávit gentem suam, et liberávit eam a perditíone. Qui præváluit amplificáre civitátem, qui adéptus est glóriam in conversatióne gentis: et ingressum domus, et átrii amplificávit. Quasi stella matutína in médio nébulæ, et quasi luna plena in diébus suis lucet. Et quasi sol refúlgens, sic ille effúlsit in templo Dei. Quasi arcus refúlgens inter nébulas glóriæ, et quasi flos rosárum in diébus vernis, et quasi lília quæ sunt in tránsitu aquæ, et quasi thus rédolens in diébus æstátis. Quasi ignis effúlgens, et thus ardens in igne. Quasi vas auri sólídum, ornátum omni lápide pretiósó. Quasi olíva púllulans, et cypréssus in altitúdinem se extóllens, in accipiéndó ipsum stolam glóriæ, et vestíri eum in consummatiónem virtútis.

*Graduale Sap. 4, 13-14* Consummátus in brevi explévit témpora multa: plácita enim erat Deo ánima illíus. *℣.* Propter hoc properávit educere illum de médio iniquitátis. Alleluía, alleluía. *℣. Eccli. 45, 9* Induit eum stolam glóriæ, et coronávit eum in vasis virtútis. Alleluía.

A Reading from the Book of Sirach  
*Eccli. 50, 1, 4-11*

Here is a high priest  
In whose time the house of God was renovated,  
in whose days the temple was reinforced.  
In his time also the wall was built  
with powerful turrets for the temple precincts;  
In his time the reservoir was dug,  
the pool with a vastness like the sea's.  
He protected his people against brigands  
and strengthened his city against the enemy.  
How splendid he was as he appeared from  
the Tent,  
as he came from within the veil!  
Like a star shining among the clouds,  
like the full moon at the holyday season;  
Like the sun shining upon the temple,  
like the rainbow appearing in the cloudy sky;  
Like the blossoms on the branches in springtime,  
like a lily on the banks of a stream;  
Like the trees of Lebanon in summer,  
like the fire of incense at the sacrifice;  
Like a vessel of beaten gold,  
studded with precious stones;  
Like a luxuriant olive tree thick with fruit,  
like a cypress standing against the clouds;  
Vested in his magnificent robes,  
and wearing his garments of splendor.

*Gradual Wis. 4, 13-14* Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to God. *℣.* Therefore he sped him out of the midst of wickedness. Alleluia, alleluia. *℣. Eccli. 45, 9* He clothed him with a robe of glory and crowned him with lofty majesty. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 10, 11–16*

At that time Jesus said to the Pharisees: “I am the good shepherd: the good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, catches sight of the wolf coming, and runs away, leaving the sheep to be snatched and scattered by the wolf. And this is because he works for pay and has no concern for the sheep. I am the good shepherd: I know my sheep and mine know me, just as the Father knows me and I know the Father. And for these sheep I lay down my life. I have other sheep, too, that do not belong to this fold. These also must I lead, and they will listen to my voice. Then there will be one flock, one shepherd.”

Offertory Antiphon  
*Wis. 8, 2*

Wisdom I loved and sought after from my youth; I sought to take her for my bride and was enamored of her beauty.

Prayer over the Gifts

O God, may those who admire the brilliant virtues and pastoral zeal of your holy confessor bishop Charles follow in his footsteps\* and bring their gifts to you in a worthy manner. Through Jesus Christ.

Communion Antiphon  
*Eccli. 39, 13*

Unfading will be his memory, through all generations his name will live.

Prayer after Communion

O Lord, may the sacrament we have received make us holy and wipe away the stains of our sins,\* through the intercession of your holy confessor bishop Charles. Through Jesus Christ.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 10, 11–16*

In illo témpore: Dixit Iesus pharisæis: Ego sum pastor bonus. Bonus pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cuius non sunt oves própriae, videt lupum veniéntem, et dimittit oves, et fugit: et lupus rapit, et dispérgit oves: mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus: et cognóscó meas, et cognóscunt me meae. Sicut novit me Pater, et ego agnóscó Patrem: et ánimam meam pono pro óvibus meis. Et álias oves hábeo, quæ non sunt ex hoc ovíli: et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.

Amávit sapiéntiam a iuventúte sua, et quæsívít sibi sponsam eam assúmere, et amátor factus est formæ illíus.

Sancti Cároli Confessóris tui atque Pontíficis pastorális officii vigilántiam et præcláras virtútes admirántibus: præsta quæsumus: ut, ipsíus inhæréntes vestígiis, tibi digne múnera deferámus. Per Dóminum.

Non recédet memória eius, et nomen eius requirétur a generatióne in generatiónem.

Sanctificent nos, quæsumus, Dómine, sumpta mystéria: et sancto Cárolo Confessóre tuo atque Pontífice intercedénte, nostrórum puríficent máculas delictórum. Per Dóminum.

HOLY RELICS

November 5

Entrance Antiphon

*Ps. 33, 20-21*

Multæ tribulatiões iustórum, et de his ómnibus liberávit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. *Ps. ibid., 2* Benedicam Dóminum in omni tēmpore: semper laus eius in ore meo. *℟.* Glória Patri. Multæ.

Many are the troubles of the just man, but out of them all the Lord delivers him; he watches over all his bones; not one of them shall be broken. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *℟.* Glory be to the Father. Many are the troubles.

Prayer

Auge in nobis, Dómine, resurrectionis fidem, qui in Sanctórum tuórum Relíquiis mirabilia operáris: et fac nos immortalis glóriæ participes; cuius in eórum cinéribus pignora venerámur. Per Dóminum.

O God, you have worked wonders through the relics of your saints.\* Increase our faith in the final resurrection and give us a share in their immortal glory, of which these relics we honor are a token and a pledge. Through Jesus Christ.

Lectio libri Sapiéntiæ

*Eccli. 44, 10-15*

Hi viri misericórdiæ sunt, quorum pietátes non defuérunt: cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum, et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatióem et generatióem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia.

A Reading from the Book of Sirach

*Eccli. 44, 10-15*

These were godly men  
whose virtues have not been forgotten;  
Their wealth remains in their families,  
their heritage with their descendants;  
Through God's covenant with them their  
family endures,  
and their hopes are never shattered.  
All these are buried in peace,  
but their name lives on and on.  
At gatherings their wisdom is retold,  
and the assembly sings their praises.

*Graduale Ps. 149, 5 et 1* Exsultábunt sancti in glória: lætabúntur in cubilibus suis. *℟.* Cantáte Dómino cánticum novum: laus eius in ecclésia sanctórum.

Allelúia, allelúia. *℟.* *Ps. 67, 4* Iusti epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia. Allelúia.

*Gradual Ps. 149, 5 and 1* Let the faithful exult in glory; let them sing for joy upon their couches. *℟.* Sing to the Lord a new song of praise in the assembly of the faithful.

Alleluia, alleluia. *℟.* *Ps. 67, 4* The just rejoice and exult before God; they are glad and rejoice. Alleluia.

## Nov. 5. Holy Relics

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5-6* Those that sow in tears shall reap rejoicing. *℣.* They go forth weeping, carrying the seed to be sown. *℣.* They shall come back rejoicing, carrying their sheaves.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣.* Your faithful shall flourish like the lily, O Lord, and be as the odor of balsam before you. Alleluia. *℣.* *Ps. 115, 15* Precious in the eyes of the Lord is the death of his faithful ones. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 6, 17-23*

At that time, coming down the mountain, Jesus came to a halt on a level stretch with a great number of his disciples, and a large crowd of people from all Judea and Jerusalem and the coast of Tyre and Sidon, who came to hear him and to be cured of their diseases. Those who were troubled with unclean spirits were cured, and all in the crowd were trying to touch him, because power went out from him and cured all.

Then raising his eyes to his disciples he said:

“Happy are you poor, for yours is the kingdom of God.

Happy are you who are now hungry, for you shall be full.

Happy are you who now weep, for you shall laugh.

Happy will you be when men hate you, when they

ostracize you and insult you, and proscribe

your name as evil, because of the Son of Man.

On that day rejoice and exult, for your reward will be great in heaven.”

*In Missis votivis post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 125, 5-6* Qui seminant in lacrimis, in gaudio metent. *℣.* Eúntes ibant et flebant, mitténtes sémina sua. *℣.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *℣.* Sancti tui, Dómine, florébunt sicut lílium: et sicut odor bálsami erunt ante te. Alleluia. *℣.* *Ps. 115, 15* Preciósá in conspéctu Dómini mors sanctórum eius. Alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 6, 17-23*

In illo témpore: Descéndens Iesus de monte, stetit in loco campéstri, et turba discipulórum eius, et multitúdo copiósá plebis ab omni Iudæa, et Ierúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quærébat eum tângere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discípulos suos, dicébat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis: quia saturabímmini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et eiécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

Nov. 13. St. Stanislaus Kostka

*In Missis votivis post Septuagesimam in fine sequentis antiphonæ ad Offertorium Alleluia omittitur.*

*In votive Masses after Septuagesima, the Alleluia at the end of the following antiphon is omitted.*

Offertory Antiphon

*Ps. 67, 36*

Mirabilis Deus in sanctis suis: Deus Israël, ipse dabit virtutem, et fortitudinem plebi suæ: benedictus Deus, alleluia.

God is wonderful in his saints; the God of Israel is he who gives power and strength to his people. Blessed be God, alleluia.

Prayer over the Gifts

Imploramus Dómine, cleméntiam tuam: ut Sanctórum tuórum, quorum Relíquias venerámur, suffragántibus méritis, hóstia, quam offérimus, nostrórum sit expiatio delictórum. Per Dóminum.

We implore your mercy, O Lord, and beg that the gifts we offer may atone for our sins, through the prayers and merits of the saints whose relics we venerate. Through Jesus Christ.

Communion Antiphon

*Ps. 32, 1*

Gaudéte, iusti, in Dómino: rectos decet collaudatio.

Exult, you just, in the Lord; praise from the upright is fitting.

Prayer after Communion

Múltiplica super nos, quæsumus, Dómine, per hæc sancta, quæ súmpsimus, misericórdiam tuam: ut, sicut in tuórum solemnitate Sanctórum, quorum Relíquias cólimus, pia devotióne lætámur; ita eórum perpétua societate, te largiénte, fruámur. Per Dóminum.

O Lord, we have eaten this holy food on the feast of the saints whose relics we joyfully honor. \* Multiply your mercy toward us and grant us to be happy forever in their company. Through Jesus Christ.

SAINT STANISLAUS KOSTKA

*Confessor*

November 13

Entrance Antiphon

*Wis. 4, 13-14*

Consummátus in brevi explévit témpora multa: plácita enim erat Deo ánima illíus: propter hoc properávit educere illum de médio iniquitátum. *Ps. 112, 1* Laudáte, púeri, Dóminum: laudáte nomen Dómini. *Ÿ.* Glória Patri. Consummátus.

Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to the Lord, therefore he sped him out of the midst of wickedness. *Ps. 112, 1* Praise, you servants of the Lord, praise the name of the Lord. *Ÿ.* Glory be to the Father. Having become perfect.

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Nov. 13. St. Stanislaus Kostka

Prayer

O God, in your wonderful wisdom you grant mature holiness even to youth.\* May we in imitation of blessed Stanislaus make the most of our allotted time by good works and hasten to enter into eternal rest. Through Jesus Christ.

A Reading from the Book of Wisdom  
*Wis. 4, 7-16*

The just man, though he die early, shall be at rest.  
For the age that is honorable comes not with the passing of time,  
nor can it be measured in terms of years.  
Rather, understanding is the hoary crown for men,  
and an unsullied life, the attainment of old age.  
He who pleased God was loved;  
he who lived among sinners was transported—  
Snatched away, lest wickedness pervert his mind  
or deceit beguile his soul;  
For the witchery of paltry things obscures what is right  
and the whirl of desire transforms the innocent mind.  
Having become perfect in a short while, he reached the  
fullness of a long career;  
for his soul was pleasing to the Lord,  
therefore he sped him out of the midst of wickedness.  
But the people saw and did not understand;  
nor did they take this into account:  
That God's grace and mercy are with his holy ones  
and his care is with his elect.  
Yes, the just man dead condemns the sinful who live,  
and youth swiftly completed  
condemns the many years of the wicked man grown old.

Deus, qui inter cetera sapientiae tuae miracula, etiam in tenera aetate maturae sanctitatis gratiam contulisti: da, quaesumus; ut, beati Stanislai exemplo, tempus instanter operando redimentes, in aeternam ingredi requiem festinemus. Per Dominum.

Lectio libri Sapientiae  
*Sap. 4, 7-16*

Iustus, si morte praecipuus fuerit, in refrigerio erit. Senectus enim venerabilis est non diuturna, neque annorum numero computata: cani autem sunt sensus hominis, et aetas senectutis vita immaculata. Placens Deo factus est dilectus, et vivens inter peccatores translatus est. Raptus est ne malitia mutaret intellectum eius, aut ne fictio deciperet animam illius. Fascinatio enim nugacitatis obscurat bona, et inconstantia concupiscentiae transvertit sensum sine malitia. Consummatus in brevi explevit tempora multa: placita enim erat Deo anima illius: propter hoc properavit educere illum de medio iniquitatum: populi autem videntes, et non intellegentes, nec ponentes in precordiis talia: quoniam gratia Dei, et misericordia est in sanctos eius, et respectus in electos illius. Condemnat autem iustus mortuus vivos impios, et iuventus celarius consummata longam vitam iniusti.

Nov. 13. St. Stanislaus Kostka

*Graduale Ps. 20, 3-4* Desiderium cordis eius tribuisti ei: et voluntate labiorum eius non fraudasti eum. *Ps.* Quoniam pravenisti eum in benedictionibus dulcedinis.

Alleluia, alleluia. *Ps. 118, 152* Initio cognovi de testimoniis tuis, quia in aeternum fundasti ea. Alleluia.

*In Missis votivis post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beatus vir, qui timet Dominum: in mandatis eius cupit nimis. *Ps.* Potens in terra erit semen eius: generatio rectorum benedicetur. *Ps.* Gloria et divitiae in domo eius: et iustitia eius manet in saeculum saeculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia, *Ps. Jac. 1, 12* Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitae. Alleluia. *Ps. Eccli. 45, 9* Amavit eum Dominus, et ornavit eum: stolam gloriae induit eum. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Matthaeum  
*Matth. 19, 13-21*

In illo tempore: Oblati sunt Iesu parvuli, ut manus eis imponeret et oraret. Discipuli autem increpabant eos. Iesus vero ait eis: Sinite parvulos, et nolite eos prohibere ad me venire: talium est enim regnum caelorum. Et cum imposuisset eis manus, abiit inde. Et ecce unus accedens, ait illi: Magister bone, quid boni faciam ut habeam vitam aeternam? Qui dixit ei: Quid me interrogas de bono? Unus est bonus, Deus. Si autem vis ad vitam ingredi, serva mandata. Dicit illi: Quae? Iesus autem dixit: Non homicidium facies: Non

*Gradual Ps. 20, 3-4* You have granted him his heart's desire, you refused not the wish of his lips. *Ps.* For you welcomed him with goodly blessings.

Alleluia, alleluia. *Ps. 118, 152* Of old I know from your decrees, that you have established them forever. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *Ps.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *Ps.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 19, 13-21*

At that time little children were brought to Jesus that he might place his hands upon them in prayer. But the disciples began to scold them. Then Jesus said, "Allow the children to come to me. Do not hinder them. It is to such as these that the kingdom of heaven belongs." Then after he laid his hands on their heads, he left that place. And suddenly a man came up to him and said, "Master, what good must I do to possess eternal life?" He answered, "Why do you question me about what is

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Nov. 13. St. Stanislaus Kostka

good? There is only one who is good. But if you really wish to enter into life, keep the commandments." "Which ones?" he asked. Jesus replied, "These: 'You shall not kill'; 'You shall not commit adultery'; 'You shall not steal'; 'You shall not bear false witness'; 'Honor your father and your mother,' and, 'You shall love your neighbor as yourself.'" The young man said to him, "I have observed all these; what more do I need to do?" Jesus told him, "If you really wish to be perfect, go, sell what you own, and give the money to the poor. Then you will possess heavenly treasure. And come back and follow me."

adulterábis: Non fácies furtum: Non falsum testimónium dices: Honóra patrem tuum, et matrem tuam, et díliges próximum tuum sicut teípsum. Dicit illi adoléscentis: Omnia hæc custodívi a iuventúte mea, quid adhuc mihi deest? Ait illi Iesus: Si vis perféctus esse, vade, vende quæ habes, et da paupéribus, et habébis thesáurum in cælo: et veni, séquere me.

Offertory Antiphon

*Ps. 42, 4*

Then will I go in to the altar of God, the God of my gladness and joy.

Introíbo ad altáre Dei: ad Deum, qui lætíficat iuventútem meam.

Prayer over the Gifts

O Lord, you allowed blessed Stanislaus to receive this bread of angels from the hands of an angel. \* May his intercession make us worthy to receive it. Through Jesus Christ.

Angelórum pane, quæsumus, Dómine, beáti Stanislái nos intercessio dignos effíciat, qui eo méruit angélica manu recreári. Per Dóminum.

Communion Antiphon

*Eccli. 15, 3*

The Lord nourished him with the bread of life and understanding, and gave him the water of learning to drink.

Cibávit illum Dóminus pane vitæ et intelléctus, et aqua sapiéntiæ salutáris potávit illum.

Prayer after Communion

O Lord, through the prayers of your blessed confessor Stanislaus nourish us with the bread of understanding and give us to drink of the waters of wisdom \* that this heavenly bread we have eaten may be for us the bread of life. Through Jesus Christ.

Ut nobis, Dómine, cælestis, quem súmpsimus, panis sit vitæ: beáto Stanisláo Confessóre tuo intercedén-te, quæsumus; ut panis sit intelléctus, et potus aqua sapiéntiæ salutáris. Per Dóminum.

B. V. M. Mother of Divine Providence

BLESSED VIRGIN MARY  
MOTHER OF DIVINE  
PROVIDENCE

SATURDAY AFTER THE THIRD  
SUNDAY OF NOVEMBER

Entrance Antiphon  
*John 19, 26 and 27*

Múlier, ecce fílius tuus, dixit Iesus matri: deínde dixit discípulo quem diligébat: Ecce mater tua. *Ps. 105, 1* Confitémini Dómino quóniam bonus: quóniam in sæculum misericórdia eius. *∷. Glória Patri. Múlier.*

Jesus said to his mother, "Woman, behold your son." Then he said to the disciple whom he loved, "Behold your mother." *Ps. 105, 1* Give thanks to the Lord, for he is good, for his kindness endures forever. *∷. Glory be to the Father. Jesus said.*

Prayer

Deus, cuius providéntia in sui dispositióne non fállitur, te súpplícés exorámus: ut, intercedénte beáta Vírgine ac Genetríce Filii tui Maríá; nóxia cuncta submóveas, et ómnia nobis profutúra concédas. Per eúndem Dóminum.

O God, whose ever-watchful providence rules all things, we humbly implore you through the prayers of the blessed Virgin Mary, Mother of your Son, to remove from us whatever is harmful \* and to bestow on us only that which will be helpful. Through Jesus Christ.

Léctio libri Sapiéntia  
*Eccli. 24, 1 et 4-13*

Sapiéntia laudábit ánimam suam, et in Deo honorábitur, et in médio pópuli sui gloriábitur. Et in multítudine electórum habébit laudem, et inter benedíctos benedicétur, dicens: Ego ex ore Altíssimi prodívi primogénita ante omnem creatúram: Ego feci in cælis ut orirétur lumen indeficiens, et sicut nébula texi omnem terram: Ego in altíssimis habitávi, et thronus meus in colúmna nubis. Gyrum cæli circuívi sola, et profúndum abyssi penetrávi, in flúctibus maris ambulávi, et in omni terra steti: et in omni pópulo, et in omni gente primátum hábui: et ómnium excelléntium et humílium corda virtúte calcávi: et in his ómnibus réquiem quæsívi, et in hereditáte Dómini morábor. Tunc præcépit, et dixit mihi Créátor ómnium: et qui creávit me, requiévit in tabernáculo

A Reading from the Book of Sirach  
*Eccli. 24, 1, 4-13*

Wisdom sings her own praises,  
before her own people she proclaims her  
glory;  
In the assembly of the Most High she opens  
her mouth,  
in the presence of his hosts she declares  
her worth:  
"From the mouth of the Most High I came  
forth,  
and mistlike covered the earth.  
In the highest heavens did I dwell,  
my throne on a pillar of cloud.  
The vault of heaven I compassed alone,  
through the deep abyss I wandered.  
Over waves of the sea, over all the land,  
over every people and nation I held sway.  
Among all these I sought a resting place;  
in whose inheritance should I abide?"

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## B. V. M. Mother of Divine Providence

“Then the Creator of all gave me his command,  
and he who formed me chose the spot for my tent,  
Saying, ‘In Jacob make your dwelling,  
in Israel your inheritance;  
in my elect, strike your roots.’ ”

*Gradual Isaia 49, 15* Can a mother forget her infant, be without tenderness for the child of her womb? *℣.* Even should she forget, I will never forget you.

Alleluia, alleluia. *℣. Tob. 13, 17* But you shall rejoice in your children, because they shall all be blessed, and shall be gathered together to the Lord. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Prov. 8, 32–35* So now, O children, listen to me; happy those who keep my ways. *℣.* Hear instruction, and be wise, and do not reject it. *℣.* Happy the man who obeys me, and happy the man watching daily at my gates, waiting at my doorposts. *℣.* He who finds me finds life, and wins favor from the Lord.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Isaia 66, 10 and 13* Rejoice and be glad, all you who love her. Alleluia. *℣.* As a mother comforts her son, so will I comfort you. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 2, 1–11*

At that time, there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus himself and his disciples had also been invited to the celebration. When the wine ran short, Jesus’ mother told him, “They have no wine.” But Jesus answered her, “Woman, how does this concern of

meo, et dixit mihi: In Iacob inhábita, et in Israël hereditáre, et in eléctis meis mitte radíces.

