

Ember Saturday in September

The four Ember Weeks of the year (third week of Advent, first week of Lent, Octave of Pentecost, week after the Exaltation of the Cross) belong to the most ancient features of the Roman Rite. They have special Masses for Wednesdays, Fridays and, most importantly, Saturdays. Like the Easter Vigil, the Saturday Mass begins with a sequence of LESSONS, GRADUALS and COLLECTS. In the early Church, the Ordinations were conferred between them, and the liturgy took up most of the night, ending with the Ember Mass celebrated in the early morning. Later, the Ember celebrations were shortened, and a different Mass for the Sunday was introduced. The readings of the Ember Saturday in September refers to two Jewish festivals celebrated in autumn, the Day of Atonement (first Lesson and Epistle) and the Feast of the Tabernacles (second Lesson).

Station at St Peter's

Purple

2 Cl. (Privileged Feria)

INTROIT: Ps. 94:6-7

Venite, adoremus Deum et procidamus ante
Dominum : ploremus ante eum, qui fecit nos :
quia ipse est Dominus Deus noster. Ps. *ibid.* 1:
Venite, exultemus Domino : jubilemus Deo
salutari nostro. ✠ Gloria.

*Come, let us adore God and fall down before the
Lord : let us weep before him who made us : for he is
the Lord our God. Ps. *ibid.* 1: Come, let us praise
the Lord with joy : let us joyfully sing to God our
Saviour. ✠ Glory.*

COLLECT

✠ Oremus. Flectamus genua.

✠ Levate.

✠ Omnipotens sempiternus Deus, qui per
continentiam salutarem corporibus mederis
et mentibus : majestatem tuam supplices
exoramus; ut pia jejunantium deprecatione
placatus, et præsentia nobis subsidia tribuas
et futura. Per Dominum.

✠ *Let us pray. Let us kneel.*

✠ *Arise.*

✠ *Almighty and eternal God, who through salutary
abstinence dost heal both souls and bodies : we
humbly entreat thy majesty that, appeased by the
loving prayer of those who fast, thou wouldst give
us aid both now and in the time to come.
Through our Lord.*

LESSON: Lev. 23:26-32

Lectio libri Levitici.

In diebus illis : Locutus est Dominus ad Moy-
sen, dicens : Decimo die mensis hujus septimi
dies expiationum erit celeberrimus, et vocabitur
sanctus : affligetisque animas vestras in eo, et
offeretis holocaustum Domino. Omne opus
servile non facietis in tempore diei hujus : quia
dies propitiationis est, ut propitiatur vobis Do-
minus Deus vester. Omnis anima, quæ afflicta
non fuerit die hac, peribit de populis suis; et
quæ operis quidpiam fecerit, delebo eam de
populo suo. Nihil ergo operis facietis in eo :
legitimum sempiternum erit vobis in cunctis

A lesson from the Book of Leviticus.

*In those days: The Lord spoke to Moses, saying:
Upon the tenth day of this seventh month shall be the
day of atonement; it shall be most solemn, and shall
be called holy : and you shall afflict your souls on that
day, and shall offer a holocaust to the Lord. You
shall do no servile work in the time of this day;
because it is a day of propitiation, that the Lord your
God may be merciful unto you. Every soul that is not
afflicted on this day, shall perish from among his
people : and every soul that shall do any work, the
same will I destroy from among his people. You shall
do no work therefore on that day : it shall be an*

generationibus, et habitationibus vestris. Sabbatum requietionis est, et affligetis animas vestras die nono mensis : a vespera usque ad vesperam celebrabitis sabbata vestra : dicit Dominus omnipotens.

everlasting ordinance unto you in all your generations and dwellings. It is a Sabbath of rest : and you shall afflict your souls, beginning on the ninth day of the month; from evening until evening you shall celebrate your Sabbath; saith the Lord almighty.

GRADUAL: Ps. 78:9, 10

Propitius esto, Domine, peccatis nostris; nequando dicant gentes : Ubi est Deus eorum? *℟.* Adjuva nos, Deus salutaris noster, et propter honorem nominis tui, Domine, libera nos.

Forgive us our sins, O Lord, lest they should say at any time among the gentiles : Where is their God? ℟. Help us, O God our Saviour, and for the glory of thy name, O Lord, deliver us.

COLLECT

℟. Oremus. Flectamus genua.

℟. Let us pray. Let us kneel.

℞. Levate.

℞. Arise.