*Graduale Isai. 49, 15* Numquid oblivísci potest múlier infántem suum, ut non misereátur filio úteri sui? *℣.* Et si illa oblíta fúerit, ego tamen non oblivíscar tui.

Allelúia, allelúia. *℣. Tob. 13, 17* Tu autem lætáberis in filiis tuis, quóniam omnes benedicéntur, et congregabúntur ad Dóminum. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Prov. 8, 32–35* Nunc ergo, filii, audíte me: Beáti, qui custódiunt vias meas. *℣.* Audíte disciplínam, et estóte sapiéntes, et nolíte abiícere eam. *℣.* Beátus homo qui audit me, et qui vígilat ad fores meas cotídie, et obsérvat ad postes óstii mei. *℣.* Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Isaia 66, 10 et 13* Lætámíni et exsultáte, omnes qui dilígitis eam. Allelúia. *℣.* Quómo do si cui mater blandiátur, ita ego consolábor vos. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 2, 1–11*

In illo témpore: Núptiæ factæ sunt in Cana Galiléæ: et erat mater Iesu ibi. Vocátus est autem et Iesus, et discípuli eius ad núptias. Et deficiénte vino, dicit mater Iesu ad eum: Vinum non habent. Et dicit ei Iesus: Quid mihi et tibi est, múlier? nondum venit hora mea. Dicit mater eius

## B. V. M. Mother of Divine Providence

ministris: Quodcúmque dixerit vobis, fácite. Erant autem ibi lapídeae hýdriæ sex pósitæ secúndum purificatiónem Iudæórum, capiéntes singulæ metrétas binas vel ternas. Dicit eis Iesus: Impléte hýdrias aqua. Et implevérunt eas usque ad summum. Et dicit eis Iesus: Hauríte nunc, et ferte architriclino. Et tulérunt. Ut autem gustávit architriclinus aquam vinum factam, et non sciébat unde esset, ministri autem sciébant, qui háuserant aquam: vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriáti fúerint, tunc id, quod detérius est. Tu autem servásti bonum vinum usque adhuc. Hoc fecit inítium signórum Iesus in Cana Galilææ: et manifestávit glóriam suam, et credidérunt in eum discípuli eius.

yours involve me? My hour has not yet come.” His mother instructed the waiters, “Do whatever he tells you.” As prescribed for Jewish ceremonial washings, there were at hand six stone water jars, each one holding fifteen to twenty-five gallons. “Fill the jars with water,” Jesus ordered, and they filled them to the brim. “Now,” he said to them, “draw some out and take it to the headwaiter.” And they did so. But as soon as the headwaiter tasted the water made wine (now he had no idea where it came from; only the waiters knew since they had drawn the water), he called the bridegroom, and pointed out to him, “Everyone serves choice wine first; then when the guests have been drinking a while, the inferior wine. But you have kept the choice wine till now.” What Jesus did at Cana in Galilee marked the beginning of his signs; thus he revealed his glory and his disciples believed in him.

### Offertory Antiphon *Wis. 14, 3*

Tua autem, Pater, providéntia gubernat: quóniam dedísti et in mari viam, et inter fluctus sémitam firmíssimam.

But your providence, O Father, guides, for you have furnished even in the sea a road, and through the waves a steady path.

### Prayer over the Gifts

Adeúntibus cum fidúcia ad thronum grátiae, propitiáre nobis, Dómine Deus: ut, benigníssima divínæ providéntiae Matre intercedénte, miséricórdiam consequámur, et grátiam inveniámus in auxílio opportúno. Per Dóminum.

O Lord God, be gracious to us who draw near with confidence to the throne of grace that we may obtain mercy and find grace to help us in time of need\* through the intercession of the most kind Mother of Divine Providence. Through Jesus Christ.

*Præfatio de B. Maria Virg. Et te in Festivitate.*

*Preface of the Blessed Virgin Mary (on this feast).*

### Communion Antiphon *Ps. 127, 3*

Fílii tui sicut novellæ olivárum in circúitu mensæ tuæ.

Your children are like olive plants around your table.

### Prayer after Communion

Cæléstis mensæ virtus, miséricors

O merciful God, may the power of this heaven-  
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Nov. 24. St. John of the Cross

only banquet always remain with us.\*  
Through the prayers of the Mother of  
Divine Providence may we above all else seek  
your kingdom and justice, and have your  
help for earthly needs. Through Jesus Christ.

Deus, in famulis tuis iugiter perse-  
veret: ut, divinae providentiae Ma-  
tris intercessione, regnum et iustitiam  
tuam ante omnia querentes, tempo-  
ralibus non destituantur auxiliis. Per  
Dominum.

SAINT JOHN OF THE CROSS

*Confessor, Doctor  
of the Church*

November 24

Entrance Antiphon

*Gal. 6, 14*

But as for me, God forbid that I should  
glory save in the cross of our Lord Jesus  
Christ, through whom the world is crucified  
to me and I to the world. *Ps. 118, 1* Happy  
are those whose way is blameless, who walk  
in the law of the Lord. *Ps. 118, 1* Glory be to the  
Father. But as for me.

Mihi autem absit gloriari nisi, in  
cruce Domini nostri Iesu Christi:  
per quem mihi mundus crucifixus  
est, et ego mundo. *Ps. 118, 1* Beati  
immaculati in via: qui ambulat in  
lege Domini. *Ps. 118, 1* Gloria Patri. Mihi  
autem.

Prayer

O God, you who blessed the holy confessor  
and doctor John with a spirit of complete  
self-denial and a deep love of the cross.\*  
Grant that we may always follow his  
example and thus attain to eternal glory.  
Through Jesus Christ.

Deus, qui sanctum Ioannem Confes-  
sorem tuum atque Doctorem per-  
fectae sui abnegationis et Crucis ama-  
torem eximium effecisti: concede;  
ut, eius imitationi iugiter inherentes,  
gloriam assequamur aeternam. Per  
Dominum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Philippians  
*Philipp. 3, 17-21; 4, 6-9*

Lectio Epistolae beati Pauli  
Apostoli ad Philippenses  
*Philipp. 3, 17-21; 4, 6-9*

Brethren: Join the others who follow my  
example, and observe the behavior of those  
who conduct themselves according to the  
pattern you have in us. For alas, many go  
about in a manner which shows them to be  
enemies of the cross of Christ, as I have  
often said to you and now say again tear-  
fully. These people will end up in disaster!  
Their only god is their stomach: their  
“glory” is their very shamefulness. I mean

Fratres: Imitatores mei estote, et  
observate eos qui ita ambulant, sicut  
habetis formam nostram. Multi enim  
ambulant, quos saepe dicebam vobis  
(nunc autem et flens dico) inimicos  
crucis Christi: quorum finis interitus:  
quorum Deus venter est: et gloria  
in confusione ipsorum, qui terrena  
sapient. Nostra autem conversatio in  
caelis est: unde etiam Salvatorem  
expectamus Dominum nostrum  
Iesum Christum, qui reformabit

Nov. 24. St. John of the Cross

corpus humilitatis nostrae, configuratum corpori claritatis suae, secundum operationem, qua etiam possit subiacere sibi omnia. Nihil solliciti sitis: sed in omni oratione, et obsecratione, cum gratiarum actione petitiones vestrae innotescant apud Deum. Et pax Dei, quae exsuperat omnem sensum, custodiat corda vestra, et intellegentias vestras in Christo Iesu. De cetero fratres, quaecumque sunt vera, quaecumque pudica, quaecumque iusta, quaecumque sancta, quaecumque amabilia, quaecumque bonae famae, siqua virtus, siqua laus disciplinae, haec cogitate. Quae et didicistis, et accepistis, et audistis, et vidistis in me, haec agite: et Deus pacis erit vobiscum.

*Graduale Matth. 16, 24* Qui vult post me venire, abneget semetipsum et tollat crucem suam, et sequatur me. *Ps. Is. 26, 9* Anima mea desideravit te in nocte: sed et spiritu meo in precordiis meis de mane vigilabo ad te. Alleluia, alleluia. *Ps. Eccli. 51, 18 et 22.* Quaesivi sapientiam in oratione mea: multam inveni in meipso, et multum profeci in ea. Alleluia.

*In Missis votivis post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Is. 42, 1* Ecce puer meus, electus meus: dedi spiritum meum super eum. *Ps. Sap. 10, 17* Fuit mihi in velamento diei, et in luce stellarum per noctem. *Ps. I Cor. 2, 6-7* Sapientiam loquimur inter perfectos: sapientiam vero non huius saeculi: sed loquimur Dei sapientiam.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

those people whose sole concern is things of this world. For, as you know, we are citizens of heaven. And it is from there that we hopefully await the coming of our Savior, the Lord Jesus Christ. He will give a new form to this lowly body of ours, making it into an image of his own glorified body. This he will do by the power he has to bring all things into submission to his will. Put all anxiety away from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then will God's own peace, which goes beyond all comprehension, stand guard over your hearts and minds, in Christ Jesus. Finally, my brothers, your thoughts should be wholly directed toward all that is true, whatever deserves respect, everything that is honest, pure, lovely, decent, virtuous, worthy of praise. Live according to what you have learned and accepted from me, what you have heard me saying and have seen me doing. Then will the God of peace be with you.

*Gradual Matth. 16, 24* If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. *Ps. Is. 26, 9* My soul yearns for you in the night, yes, my spirit within me keeps vigil for you. Alleluia, alleluia. *Ps. Eccli. 51, 18 and 22* I sought wisdom in my prayer; I found much wisdom in myself and I profited much in it. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Is. 42, 1* Here is my servant, my chosen one, upon whom I have put my spirit. *Ps. Wis. 10, 17* She became a shelter for me by day and a starry flame by night. *Ps. I Cor. 2, 6-7* Wisdom we speak among those who are mature, yet not a wisdom of this world, but we speak the wisdom of God.

*In paschal time the gradual is omitted, and in its place is said:*

Nov. 24. St. John of the Cross

Alleluia, alleluia. *Ps. 29, 11* You changed my mourning into dancing; you took off my sackcloth and clothed me with gladness. Alleluia. *Ps. 65, 15* Come, hear, and I will declare what God has done for me. Alleluia.

Allelúia, allelúia. *Ps. 29, 11* Convertisti planctum meum in gáudium mihi: conscidisti saccum meum, et circumdedisti me lætítia. Allelúia. *Ps. 65, 15* Veníte, audíte, et narrábo vobis quanta fecit Deus ánimæ meæ. Allelúia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 11, 33–36*

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 11, 33–36*

At that time Jesus said to his disciples: “No one lights a lamp and puts it in a cellar or under a bushel basket, but rather on a lampstand so that they who come in may see the light. The eye is the lamp of your body. When your eyesight is sound, your whole body is lighted up. But when your eyesight is bad, your body is in darkness. Take care, then, that your light is not darkness. If your whole body is lighted up and not partly in darkness, it will be as completely illuminated as when a lamp shines brightly for you.”

In illo témpore: Dixit Iesus discípulis suis: Nemo lucérnam accéndit, et in abscóndito ponit, neque sub módio: sed supra candelábrum, ut qui ingrediúntur, lumen vídeant. Lucérna córporis tui est óculus tuus. Si óculus tuus fúerit simplex, totum corpus tuum lúcidum erit: si autem nequam fúerit, étiam corpus tuum tenebrósum erit. Vide ergo, ne lumen, quod in te est, tenebræ sint. Si ergo corpus tuum totum lúcidum fúerit, non habens áliquam partem tenebrárum, erit lúcidum totum, et sicut lucérna fulgórís illuminábit te.

Offertory Antiphon  
*Isaia 60, 19*

The Lord shall be your light forever, your God shall be your glory.

Erit tibi Dóminus in lucem sempitérnam, et Deus tuus in glóriam tuam.

Prayer over the Gifts

O Lord, we offer you this sacrifice of praise in honor of your holy confessor and doctor John\* who, always bearing within himself your death on the cross, was a victim acceptable and pleasing to you: You who live and reign.

Offérimus tibi, Dómine, hóstiam laudis in honórem sancti Ioánnis Confessóris tui atque Doctóris, qui assíduam crucis mortificatiónem in semetípso portans, tibi fuit hóstia grata, atque iucúnda: Qui vivis.

Communion Antiphon  
*Isaia 53, 10–11*

Because his soul has labored, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him.

Pro eo, quod laborávit ánima eius, vidébit semen longævum, et volúntas Dómini in manu eius dirigétur.

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Prayer after Communion

Præbeant nobis, Dómine, divinum tua sancta fervórem, intercedénte sancto Ioánnē Confessóre tuo atque Doctóre: et præsta; ut, sicut illum, dum hæc sacra mystéria perágeret, caritátis igne cælitus immisso, étiam extérius irradiáre fecisti: ita nos eiúsdem caritátis ignibus succénsi, ad cælestia iúgiter aspirémus: Qui vivis.

O Lord, you made your holy confessor and doctor John glow outwardly with the fire of charity from on high as he celebrated these sacred mysteries.\* Through his prayers may these sacred gifts inflame us with the holy fervor of ardent love to make us always seek the things of heaven: You who live and reign.

SAINT LEONARD  
OF PORT MAURICE  
*Confessor*

November 26

Entrance Antiphon  
*Isaia 58, 11*

Dóminus implébit splendóribus ánimam tuam, et ossa tua liberábit, et eris quasi hortus irriguus, et sicut fons aquárum cuius non deficient aquæ. *Ps. 80, 2* Exsultáte Deo adiutori nostro: iubiláte Deo Iacob. *Ÿ.* Glória Patri. Dóminus.

The Lord will fill you with brightness and renew your strength, and you shall be like a watered garden, like a spring whose water never fails. *Ps. 80, 2* Sing joyfully to God our strength; acclaim the God of Jacob. *Ÿ.* Glory be to the Father. The Lord will fill.

Prayer

Deus, qui in obstinátis peccatórum córdibus ad pæniténtiam flecténdis beátum Leonárdum Confessórem tuum ópere ac sermóne poténtem effecisti: da, quæsumus; ut per eius preces et mérita e córdibus nostris contritiónis lácrimas elicere valeámus. Per Dóminum.

O Lord, you made your blessed confessor Leonard powerful in speech and action to move to penance the obstinate hearts of sinners.\* Through his prayers and merits make us excite in our hearts tears of contrition. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Ephésios  
*Ephes. 1, 3-14*

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 1, 3-14*

Benedíctus Deus et Pater Dómini nostri Iesu Christi, qui benedíxit nos in omni benedictióne spirituáli in cælestibus in Christo, sicut elégit nos in ipso ante mundi constitutió-nem, ut essémus sancti et immaculáti in conspéctu eius in caritáte. Qui prædestinávit nos in adopti-ó-nem filiórum per Iesum Christum

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in heaven. He chose us in him before the world was created, to be holy and blameless in his sight through love; and he predestined us to be his own adopted sons through Jesus Christ. This was the free choice of his will,

that all might praise the glory of the favor which he has bestowed on us in his Beloved. It is in him and through his blood that we have been redeemed, and our sins have been forgiven, so immeasurably generous is his favor to us. He has given us the wisdom fully to understand the mystery, the plan which he was pleased to decree in Christ to be carried out in the fullness of time: namely, to bring all things together in Christ, both those in heaven and those on earth. It is in him we were chosen; for in the decree of God who works out everything according to his own deliberate plan we were predestined to win praise for his glory by being the first to hope in Christ. In him you, too, were chosen; for when you heard the word of truth, the gospel of salvation, and believed in it, you were sealed with the Holy Spirit, who had been promised. He is the first payment of our inheritance, the guarantee of the full deliverance of the people whom God has acquired for the praise of his glory.

*Gradual Ps. 91, 13 and 14* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *℣. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *℣. Isai 52, 7* How beautiful upon the mountains are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

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in ipsum: secundum propositum voluntatis suae, in laudem gloriæ gratiæ suae, in qua gratificavit nos in dilecto Filio suo. In quo habemus redemptionem per sanguinem eius, remissionem peccatorum secundum divitias gratiæ eius, quæ superabundavit in nobis in omni sapientia, et prudentia: ut notum faceret nobis sacramentum voluntatis suae, secundum beneplacitum eius, quod proposuit in eo, in dispensatione plenitudinis temporum, instaurare omnia in Christo, quæ in cælis, et quæ in terra sunt, in ipso. In quo etiam et nos sorte vocati sumus predestinati secundum propositum eius, qui operatur omnia secundum consilium voluntatis suae: ut simus in laudem gloriæ eius nos, qui ante speravimus in Christo. In quo et vos, cum audissetis verbum veritatis, (Evangélium salutis vestræ) in quo et credentes signati estis Spiritu promissionis Sancto, qui est pignus hereditatis nostræ, in redemptionem acquisitionis, in laudem gloriæ ipsius.

*Graduale Ps. 91, 13 et 14* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *℣. Ibid., 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúia, allelúia. *℣. Isai. 52, 7* Quam pulchri super montes pedes annuntiántis et prædicántis pacem: annuntiántis bonum, prædicántis salutem. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sæculum sæculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Nov. 26. St. Leonard of Port Maurice

Allelúia, allelúia. *Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia. *Ps. Osee 14, 6* Iustus germinábit sicut lílium et florébit in ætérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc. 10, 1-9*

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscepérint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Non sumus sufficiéntes cogitáre áliquid a nobis, quasi ex nobis: sed sufficiéntia nostra ex Deo est, qui et idóneos nos fecit minístris novi testaménti.

Immaculátam hóstiam tibi, Dómine, offerimus deprecántes: ut, sancti Leonárdi Confessóris interveniénte suffrágio, semper in nobis dilécti Filii tui passiónis memória perseveré-

Alleluia, alleluia. *Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia. *Ps. Osee 14, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 1-9*

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Offertory Antiphon  
*2 Cor. 3, 5-6*

We are not sufficient of ourselves to think anything, as from ourselves, but our sufficiency is from God. He also it is who has made us fit ministers of the new covenant.

Prayer over the Gifts

O Lord, as we offer you this spotless sacrifice we pray that the memory of the passion of your beloved Son, and its effects, may endure in us\* through the intercession of your

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Nov. 27. B. V. M. of the Miraculous Medal

holy confessor Leonard. Through Jesus.

ret et fructus. Per eúndem Dóminum.

Communion Antiphon  
*2 Cor. 5, 20*

On behalf of Christ we are acting as ambassadors, God, as it were, appealing through us. We exhort you, for Christ's sake, be reconciled to God.

Pro Christo legatióne fúngimur, tamquam Deo exhortánte per nos: obsecrámus pro Christo, reconciliámini Deo.

Prayer after Communion

O Lord, in your mercy hasten to our aid.\* Through the prayers of your holy confessor Leonard, cleanse us from sin and number us among your chosen ones. Through Jesus.

Cito antícipent nos misericórdiæ tuæ, quæsumus, Dómine, intercedente sancto Confessóre tuo Leonardó: ut, a culpis expiáti, in electórum número esse mereámur. Per Dóminum.

BLESSED VIRGIN MARY  
OF THE MIRACULOUS MEDAL

November 27

Entrance Antiphon  
*Exodus 13, 9*

It shall be as a sign on your hand and as a reminder on your forehead; thus the law of the Lord will ever be on your lips. *Ps. 104, 1* Give thanks to the Lord, invoke his name; make known among the nations his deeds. *V.* Glory be to the Father. It shall be as a sign.

Erit quasi signum in manu tua, et quasi monuméntum ante óculos tuos, et ut lex Dómini semper sit in ore tuo. *Ps. 104, 1* Confitémini Dómino, et invocáte nomen eius: annuntiáte inter gentes ópera eius. *V.* Glória Patri. Erit.

Prayer

O Lord Jesus Christ, you have willed to glorify with countless miracles the Virgin Mary, your Mother, who was sinless from the first moment of her existence.\* May we always implore her patronage and so attain the eternal joys of heaven: You who live and reign.

Dómine Iesu Christe, qui beatíssimam Vírginem Mariám Matrem tuam ab origine immaculátam innúmeris miráculis claréscere voluísti: concéde; ut, eiúsdem patrocínium semper imploránte, gáudia consequámur æténa: Qui vivis.

A Reading from the Book of the  
Apocalypse  
*Apoc. 12, 1, 5, 14-16*

A great sign was seen in the sky: a Woman clothed in the sun, the moon under her feet, a crown of twelve stars on her head. And

Léctio libri Apocalýpsis beáti  
Ioánnis Apóstoli  
*Apoc. 12, 1, 5, 14 et 15-16*

Signum magnum appáruit in cælo: Múlier amícta sole, et luna sub pédibus eius, et in cápite eius coróna

stellárum duódecim. Et péperit filium másculum, qui rectúrus erat omnes gentes in virga férrea: et raptus est filius eius ad Deum, et ad thronum eius. Et datæ sunt mulieri alæ duæ áquilæ magnæ ut voláret in desértum in locum suum. Et misit serpens ex ore suo post mulierem, aquam tamquam flumen, ut eam fáceret trahi a flúmine. Et adiúvit terra mulierem, et apéruit terra os suum, et absórbuit flumen, quod misit draco de ore suo.

*Graduale Ps. 104, 5 et 27* Mementóte mirabílium eius, quæ fecit: prodígia eius, et iudícia oris eius. *Ps.* Pósuit in ea verba signórum suórum, et prodigiórum suórum in terra. Allelúia, allelúia. *Ps. 18, 7* A summo cælo egréssio eius, nec est qui se abscondat a calóre eius. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 86, 1-2* Fundaménta eius in móntibus sanctis: díligit Dóminus portas Sion super ómnia tabernácula Iacob. *Ps. Ibid., 3* Gloriósa dicta sunt de te, cívitas Dei. *Ps. Ibid., 5* Homo natus est in ea, et ipse fundávit eam Altíssimus.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. Judith, 15, 10* Tu glória Ierúsalem, tu lætítia Israël, tu honorificéntia pópuli nostri. Allelúia. *Ps. Cant. 4, 7* Tota pulchra es, María: et mácula originális non est in te. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Ioánnem  
*Ioann. 2, 1-11*

In illo témpore: Núptiæ factæ sunt in Cana Galiléæ: et erat mater Iesu ibi. Vocátus est autem et Iesus,

she bore a son, a male child, who is destined to rule all the nations with an iron rod, and her child was snatched up to God and to his throne. And the two wings of a great eagle were given to the woman, that she might fly into the desert to her place there. And the serpent poured what seemed to be a river of water out of his mouth after the woman in order to drown her. But the earth came to her assistance; it opened its mouth and swallowed up the river which the dragon had poured out of his mouth.