℟. Da nobis, quæsumus, omnipotens Deus : ut jejunando tua gratia satiemur, et abstinendo cunctis efficiamur hostibus fortiores. Per Dominum.

℟. Grant, we beseech thee, almighty God, that by fasting we may be filled with thy grace, and by abstaining be made stronger than all our enemies. Through our Lord.

LESSON: Lev. 23:39-43

Lectio libri Levitici.

A lesson from the Book of Leviticus.

In diebus illis : Locutus est Dominus ad Moysen, dicens : A quintodecimo die mensis septimi, quando congregaveritis omnes fructus terræ vestræ, celebrabitis ferias Domini septem diebus : die primo et die octavo erit sabbatum, id est requies. Sumetisque vobis die primo fructus arboris pulcherrimæ, spatulasque palmarum, et ramos ligni densarum frondium, et salices de torrente, et lætabimini coram Domino Deo vestro. Celebrabitisque solemnitatem ejus septem diebus per annum : legitimum sempiternum erit in generationibus vestris. Mense septimo festa celebrabitis, et habitabitis in umbraculis septem diebus. Omnis, qui de genere est Israel, manebit in tabernaculis : ut discant posteri vestri, quod in tabernaculis habitare fecerim filios Israel, cum educerem eos de terra Ægypti. Ego Dominus Deus vester.

In those days: The Lord spoke to Moses, saying: From the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days; on the first day and the eighth shall be a Sabbath, that is, a day of rest. And you shall take to you, on the first day, the fruits of the fairest tree, and branches of palm-trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God, and you shall keep the solemnity thereof seven days in the year : it shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast; and you shall dwell in bowers seven days : every one that is of the race of Israel shall dwell in tabernacles; that your posterity may know that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

GRADUAL: Ps. 83:10, 9

Protector noster, aspice, Deus : et respice super servos tuos. *℟.* Domine Deus virtutum, exaudi preces servorum tuorum.

Behold, O God our protector : and look on thy servants. ℟. O Lord God of hosts, graciously hear the prayers of thy servants.

COLLECT

℣ Oremus. Flectamus genua.

℟ Levate.

℣ Tuere, quæsumus, Domine, familiam tuam : ut salutis æternæ remedia, quæ te inspirante requirimus, te largiente consequamur. Per Dominum.

℣ Let us pray. Let us kneel.

℟ Arise.

℣ Defend thy family, we beseech thee, O Lord, that by thy bounty we may obtain those remedies unto eternal salvation, which by thine inspiration we seek. Through our Lord.

LESSON: Mich. 7:14, 16, 18-20

Lectio Michææ Prophetæ.

Domine Deus noster, pasce populum tuum in virga tua, gregem hæreditatis tuæ, habitantes solos in saltu, juxta dies antiquos. Videbunt gentes, et confundentur super omni fortitudine sua. Quis deus similis tui, qui aufers iniquitatem, et transis peccatum reliquiarum hæreditatis tuæ. Non immittet ultra furorem suum, quoniam volens misericordiam est. Revertetur, et miserebitur nostri : deponet iniquitates nostros, et projiciet in profundum maris omnia peccata nostra. Dabis veritatem Jacob, misericordiam Abraham, quæ jurasti patribus nostris a diebus antiquis : Domine Deus noster.

A lesson from the Prophet Michæas.

O Lord our God, feed thy people with thy rod, the flock of thine inheritance, them that dwell alone in the forest, according to the days of old. The nations shall see, and shall be confounded at all their strength. Who is a god like to thee, who takest away iniquity, and passest by the sin of the remnant of thine inheritance? He will send his fury in no more, because he delighteth in mercy. He will turn again, and have mercy on us : he will put away our iniquities : and he will cast all our sins into the bottom of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn to our fathers from the days of old : O Lord our God.

GRADUAL: Ps. 89:13, 1

Convertere, Domine, aliquantulum : et deprecare super servos tuos. ℣ Domine, refugium factus es nobis : a generatione et progenie.

Turn thee, O Lord, a little : and be entreated in favour of thy servants. ℣ Lord, thou hast been our refuge : from generation to generation.

COLLECT

℣ Oremus. Flectamus genua.

℟ Levate.

℣ Præsta, quæsumus, Domine, sic nos ab epulis abstinere carnalibus : ut a vitiis irruentibus pariter jejunemus. Per Dominum.

℣ Let us pray. Let us kneel.

℟ Arise.

℣ Grant, we beseech thee, O Lord, that we may so abstain from carnal feasting as to fast also from the vices which assail us. Through our Lord.