*Gradual Ps. 104, 5 and 27* Recall the wondrous deeds that he has wrought, his portents, and the judgments he has uttered. *Ps.* He wrought his signs among them, and wonders in the land.

Alleluia, alleluia. *Ps. 18, 7* At one end of the heavens it comes forth, and nothing escapes its heat. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 86, 1-2* His foundation upon the holy mountains the Lord loves: the gates of Sion more than any dwelling of Jacob. *Ps. Ibid., 3* Glorious things are said of you, O city of God! *Ps. Ibid., 5* This man was born there; and he who has established her is the Most High Lord.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Judith, 15, 10* You are the glory of Jersualem, you are the joy of Israel, you are the honor of our people. Alleluia. *Ps. Cant. 4, 7* You are all-beautiful, O Mary, and there is in you no stain of original sin. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 2, 1-11*

At that time, there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus himself and his disciples had also been

invited to the celebration. When the wine ran short, Jesus' mother told him, "They have no wine." But Jesus answered her, "Woman, how does this concern of yours involve me? My hour has not yet come." His mother instructed the waiters, "Do whatever he tells you." As prescribed for Jewish ceremonial washings, there were at hand six stone water jars, each one holding fifteen to twenty-five gallons. "Fill the jars with water," Jesus ordered, and they filled them to the brim. "Now," he said to them, "draw some out and take it to the headwaiter." And they did so. But as soon as the headwaiter tasted the water made wine (now he had no idea where it came from; only the waiters knew since they had drawn the water), he called the bridegroom, and pointed out to him, "Everyone serves choice wine first; then when the guests have been drinking a while, the inferior wine. But you have kept the choice wine till now." What Jesus did at Cana in Galilee marked the beginning of his signs; thus he revealed his glory and his disciples believed in him.

et discipuli eius ad nuptias. Et deficiente vino, dicit mater Iesu ad eum: Vinum non habent. Et dicit ei Iesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit mater eius ministris: Quodcumque dixerit vobis, facite. Erant autem ibi lapideae hydriae sex positae secundum purificationem Iudaeorum, capiendes singulae metretas binas vel ternas. Dicit eis Iesus: Implete hydras aqua. Et impleverunt eas usque ad summum. Et dicit eis Iesus: Haurite nunc, et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset, ministri autem sciebant, qui hauserant aquam: vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriati fuerint, tunc id, quod deterius est. Tu autem servasti bonum vinum usque adhuc. Hoc fecit initium signorum Iesus in Cana Galilaeae: et manifestavit gloriam suam, et crediderunt in eum discipuli eius.

Offertory Antiphon  
*John 19, 27*

Jesus said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

Dixit Iesus discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in sua.

Prayer over the Gifts

O Lord God, give us the help of the blessed Virgin Mary, in answer to whose appeal Jesus Christ, your Son, performed the first of his miracles.\* May we celebrate this sacrament of the body and blood of your Son with pure minds, so that we may deserve to share in the eternal banquet of heaven. Through Jesus Christ.

Beata Virgine Maria intercedente, cuius precibus exoratus Iesus Christus Filius tuus fecit initium signorum: da nobis, Domine Deus, sacramentum Corporis et Sanguinis eiusdem Filii tui pura mente conficere; ut aeterni convivii mereamur esse particeps. Per eundem Dominum.

*Preface of the Blessed Virgin Mary* (As we commemorate the Immaculate Conception)

*Praefatio de B. Maria Virg.* Et te in Conceptione immaculata.

Nov. 27. B. V. M. of the Miraculous Medal

Communion Antiphon

*Eccli. 36, 6-7 and 10*

Innova signa, et immúta mirabilia.  
Glorífica manum tuam, et brá-  
chium dexterum. Festína tempus,  
et meménto finis, ut enárrent mi-  
rabília tua.

Give new signs and work new wonders;  
show forth the splendor of your right hand  
and arm. Hasten the day, bring on the time,  
that they may declare your wonderful works.

Prayer after Communion

Dómine Deus omnípotens, qui per  
immaculátam Genetrícem Fílii tui  
ómnia nos habére voluísti: da nobis  
tantæ Matris auxílio, præsentis témp-  
poris perícula devitáre; ut vitam con-  
sequámur ætérrnam. Per eúndem  
Dóminum.

O Lord God almighty, it is your will that we  
possess everything through the immaculate  
Mother of your Son.\* May we avoid the  
dangers of the present time and come to  
possess eternal life through the help of this  
wonderful Mother. Through Jesus Christ.

Common for Certain Places

COMMON OF THE SAINTS  
FOR CERTAIN PLACES

*These Masses may be used only where a particular common has been conceded.*

*Infrascriptæ Missæ adhiberi possunt tantum ubi peculiare Commune concessum est.*

COMMON OF  
SEVERAL CONFESSOR BISHOPS

Entrance Antiphon

*Ps. 131, 16-17*

Her priests I will clothe with salvation, and her faithful ones shall shout merrily for joy. In her I will make a horn to sprout forth for David; I will place a lamp for my anointed. (*P. T. Alleluia, alleluia.*) *Ps. ibid. 1* Remember, O Lord, for David all his anxious care. *℣. Glory be to the Father. Her priests.*

Sacerdotes Sion induam salutari, et sancti eius exultatione exultabunt, dicit Dominus: illuc producam cornu David, paravi lucernam Christo meo. (*T. P. Alleluia, alleluia.*) *Ps. ibid., 1* Meménto, Dómine, David: et omnis mansuetudinis eius. *℣. Glória Patri. Sacerdotes.*

Prayer

O God, you shelter and surround us with the glorious witness of your blessed confessor bishops *N.* and *N.\** May we learn from their example and enjoy their intercession. Through Jesus Christ.

Deus, qui nos beatorum *N.* et *N.* Confessorum tuorum atque Pontificum confessionibus gloriosis circumdas et protegis: da nobis, et eorum imitatione proficere, et intercessione gaudere. Per Dominum.

Second Prayer

O Lord, pastoral zeal made your blessed confessor bishops *N.* and *N.*, glorious.\* Guard your Church by their constant protection and through their intercession make us be ever fervent in loving you. Through Jesus Christ.

Ecclésiám tuam, Dómine, beatorum *N.* et *N.* Confessorum tuorum atque Pontificum continúa protectione custodi: ut, sicut illos pastorális sollicitudo gloriosos reddidit; ita nos eorum intercessio in tuo semper faciat amore ferventes. Per Dominum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Hebrews  
*Hebr. 13, 7-17*

Brethren: Remember your rulers who proposed to you the word of God. Consider the end of their lives and imitate their faith. Jesus Christ, the same yesterday, today and forever.

Do not be carried away by all kinds of strange teachings. It is good to have the

Lectio Epistolæ beati Pauli  
Apóstoli ad Hebræos  
*Hebr. 13, 7-17*

Fratres: Mementote prepositorum vestrorum, qui vobis locuti sunt verbum Dei: quorum intuentes exitum conversationis, imitmini fidem. Iesus Christus heri, et hodie: ipse et in sæcula. Doctrinis vâris et peregrinis nolite abducî. Optimum est enim grátia stabilire cor, non escis,

## Common of Several Confessor Bishops

quæ non profuerunt ambulántibus in eis. Habémus altáre, de quo édere non habent potestátem, qui tabernáculo desérviunt. Quorum enim animálium infératur sanguis pro peccáto in Sancta per pontíficem, horum córpora cremántur extra castra. Propter quod et Iesus, ut sanctificáret per suum sánguinem pópulum, extra portam passus est. Exeámus ígitur ad eum extra castra, impropérium eius portántes. Non enim habémus hic manéntem civitátem, sed futúram inquirimus. Per ipsum ergo offerámus hóstiam laudis semper Deo, id est, fructum labiórum confiténtium nómini eius. Beneficéntiæ autem, et communiónis nolíte oblivisci: tálibus enim hóstiis promerétur Deus. Obedíte præpósitis vestris, et subiacéte eis. Ipsi enim pervigilant, quasi ratiónem pro animábus vestris redditúri.

*Graduale Ps. 106, 22 et 32* Sacríficent Dómino sacrificium laudis: et annúntient ópera eius in exsultatióne. *℣.* Et exáltent eum in ecclésia plebis: et in cáthedra seniórum laudent eum. Allelúia, allelúia. *℣. 2 Paral. 6, 41* Sacerdótes tui, Dómine Deus, induántur salútem, et sancti tui læténtur in bonis. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 131, 8–10* Surge, Dómine, in réquiem tuam, tu et arca sanctificatiónis tuæ. *℣.* Sacerdótes tui induántur iustítiam: et sancti tui exsúltent. *℣.* Propter David servum tuum, non avértas fáciem Christi tui.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. 2 Paral. 6, 41* Sacerdótes tui, Dómine Deus, induántur salútem, et sancti tui læténtur

heart strengthened by God's favor, not by foods which are useless to those who take them as a norm for living. We have an altar from which those who serve the tent have no authority to eat. The bodies of those animals whose blood is brought into the sanctuary by the high priest to make atonement for sin are burned outside the camp. Therefore Jesus died outside the gate in order to sanctify the people by his own blood. Let us go to him outside the camp bearing the insult which he bore. We do not have a lasting city here; we are seeking the one which is to come. Through him therefore let us constantly offer to God a sacrifice of praise, that is, the fruit of lips which acknowledge his name. Do not neglect good deeds and generosity; God is pleased by sacrifices of that sort. Have confidence in your rulers and obey them; for they keep watch over you as men who must render an account.

*Gradual Ps. 106, 22 and 32* Let them make thank offerings to the Lord and declare his works with shouts of joy. *℣.* Let them extol him in the assembly of the people and praise him in the council of the elders.

Alleluia, alleluia. *℣. 2 Paral. 6, 41* Let your priests, O Lord God, put on salvation, and your saints rejoice in good things. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 131, 8–10* Advance, O Lord, to your resting place, you and the ark of your majesty. *℣.* May your priests be clothed with justice; let your faithful ones shout merrily for joy. *℣.* For the sake of David your servant, reject not the plea of your Christ.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. 2 Paral. 6, 41* Let your priests, O Lord God, put on salvation, and your saints rejoice in good things. Alleluia,

## Common of Several Confessor Bishops

alleluia. *Ps. Jerem. 31, 14* I will lavish choice portions upon the priests, and my people shall be filled with my blessings, says the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to Mark  
*Mark 13, 33–37*

At that time Jesus said to his disciples: “Be constantly on the lookout! Stay alert! You do not know when the appointed time will come. It’s just like a man leaving home to go on a journey—he puts his slaves in charge, each with his own job, and orders the doorman to keep his eyes open. Therefore, keep your eyes open, for you do not know when the master of the house is coming, whether at nightfall, midnight, cock-crow, or early dawn. Let him not come suddenly and catch you asleep. What I say to you, I say to all: keep your eyes open!”

Offertory Antiphon  
*Ps. 105, 3*

Happy are they who observe what is right, who do always what is just. (*P. T. Alleluia.*)

Prayer over the Gifts

We beg your mercy, O Lord, as we offer our gifts at your holy altar. \* Through the prayers and merits of your blessed bishops *N.* and *N.*, may they render supreme honor to you and bring us the richest of graces. Through Jesus Christ.

Second Prayer over the Gifts

O God, your confessor bishops *N.* and *N.*, in this life worthily offered to you sacrifices and praise for the salvation of the people. \* May this sacrifice which we are offering be pleasing in the sight of your majesty through their intercession which we implore. Through Jesus Christ.

in bonis. Alleluia, alleluia *Ps. Jerem. 31, 14* Ego Dominus inebriabo animam sacerdotum pinguedine: et populus meus bonis meis adimplebitur. Alleluia.

✠ Sequentia sancti Evangelii  
secundum Marcum  
*Marc. 13, 33–37*

In illo tempore: Dixit Iesus discipulis suis: Videte, vigilate, et orate: nescitis enim quando tempus sit. Sicut homo, qui peregre profectus reliquit domum suam, et dedit servis suis potestatem cuiusque operis, et ianitori praecepit ut vigilet. Vigilate ergo, (nescitis enim quando dominus domus veniat: sero, an media nocte, an galli cantu, an mane) ne cum venerit repente, inveniat vos dormientes. Quod autem vobis dico, omnibus dico: Vigilate.

Beati, qui custodiunt iudicium, et faciunt iustitiam in omni tempore. (*T. P. Alleluia.*)

Munera nostra, Domine, sacris altaribus offerentes, quaesumus clementiam tuam: ut eadem, suffragantibus beatorum *N.* et *N.* Pontificum meritis, et supremam tibi gloriam operentur, et uberrimam nobis gratiam assequantur. Per Dominum.

Hanc nostrae oblationis hostiam, Deus, gratam oculis tuae maiestatis efficiant beatorum *N.* et *N.* Pontificum expetita suffragia: qui digne in hoc saeculo sacrificia tibi, ac preces in salutem populi obtulerunt. Per Dominum.

## Common of Several Confessors not Bishops

### Communion Antiphon

*Mark 13, 34*

Homo pérégre proféctus relíquit domum suam, et dedit servis suis potestátem cuiúsque óperis, et ianitorí præcépit ut vígilet. (*T. P. Allelúia.*)

A man, when he leaves home to journey abroad, puts his servants in charge, to each his work, and gives orders to the porter to keep watch. (*P. T. Alleluia.*)

### Prayer after Communion

Refectióne sacra enutrítos, fac nos, omnipotens Deus, vestígiis beatórum *N. et N.* Pontíficum semper insístere: qui studuérunt pépeti devotióne te cólere, et indeféssa ómnibus caritáte proficere. Per Dóminum.

O almighty God, you have nourished us with this sacred meal.\* Make us always follow in the footsteps of your blessed bishops *N. and N.*, who strove to worship you with constant devotion and to help everyone by their unfailing charity. Through Jesus.

### Second Prayer after Communion

Mensa cæléstis, omnipotens Deus, intercedéntibus beatórum *N. et N.* Pontíficum méritis, supérnas in ómnibus vires firmet et áugeat: ut et fidei donum íntegrum custodiámus, et per osténsium salútis trámitem ambulémus. Per Dóminum.

May this heavenly banquet, almighty God, through the merits of the blessed bishops *N. and N.*, establish more firmly and increase the supernatural strength of all of us,\* so that we may guard unimpaired the gift of faith and traverse the road of salvation they have pointed out to us. Through Jesus.

## COMMON OF SEVERAL CONFESSORS NOT BISHOPS

### Entrance Antiphon

*Ps. 144, 10-11*

Confiteántur tibi, Dómine, ómnia ópera tua, et sancti tui benedícant tibi: glóriam regni tui dicent, et poténtiam tuam loquéntur. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1* Exaltábo te, Deus meus Rex: et benedícam nómini tuo in sæculum, et in sæculum sæculi. *Ÿ. Glória Patri. Confiteántur.*

Let all your works give you thanks, O Lord, and let your faithful ones bless you. Let them discourse of the glory of your kingdom and speak of your might. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* I will extol you, O my God and King, and I will bless your name forever and ever. *Ÿ. Glory be to the Father. Let all.*

### Prayer

Concéde, quæsumus, omnipotens Deus: ut ad meliorem vitam beatórum *N. et N.* Confessórum tuórum exémpla nos próvocent; quátenus, quorum memóriam ágimus, étiam actus imitémur. Per Dóminum.

O God, may the example of your blessed confessors *N. and N.*, incite us to live better lives.\* As we celebrate their memory may we also imitate their actions. Through Jesus Christ.

## Common of Several Confessors not Bishops

### Second Prayer

O God, you make us rejoice because of the merits and intercession of your blessed confessors *N.* and *N.*\* By the gift of your grace may we obtain the benefits we ask through them. Through Jesus Christ.

Deus, qui nos beatórum *N.* et *N.* Confessorum tuórum méritis et intercessióne lætíficas: concéde propítius; ut, qui tua per eos beneficia póscimus, dono tuæ grátiae consequámur. Per Dóminum.

### A Reading from the Book of Sirach *Eccli. 2, 7–13*

### Léctio libri Sapiéntiæ *Eccli. 2, 7–13*

You who fear the Lord, wait for his mercy,  
turn not away lest you fall.  
You who fear the Lord, trust him,  
and your reward will not be lost.  
You who fear the Lord, hope for good  
things,  
for lasting joy and mercy.  
You who fear the Lord, love him,  
and your hearts will be enlightened.  
Study the generations long past and under-  
stand;  
has anyone hoped in the Lord and been  
disappointed?  
Has anyone persevered in his fear and been  
forsaken?  
has anyone called upon him and been  
rebuffed?  
Compassionate and merciful is the Lord;  
he forgives sin, he saves in time of trouble.

Metuéntes Dóminum, sustinéte misericórdiam eius: et non deflectátis ab illo ne cadátis. Qui timétis Dóminum, créдите illi: et non evacuábitur merces vestra. Qui timétis Dóminum, speráte in illum: et in oblectatióne veniet vobis misericórdia. Qui timétis Dóminum, dilígite illum: et illuminabúntur corda vestra. Respícite, filii, natiónes hóminum: et scitóte quia nullus sperávit in Dómino, et confúsus est. Quis enim permánsit in mandátis eius, et derelíctus est? aut quis invocávit eum, et despéxit illum? Quóniam pius et miséricors est Deus, et remíttet in die tribulatiónis peccáta: et protéctor est ómnibus exquiréntibus se in veritate.

*Gradual Ps. 30, 24–25* Love the Lord, all you his faithful ones! The Lord keeps those who are constant, but more than requites those who act proudly. *℣.* Take courage and be stout-hearted, all you who hope in the Lord.

*Graduale Ps. 30, 24–25* Dilígite Dóminum, omnes sancti eius, quóniam veritátem requíret Dóminus, et retribuet abundánter faciéntibus supérbiam. *℣.* Viríliter ágite, et confortétur cor vestrum, omnes qui sperátis in Dómino.

Alleluia, alleluia. *℣. Ps. 9, 11* They trust in you who cherish your name, for you forsake not those who seek you, O Lord. Alleluia.

Allelúia, allelúia. *℣. Ps. 9, 11* Sperent in te qui novérunt nomen tuum: quóniam non dereliquísti quæréntes te, Dómine. Allelúia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tract Ps. 33, 9–11* Taste and see how good the Lord is; happy the man who takes refuge in him. *℣.* Fear the Lord, you his holy ones, for nought is lacking to those who fear him.

*Tractus Ps. 33, 9–11* Gustáte, et vidéte quóniam suávis est Dóminus: beátus vir, qui sperat in eo. *℣.* Timéte Dóminum, omnes sancti eius: quóniam non est inópia timén-

## Common of Several Confessors not Bishops

tibus eum. *℣.* Dívites eguérunt et esuriérunt: inquiréntes autem Dóminum non minuéntur omni bono.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 9, 11* Sperent in te qui novérunt nomen tuum: quóniam non dereliquísti quæréntes te, Dómine. Allelúia. *℣. Ps. 139, 14* Iusti confitebúntur nómini tuo, Dómine: et habitábunt recti cum vultu tuo. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 12, 35–40*

In illo témpore: Dixit Iesus discipulis suis: Sint lumbi vestri præcíncti, et lucérnæ ardéntes in mánibus vestris, et vos símiles homínibus exspectántibus dóminum suum, quando revertátur a núptiis: ut, cum vénerit, et pulsáverit, conféstim apériant ei. Beáti servi illi, quos cum vénerit dóminus, invénerit vigilántes: amen dico vobis, quod præcínget se, et fáciat illos discumbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem scitóte, quóniam si sciret paterfamilias, qua hora fur veníret, vigiláret útique, et non síneret pérfodi domum suam. Et vos estóte paráti, quia qua hora non putátis, Filius hóminis véniet.

Iusti epuléntur et exsúltent in conspéctu Dei, et delecténtur in lætítia. (*T. P. Allelúia.*)

Hóstias ad altáre tuum offeréntibus, Dómine, da nobis illum pietátis afféctum, quem beátis *N.* et *N.* Confessoribus tuis infudísti: ut pura mente ac férvido corde rei sacræ attendámus, et sacrificium tibi plácitum eobisque profícuum immolémus. Per Dóminum.

*℣.* The great grow poor and hungry; but those who seek the Lord want for no good thing.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 9, 11* They trust in you who cherish your name, for you forsake not those who seek you, O Lord. Alleluia. *℣. Ps. 139, 14* Surely the just shall give thanks to your name; the upright shall dwell in your presence. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 12, 35–40*

At that time Jesus said to his disciples: "Let your belts be fastened round your waists and your lamps burning ready. Be like men awaiting their master's return from a wedding; so that you open up for him as soon as he comes and knocks.

Happy for those servants whom the master finds vigilant on his arrival! I tell you: he will fasten his belt, seat them at table, and come and wait on them. Even if he comes at midnight or before sunrise and finds them prepared, it will be happy for them. Bear in mind, if the head of the house had known at what time the thief was coming he would certainly not have let him break into his house. You too should be vigilant because the Son of Man comes at a time you least expect."

Offertory Antiphon  
*Ps. 67, 4*

The just rejoice and exult before God; they are glad and rejoice. (*P. T. Alleluia.*)

Prayer over the Gifts

Grant, O Lord, to us who offer these gifts at your altar, the spirit of devotion which you imparted to your blessed confessors *N.* and *N.*\* May we approach this sacred action with pure minds and fervent hearts and offer this sacrifice in such a way that it will be

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## Common of Several Virgins

pleasing to you and profitable for us.  
Through Jesus.

### Second Prayer over the Gifts

Bless the gifts we offer, O Lord, and by them cleanse us of the stains of our sins,\* through the intercession of your blessed confessors *N.* and *N.* Through Jesus Christ.

Múnera, Dómine, oblata sanctífica: et intercedéntibus beátis *N.* et *N.* Confessoribus tuis, nos per hæc a peccatorum nostrórum máculis emúnda. Per Dóminum.

### Communion Antiphon

*Luke 12, 37*

Blessed are those servants whom the master, on his return, shall find watching. Amen I say to you, he will gird himself, and will make them recline at table, and will come and serve them. (*P. T.* Alleluia.)

Beáti servi illi, quos, cum vénerit dóminus, invénerit vigilántes: amen dico vobis, quod præcinget se, et fáciat illos discúmbere, et tránsiens ministrábit illis. (*T. P.* Alleluia.)

### Prayer after Communion

O almighty God, may this sacred meal bring us help, through the prayers of your blessed confessors *N.* and *N.*,\* so that we may observe spotless purity in our bodies and show the light of truth by our actions. Through Jesus Christ.

Tríbuat nobis, omnípotens Deus, suffragántibus beatórum *N.* et *N.* Confessorum tuórum précibus, reféctio sacra subsidiúm: ut et castitátis mundítiam observémus in córpore, et lumen veritátis exhibeámus in ópere. Per Dóminum.

### Second Prayer after Communion

O almighty God, you have refreshed us by your heavenly mysteries.\* Grant also that we may serve you worthily by conduct that is pleasing to you, through the intercession of your blessed confessors *N.* and *N.* Through Jesus Christ.

Súplices te rogámus, omnípotens Deus: ut quos tuis réficis sacraméntis, intercedéntibus beátis *N.* et *N.* Confessoribus tuis, tibi étiam plácitis móribus dignánter tríbuas deservíre. Per Dóminum.

## COMMON OF SEVERAL VIRGINS

### I

### FOR VIRGIN MARTYRS

#### Entrance Antiphon

*Ps. 17, 31*

God's way is unerring, the promise of the Lord is fire-tried; he is a shield to all who take refuge in him. (*P. T.* Alleluia, alleluia.) *Ps. ibid. 2-3* I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. *Ps.* Glory be to the Father. God's way.

Deus meus, impollúta via eius: elóquia Dómini igne examináta: protéctor est ómnium sperántium in se. (*T. P.* Alleluia, alleluia.) *Ps. ibid., 2-3* Díligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. *Ps.* Glória Patri. Deus meus.

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## Common of Several Virgins

### Prayer

Da nobis, quæsumus, Dómine Deus noster, beatárum *N.* et *N.* Vírginum et Mártyrum tuárum palmas incessábili devotióne venerári: ut, quas digna mente celebráre non pòssumus, humílibus saltem frequentémus obsequiis. Per Dóminum.

O Lord our God, grant that we may always honor the victories of your blessed virgin martyrs *N.* and *N.*\* Although we are unable to pay them the honor that is due, may we at least offer them our humble tribute. Through Jesus Christ.

### Second Prayer

Omnípotens sempitérne Deus, qui beátas *N.* et *N.* virginitátis et mártýrii glória decorásti: da nobis eárum précibus ita córporis et mentis serváre puritátem; ut nec blandítiis carnis, nec malórum acerbitáte vincámur. Per Dóminum.

Almighty and eternal God, you adorned blessed *N.* and *N.* with the glory of virginity and martyrdom.\* Through their prayers may we preserve such purity of body and soul that we may not yield either to the pleasures of the flesh nor to the bitterness of suffering. Through Jesus Christ.

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*2 Cor. 4, 6–11 et 16–17*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*2 Cor. 4, 6–11 and 16–17*

Fratres: Deus illúxit in córdibus nostris ad illuminatióem sciéntiæ claritátis Dei, in fácie Christi Iesu. Habémus autem thesáurum istum in vasis fictílibus: ut sublimitas sit virtútis Dei, et non ex nobis. In ómnibus tribulatióne pátimur, sed non angustiámur: aporiámur, sed non destituimur: persecutióne pátimur, sed non derelinquimur: deícimur, sed non perimus: semper mortificatióne Iesu in corpore nostro circumferéntes, ut et vita Iesu manifestétur in corpóribus nostris. Semper enim nos, qui vívimus, in mortem trádimur propter Iesum: ut et vita Iesu manifestétur in carne nostra mortáli. Propter quod non defícimus: sed licet is, qui foris est, noster homo corrumpátur: tamen is, qui intus est, renovátur de die in diem. Id enim, quod in prasénti est momentáneum et leve tribulatióne nostræ, supra modum in sublimitate ætérnum glóriæ pondus operátur in nobis.

Brethren: God who said: "Let light shine from darkness," has shone in our hearts that we might make known the glory of God shining on the face of Christ. But we hold this treasure in a jar of clay, so that its surpassing power comes from God and not from us. We are afflicted in every way, but we are not crushed; we are at a loss what to do, but we do not despair; we are persecuted, but not abandoned; struck down, but not destroyed. In our bodies we are always exposed to the sentence of Jesus' death, in order that Jesus' life may be revealed in our bodies. We who are alive are constantly being delivered to death for Jesus' sake, in order that the life of Jesus may be revealed in our mortal flesh. Therefore, we do not lose heart; because even if our body is being destroyed, our inner being is renewed daily. For the present light burden of our trial is producing for us an eternal weight of glory, which is beyond all comparison.

*Graduale Ps. 43, 8–9* Salvásti enim nos, Deus, de affligéntibus nos: et

*Gradual Ps. 43, 8–9* But you saved us from our foes, and those who hated us you put

## Common of Several Virgins

to shame. *Ps.* In God we gloried day by day; your name we praised always.

Alleluia, alleluia. *Ps. Apoc. 12, 11* They overcame the dragon through the blood of the Lamb and through the word of their witness. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 144, 5-7* They speak of the splendor of your glorious majesty, O Lord, and tell of your wondrous works. *Ps.* They discourse of the power of your terrible deeds and declare your greatness. *Ps.* They publish the fame of your abundant goodness and joyfully sing of your justice.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Apoc. 12, 11* They overcame the dragon through the blood of the Lamb and through the word of their witness. Alleluia. *Ps. Wis. 4, 1 and 2* The chaste generation triumphs crowned forever, winning the reward of undefiled conflicts. Alleluia.

### ✠ A Reading from the holy Gospel according to Matthew *Matth. 25, 1-13*

At that time Jesus told his disciples this parable: "The kingdom of heaven will be comparable to ten virgins who took their torches and went out to welcome the bridegroom. Now five of them were foolish, and five, sensible. The foolish ones, in taking their torches, carried no oil along; but the sensible ones took flasks of oil, as well as their torches. As the bridegroom took his time, they all began to doze, and fell fast asleep. At midnight, someone shouted, 'Here is the bridegroom! Come out and welcome him.' Then all those virgins woke up, and got their torches ready. The foolish ones said to the sensible ones, 'Give us some of your oil; our torches are going out.'

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odiéntes nos confudísti. *Ps.* In Deo laudábimur tota die: et in nómine tuo confitébimur in sáeculum.

Allelúia, allelúia. *Ps. Apoc. 12, 11* Vicérunt draconem propter sánguinem Agni, et propter verbum testimoni sui. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 144, 5-7* Magnificéntiam glóriæ sanctitátis tuæ, Dómine, loquéntur: et mirabilia tua narrábunt. *Ps.* Et virtútem terribílium tuórum dicent: et magnitúdinem tuam narrábunt. *Ps.* Memóriam abundántiæ suavitátis tuæ eructábunt: et iustítia tua exsultábunt.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. Apoc. 12, 11* Vicérunt draconem propter sánguinem Agni, et propter verbum testimoni sui. Allelúia. *Ps. Sap. 4, 1 et 2* Casta generátio in perpétuum coronáta triúmphant, incoinquinátórum certáminum prémium vincens. Allelúia.

### ✠ Sequéntia sancti Evangélii secúndum Mattháeum *Matth. 25, 1-13*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile erit regnum cælórum decem virgíni-bus: quæ accipiéntes lámpades suas, exiérunt óbviam sponso, et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciéntem sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviam ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt. Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt

## Common of Several Virgins

prudéntes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes: et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est iánua. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nésceo vos. Vigilate ítaque, quia nescitis diem, neque horam.

But the sensible ones replied, 'No, there may not be enough for both you and us. You had better go to the dealers and buy yourselves some.' While they went off to buy it, the bridegroom arrived, and the ones who were ready went into the wedding with him. Then the door was barred. Later on, the other virgins came back. 'Lord, lord!' they cried, 'open the door for us.' But he answered, 'I assure you, I do not know you.' Therefore, keep your eyes open, because you do not know the exact day or hour."

### Offertory Antiphon

*Ps. 88, 16-17*

Dómine, in lúmine vultus tui ambulábunt, et in nómine tuo exsultábunt tota die: et in iustítia tua exaltabúntur. (*T. P. Allelúia.*)

In the light of your countenance, O Lord, they walk. At your name they rejoice all the day, and through your justice they are exalted. (*P. T. Alleluia.*)

### Prayer over the Gifts

Inténde, quæsumus, Dómine, múnera altáribus tuis pro beatárum Vírginum et Mártýrum tuárum *N.* et *N.* honóre propósita: ut, sicut per hæc sacra mystéria illis glóriam contulisti, ita nobis indulgéntiam largiáris. Per Dóminum.

O Lord, look upon the gifts placed upon your altar in honor of your blessed virgin martyrs *N.* and *N.*\* As you granted them glory through these sacred mysteries, so bestow your pardon upon us. Through Jesus Christ.

### Second Prayer over the Gifts

Hóstia nómini tuo, Dómine, reverén-ter exhibita, glorióso beatárum Vírginum et Mártýrum tuárum *N.* et *N.* suffrágio commendétur: quæ se tibi gratas pudóris et fidei víctimas immolárunť. Per Dóminum.

O Lord, may the glorious prayers of your blessed virgin martyrs *N.* and *N.* commend the sacrifice we reverently present to you,\* for they sacrificed themselves to you as pleasing victims of purity and faith. Through Jesus Christ.

### Communion Antiphon

*Matth. 25, 4 and 6*

Prudéntes vírgines acceperunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei. (*T. P. Allelúia.*)

The wise virgins took oil in their vessels with the lamps; and at midnight a cry arose, "Behold, the bridegroom is coming, go forth to meet him." (*P. T. Alleluia.*)

## Common of Several Virgins

### Prayer after Communion

Grant, O Lord, through the intercession of your blessed virgin martyrs *N.* and *N.*, that we may cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

Præsta nobis, quæsumus, Dómine, intercedéntibus beáteis Virgínibus et Martýribus tuis *N.* et *N.*, ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

### Second Prayer after Communion

O Lord, let your heavenly sacrament impart its power to us, through the prayers of your blessed virgin martyrs *N.* and *N.*\* As we devoutly venerate their victory in witnessing to the faith may we also imitate the steadfastness of their purity of life. Through Jesus Christ.

Cæléstia sacraménta, quæsumus, Dómine, suffragántibus beáteis Virgínibus et Martýribus tuis *N.* et *N.*, sua nos virtúte commúniant: ut, quarum pie venerámur in fidei confessióne victóriam, imitémur in morum puritáte constántiam. Per Dóminum.

## II

### FOR VIRGINS NOT MARTYRS

#### Entrance Antiphon

*Ps. 148, 12–14*

Maidens praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. (*P. T.* Alleluia, alleluia.) *Ps. ibid., 1* Praise the Lord from the heavens, praise him in the heights. *℣.* Glory be to the Father. Maidens praise.

Virgines laudent nomen Dómini, quia exaltátum est nomen eius solíus: confessio eius super cælum et terram. (*T. P.* Allelúia, allelúia.) *Ps. ibid., 1* Laudáte Dóminum de cælis: laudáte eum in excélsis. *℣.* Glória Patri. Virgines.

#### Prayer

O almighty God, grant that we who humbly venerate the purity of your blessed virgins *N.* and *N.* may also imitate the example of their virtuous lives. Through Jesus Christ.

Concéde, quæsumus, omnípotens Deus: ut qui beatárum Virgínium *N.* et *N.* puritátem húmili venerámur obséquo; étiam piæ conversatiónis imitémur exéplum. Per Dóminum.

#### Second Prayer

O Lord, purify your faithful in body and soul through the intercession of your blessed virgins *N.* and *N.*\* Keep us far from harmful pleasures and let us always feed upon your own goodness. Through Jesus Christ.

Fidéles tuos, quæsumus, Dómine, intercedéntibus beáteis Virgínibus *N.* et *N.*, ita córpore et mente purifica: ut a nóxiis delectatióibus elongéntur, ac tua iúgiter suavitáte pascántur. Per Dóminum.

## Common of Several Virgins

Lectio Epistolæ beati Pauli  
Apóstoli ad Corínthios  
*1 Cor. 7, 25-34*

Fratres: De virgínibus præceptum Dómini non hábeo: consílium autem do, tamquam misericórdiam consecútus a Dómino, ut sim fidélis. Existimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómini sic esse. Alligátus es uxóri? noli quærere solutiónem. Solútus es ab uxóre? noli quærere uxórem. Si autem accéperis uxórem, non peccásti. Et si núperit virgo, non peccávit: tribulatiónem tamen carnis habébunt huiúsmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve est: réliquum est, ut et qui habent uxóres, tamquam non habéntes sint: et qui flent, tamquam non flentes: et qui gaudent, tamquam non gaudentes: et qui emunt, tamquam non possidentes: et qui utúntur hoc mundo, tamquam non utántur: præterit enim figúra huius mundi. Volo autem vos sine sollicitúdine esse. Qui sine uxóre est, sollicitus est, quæ Dómini sunt, quómodo pláceat Deo. Qui autem cum uxóre est, sollicitus est, quæ sunt mundi, quómodo pláceat uxóri, et divisus est. Et múlter innúpta et virgo, cógitat quæ Dómini sunt, ut sit sancta córpore, et spíritu: in Christo Iesu Dómino nostro.

*Graduale Ps. 44, 3 et 10* Speciosus forma præ filiis hóminum: diffusa est grátia in lábiis tuis. *Ps.* Filiae regum in honóre tuo: ástitit regína a dextris tuis in vestítu deauráto, circumdata varietáte.  
*Allelúia, allelúia. Ps. Sap. 4, 1* O quam pulchra est casta generátio cum claritáte: immortalis est enim memória illius. *Allelúia.*

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*1 Cor. 7, 25-34*

Brethren: I have not received from the Lord any commandment about virgins, but I give my opinion as one who is trustworthy, thanks to the Lord's mercy. I think, then, that because of the present distress virginity is good; yes, it is good for a person to live in this way. Are you bound to a wife? Don't try to be free. Are you unmarried? Don't go looking for a wife. However, if you do marry, you do not sin. And if a virgin marries, she commits no sin. But such people will have trials in the flesh; and I would like to spare you that. I tell you brothers, time is running out. From now on those with wives should live as though they had none, and those who weep as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they own nothing, and those who use the world as though they were not using it; for the world as we see it is passing away. I want you to be without worries. The unmarried man is busy with the Lord's affairs, concerned with pleasing the Lord. But the married man is busy with the cares of this world, concerned with pleasing his wife. So he is divided. The unmarried woman, like the virgin, is concerned with the things of the Lord, that she may be holy in body as well as in spirit in Christ Jesus, our Lord.

*Gradual Ps. 44, 3 and 10* Fairer in beauty are you than the sons of men; grace is poured out upon your lips. *Ps.* The daughters of kings come to meet you; the queen takes her place at your right hand in gold of Ophir. *Alleluia, alleluia. Ps. Wis. 4, 1* Better is childlessness with virtue; for immortal is its memory. *Alleluia.*

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

## Common of Several Virgins

*Tract Ps. 44, 14–16* All glorious is the king's daughter as she enters; her raiment is threaded with spun gold. *℣.* In embroidered apparel she is borne in to the king; behind her the virgins of her train are brought to you. *℣.* They are borne in with gladness and joy; they enter the palace of the king.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Wis. 4, 1* Better is childlessness with virtue; for immortal is its memory. Alleluia. *℣. Isai 56, 5* I will give a monument and a name better than sons and daughters: an eternal, imperishable name will I give them, says the Lord. Alleluia.

### ✠ A Reading from the holy Gospel according to Matthew *Matth. 25, 1–13*

At that time Jesus told his disciples this parable: "The kingdom of heaven will be comparable to ten virgins who took their torches and went out to welcome the bridegroom. Now five of them were foolish, and five, sensible. The foolish ones, in taking their torches, carried no oil along; but the sensible ones took flasks of oil, as well as their torches. As the bridegroom took his time, they all began to doze, and fell fast asleep. At midnight, someone shouted, 'Here is the bridegroom! Come out and welcome him.' Then all those virgins woke up, and got their torches ready. The foolish ones said to the sensible ones, 'Give us some of your oil; our torches are going out.' But the sensible ones replied, 'No, there may not be enough for both you and us. You had better go to the dealers and buy yourselves some.' While they went off to buy it, the bridegroom arrived, and the ones who were ready went into the wedding with him. Then the door was barred. Later on, the other

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*Tractus Ps. 44, 14–16* Omnis glória eius filíæ Regis ab intus, in fímbriis áureis, circumamícta varietátibus. *℣.* Adducéntur Regi vírgines post eam, próximæ eius afferéntur tibi. *℣.* Afferéntur in lætítia et exsultatióne, adducéntur in templum Regis.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Sap. 4, 1* O quam pulchra est casta generátio cum clarítate: immortalis est enim memória illius. Allelúia. *℣. Isai. 56, 5* Ego Dóminus dabo eis nomen mélius a filiis et filiábus: nomen sempitérnium dabo eis, quod non períbit. Allelúia.

### ✠ Sequéntia sancti Evangéllii secúndum Mattháeum *Matth. 25, 1–13*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile erit regnum cælórum decem virgíni-bus: quæ accipiéntes lámpades suas, exiérunt óbviám sponso, et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt. Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes: et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est iánua. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine,

## Common of Several Virgins

áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigilate itaque, quia nescitis diem, neque horam.

virgins came back. 'Lord, lord!' they cried, 'open the door for us.' But he answered, 'I assure you, I do not know you.' Therefore, keep your eyes open, because you do not know the exact day or hour."

### Offertory Antiphon

*Ps. 33, 6*

Accédite ad Dóminum, et illuminámini: et fácies vestrae non confundéntur. (*T. P. Allelúia.*)

Look to the Lord that you may be radiant with joy, and your faces may not blush with shame. (*P. T. Alleluia.*)

### Prayer over the Gifts

Munéribus tibi, Dómine, pro beatárum Vírginum *N.* et *N.* honóre dicátiis, benedictiónem tuam propitiátus effúnde: ut per éadem, et a vítiis ómnibus emundémur, et caeléstibus delíciis impleámur. Per Dóminum.

Mercifully pour forth your blessing, O Lord, upon the gifts offered to you in honor of your blessed virgins *N.* and *N.*,\* and through them cleanse us of all sin and fill us with your heavenly delights. Through Jesus Christ.

### Second Prayer over the Gifts

Offeréntes tibi hóstiám laudis, miséricors Deus, apud maiestátem tuam beatárum Vírginum *N.* et *N.* suffrágio commendémur: quæ cónsonis opéribus in sua virginitáte iucúndum tibi habitáculum præparáruñt. Per Dóminum.

O merciful God, as we offer you this sacrifice of praise, may the intercession of your blessed virgins *N.* and *N.* in your majestic presence commend us to you,\* for in their lives they prepared a pleasing dwelling place for you through deeds in harmony with their virginity. Through Jesus Christ.

### Communion Antiphon

*Matth. 25, 10*

Venit sponsus: et vírgines, quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est iánua. (*T. P. Allelúia.*)

The bridegroom came; and the virgins who were ready went in with him to the marriage feast, and the door was shut. (*P. T. Alleluia.*)

### Prayer after Communion

Sumpta mystéria, quæsumus, Dómine, suffragántibus beatárum Vírginum *N.* et *N.* méritis, incitent nos iúgiter et illústrent: ut digne advéntum Fílii tui præstolémur, et ad supérnas eius núptias admittámur. Per eúndem Dóminum.

Let the sacrament we have received, O Lord, by the help and merits of your blessed virgins *N.* and *N.*, always stir us up and enlighten us.\* May we always stand ready for the coming of your Son and be admitted to his wedding feast in heaven. Through Jesus Christ.

## Common of Several Holy Women

### Second Prayer after Communion

May our holy reception of your body and blood, O Lord, turn us away from everything that is perishable, through the intercession of your blessed virgins *N.* and *N.*\* Enable us to make progress on earth through sincere love for you and to rejoice in the unending vision of you in heaven: You who live and reign.

Córpōris et Sanguinis tui sacra libatio, Dómine, intercedéntibus beátis Virgínibus *N.* et *N.*, ab ómnibus nos cadúcis rebus avértat: ut valeámus tui et sincéra in terris caritatē proficere, et perpétua in cælis visióne gaudére: Qui vivis.

### COMMON OF SEVERAL HOLY WOMEN

#### I FOR MARTYRS

#### Entrance Antiphon

*Ps. 107, 13-14*

Give us aid, O God, against the foe, for worthless is the help of men. Under God we shall do valiantly; it is he who will tread down our foes. (*P. T. Alleluia, alleluia.*) *Ps. ibid. 2* My heart is steadfast, O God; my heart is steadfast; I will sing and chant praise. *Ps. 107, 13-14* Glory be to the Father. Give us aid.

Da nobis, Deus, auxiliū de tribulatióne, quia vana salus hóminis: in Deo faciémus virtutem: et ipse ad nihilum dedúcet inimícos nostros. (*T. P. Alleluia, alleluia.*) *Ps. ibid., 2* Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam in glória mea. *Ps. 107, 13-14* Glória Patri. Da nobis.

#### Prayer

O God, by your gift, strength is brought to perfection in the midst of weakness.\* Grant to all who commemorate the glory of your blessed martyrs *N.* and *N.* that these saints who received from you the strength to triumph may always obtain from you for us too the grace of victory. Through Jesus Christ.

Deus, cuius múnere virtus in infirmitate perficitur: da ómnibus beatárum *N.* et *N.* Mártýrum tuárum glóriam recoléntibus; ut quæ abs te sumpsérunt robur ut vícerent, abs te quoque nobis vincéndi grátiam semper obtíneant. Per Dóminum.