LESSON: Zach. 8:14-19

Lectio Zachariæ Prophetæ.

In diebus illis : Factum est verbum Domini ad me, dicens : Hæc dicit Dominus exercituum : Sicut cogitavi ut affligerem vos, cum ad iracundiam provocassent patres vestri me, dicit Dominus, et non sum misertus : sic conversus cogitavi in diebus istis ut benefaciam domui Juda, et Jerusalem : nolite timere. Hæc sunt ergo verba, quæ facietis : Loquimini veritatem unusquisque cum proximo suo : veritatem et judicium pacis judicate in portis vestris. Et

A lesson from the Prophet Zacharias.

In those days: The word of the Lord came to me, saying: Thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked me to wrath, saith the Lord, and I had no mercy : so turning again I have thought in these days to do good to the house of Juda, and Jerusalem : fear not. These then are the things which ye shall do: Speak ye truth every one to his neighbour : judge ye truth and judgment of peace in your gates. And let none of you imagine evil in your hearts against his friend : and love

unusquisque malum contra amicum suum ne cogitetis in cordibus vestris : et iuramentum mendax ne diligatis : omnia enim hæc sunt, quæ odi, dicit Dominus. Et factum est verbum Domini exercituum ad me, dicens : Hæc dicit Dominus exercituum : Jejunium quarti, et jejunium quinti, et jejunium septimi, et jejunium decimi erit domui Juda in gaudium et lætitiã, et in solemnitates præclaras : veritatem tantum, et pacem diligite : dicit Dominus exercituum.

not a false oath : for all these are the things that I hate, saith the Lord. And the word of the Lord of hosts came to me, saying: Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Juda joy and gladness, and great solemnities : only love ye truth and peace, saith the Lord of hosts.

GRADUAL: Ps. 140:2

Dirigatur oratio mea sicut incensum in conspectu tuo, Domine. V. Elevatio manuum mearum sacrificium vespertinum.

Let my prayer be directed like incense in thy sight, O Lord. V. The lifting up of my hands as an evening sacrifice.

COLLECT

V. Oremus. Flectamus genua.

V. Let us pray. Let us kneel.

R. Levate.

R. Arise.

V. Ut nobis, Domine, tribuis solemne tibi deferre jejunium, sic nobis, quæsumus, indulgentiæ præsta subsidium. Per Dominum.

V. As thou dost grant us, O Lord, to offer thee this solemn fast, grant us likewise, we beseech thee, the benefit of thy pardon. Through our Lord

LESSON: Dan. 3:47-52

Lectio Danielis Prophetæ.

A lesson from the Book of Daniel.

In diebus illis : Angelus Domini descendit cum Azaria, et sociis ejus in fornacem : et excussit flammam ignis de fornace, et fecit medium fornacis quasi ventum roris flantem. (Flamma autem effundebatur super fornacem, cubitis quadraginta novem : et erupit, et incendit quos reperit juxta fornacem de Chaldæis ministros regis, qui eam incendebant.) Et non tetigit eos omnino ignis, neque contristavit, nec quidquam molestiæ intulit. Tunc hi tres quasi ex uno ore laudabant, et glorificabant, et benedicebant Deum in fornace, dicentes :

In those days: The Angel of the Lord went down with Azarias and his companions into the furnace, and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. (But the flame mounted up above the furnace nine and forty cubits; and it broke forth, and burnt such of the Chaldeans, the king's servants, as it found near the furnace who heated it.) And the fire touched them not at all, nor troubled them, nor did them any harm. Then these three, as with one mouth, praised and glorified, and blessed God in the furnace, saying:

(The continuation is sung by the choir:)

Benedictus es, Domine, Deus patrum nostrorum : et laudabilis et gloriosus in sæcula. V. Et benedictum nomen gloriæ tuæ, quod est sanctum : et laudabile et gloriosum in sæcula. V. Benedictus es in templo sancto gloriæ tuæ : et laudabilis et gloriosus in sæcula. V. Benedictus es super thronum sanctum regni tui : et laudabilis et gloriosus in sæcula. V. Benedictus es super sceptrum divinitatis tuæ : et laudabilis et gloriosus in sæcula. V. Benedictus

Blessed art thou, O Lord, the God of our fathers : and worthy to be praised and glorified for ever. V. And blessed is the name of thy glory, which is holy : and worthy to be praised and glorified for ever. V. Blessed art thou in the holy temple of thy glory : and worthy to be praised and glorified for ever. V. Blessed art thou on the holy throne of thy kingdom : and worthy to be praised and glorified for ever. V. Blessed art thou upon the sceptre of thy divinity : and worthy to be praised and glorified for ever.