#### Second Prayer

O Lord our God, grant that we may always honor the victories of your blessed martyrs *N.* and *N.*\* Although we are unable to pay them the honor that is due, may we at least offer them our humble tribute. Through Jesus.

Da nobis, quæsumus, Dómine Deus noster, beatárum *N.* et *N.* Mártýrum tuárum palmas incessábili devotióne venerári: ut, quas digna mente celebráre non póssumus, humílibus saltem frequentémus obséquii. Per Dóminum.

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Lectio Epistolæ beāti Pauli  
Apóstoli ad Corínthios  
2 Cor. 4, 6-11 et 16-17

Fratres: Deus illúxit in córdibus nostris ad illuminatióem sciéntiæ claritátis Dei, in fácie Christi Iesu. Habémus autem thesáurum istum in vasis fictilibus: ut sublimitas sit virtútis Dei, et non ex nobis. In ómnibus tribulatióem pátimur, sed non angustiámur: aporiámur, sed non destitúimur: persecutióem pátimur, sed non derelinquimur: deícimur, sed non perímus: semper mortificatióem Iesu in córpore nostro circumferétes, ut et vita Iesu manifestétur in corpóribus nostris. Semper enim nos, qui vívimus, in mortem trádimur propter Iesum: ut et vita Iesu manifestétur in carne nostra mortáli. Propter quod non defícimus: sed licet is, qui foris est, noster homo corrumpátur: tamen is, qui intus est, renovátur de die in diem. Id enim, quod in præsénti est momentáneum et leve tribulatiónis nostræ, supra modum in sublimitate ætérnum glóriæ pondus operátur in nobis.

*Graduale Ps. 59, 13, 14* Da nobis, Deus, auxiliúm de tribulatióne, quia vana salus hóminis. *℣.* In Deo faciémus virtútem: et ipse ad níhilum dedúcet tribulátes nos.  
*Alleluia, alleluia. ℣. Apoc. 7, 14* Venérunt de tribulatióne magna, et lavérunt stolas suas, et dealbavérunt eas in ságuine Agni. *Alleluia.*

*Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:*

*Tractus Ps. 65, 10-12* Probásti nos, Deus: igne nos examinásti sicut examinátur argéntum. *℣.* Induxísti nos in láqueum, posuísti tribulatiónes in dorso nostro: imposuísti hómines super cápita nostra. *℣.* Transívimus per ignem et aquam: et edúxísti nos in refrigerium.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
2 Cor. 4, 6-11 and 16-17

Brethren: God who said: "Let light shine from darkness," has shone in our hearts that we might make known the glory of God shining on the face of Christ. But we hold this treasure in a jar of clay, so that its surpassing power comes from God and not from us. We are afflicted in every way, but we are not crushed; we are at a loss what to do, but we do not despair; we are persecuted, but not abandoned; struck down, but not destroyed. In our bodies we are always exposed to the sentence of Jesus' death, in order that Jesus' life may be revealed in our bodies. We who are alive are constantly being delivered to death for Jesus' sake, in order that the life of Jesus may be revealed in our mortal flesh. Therefore, we do not lose heart; because even if our body is being destroyed, our inner being is renewed daily. For the present light burden of our trial is producing for us an eternal weight of glory, which is beyond all comparison.

*Gradual Ps. 59, 13, 14* Give us aid against the foe, for worthless is the help of men. *℣.* Under God we shall do valiantly; it is he who will tread down our foes.

*Alleluia, alleluia. ℣. Apoc. 7, 14* These are they who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. *Alleluia.*

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 65, 10-12* For you have tested us, O God! You have tried us as silver is tried by fire. *℣.* You have brought us into a snare; you laid a heavy burden on our backs. You let men ride over our heads. *℣.* We went through fire and water, but you have led us out to refreshment.

*In paschal time the gradual is omitted, and in its place is said:*

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Alleluia, alleluia. *Ÿ. Apoc. 7, 14* These are they who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. Alleluia. *Ÿ. Apoc. 12, 11–12* They did not love their lives even in face of death. Therefore rejoice, O heavens, and you who dwell therein. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44–52*

At that time Jesus told his disciples this parable: “The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant’s search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?” “Yes,” they said to him. Then he told them, “So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old.”

Offertory Antiphon  
*Ps. 104, 4*

Look to the Lord in his strength; seek to serve him constantly. (*P. T. Alleluia.*)

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Allelúia, allelúia. *Ÿ. Apoc. 7, 14*  
Venérunt de tribulatióne magna, et  
laverunt stolas suas, et dealbaverunt  
eas in ságuine Agni. Allelúia.  
*Ÿ. Apoc. 12, 11–12* Non dilexérunt  
animas suas usque ad mortem: prop-  
tèrea lætámmini, cæli, et qui habitátis  
in eis. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 13, 44–52*

In illo témpore: Dixit Iesus disci-  
pulis suis parábolam hanc: Símile  
est regnum cælórum thesáuro ab-  
scóndito in agro: quem qui invénit  
homo, abscóndit, et præ gáudio  
illíus vadit, et vendit univérsa, quæ  
habet, et emit agrum illum. Iterum  
símile est regnum cælórum hómini  
negotiatóri quærénti bonas mar-  
garítas. Invénta autem una pretiósá  
margaríta, ábiit, et véndidit ómnia  
quæ hábuit, et emit eam. Iterum  
símile est regnum cælórum sagénæ  
missæ in mare, et ex omni génere  
píscium congregánti. Quam, cum  
impléta esset, educéntes, et secus  
litus sedéntes, elegérunt bonos in  
vasa, malos autem foras misérunt.  
Sic erit in consummatióne sæculi:  
exibunt Angeli, et separábunt malos  
de médio iustórum, et mittent eos  
in camínium ignis: ibi erit fletus, et  
stridor déntium. Intellexístis hæc  
ómnia? Dicunt ei: Etiam. Ait illis:  
Ideo omnis scriba doctus in regno  
cælórum símilis est hómini patri-  
familias, qui profert de thesáuro  
suo nova et vétera.

Quærite Dóminum, et confirmámini:  
quærite fáciem eius semper. (*T. P.*  
Allelúia.)

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Obláta tibi, Dómine Deus, in honórem beatárum *N.* et *N.* Mártýrum tuárum dona intuére propítius: ut accéptum nostræ tibi fáciant servitútis obséquium, et oportúnum nobis tríbuant tuæ protectiónis auxiliúm. Per Dóminum.

Inténde, quæsumus, Dómine, múnera altáribus tuis pro beatárum Mártýrum tuárum *N.* et *N.* honóre propósita: ut, sicut per hæc sacra mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.

Símile est regnum cælórum thesáuro abscondito in agro: quem qui invénit homo, abscondit, et præ gáudio illius vadit, et vendit univérsa quæ habet, et emit agrum illum. (*T. P.* Alleluía.)

Sanctíficet et róbolet nos, quæsumus, Dómine, supernórum múnerum fructuósa recéptio: ut, suffragántibus beátis Martíribus tuis *N.* et *N.*, et vitiórum æstibus obsistámus, et contra ómnium ímpetus hóstium repugnémus. Per Dóminum.

Præsta nobis, quæsumus, Dómine, intercedéntibus beátis Martíribus tuis *N.* et *N.*: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Dómine Deus virtútum, non discedimus a te: vivificábis nos, et

### Prayer over the Gifts

Look with favor, Lord God, upon the gifts we offer to you in honor of your blessed martyrs *N.* and *N.*\* May they make the homage of our service acceptable to you and bring us the timely help of your protection. Through Jesus Christ.

### Second Prayer over the Gifts

O Lord, look upon the gifts placed upon your altar in honor of your blessed martyrs *N.* and *N.*\* As you granted them glory through these sacred mysteries, so bestow your pardon upon us. Through Jesus Christ.

### Communion Antiphon

*Matth. 13, 44*

The kingdom of heaven is like a treasure hidden in a field; he who finds it hides it, and in his joy goes and sells all that he has and buys that field. (*P. T.* Alleluia.)

### Prayer after Communion

O Lord, let a fruitful reception of your heavenly gifts make us holy and strengthen us\* so that, through the prayers of your blessed martyrs *N.* and *N.* we may withstand the raging fires of sin and resist the attacks of all enemies. Through Jesus Christ.

### Second Prayer after Communion

Grant O Lord, through the intercession of your blessed martyrs *N.* and *N.*, that we may cherish with pure hearts the sacrament we have received with our lips. Through Jesus.

## II FOR HOLY WOMEN NOT MARTYRS

### Entrance Antiphon

*Ps. 79, 19*

O Lord God of hosts, we have not withdrawn from you; give us new life, and we

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will call upon your name. (*P. T. Alleluia, alleluia.*) *Ps. ibid.*, 2 O shepherd of Israel, hearken, O guide of the flock of Joseph! *℟.* Glory be to the Father. O Lord God.

nomen tuum invocábimus. (*T. P. Allelúia, allelúia.*) *Ps. ibid.*, 2 Qui regis Israëli, inténde: qui dedúcis velut ovem Ioseph. *℟.* Glória Patri. Dómine.

### Prayer

O almighty God, the admirable lives of blessed *N.* and *N.* whom we venerate are beneficial examples to us.\* May their intercession bring us heavenly assistance. Through Jesus Christ.

Concéde, quæsumus, omnipotens Deus: ut veneránda nobis beatárum *N.* et *N.* intercèssio tríbuat cælestè subsidium; quarum vita mirábilis ómnibus salutáre præstat exéplum. Per Dóminum.

### Second Prayer

O God of mercies, enlighten the hearts of your faithful,\* and through the prayers and glorious merits of blessed *N.* and *N.* enable us to disdain all that is worldly and to gain possession of heavenly gifts. Through Jesus Christ.

Tuórum corda fidélium, Deus miserátor, illústra: et, beatárum *N.* et *N.* précibus ac méritis gloriósis; fac nos terréna cuncta despícere, et dona cæléstia possidére. Per Dóminum.

### A Reading from the Epistle of blessed Paul the Apostle to Timothy *1 Tim. 2, 9-15; 5, 3-6*

### Lectio Epístolæ beáti Pauli Apóstoli ad Timótheum *1 Tim. 2, 9-15; 5, 3-6*

Beloved: I want women to adorn themselves in proper clothing, with modesty and sobriety—no braided hair, and golden jewelry or pearls or expensive clothes! Rather, as befits women who claim to be religious, let their adornment be good works. Let a woman learn in silence and complete submissiveness, for it is not right for a woman to teach or to have authority over a man; she ought to be silent. Adam was formed first, then Eve. And it was not Adam who was deceived; the woman was deceived and fell into transgression. But she will be saved through child-bearing—if they remain in faith, love, and holiness, with sobriety. Honor widows who are really such. Of course, if they have children or grandchildren these must learn, in the first place, to show piety to their own families and make a due repayment to those who brought

Caríssime: Volo mulieres oráre in hábitu ornáto, cum verecúndia, et sobrietáte ornántes se, et non in tortis crínibus, aut auro, aut margarítis, vel veste pretiósá: sed quod decet mulieres, promitténtes pietátem per ópera bona. Múlier in siléntio discat cum omni subiectióne. Docére autem mulieri non permítto, neque dominári in virum: sed esse in siléntio. Adam enim primus formátus est: deínde Heva. Et Adam non est sedúctus: múlier autem sedúcta in prævaricatióne fuit. Salvábitur autem per filiórum generatióne, si permánserit in fide, et dilectióne, et sanctificatióne cum sobrietáte. Víduas honóra, quæ vere víduæ sunt. Si qua autem vídua filios, aut nepótes habet: discat primum domum suam régere, et mútuam vicem réddere paréntibus: hoc enim accéptum est coram Deo. Quæ autem vere vídua est, et desoláta, speret in Deum, et instet

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obsecratióibus, et oratióibus nocte ac die. Nam quæ in delíciis est, vivens mórtua est. Et hoc præcipe ut irreprehensibiles sint: in Christo Iesu Dómino nostro.

*Graduale Ps. 32, 20–21* Anima nostra sústinet Dóminum: quóniam adiútor et protéctor noster est. *℟.* Quia in eo lætábitur cor nostrum: et in nómine sancto eius sperávimus.

Allelúia, allelúia. *℟. Eccli. 1, 16* Inítium sapiéntiæ timor Dómini: cum eléctis féminis gráditur, et cum iustis et fidélibus agnóscitur. Allelúia.

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 47, 10–12* Suscépimus, Deus, misericórdiam tuam in médio templi tui. *℟.* Secúndum nomen tuum, Deus, sic et laus tua in fines terræ: iustítia plena est délixera tua. *℟.* Lætétur mons Sion, et exsúltent fíliæ Iudæ, propter iudícia tua, Dómine.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟. Eccli. 1, 16* Inítium sapiéntiæ timor Dómini: cum eléctis féminis gráditur, et cum iustis et fidélibus agnóscitur. Allelúia. *℟. Ps. 23, 6* Hæc est generátio quæréntium Dóminum, quæréntium fáciem Dei Iacob. Allelúia.

✠ Sequéntia sancti Evangélli  
secúndum Matthæum  
*Matth. 13, 44–52*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile est regnum cælórum thesáuro abscondito in agro: quem qui invénit

them up. That is acceptable before God. The woman who is a real widow and has been left quite alone has set her hopes on God and is continually at prayer, night and day. But a widow who is sexually indulgent has died, even while living. Command widows to be irreproachable: in Christ Jesus, our Lord.

*Gradual Ps. 32, 20–21* Our soul waits for the Lord, who is our help and our shield. *℟.* For in him our hearts rejoice; in his holy name we trust.

Alleluia, alleluia. *℟. Eccli. 1, 16* The fear of the Lord is the beginning of wisdom: it walks with chosen women and is known with the just and faithful. Alleluia.

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 47, 10–12* O God, we ponder your kindness within your temple. *℟.* As your name, O God, so also your praise reaches to the ends of the earth. Of justice your right hand is full. *℟.* Let Mount Sion be glad, let the cities of Juda rejoice, because of your judgments.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Eccli. 1, 16* The fear of the Lord is the beginning of wisdom: it walks with chosen women and is known with the just and faithful. Alleluia. *℟. Ps. 23, 6* Such is the race that seeks for the Lord, that seeks that face of the God of Jacob. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 13, 44–52*

At that time Jesus told his disciples this parable: “The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his

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find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant's search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them, "So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old."

homo, abscóndit, et præ gáudio illíus vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómíni negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósá margaríta, ábiit, et véndidit ómnia, quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exhibunt Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælórum símilis est hómíni patri-fámílias, qui profert de thesáuro suo nova et vétera.

### Offertory Antiphon *Ps. 104, 3*

Glory in his holy name; rejoice, O hearts that seek the Lord. (*P. T. Alleluia.*)

Laudámini in nómine sancto eius: lætétur cor quæréntium Dóminum. (*T. P. Allelúia.*)

### Prayer over the Gifts

As we offer you, Lord God, the gifts laid here in honor of blessed *N.* and *N.*,\* we pray that we may always set our hopes firmly upon you and receive from you our hearts' desires. Through Jesus Christ.

Offeréntes tibi, Dómine Deus, hó-stiam pro beatárum *N.* et *N.* honóre propósitam, te súplices exorámus: ut spem nostram in te firmiter collocémus, et pias petitiónes cordis nostri abs te iúgiter habeámus. Per Dóminum.

### Second Prayer over the Gifts

O Lord, by the prayers and help of blessed *N.* and *N.*, let our sacrifice be acceptable to you,\* so that it may bestow upon us the pardon of our sins and produce abundant merits. Through Jesus Christ.

Sacrificium nostrum, Dómine, suffragántibus beatárum *N.* et *N.* pré-cibus, tibi reddátur accéptum: ut nobis idem et culpárum véniam largiátur, et meritórum cópiam operétur. Per Dóminum.

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### Communion Antiphon

*Matth. 13, 45–46*

Símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas: invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia quæ hábuit, et emit eam. (*T. P. Allelúia.*)

The kingdom of heaven is like a merchant in search of fine pearls. When he finds a single pearl of great price, he goes and sells all that he has and buys it. (*P. T. Alleluia.*)

### Prayer after Communion

Divíni operátio sacraménti, omnípotens Deus, suffragántibus beatárum *N.* et *N.* méritis, illúminet nos páriter et inflámmet: ut et sanctis iúgiter desidériis ferveámus, et bonis opéribus abundémus. Per Dóminum.

May the action of this divine sacrament, almighty God, through the merits and assistance of blessed *N.* and *N.*, illuminate and inflame us,\* so that we may always glow with holy desires and abound in good works. Through Jesus Christ.

### Second Prayer after Communion

Acceptórum múnerum virtus, Dómine Deus, intercedéntibus beátis *N.* et *N.*, suos in nobis efféctus ímpleat: ut simul et mortális vitæ subsidium cónferat, et gáudium perpétuæ felicitátis obtíneat. Per Dóminum.

May the power of the gifts we have received from you, Lord God, fulfill its proper effect in us, through the intercession of blessed *N.* and *N.*\* May it bring aid for our mortal lives and secure our possession of everlasting happiness. Through Jesus Christ.

Proper for the U. S. A.

PROPER MASSES  
OF THE DIOCESES OF  
THE UNITED STATES  
OF AMERICA

BLESSED VIRGIN MARY  
OF GUADALUPE

December 12

Entrance Antiphon  
*Sedulius*

Hail, holy Mother, who gave birth to the King who rules heaven and earth forever and ever. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *℟.* Glory be to the Father. Hail, holy Mother.

Prayer

O God, you have placed us under the special patronage of the blessed Virgin Mary, and through her you have favored us with endless blessings.\* May we, who joyfully honor her this day on earth, enjoy her company forever in heaven. Through Jesus Christ.

*A commemoration of the weekday is made.*

A Reading from the Book of Sirach  
*Eccli. 24, 23–31*

I bud forth delights like the vine,  
my blossoms become fruit fair and rich.  
I am the mother of the gift of love,  
of the fear and the knowledge of God,  
and of the just man's hope.  
In me is every boon of truth and of the way;  
in me is all hope of virtue and of life.  
Come to me, all you that yearn for me,  
and be filled with my fruits;  
My spirit is sweeter than honey,  
a better heritage than the honey-comb;  
the remembrance of me is for age upon  
age.  
He who eats of me will hunger still,  
he who drinks of me will thirst for more;

*III classis*

Salve, sancta Parens enixa puérpera  
Regem: qui cælum terrámque regit in  
sæcula sæculórum. *Ps. 44, 2* Eructávit  
cor meum verbum bonum: dico ego  
ópera mea Regi. *℟.* Glória Patri.  
Salve.

Deus, qui sub beatíssimæ Virgínis  
Maríæ singulári patrocínio con-  
stitútos, perpétuis beneficiis nos  
cumulári voluísti: præsta supplicibus  
tuis: ut cuius hódie commemora-  
tióne lætámur in terris, eius con-  
spéctu perfruámur in cælis. Per  
Dóminum.

*Et fit commemoratio feríæ.*

Léctio libri Sapiéntiæ  
*Eccli. 24, 23–31*

Ego quasi vitis fructificávi suavítatem  
odóris: et flores mei, fructus honóris  
et honestátis. Ego mater pulchræ  
dilectiόνis, et timóris, et agnitiónis,  
et sanctæ spei. In me grátia omnis  
viæ et veritátis: in me omnis spes vitæ  
et virtútis. Transíte ad me omnes qui  
concupiscitis me, et a generatióibus  
meis implémini. Spíritus enim meus  
super mel dulcis, et heréditas mea su-  
per mel et favum. Memória mea in  
generatióibus sæculórum. Qui edunt  
me, adhuc esúrient: et qui bibunt  
me, adhuc sítient. Qui audit me, non  
confundétur: et qui operántur in me,  
non peccábunt. Qui elúcidant me,  
vitam ætérrnam habébunt.

## Dec. 12. Blessed Virgin Mary of Guadalupe

He who obeys me will not be put to shame,  
he who serves me will never fail.

They who reflect my brightness  
will have eternal life.

*Graduale Cant. 6, 9* Quæ est ista, quæ  
progréditur quasi auróra consúrgens,  
pulchra ut luna, elécta ut sol? *Ps.*  
*Eccli. 50, 8* Quasi arcus refúlgens  
inter nébulas glóriæ, et quasi flos  
rosárum in diébus vernis.

Allelúia, allelúia. *Ps. Cant. 2, 12*  
Flores apparuérunt in terra nostra,  
tempus putatiónis advénit. Allelúia.

*In Missis votivis post Septuagesimam,  
omissis Allelúia, et versu sequenti,  
dicitur:*

*Tractus* Gaude, María Virgo, cunctas  
háereses sola interemisti. *Ps.* Quæ  
Gabriélis Archángeli dictis credidisti.  
*Ps.* Dum Virgo Deum et hóminem ge-  
nuísti: et post partum, Virgo, in-  
violáta permansísti. *Ps.* Dei Génetrix,  
intercede pro nobis.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. *Ps. Num. 17, 8*  
Virga Iesse flóruit: Virgo Deum et  
hóminem genuit: pacem Deus réddi-  
dit, in se reconcilians ima summis.  
Allelúia. *Ps. Luc. 1, 28* Ave, María,  
grátia plena: Dóminus tecum: benedi-  
cta tu in muliéribus. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 1, 39–47*

In illo témpore: Exsúrgens María  
ábiit in montána cum festinatóne in  
civitátem Iuda: et intrávit in domum  
Zachariæ, et salutávit Elísabeth. Et  
factum est, ut audívit salutatióne  
Maríæ Elísabeth, exsultávit infans in  
útero eius: et repléta est Spírítu  
Sancto Elísabeth: et exclamávit voce

*Gradual Cant. 6, 9* Who is this that comes  
forth like the dawn, as beautiful as the  
moon, as resplendent as the sun? *Ps. Eccli.*  
*50, 8* Like the rainbow appearing in the  
cloudy sky; like the blossoms on the  
branches in springtime.

Alleluia, alleluia. *Ps. Cant. 2, 12* The flowers  
appear on the earth, the time of pruning the  
vines has come. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its  
following verse is omitted, and there is said:*

*Tract* Rejoice, O Virgin Mary, for alone you  
have destroyed all heresies. *Ps.* You believed  
the words of the Archangel Gabriel. *Ps.* As a  
virgin, you brought forth God and man;  
and after childbirth you remained an in-  
volute virgin. *Ps.* O Mother of God, inter-  
cede for us.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *Ps. Num. 17, 8* The rod of  
Jesse has blossomed: a Virgin has brought  
forth God and man: God has given peace,  
reconciling in himself the lowest with the  
highest. Alleluia. *Ps. Luke 1, 28* Hail, Mary,  
full of grace, the Lord is with you; blessed  
are you among women. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 1, 39–47*

At that time Mary set out and went with  
haste into the hill-country, to a town of  
Juda. She entered Zachary's house and  
greeted Elizabeth. And, when Elizabeth  
heard Mary's greeting, the infant stirred in  
her womb; and Elizabeth was filled with the  
Holy Spirit, and cried out in a loud voice:

## Dec. 12. Blessed Virgin Mary of Gaudalupe

“Blessed are you among women, and blessed is the fruit of your womb. And who am I, that the mother of my Lord should come to me? For the moment that your salutation sounded in my ears the infant stirred in my womb with joy. Happy is she who has believed that the Lord’s words to her will be fulfilled.”

And Mary said:

“My soul magnifies the Lord,  
and my spirit rejoices in God my savior.”

### Offertory Antiphon

*2 Paral. 7, 16*

I have chosen and have sanctified this place,  
that my name may be there and my eyes and  
my heart may remain there forever.

### Prayer over the Gifts

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary,\* let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

*A commemoration of the weekday is made.*

*Preface of the Blessed Virgin Mary (on this feast)*

### Communion Antiphon

*Ps. 147, 20*

He has not done this for any other nation;  
his ordinances he has not made known to  
them.

### Prayer after Communion

O Lord, grant that we who have received the sacrament of our salvation may be protected through the intercession of the blessed ever-virgin Mary,\* in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,\* God, forever and ever. R. Amen.

*A commemoration of the weekday is made.*

magna, et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi, ut veniat Mater Domini mei ad me? Ecce enim ut facta est vox salutationis tuae in auribus meis, exultavit in gaudio infans in utero meo. Et beata, quae credidisti. quoniam perficiuntur ea, quae dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea Dominum: et exultavit spiritus meus in Deo salutari meo.

Elégi, et sanctificavi locum istum, ut sit ibi nomen meum, et permaneant oculi mei, et cor meum ibi cunctis diebus.

Tua, Domine, propitiatione, et beatae Mariae semper Virginis intercessione, ad perpetuam atque praesentem haec oblatio nobis proficiat prosperitatem et pacem. Per Dominum.

*Et fit commemoratio feriae.*

*Praefatio de B. Maria Virg. Et te in festivitate.*

Non fecit taliter omni nationi: et iudicia sua non manifestavit eis.

Sumptis, Domine, salutis nostrae subsidiis: da, quaesumus, beatae Mariae semper Virginis patrocinii nos ubique protegi; in cuius veneratione haec tuae obtulimus maiestati. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

*Et fit commemoratio feriae.*

Sept. 9. St. Peter Claver

*III classis*

SAINT PETER CLAVER  
*Confessor*

September 9

Entrance Antiphon  
*Ps. 106, 9-10*

Satiávit Dóminus ánimam inánem: sedéntes in ténebris et umbra mortis, vinctos in mendicitáte et ferro. *Ps. ibid., 8* Confiteántur Dómino misericórdiæ eius: et mirabilia eius filiis hóminum. *V.* Glória Patri. Satiávit.

Deus, qui abréptos in servitútem Nigrítas ad agnitióem tui nóminis vocatúrus, beátum Petrum mira in eis iuvándis caritáte et patiéntia roborásti: eius nobis intercessióne concéde; ut, quæ Iesu Christi sunt quæréntes, próximos ópere et veritáte diligámus. Per eúndem Dóminum.

*Et fit com. S. Gorgonii Mart.:*

Sanctus tuus, Dómine, Gorgónius sua nos intercessióne lætíficet: et pia fáciat solemnitate gaudére. Per Dóminum nostrum.

Léctio Isaiæ Prophétæ  
*Isai. 58, 6-9 et 10*

Hæc dicit Dóminus: Dissólve colligatiónes impietátis, solve fascículos depriméntes, dimítte eos, qui confrácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam iustítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet:

The Lord has satisfied the longing soul: those who sit in darkness and in the shadow of death, bondsmen in want and in chains. *Ps. ibid., 8* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. *V.* Glory be to the Father. The Lord has satisfied.

Prayer

O God, you strengthened blessed Peter with remarkable love and patience to help the enslaved Negroes in order that you might bring them to a knowledge of your name.\* May we seek the things that belong to Jesus and in doing so love our neighbor in truth and in deed through the intercession of your saint. Through Jesus Christ.

*Commemoration of Saint Gorgonius, martyr:*

Prayer

O Lord, may the intercession of your saint Gorgonius fill us with joy\* and may his holy feast be the occasion of happiness for us. Through Jesus Christ.

A Reading from the Prophet Isaiá  
*Isaiá 58, 6-9, 10*

Thus says the Lord:  
Release those bound unjustly,  
untie the thongs of the yoke;  
Set free the oppressed,  
break every yoke;  
Share your bread with the hungry,  
shelter the oppressed and the homeless;  
Clothe the naked when you see them,  
do not turn your back on your own.  
Then your light shall break forth like the dawn,

4\*

Sept. 9. St. Peter Claver

and your wound shall quickly be healed;  
Your vindication shall go before you,  
and the glory of the Lord shall be your  
rear guard.

Then you shall call, and the Lord will  
answer,  
you shall cry for help, and he will say:  
Here I am!

If you bestow your bread on the hungry  
and satisfy the afflicted;  
Then light shall rise for you in the darkness,  
and the gloom shall become for you like  
midday.

*Gradual Ps. 71, 12–14* He shall rescue the  
poor man from the powerful, and the poor  
man when he has no one to help him. He  
shall have pity for the poor and the needy,  
and the lives of the poor he shall save. *℣.*  
From fraud and wickedness he shall redeem  
their lives, and honorable shall be their  
name in his sight.

Alleluia, alleluia. *℣. Ps. 9, 33 and 35* Rise,  
O Lord! O God, lift up your hand! Forget  
not the afflicted. On you the poor man  
depends, of the fatherless you are the helper.  
Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its  
following verse is omitted, and there is said:*

*Tract Isai 61, 1* The Lord has sent me to  
heal the brokenhearted, to proclaim liberty  
to the captives. *℣. 1 Cor. 9, 22* To the weak  
I became weak, that I might gain the weak.  
*℣.* I became all things to all men, that I  
might save all.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 123, 7* Our life was  
rescued like a bird from the fowlers' snare;  
broken was the snare, and we were freed.  
Alleluia. *℣. Ps. 84, 10* Near indeed is his  
salvation to those who fear the Lord God,  
that glory may dwell in our land. Alleluia.

clamábis, et dicet: Ecce adsum. Cum  
effúderis esuriénti ánimam tuam, et  
ánimam afflíctam repléveris, oriétur  
in ténebris lux tua, et ténebrae tuæ  
erunt sicut merídiés.

*Graduale Ps. 71, 12–14* Liberábit  
páuperem a poténite, et páuperem  
cui non erat adiútor: parcet páuperi  
et ínopi, et ánimas páuperum salvas  
fáciét. *℣.* Ex usúris et iniquitáte ré-  
dímet ánimas eórum: et honorábile  
nomen eórum coram illo.

Allelúia, allelúia. *℣. Ps. 9, 33 et 35*  
Exsúrge, Dómine Deus, exaltétur  
manus tua: ne obliviscáris páuperum:  
tibi derelictus est pauper: órphano tu  
eris adiútor. Allelúia.

*In Missis votivis post Septuagesimam,  
omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Isai. 61, 1* Misit me Dóminus  
ut medéret contrítis corde, et prædi-  
cárem captívís indulgéntiam. *℣. 1*  
*Cor. 9, 22* Factus sum infírmiss in-  
fírmiss, ut infírmos lucifácerem. *℣.*  
Omnibus ómnia factus sum, ut  
omnes fácerem salvos.

*Tempore autem paschali omittitur gra-  
duale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 123, 7* Anima  
nostra, sicut passer, erépta est de  
láqueo venántium: láqueus contrítus  
est, et nos liberáti sumus. Allelúia.  
*℣. Ps. 84, 10* Prope tíméntes Dó-  
minum Deum salutáre ipsíus: ut  
inhábitet glória in terra nostra.  
Allelúia.

Sept. 9. St. Peter Claver

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 10, 29–37*

In illo témpore: Legisperítus quidam, volens iustificáre seípsum, dixit ad Iesum: Et quis est meus próxímus? Suscípíens autem Iesus, dixit: Homo quidam descendébat ab Ierúsalem in Iéricho, et incidit in latrónes, qui étiam despoliavérunt eum: et plagis impósitis abiérunt, semívivo relícto. Accidit autem ut sacérdos quidam descénderet eádem via: et viso illo præterívit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quídam iter fáciens, venit secus eum: et videns eum, misericórdia motus est. Et apprópians alligávit vúlnera eius, infúdens óleum et vinum: et impónens illum in iumentum suum, duxit in stábulum, et curam eius egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait: Curam illíus habe: et quodcúmque supererogáveris, ego cum redíero, reddam tibi. Quis horum trium vidétur tibi próxímus fuisse illi qui incidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Iesus: Vade, et tu fac simíliter.

Eo quod liberássem páuperem vociferántem, et pupíllum, cui non esset adiútor, benedíctio peritúri super me veniébat, et cor víduæ consolátus sum: óculus fui cæco, et pes claudo: pater eram páuperum.

Caritátis víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte, propitiábilis: et, beáti Petri précibus et méritis, ad obtinéndum paciéntiæ et caritátis augméntum, éfficax et salutáris. Per eúndem Dóminum.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 10, 29–37*

At that time a certain lawyer wishing to justify himself, said to Jesus: "And who is my neighbor?" Jesus replied: "A man was going down from Jerusalem to Jericho, and he fell into the hands of robbers who stripped him, beat him, and went off leaving him half dead. A priest happened to be going down the same road; he saw him but passed on. Likewise a Levite also came the same way, saw him, and passed on. But a Samaritan who was on his way came upon him, and was moved to pity at the sight. He went up to him and bound up his wounds, applying oil and wine as an ointment. Then he hoisted him on his own beast, brought him to an inn, and took care of him. Next day he took out two silver pieces, and gave them to the innkeeper, saying: 'Take care of him, and if you spend any more I will reimburse you on my return.'

"Which of these three, in your opinion, was neighbor to the man who fell into the hands of the robbers?" He answered: "The one who treated him with compassion." Jesus said to him: "Go and act like him."

Offertory Antiphon  
*Job 29, 12–13 and 15–16*

I rescued the poor who cried out for help, the orphans, and the unassisted; the blessing of those in extremity came upon me, and the heart of the widow I made joyful. I was eyes to the blind, and feet to the lame; I was a father to the needy.

Prayer over the Gifts

O Lord, may the victim of love whom we offer in this sacrifice be, by your mercy, acceptable on our behalf;\* and may the prayers and merits of blessed Peter help us toward salvation by making us more patient and charitable. Through Jesus Christ.

Sept. 26. Sts. Isaac Jogues and Companions

*For Saint Gorgonius*

Prayer over the Gifts

Be pleased, O Lord, by the offering which we, your servants, make to you\* and let your holy martyr Gorgonius intercede for us in this petition. Through Jesus Christ.

Grata tibi sit, Dómine, nostræ servitútis oblátio: pro qua sanctus Gorgónius Martyr intervéntor existat. Per Dóminum nostrum.

Communion Antiphon

*Ezech. 34, 15–16*

I myself will pasture my sheep; I myself will give them rest, says the Lord God. The lost I will seek out. The strayed I will bring back, the injured I will bind up, and the sick I will heal.

Ego pascam oves meas: et ego eas accubáre fáciam, dicit Dóminus Deus. Quod perierat requíram, et quod abiéctum erat redúcam, et quod confráctum fúerat alligábo, et quod infirmum fúerat consolidábo.

Prayer after Communion

O Lord, let the life-giving effects of your love grow in us.\* We have been refreshed by the food of heaven; may we come to the reward of everlasting life through the intercession of blessed Peter. Through Jesus Christ.

Crescat in nobis, Dómine, tuæ pietátis efféctus salutáris: ut, cælesti pábulo nutriti, æternæ vitæ corónam, beáto Petro intercedénte, feliciter assequámur. Per Dóminum.

*For Saint Gorgonius*

Prayer after Communion

Let your everlasting love, O God, fill your household and bring it to new life.\* Through your martyr Gorgonius may we always be refreshed by Christ, your Son: Who lives and reigns.

Famíliam tuam, Deus, suávitatis æternæ contíngat et végetet: quæ in Mártire tuo Gorgónio Christi Fílii tui bono iúgiter odóre pascátur: Qui tecum.

SAINTS ISAAC JOGUES,  
JOHN DE BREBEUF,  
AND COMPANIONS

*Martyrs*

September 26

Entrance Antiphon

*Apoc. 7, 14*

These are they who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. *Ps. 116, 1* Praise the Lord, all you nations; glorify him, all you peoples. *℟.* Glory be to the Father. These are they who.

*III classis*

Hi sunt qui venérunt de tribulatióne magna, et lavérunt stolas suas, et dealbavérunt eas in sánguine Agni. *Ps. 116, 1* Laudáte Dóminum, omnes gentes; laudáte eum, omnes pópuli. *℟.* Glória Patri. Hi sunt.

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Prayer

Deus, qui primitias fidei in borealibus Americæ regionibus sanctorum Martyrum tuorum Isaaci, Ioannis, eorumque Sociorum prædicatione et sanguine consecrasti: concede propitius, ut eorum intercessione, florida christianorum seges ubique in dies augeatur. Per Dominum.

*Et fit com. Ss. Cypriani et Iustine Virg. Mm.:*

Beatorum Martyrum Cypriani et Iustine nos, Domine, foveant continuata præsidia; quia non desinis propitius intueri, quos talibus auxiliis concesseris adiuvari. Per Dominum.

Lectio Epistolæ beati Pauli  
Apóstoli ad Corinthios  
2 Cor. 12, 11–15

Fratres: Ego a vobis debui commendari: nihil enim minus fui ab iis qui sunt supra modum Apóstoli, tametsi nihil sum. Signa tamen apostolatus mei facta sunt super vos, in omni patientia, in signis et prodigiis et virtutibus. Quid est enim quod minus habuistis præ ceteris ecclesiis, nisi quod ipse non gravavi vos? Donate mihi hanc iniuriam. Ecce tertio hoc paratus sum venire ad vos: et non ero gravis vobis. Non enim quero quæ vestra sunt, sed vos; nec enim debent filii parentibus thesaurizare, sed parentes filiis. Ego autem libenter impendam et superimpendam ipse pro animabus vestris: licet plus vos diligens, minus diligar.

*Graduale Ps. 123, 7–8* Anima nostra, sicut passer erepta est de laqueo venantium. *Ps.* Laqueus contritus est et nos liberati sumus: adiutorium nostrum in nomine Domini, qui fecit cælum et terram.

*Alleluia, alleluia. Ps. 2 Cor. 1, 5* Sicut abundant passiones Christi in nobis,

O God, you blessed the first fruits of the faith in the vast expanse of North America by the missionary labors and martyrdom of blessed Isaac, John, and their companions.\* May the harvest of Christians grow daily more abundant in the whole world through the intercession of these saints. Through Jesus Christ.

*Commemoration of Saints Cyprian and Justina, virgin, martyrs:*

Prayer

Comfort us, O Lord, with the unfailing protection of your holy martyrs Cyprian and Justina,\* for you are always merciful to those who are helped by your saints. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
2 Cor. 12, 11–15

Brethren: I should have been recommended by you for I am in no way inferior to the super-apostles, even though I am nothing. Certainly the signs that show the apostle have been done by me among you with great patience: signs and wonders and mighty deeds as well. In what way are you inferior to the other churches—except in this, that I was no burden to you? Forgive me this injustice! Here it is the third time that I am ready to go to you, and I will not burden you. For I do not want what you have, but yourselves. The children should not have to save up for the parents, but the parents for the children. And I will gladly spend and be spent for your sakes. If I love you much more, will I be loved less?

*Gradual Ps. 123, 7–8* Our life was rescued like a bird from the fowlers' snare. *Ps.* Broken was the snare, and we were freed. Our help is in the name of the Lord, who made heaven and earth.

*Alleluia, alleluia. Ps. 2 Cor. 1, 5* As the sufferings of Christ abound in us, so also

Sept. 26. Sts. Isaac Jogues and Companions

through Christ does our comfort abound, alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 125, 5–6* Those that sow in tears shall reap rejoicing. *℣.* They go forth weeping, carrying the seed to be sown. *℣.* They shall come back rejoicing, carrying their sheaves.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. 2 Cor. 1, 5* As the sufferings of Christ abound in us, so also through Christ does our comfort abound, alleluia. *℣. Exodus 15, 11* God is glorious in his saints, terrible in renown, worker of wonders, alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 6, 17–23*

At that time, coming down the mountain, Jesus came to a halt on a level stretch with a great number of his disciples, and a large crowd of people from all Judea and Jerusalem and the coast of Tyre and Sidon, who came to hear him and to be cured of their diseases. Those who were troubled with unclean spirits were cured, and all in the crowd were trying to touch him, because power went out from him and cured all.

Then raising his eyes to his disciples he said:

“Happy are you poor, for yours is the kingdom of God.

Happy are you who are now hungry, for you shall be full.

Happy are you who now weep, for you shall laugh.

Happy will you be when men hate you, when they ostracize you and insult you, and proscribe your name as evil, because of the Son of Man.

On that day rejoice and exult, for your reward will be great in heaven.”

ita et per Christum abundat consolatio nostra, alleluia.

*In Missis votivis post Septuagesimam, omissis Alleluia et versu sequenti, dicitur:*

*Tractus Ps. 125, 5–6* Qui seminant in lacrimis, in gaudio metent. *℣.* Eúntes ibant et flebant, mitténtes sémina sua. *℣.* Veniéntes autem vénient cum exultatióne, portántes manípulos suos.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Alleluia, alleluia. *℣. 2 Cor. 1, 5* Sicut abundant passiones Christi in nobis, ita et per Christum abundat consolatio nostra, alleluia. *℣. Exodi 15, 11* Gloriosus Deus in Sanctis suis: mirabilis in maiestate, faciens prodigia, alleluia.

✠ Sequéntia sancti Evangélii  
secúndum Lucam  
*Luc. 6, 17–23*

In illo tempore: Descéndens Iesus de monte, stetit in loco campéstri, et turba discipulórum eius et multitúdo copiósa plebis ab omni Iudæa, et Ierúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus imúndis, curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat et sanábat omnes. Et ipse elevátis óculis in discípulos suos, dicébat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis: quia saturabímmini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et eiécerint nomen vestrum tamquam malum propter Fílium hóminis. Gaudéte in illa die et exultáte: ecce enim, merces vestra multa est in cælo.

Sept. 26. Sts. Isaac Jogues and Companions

Offertory Antiphon

*Wis. 3, 6*

Tamquam aurum in fornace probavit illos Dominus, et quasi holocausti hostiam accepit illos.

As gold in the furnace, the Lord proved them, and as sacrificial offerings he took them to himself.

Prayer over the Gifts

Immaculatam hostiam fac nos, Domine, mentibus tibi puris offerre, quam Sanctis Martyribus tuis illibatus vite candor et iuge mortificationis studium dapem suavissimam efficiant. Per Dominum.

O Lord, let us offer you with pure hearts this spotless sacrifice,\* in which your holy martyrs found a food of unutterable sweetness, because of their own unsullied purity and their tireless zeal for mortification. Through Jesus Christ.

*For the Martyrs*

Prayer over the Gifts

Munera tibi. Domine, nostrae devotionis offerimus: quae et pro tuorum tibi grata sint honore iustorum, et nobis salutaria, te miserante, reddantur. Per Dominum.

We offer these gifts to you in sacrifice, O Lord.\* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

Communion Antiphon

*Philipp. 1, 20-21*

Magnificabitur Christus in corpore meo, sive per vitam sive per mortem: mihi enim vivere Christus est et mori lucrum.

Christ will be glorified in my body, whether through life or through death: for to me to live is Christ and to die is gain.

Prayer after Communion

Fortium pane refectis tribue nobis, omnipotens Deus: ut, sicut sancti Martyres tui Isaacus, Ioannes, eorumque Socii, eodem roborati, animam suam pro fratribus ponere non dubitarunt; ita nos, alter alterius onera portantes, proximos nostros opere et veritate diligamus. Per Dominum.

O almighty God, we are refreshed by the food of the valiant.\* When your holy martyrs Isaac, John, and their companions were strengthened by this same bread, they did not hesitate to lay down their own lives for their brothers;\* may we also bear one another's burdens and love our neighbors with an effective and sincere charity. Through Jesus Christ.

*For the martyrs*

Prayer after Communion

Præsta nobis, quaesumus, Domine: intercedentibus sanctis Martyribus tuis Cypriano et Iustina: ut, quod ore contingimus, pura mente capiamus. Per Dominum.

May the intercession of your holy martyrs Cyprian and Justina\* help us to cherish with pure hearts the sacrament we have received upon our lips. Through Jesus Christ.

## The Good Thief

### THE GOOD THIEF Confessor

Second Sunday of October

*In prisons, reformatories, and houses of correction, two Masses of the Good Thief may be celebrated on this day, as votive Masses of class II (S.R.C. June 22, 1962).*

*A commemoration of the Sunday is made, and the Creed and Preface of the Holy Trinity are said.*

#### Entrance Antiphon Gal. 6, 14

As for us, God forbid that we should glory save in the cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection, through whom we are saved and redeemed. *Ps. 66, 2* May God have pity on us and bless us; may he let his face shine upon us and have pity on us. *℣.* Glory be to the Father. As for us.

#### Prayer

Almighty and merciful God, you make wicked men good. Your Son by his glance influenced the good Thief and promised him glory.\* May he draw us to worthy repentance by the same glance and give us the same glorious reward. Through Jesus Christ.

#### A Reading from the Prophet Isaia Isaia 59, 1-4

Lo, the hand of the Lord is not too short to save,  
nor his ear too dull to hear.  
Rather, it is your crimes  
that separate you from your God,  
It is your sins that make him hide his face  
so that he will not hear you.  
For your hands are stained with blood,  
your fingers with guilt;  
Your lips speak falsehood,  
and your tongue utters deceit.  
No one brings suit justly,  
no one pleads truthfully;  
They trust in emptiness and tell lies;

#### III classis

*In carceribus ac domibus morum reformationis et correctionis disciplinae, hoc die dici possunt duae Missae votivae II classis de S. Bono Latrone.*

*Fit commemoratio dominicae ac dicitur Credo et praefatio de Ssma Trinitate. (S.R.C., 22 iunii 1962).*

Nos autem gloriári oportet in Cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurrectio nostra: per quem salváti et liberáti sumus. *Ps. 66, 2* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. *℣.* Glória Patri. Nos autem.

Omnípotens et miséricors Deus, qui iustificas ímpios, te súplices exorámus: ut nos benigno intúitu, quo Unigénitus tuus beátum traxit Latronem, ad dignam pæniténtiam próvokes; et illam, quam ei promísit, tríbuas nobis glóriam sempitérnam. Per eúndem Dóminum.

#### Léctio Isaíæ Prophétæ Isai. 59, 1-4

Ecce, non est abbreviáta manus Dómini, ut salváre néqueat, neque aggraváta est auris eius, ut non exáudiat: sed iniquitátes vestrae divisérunt inter vos et Deum vestrum, et peccáta vestra abscondérunt fáciem eius a vobis, ne exaudíret. Manus enim vestrae pollútæ sunt ságuine, et dígití vestri iniquitáte: lábia vestra locúta sunt mendácium, et lingua vestra iniquitátem fatur. Non est, qui ínvocet iustítiam, neque est, qui iúdicet vere: sed confídunt in níhilo, et loquúntur vanitátes: concepérunt labóres, et peperérunt iniquitátem.

## The Good Thief

they conceive mischief and bring forth malice.

*Graduale Philipp. 2, 8-9* Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. *℟.* Propter quod et Deus exaltávit illum, et dedit illi nomen, quod est super omne nomen.

Allelúia, allelúia. *℟. Ps. 95, 10* Dícite in géntibus, quia Dóminus regnávit a ligno. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus* Adorámus te, Christe, et benedicimus tibi: quia per Crucem tuam redemísti mundum. *℟.* Tuam Crucem adorámus, Dómine, tuam gloriósam recólimus passiónem: miserére nostri, qui passus es pro nobis. *℟.* O Crux benedícta, quæ sola fuísti digna portáre Regem cælórum et Dóminum.

*Tempore paschali, omissis graduali et eius loco dicitur:*

Allelúia, allelúia. *℟. Ps. 95, 10* Dícite in géntibus, quia Dóminus regnávit a ligno. Allelúia. *℟.* Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cælórum et Dóminum. Allelúia.

✠ Sequéntia sancti Evangéllii  
secúndum Lucam  
*Luc 23, 39-43*

In illo témpore: Unus de his, qui penbébant, latrónibus blasphemádat Iesum, dicens: Si tu es Christus, salvum fac temetípsum, et nos. Respóndens autem alter increpábat eum, dicens: Neque tu times Deum, quod in eádem damnatióne es. Et nos quidem iuste, nam digna factis recípimus: hic vero nihil mali gessit. Et dicébat ad Iesum: Dómine, mémento mei, cum véneris in regnum tuum. Et dixit illi Iesus: Amen, dico tibi: Hódie mecum eris in paradíso.

*Gradual Philipp. 2, 8-9* Christ became obedient for us unto death, even to death on a cross. *℟.* Therefore, God also has exalted him and has given him the name that is above every name.

Alleluia, alleluia. *℟. Ps. 95, 10* Say among the nations, that the Lord is King upon the cross. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its following verse is omitted, and there is said:*

*Tract* We adore you, O Christ, and we bless you, because by your cross you redeemed the world. *℟.* We adore your cross, O Lord, we commemorate your glorious passion, have mercy on us, you who suffered for us. *℟.* O blessed cross, you alone were worthy to bear up the King and Lord of heaven.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟. Ps. 95, 10* Say among the nations: the Lord has reigned from the wood. Alleluia. *℟.* Sweet the wood, sweet the nails, sweet the load that hangs on you: you alone were worthy to bear up the King and Lord of heaven. Alleluia.

✠ A Reading from the holy Gospel  
according to Luke  
*Luke 23, 39-43*

At that time one of the criminals, hanging in crucifixion, jeeringly said to Jesus: Aren't you the Messiah? Save yourself and us." But the other rebuked him, saying, "Haven't you any fear of God, seeing that you are under the same sentence. And we deserve it; we are paying the penalty for what we have done. But this man has done nothing wrong."

And he said: "Jesus, remember me when you come into your kingdom."

Jesus said, "I tell you this: today you will be with me in Paradise."

Oct. 25. St. Isidore the Farmer

Offertory Antiphon  
*Ps. 117, 16 and 17*

The right hand of the Lord has struck with power, the right hand of the Lord has exalted me, the right hand of the Lord has struck with power. I shall not die, but live, and declare the works of the Lord.

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: déxtera Dómini fecit virtútem: non móriar, sed vivam, et narrábo ópera Dómini.

Prayer over the Gifts

O Lord, this offering made on the altar of the cross took away the sin of the whole world. \* May it cleanse us of all our offenses. Through Jesus Christ.

Hæc oblátio, Dómine, quæsumus, ab ómribus nos purget offénsis: quæ in ara Crucis étiam totíus mundi tulit offénsam. Per eúndem Dóminum.

Communion Antiphon

By the sign of the cross deliver us, our God, from our enemies.

Per signum Crucis de inimícis nostris libera nos, Deus noster.

Prayer after Communion

Be close to us, O Lord our God,\* and with your unfailing help defend those who rejoice in the glory of your holy cross. Through Jesus Christ.

Adésto nobis, Dómine, Deus noster; et quos sanctæ Crucis lætári facis honóre eius, quoque perpétuis defénde subsidiis. Per Dóminum.

SAINT ISIDORE THE FARMER  
*Confessor*

October 25

Entrance Antiphon  
*Ps. 91, 13-14*

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow, planted in the house of our God. *Ps. ibid., 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *V.* Glory be to the Father. The just man shall flourish.

*III classis*

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. *Ps. ibid., 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Glória Patri. Iustus.

Prayer

O merciful God, shield us from the pride that comes from learning, through the intercession of your holy farm worker Isidore. \* May his merits and example help us to please you by our humble service. Through Jesus Christ.

Da nobis, quæsumus, miséricors Deus: beáto Isidóro agrícola Confessóre tuo intercedénte, supérbe non sápere; sed eius méritis te exémpis, plácita tibi semper humilitáte deservíre. Per Dóminum.

*Commemoration of Saints Chrysanthus and Daria, martyrs:*

*Et fit com. Ss. Chrysanthi et Dariæ Mm.:*

Oct. 25. St. Isidore the Farmer

Prayer

Beatórum Mártyrum tuórum, Dómine, Chrysánthi et Daríæ, quæsumus, adsit nobis orátio: ut, quos venerámur obséquio, eórum pium iúgiter experiámur auxiliúm Per Dóminum.

May the prayers of your blessed martyrs Chrysanthus and Daria be with us, O Lord,\* so that we who devoutly honor them may always experience their kind assistance. Through Jesus Christ.

Léctio Epístolæ beáti  
Iacóbi Apóstoli  
*Iac. 5, 7-8, 11 et 16-18*

A Reading from the Epistle of blessed  
James the Apostle

*James 5, 7-8, 11, 16-18*

Patiéntes estóte, fratres, usque ad advéntum Dómini. Ecce agrícola exspéctat pretiósúm fructum terræ, patiénter ferens donec accípiat temporáneum, et serótinum. Patiéntes ígitur estóte et vos, et confirmáte corda vestra: quóniam advéntus Dómini appropinquávit. Ecce beatificámus eos, qui sustinuérunt. Sufferéntiam Iob audístis, et finem Dómini vidístis, quóniam miséricors Dóminus est, et miserátor. Confitémmini ergo altérrutum peccáta vestra, et oráte pro ínvicem ut salvémmini: multum enim valet deprecátio iusti assídua. Elías homo erat símilis nobis passíbilis: et oratióne orávit ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursus orávit: et cælum dedit plúviam, et terra dedit fructum suum.

Brethren: Have patience until the coming of the Lord. The farmer waits for a good crop from the earth and is patient with it until it receives the early and the late rains. So you too must have patience and make your hearts firm, for the Lord's coming is at hand. Why, we call happy those who have shown endurance. You have heard of the endurance of Job and have seen the outcome which the Lord gave it, for "merciful and gracious is the Lord." Admit your sins to one another and pray for one another, so that you may find healing. The fervent petition of a holy man is powerful indeed. Elia was only a man like us. Yet he prayed earnestly that it would not rain, and no rain fell on the land for three years and six months. When he prayed again, the sky poured rain and the land produced its crop.

*Graduale Ps. 36, 30-31* Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *Ps. 111, 1* Lex Dei eius in corde ipsíus: et non supplantábuntur gressus eius.

*Gradual Ps. 36, 30-31* The mouth of the just man tells of wisdom, and his tongue utters what is right. *Ps. 111, 1* The law of his God is in his heart, and his steps do not falter.

Allelúia, allelúia. *Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia.

Alleluia, alleluia. *Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia.

*In Missis votivis post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tractus Ps. 111, 1-3* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *Ps. 111, 1-3* Potens in terra erit

*Tract Ps. 111, 1-3* Happy the man who fears the Lord, who greatly delights in his commands. *Ps. 111, 1-3* His posterity shall be mighty

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upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣. Ps. 111, 1* Happy the man who fears the Lord, who greatly delights in his commands. Alleluia. *℣. Osee 14, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

✠ A Reading from the holy Gospel  
according to John  
*John 15, 1-7*

At that time Jesus said to his disciples: "I am the real vine and my Father is the gardener. He cuts away any of my branches that does not bear fruit, but any that bears fruit he trims clean that it may bear more fruit. You are clean already, thanks to the word I have spoken to you. Remain in me as I remain in you. Just as a branch cannot bear fruit by itself without remaining on the vine, so neither can you without remaining united to me. I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a part of you, ask for whatever you want and you shall have it."

Offertory Antiphon  
*Ps. 20, 2-3*

O Lord, in your strength the just man is glad; in your victory how greatly he rejoices! You have granted him his heart's desire.

semen eius: generatio rectórum benedicétur. *℣.* Glória et divítia in domo eius: et iustítia eius manet in sæculum sæculi.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia. *℣. Osee 14, 6* Iustus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Ioánnem  
*Ioann. 15, 1-7*

In illo témpore: Dixit Iesus discí-pulis suis: Ego sum vitis vera: et Pater meus agrícola est. Omnem pálmitem in me non feréntem fructum, tollet eum: et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Iam vos mundi estis propter sermónem, quem locúsus sum vobis. Manéte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi mánserit in vite: sic nec vos, nisi in me mánséritis. Ego sum vitis, vos pálmities: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem míttent, et ardet. Si mánséritis in me, et verba mea in vobis mánsérint: quodcúmque voluérítis petétis, et fiet vobis.

In virtúte tua, Dómine, lætábitur iustus, et super salutáre tuum exsultábit veheméner: desidérium áni-mæ eius tribuísti ei.

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Prayer over the Gifts

Propitiare, Dómine, supplicatióibus nostris, et has pópuli tui oblatiões benignus assúme: ut, intercedente beáto Isidóro Confessóre tuo, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

O Lord, be appeased by our prayers and graciously accept these offerings of your people.\* Grant the requests we confidently make of you through the intercession of your blessed confessor Isidore. Through Jesus Christ.

*For the martyrs*

Prayer over the Gifts

Pópuli tui, quásumus, Dómine, tibi grata sit hóstia, quæ in natalíciis sanctórum Mártyrum tuórum Chrysánthi et Daríæ solémniter immolátur. Per Dóminum.

Be pleased, O Lord, by this sacrificial offering that your people solemnly present to you on the feast of your holy martyrs Chrysanthus and Darja. Through Jesus Christ.

Communion Antiphon

*Matth. 19, 28 and 29*

Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me, centuplum accipiétis, et vitam ætérnam possidébítis.

Amen I say to you that you, who have left all things and followed me, shall receive a hundredfold, and shall possess life everlasting.

Prayer after Communion

Sit nobis, Dómine, reparátio mentis et córporis cæléste mystérium: et præsta; ut, cuius exséquimur cultum, intercedente sancto Isidóro Confessóre tuo, sentiámus efféctum. Per Dóminum.

May this heavenly sacrament bring us health of soul and body, O Lord,\* and through the intercession of your blessed confessor Isidore may we feel the power of the sacred rite that we have celebrated. Through Jesus Christ.

*For the martyrs*

Prayer after Communion

Mýsticis, Dómine, repléti sumus votis et gáudiis: præsta, quásumus: ut, intercessiões sanctórum Mártyrum tuórum Chrysánthi et Daríæ, quæ temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

We have been filled with spiritual gifts and joy, O Lord.\* May we always profit spiritually from the sacred rite we celebrate here on earth, through the intercession of your holy martyrs Chrysanthus and Darja. Through Jesus Christ.

Nov. 13. St. Frances Xavier Cabrini

SAINT FRANCES XAVIER  
CABRINI

*Virgin*

November 13

Entrance Antiphon

*Ps. 72, 24*

You have hold of my right hand; with your counsel you guide me, and in the end you will receive me in glory. *Ps. ibid., 1* How good God is to Israel, to those who are clean of heart. *∮*. Glory be to the Father. You have hold.

*III classis*

Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me, et cum glória suscepísti me. *Ps. ibid., 1* Quam bonus Israël Deus his, qui recto sunt corde. *∮*. Glória Patri. Tenuísti.

Prayer

O Lord Jesus Christ, you enkindled the fire of your sacred heart in the holy virgin Frances Xavier so that she might win souls for you in many lands and establish a new religious congregation of women in your Church.\* Grant that through her intercession we may make our own the dispositions of your sacred heart and be worthy of the haven of eternal happiness: You who live and reign.

Dómine Iesu Christe, qui sanctam Virginem Franciscam Xaveriam, sacratíssimi Cordis tui igne succénsam, per amplíssimas mundi plagas ad ánimas tibi lucrándas deduxísti et per eam novam in Ecclesia tua virginum familiam suscitásti: concéde, quæsumus: ut ipsa intercedente, eiusdem Cordis tui virtútibus induámur atque ad ætérnum beatitúdinis portum pervenire mereámur. Qui vivis.

*Commemoration of Saint Didacus, confessor:*

*Et fit com. S. Didaci Conf.:*

Prayer

O almighty and eternal God, your wondrous providence has chosen the weak things of the world to confound the strong.\* Hear our humble prayer and grant that through the prayers of your blessed confessor Didacus we may reach eternal glory in heaven. Through Jesus Christ.

Omnípotens sempitérne Deus, qui dispositióne mirábili infirma mundi éligis, ut fórtia quæque confúndas: concéde propítius humilitáti nostræ; ut, piis beáti Dídací Confessorís tui précibus, ad perénnem in cælis glóriam sublimári mereámur. Per Dóminum.

A Reading from the Epistle of blessed  
Paul the Apostle to the Corinthians  
*1 Cor. 1, 26–31*

Léctio Epístolæ beáti Pauli  
Apóstoli ad Corínthios  
*1 Cor. 1, 26–31*

Brethren: Look at yourselves who have been called. Not many of you are wise as men account wisdom, not many powerful, not many well-born. No, God has chosen those

Fratres: Vidéte vocatióem vestram: quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt

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mundi elégit Deus, ut confúndat sapiéntes: et infírma mundi elégit Deus, ut confúndat fórtia: et ignobília mundi et contemptibília elégit Deus, et ea quæ non sunt, ut ea quæ sunt destrúeret: ut non gloriétur omnis caro in conspéctu eius. Ex ipso autem vos estis in Christo Iesu, qui factus est nobis sapiéntia a Deo, et iustítia, et sanctificátio, et redemptio: ut quemádmódum scriptum est: Qui gloriátur, in Dómino gloriétur.

*Graduale Ps. 17, 33–34* Deus qui præcínxit me virtúte: et pósuit immaculátam viam meam. *℣.* Qui perfécit pedes meos tamquam cervórum: et super excélsa státuens me. Allelúia, allelúia. *℟.* *1 Cor. 9, 22* Omnibus ómnia factus sum, ut omnes fácerem salvos. Allelúia.

*In Missis votivis post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:*

*Tractus Ps. 17, 2–3* Díligam te, Dómine, fortitúdo mea: Dóminus firmaméntum et refúgium meum et liberátor meus. *℣.* Deus meus adiutor meus, et sperábo in eum: Protéctor meus, et cornu salutis meæ, et suscep-tor meus. *℟.* Laudans invocábo Dóminum: et ab inimícis meis salvus ero.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. *℟.* *1 Cor. 9, 22* Omnibus ómnia factus sum, ut omnes fácerem salvos. Allelúia. *℟.* *Ps. 72, 28* Mihi autem adhærere Deo bonum est: pónere in Dómino Deo spem meam. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
*Matth. 11, 25–30*

In illo témpore: Respóndens Iesus dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti

who in the world are fools in order to shame the wise; he has chosen those who in the world are weak in order to shame the strong; he has chosen those who in the world are lowly-born and count for nothing—and who really were nothing!—in order to make nothing those who are something, so that no flesh can boast before God. It is God who has given you life in Christ Jesus, whom he has made our wisdom and also our justice, sanctification and redemption; so just as it is written, “Let him who would boast, boast in the Lord.”

*Gradual Ps. 17, 33–34* The God who guided me with strength and kept my way unerring. *℣.* Who made my feet swift as those of hinds and set me on the heights.

Alleluia, alleluia. *℟.* *1 Cor. 9, 22* I became all things to all men, that I might save all. Alleluia.

*After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 17, 2–3* I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. *℣.* My God, my rock of refuge, my shield, the horn of my salvation, my stronghold. *℟.* Praised be the Lord, I exclaim, and I am safe from my enemies.

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℟.* *1 Cor. 9, 22* I became all things to all men, that I might save all. Alleluia. *℟.* *Ps. 72, 28* But for me, to be near God is my good; to make the Lord God my refuge.

✠ A Reading from the holy Gospel  
according to Matthew  
*Matth. 11, 25–30*

At that time Jesus declared, “Thank you, Father, Master of heaven and earth, because what you have hidden from the learned

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and the clever, you have revealed to infants. Yes, Father—for you have graciously willed it this way. Everything has been handed over to me by my Father. No one knows the Son except the Father. No one knows the Father except the Son—or anyone to whom the Son wishes to reveal him. Come to me, all of you who are wearied from toil and heavily burdened; and I will refresh you. Take my yoke upon your shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy; this burden of mine is light.”

Offertory Antiphon

*Ps. 72, 28*

But for me, to be near God is my good; to make the Lord God my refuge. I shall declare all your works in the gates of the daughter of Sion.

hæc a sapiéntibus et prudéntibus et revelásti ea párvulis. Ita Pater: Quóniam sic fuit plácitum ante te. Omnia mihi trá dita suat a Patre meo, et nemo novit Fílium nisi Pater: neque Patrem quis novit, nisi Fílius et cui volúerit Fílius reveláre. Veníte ad me omnes qui laborátis et oneráti estis et ego reficiam vos. Tóllite iugum meum super vos, et díscite a me, quia mítis sum et húmils corde: et inveniétis réquiem animábus vestris; iugum enim meum suáve est et onus meum leve.

Mihi autem adhærere Deo bonum est: pónere in Dómino Deo spem meam: ut annúntiem omnes prædicationés tuas in portis filíæ Sion.

Prayer over the Gifts

Accept our offerings in honor of the holy virgin Frances Xavier, O Lord,\* and grant that we too may imitate the sacred heart of your Son and make ourselves an acceptable sacrifice to you. Through Jesus Christ.

Múnera quæ tibi, Dómine, in honórem sanctæ Franciscæ Xavériae Vírginis offérimus, súscipe et præsta: ut sacratíssimo Fílii tui Cordi conformáti, hóstia acceptábilis et ipsi tibi efficiámur. Per eúndem Dóminum.

*For Saint Didacus*

Prayer over the Gifts

Accept this offering which we humbly present in honor of your saints, almighty God,\* and through it purify our bodies and our souls. Through Jesus Christ.

Præsta nobis, quæsumus, omnipotens Deus: et nostræ humilitátis oblátio et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente purificet. Per Dóminum.

Communion Antiphon

*Matth. 11, 28*

Come to me, all you who labor and are burdened, and I will give you rest.

Veníte ad me omnes qui laborátis, et oneráti estis, et ego reficiam vos.

Nov. 13. St. Frances Xavier Cabrini

Prayer after Communion

Deus qui nos de plenitúdine Cordis dilécti Fílii tui cæléstia dona hauríre concédis: præsta, quæsumus, ut sanctæ Franciscæ Xaveriæ exéempla prosequétes; eiúsdem Fílii tui glóriam iúgiter quærámus et ipsius regni præmia consequámur. Qui tecum vivit.

From the fullness of the sacred heart of your beloved Son, O God, you have bestowed heavenly gifts upon us.\* Grant that we may follow Saint Frances Xavier's example and seek the glory of your Son so that we may attain to the rewards of his kingdom: Who lives and reigns.

*For Saint Didacus*

Prayer after Communion

Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Dídaco Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity\* through the intercession of your blessed confessor Didacus. Through Jesus Christ.



PREFACE FOR ADVENT I



The Lord be with you. R̄ And with your spir-it. Lift \_\_



up your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right and



just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-might- y and e-ter-



nal God, through Christ our Lord; for in your mer-cy and



fi- del- i- ty you prom- ised him as Sav- iour to the lost

Preface of Advent I



hu-man race, to in - struct the ig-no-rant with his truth,



jus - ti - fy the wick - ed with his ho - li - ness, and help the



weak by his pow - er. Now that the time draws near for



the com ing of him whom you are send - ing and the day of



our lib - er - a - tion is dawn - ing with faith in your prom -



is - es, we re - joyce with ho - ly ex - ul - ta - tion. There - fore



with the An - gels and Arch - an - gels, the Thrones and Dom -



i - na - tions, and all the mil - i - tant hosts of heav - en,



we con - tin - u - ous - ly praise your glo - ry in song and say:

## PREFACE FOR ADVENT II



The Lord be with you. *R* And with your spir - it. Lift up



your hearts. *R* We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. *R* It is right



and just. It is tru - ly right and just, proper and help-



ful toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might - y and



e - ter - nal God, through Christ our Lord; for in your



mer - cy and fi - del - i - ty you prom - ised him as Sav - iour to

Preface of Advent II



the lost hu-man race, to in-struct the ign-or-ant with



his truth, jus-ti-fy the wick-ed with his ho-li-ness, and



help the weak by his pow-er. Now that the time draws near



for the com-ing of him whom you are send-ing and the day



of our lib-er-a - tion is dawn-ing with faith in your



prom-is-es, we re-joice with ho-ly ex-ul-ta - tion. There-



fore with the An-gels and Arch-an-gels, the Thrones and



Dom-in-a - tions, and all the mil-i-tant hosts of heav-en,



we con-tin-u-ous-ly praise your glo-ry in song and say:

PREFACE FOR BLESSED SACRAMENT I

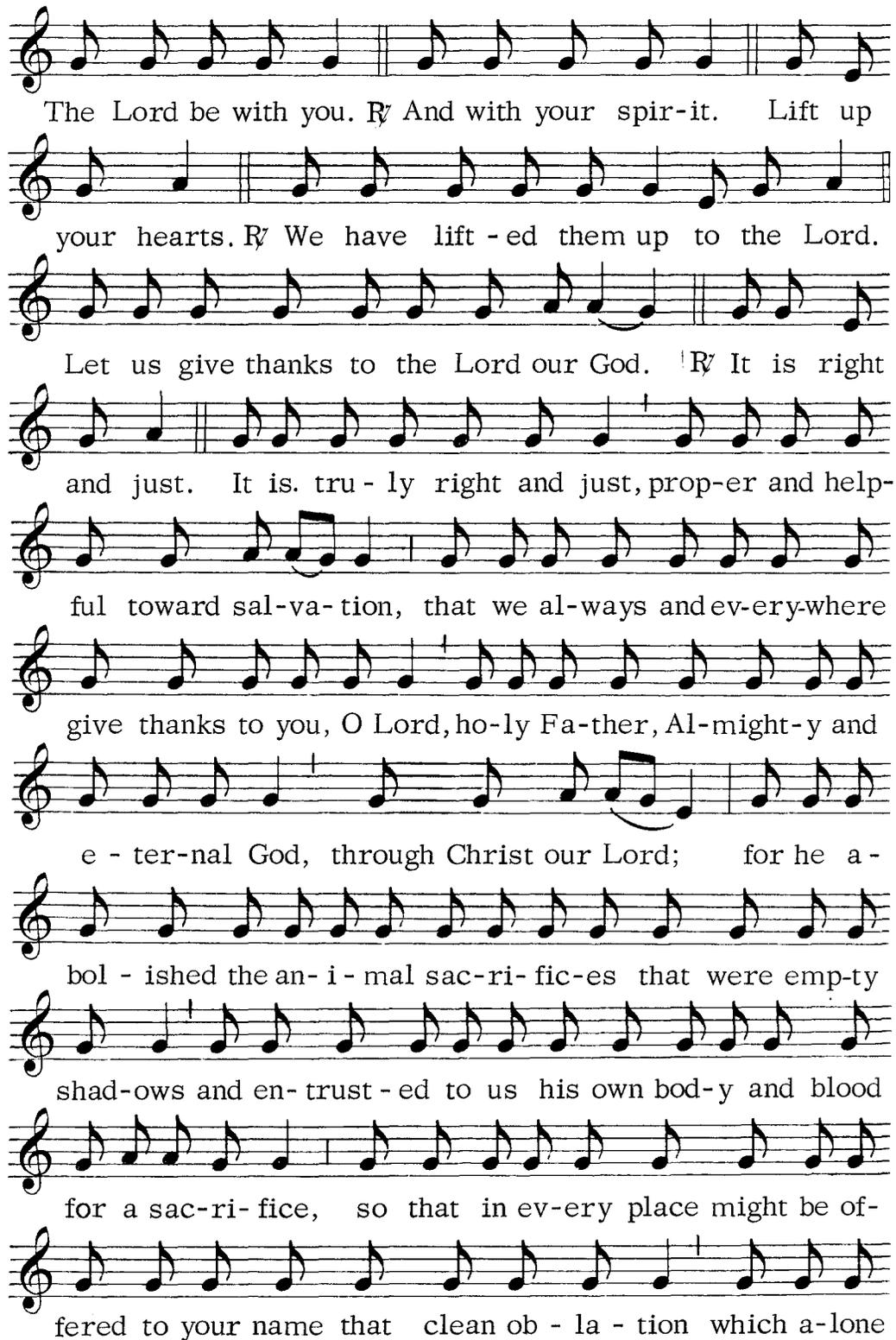
The Lord be with you. R̄ And with your spir-it. Lift  
up your hearts. R̄ We have lift-ed them up to the Lord.  
Let us give thanks to the Lord our God. R̄ It is right and  
just. It is tru-ly right and just, prop-er and help-ful  
toward sal-va-tion, that we al-ways and ev-ery-where give  
thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-  
nal God, through Christ our Lord; for he a-bol-ished the  
an-i-mal sac-ri-fic-es that were emp-ty shad-ows and en-  
trust-ed to us his own bod-y and blood for a sac-ri-fice,  
so that in ev-ery place might be of-fered to your name

Preface of Blessed Sacrament I



that clean ob-la-tion which a-lone has pleased you. So in this  
mys-ter-y of un-search-a-ble wis-dom and bound-less love,  
be-ing him-self the one who of-fers and the vic-tim, he ev-  
er won-drous-ly ef-fects what he ac-com-plished once on the  
cross. Mak-ing us one vic-tim with him-self, he in-vites us to  
the sa-cred ban-quet in which he, our food, is eat-en,  
the mem-o-ry of his pas-sion is re-newed, the soul is filled  
with grace and a pledge of fu-ture glo-ry is giv-en. There-  
fore with the An-gels and Arch-an-gels, the Thrones and Dom-  
i-na-tions, and all the mil-i-tant hosts of heav-en,  
we con-tin-u-ous-ly praise your glo-ry in song, and say:

PREFACE FOR BLESSED SACRAMENT II



The Lord be with you. R/ And with your spir-it. Lift up  
your hearts. R/ We have lift-ed them up to the Lord.  
Let us give thanks to the Lord our God. R/ It is right  
and just. It is. tru-ly right and just, prop-er and help-  
ful toward sal-va-tion, that we al-ways and ev-ery-where  
give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and  
e-ter-nal God, through Christ our Lord; for he a-  
bol-ished the an-i-mal sac-ri-fic-es that were emp-ty  
shad-ows and en-trust-ed to us his own bod-y and blood  
for a sac-ri-fice, so that in ev-ery place might be of-  
fered to your name that clean ob-la-tion which a-lone

Preface of Blessed Sacrament II



has pleased you. So in this mys-ter-y of un-search-a-  
ble wis-dom and bound - less love, be-ing him-self the  
one who of-fers and the vic-tim, he ev-er won-drous-ly ef-  
fects what he ac-com-plished once on the cross. Mak-ing  
us one vic-tim with him-self, he in- vites us to the  
sa - cred ban - quet in which he, our food, is eat - en,  
the mem-o-ry of his pas - sion is re-newed, the soul is  
filled with grace and a pledge of fu - ture glo - ry is  
giv - en. There - fore with the An- gels and Arch-an -  
gels, Thrones and Dom-i- na- tions, and all the mil-i- tant  
hosts of heav-en, we con-tin-u-ous-ly praise your glo-ry  
in song, and say:

PREFACE FOR ALL SAINTS AND PATRON  
SAINTS I



The Lord be with you. R̄ And with your spir-it. Lift —



up your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right and



just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-



nal God; for you are glo-ri-fied a-mid the as-sem-bly



of the saints and in crown-ing their mer-its are crown-



ing the gifts you have giv-en them. You af-ford us in

Preface of all Saints and Patron Saints I

their lives good ex-ample, a place in their fel-low-ship,  
help through their in-ter-cess-ion. Sur-round-ed with  
such a cloud of wit-ness-es we can run our ap-point-ed  
course with pa-tience and re-ceive with them the un-fad-  
ing crown of glo-ry, through Je-sus Christ our Lord,  
whose blood gives us en-trance in-to the e-ter-nal  
king-dom. Through him al-so the An-gels a-dore your maj-  
es-ty in awe, and all the spir-its of the heav-en-ly  
choirs join in one grand cho-rus of joy-ous praise. We beg  
you, let our voic-es blend with theirs, as in hum-ble  
praise we say:

PREFACE FOR ALL SAINTS AND PATRON  
SAINTS II



The Lord be with you. R̄ And with your spir- it. Lift up



your hearts. R̄ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru- ly right and just, prop-er and help-



ful toward sal-va- tion, that we al- ways and ev-ery-where



give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and



e-ter-nal God; for you are glo-ri- fied a- mid the as-



sem- bly of the saints and in crown- ing their mer- its



are crown- ing the gifts you have giv- en them. You af-

Preface of all Saints and Patron Saints II

ford us in their lives good ex-am-ple, a place in their  
fel - low - ship, help through their in - ter - ces - sion.  
Sur - round - ed with such a cloud of wit - ness - es we can  
run our ap - point - ed course with pa - ti - ence and re - ceive  
with them the un - fad - ing crown of glo - ry, through Je -  
sus Christ our Lord, whose blood gives us en - trance in -  
to the e - ter - nal king - dom. Through him al - so the An - gels  
a - dore your maj - es - ty in awe, and all the spir - its  
of the heav - en - ly choirs join in one grand cho - rus of  
joy - ous praise. We beg you, let our voic - es blend with  
theirs, as in hum - ble praise we say:

PREFACE FOR DEDICATION OF A CHURCH I



The Lord be with you. R̄. And with your spir-it. Lift\_\_



up your hearts. R̄ We have lift- ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right and



just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-



nal God, for you, the giv-er of all good gifts, in-hab-



it this house of prayer which we have built, and un-

Preface for Dedication of Church I



ceas - ing - ly sanc - ti - fy the Church which you found - ed.



For your Church is the true house of prayer sig - ni - fied



by these vis - i - ble build - ings, the tem - ple where your



glo - ry dwells; the seat of un - change - a - ble truth, the



sanc - tu - ary of e - ter - nal char - i - ty. She is the ark which



res - cues us from the flood of this world and brings us



in - to the port of sal - va - tion. She is the one be - lov -



ed Bride whom Christ ac - quired by his blood and quick -



ens by his Ho - ly Spir - it. In her bos - om we are born

Preface for Dedication of Church I



a-new by your grace, nour-ished by the milk of the word,



strength-ened by the bread of life, en-cour-aged by your



mer-ci-ful aid. With the help of her Bride-groom she



strug-gles faith-ful-ly on earth and, crowned by him, is



tri-um-phant for-ev-er in heav-en. There-fore with the



An-gels and Arch-an-gels, the Thrones and Dom-i-na-tions,



and all the mil-i-tant hosts of heav-en, we con-tin-



u-ous-ly praise your glo-ry in song, and say:

PREFACE FOR DEDICATION OF A CHURCH II



The Lord be with you. R̄ And with your spir-it. Lift up



your hearts. R̄ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̄ It is right



and just. It is tru-ly right and just, prop-er and help-



ful toward sal-va-tion, that we al-ways and ev-ry-where



give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and



e-ter-nal God, for you, the giv-er of all good gifts,



in-hab-it this house of prayer which we have built,

Preface for Dedication of Church II



and un-ceas-ing-ly sanc-ti-fy the Church which you



found-ed. For your Church is the true house of prayer



sig-ni-fied by these vis-i-ble build-ings, the tem-ple



where your glo-ry dwells, the seat of un-change-a-ble



truth, the sanc-tu-ar-y of e-ter-nal char-i-ty. She is



the ark which res-cues us from the flood of this world



and brings us in-to the port of sal-va-tion. She is the



one be-lov-ed Bride whom Christ ac-quired by his blood



and quick-ens by his Ho-ly Spir-it. In her bos-om we

Preface for Dedication of Church II



are born a new by your grace, nour-ished by the milk of



the word, strengthened by the bread of life, en-cour-aged



by your mer-ci-ful aid. — With the help of her Bride-



groom she strug - gles faith -ful-ly on earth and, crowned



by him, is tri-um-phiant for-ever in heav-en. There-fore



with the An-gels and Arch-an-gels, the Thrones and Dom-



i - na - tions, and all the mil-i-tant hosts of heav -en,



we con-tin-u-ous-ly praise your glo-ry in song, and say.

## Preface for Advent

### PREFACE FOR ADVENT

℣. Dóminus vobíscum.  
℞. Et cum spírítu tuo.  
℣. Sursum corda.  
℞. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo nostro.  
℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Quem pèrdito hóminum géneri Salvatórem miséricors et fidélis promisísti: cuius véritas instrúeret íncios, sánctitas iustificáret ímpios, virtus adiuváret infírmos. Dum ergo prope est ut véniat quem missúrus es, et dies affúlget liberatiónis nostræ, in hac promissiónum tuárum fide, piis gáudiis exultámus. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni militiæ cælestis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

℣. The Lord be with you.  
℞. And with your spirit.  
℣. Lift up your hearts.  
℞. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; for in your mercy and fidelity you promised him as Savior to the lost human race, to instruct the ignorant with his truth, justify the wicked with his holiness, and help the weak by his power. Now that the time draws near for the coming of him whom you are sending and the day of our liberation is dawning with faith in your promises, we rejoice with holy exultation. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*  
Blessed is he who comes in the name of the Lord.\*  
Hosanna in the highest.

## Preface for Blessed Sacrament

### PREFACE FOR BLESSED SACRAMENT

℣. The Lord be with you.  
℟. And with your spirit.  
℣. Lift up your hearts.  
℟. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; for he abolished the animal sacrifices that were empty shadows and entrusted to us his own body and blood for a sacrifice, so that in every place might be offered to your name that clean oblation which alone has pleased you. So in this mystery of unsearchable wisdom and boundless love, being himself the one who offers and the victim, he ever wondrously effects what he accomplished once on the cross. Making us one victim with himself, he invites us to the sacred banquet in which he, our food, is eaten, the memory of his passion is renewed, the soul is filled with grace and a pledge of future glory is given. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the  
Lord.\*  
Hosanna in the highest.

℣. Dóminus vobíscum.  
℟. Et cum spírítu tuo.  
℣. Sursum corda.  
℟. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo nostro.  
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Qui, remóttis carnálium victímárum inánibus umbris, Corpus et Sánguinem suum nobis in sacrificíum commendávit: ut in omni loco offerátur nómini tuo, quæ tibi sola complácuít, oblátio munda. In hoc ígitur inscrutábilis sapiéntiæ, et imménsæ caritátis mystério, idípsum quod semel in Cruce perfécit, non cessat mirabíliter operári, ipse ófferens, ipse et oblátio. Et nos, unam secum hóstiam efféctos, ad sacrum invítat convívium, in quo ipse cibus noster súmitur, recólitur memória Passiónis eius, mens implétur grátia, et futúráe glóriæ nobis pignus datur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Preface for all Saints and Patron Saints

PREFACE FOR ALL  
SAINTS AND PATRON SAINTS

℣. Dóminus vobíscum.  
℞. Et cum spírítu tuo.  
℣. Sursum corda.  
℞. Habémus ad Dóminum.  
℣. Grátias agámus Dómino Deo  
nostro.  
℞. Dignum et iustum, est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus; qui glorificáris in concílio Sanctórum, et eórum coronádo mérita, corónas dona tua: qui nobis in eórum præbes, et conversatióne exéplum, et communióne consórtium, et intercessióne subsidiúm: ut tantam habéntes impósitam nubem téstium, per patiéntiam currámus ad propósitum nobis certámen, et cum eis percipiámus immarcescibilem glóriæ corónam. Per Iesum Christum Dóminum nostrum, cuius ságuine ministrátur nobis intróitus in ætérnum regnum. Per quem maiestátem tuam treméntes adórant Angeli, et omnes spírítuum cæléstium chori sócia exsultatióne concélebrant, Cum quibus et nostras voces, ut admítte iúbeas, deprecámur, súpplici confessióne dicéntes:

Sanctus, Sanctus, Sanctus Dóminus  
Deus Sábaoth. Pleni sunt cæli et terra  
glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini.  
Hosánna in excélsis.

℣. The Lord be with you.  
℞. And with your spirit.  
℣. Lift up your hearts.  
℞. We have lifted them up to the Lord.  
℣. Let us give thanks to the Lord our God.  
℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for you are glorified amid the assembly of the saints and in crowning their merits are crowning the gifts you have given them. You afford us in their lives good example, a place in their fellowship, help through their intercession. Surrounded with such a cloud of witnesses we can run our appointed course with patience and receive with them the unfading crown of glory, through Jesus Christ our Lord, whose blood gives us entrance into the eternal kingdom. Through him also the Angels adore your majesty in awe, and all the spirits of the heavenly choirs join in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\*

Blessed is he who comes in the name of the  
Lord.\*

Hosanna in the highest.

Preface for Dedication of a Church

PREFACE FOR DEDICATION  
OF A CHURCH

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, for you, the giver of all good gifts, inhabit this house of prayer which we have built, and unceasingly sanctify the Church which you founded. For your Church is the true house of prayer signified by these visible buildings, the temple where your glory dwells, the seat of unchangeable truth, the sanctuary of eternal charity. She is the ark which rescues us from the flood of this world and brings us into the port of salvation. She is the one beloved Bride whom Christ acquired by his blood and quickens by his Holy Spirit. In her bosom we are born anew by your grace, nourished by the milk of the word, strengthened by the bread of life, encouraged by your merciful aid. With the help of her Bridegroom she struggles faithfully on earth and, crowned by him, is triumphant forever in heaven. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.\*  
Heaven and earth are filled with your glory.\*  
Hosanna in the highest.\* Blessed is he who  
comes in the name of the Lord.\*  
Hosanna in the highest.

℣. Dóminus vobíscum.

℞. Et cum spírítu uo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

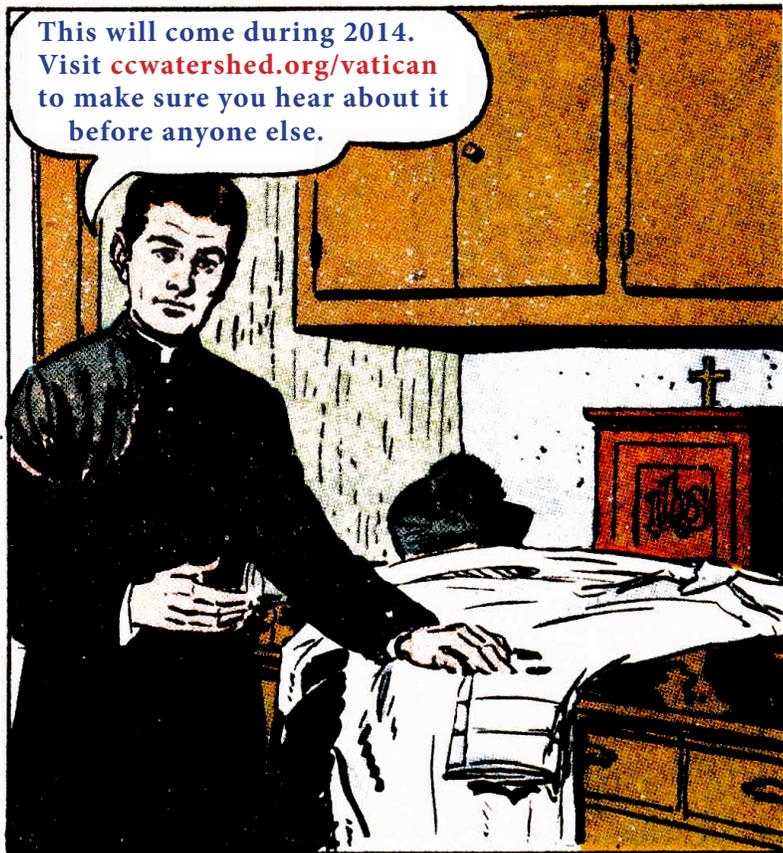
Vere dignum et iustum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui hanc oratiónis domum, quam ædificávimus, bonórum ómnium largítor inhábitas, et Ecclesiám, quam ipse fundásti, incessábili operatióne sanctíficas. Hæc est enim vere domus oratiónis, visibílibus ædificiis adumbráta, templum habitatiónis glóriæ tuæ, sedes incommutábilis veritátis, sanctuárium ætérnæ caritátis. Hæc est arca, quæ nos a mundi eréptos dilúvio, in portum salutis indúcit. Hæc est dilécta et única sponsa, quam acquisívit Christus ságuine suo, quam vivíficat Spírítu suo, cuius in sinu renáti per grátiam tuam, lacte verbi páscimur, pane vitæ roborámur, misericórdiæ tuæ subsidiis confóvemur. Hæc fidéliter in terris Sponso adiuvánte, mílitat, et perénniter in cælis, ipso coronánte, triúmphat. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni mílítia cælestis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus  
Deus Sábaoth. Pleni sunt cæli et terra  
glória tua. Hosánna in excélsis. Benedíctus  
qui venit in nómine Dómini.  
Hosánna in excélsis.

An announcement will be made with regard to the Ordinary Form of the Mass.



This will come during 2014. Visit [ccwatershed.org/vatican](http://ccwatershed.org/vatican) to make sure you hear about it before anyone else.



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