es qui sedes super Cherubim, intuens abyssos : et laudabilis et gloriosus in sæcula. ✠ Benedictus es qui ambulas super pennas ventorum, et super undas maris : et laudabilis et gloriosus in sæcula. ✠ Benedicant te omnes Angeli et Sancti tui : et laudent te, et glorificent in sæcula. ✠ Benedicant te cæli, terra, mare, et omnia quæ in eis sunt : et laudent te, et glorificent in sæcula. ✠ Gloria Patri, et Filio, et Spiritui Sancto : et laudabili et glorioso in sæcula. ✠ Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum : et laudabili, et glorioso in sæcula. ✠ Benedictus es, Domine, Deus patrum nostrorum : et laudabilis et gloriosus in sæcula.

✠ *Blessed art thou that sittest upon the Cherubim, beholding the depths : and worthy to be praised and glorified for ever. ✠ Blessed art thou who walkest upon the wings of the wind, and on the waves of the sea : and worthy to be praised and glorified for ever. ✠ Let all thy Angels and saints bless thee : and praise thee and glorify thee for ever. ✠ Let the heavens, the earth, the sea, and all things that are in them bless thee : and praise thee and glorify thee for ever. ✠ Glory be to the Father, and to the Son, and to the Holy Ghost : who is worthy to be praised and glorified for ever. ✠ As it was in the beginning, is now, and ever shall be, world without end : and worthy to be praised and glorified for ever. ✠ Blessed art thou, O Lord, the God of our fathers : and worthy to be praised and glorified for ever.*

COLLECT

Deus, qui tribus pueris mitigasti flammam ignium : concede propitius; ut nos famulos tuos non exurat flamma vitiorum. Per Dominum.

O God, who for the three youths didst temper the flames of fire : mercifully grant that we thy servants may not be consumed by the flames of vice. Through our Lord.

EPISTLE: *Hebr. 9:2-12*

Lectio Epistolæ beati Pauli Apostoli ad Hebræos.

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 fronderat, et tabulæ testamenti, superque eam erant Cherubim 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; juxta quam munera, et hostiæ offeruntur, quæ non possunt juxta conscientiam perfectum facere servientem, solummodo in cibis, et in

A lesson from the Epistle of St Paul the Apostle to the Hebrews.

Brethren: There was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle, which is called the Holy of Holies, having the gold censer and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament, and over it were the cherubims of glory overshadowing the propitiatory : of which it is not needful to speak now particularly. Now these things being thus ordered; into the first tabernacle the priests entered, accomplishing the offices of sacrifices. But into the second the high priest alone, once a year, not without blood, which he offereth for his own and the people's ignorance; the Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing : which is a parable of the time present, according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks, and divers washings, and

potibus, et variis baptismatibus, et justitiis carnis, usque ad tempus correctionis impositis. Christus autem assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis : neque per sanguinem hircorum, aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, æterna redemptione inventa.

TRACT: Ps. 116:1-2

Laudate Dominum, omnes gentes : et collaudate eum, omnes populi. ✠ Quoniam confirmata est super nos misericordia ejus : et veritas Domini manet in æternum.

justices of the flesh, laid on them until the time of correction. But Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats nor of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

O praise the Lord, all ye nations : and praise him together, all ye people. ✠ For his mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

GOSPEL: Lk. 13:6-17

Sequentia Sancti Evangelii secundum Lucam.

In illo tempore : Dicebat Jesus turbis hanc similitudinem : Arborem ficì habebat quidem plantatam in vinea sua, et venit quærens fructum in illa, et non invenit. Dixit autem ad cultorem vineæ : Ecce anni tres sunt ex quo venio quærens fructum in ficulnea hac, et non invenio; succide ergo illam : ut quid etiam terram occupat? At ille respondens dicit illi : Domine, dimitte illam et hoc anno, usque dum fodiam circa illam, et mittam stercora : et si quidem fecerit fructum : sin autem, in futurum succides eam. Erat autem docens in synagoga eorum sabbatis. Et ecce mulier, quæ habebat spiritum infirmitatis annis decem et octo : et erat inclinata, nec omnino poterat sursum respicere. Quam cum videret Jesus, vocavit eam ad se, et ait illi : Mulier, dimissa es ab infirmate tua. Et imposuit illi manus, et confestim erecta est, et glorificabat Deum. Respondens autem archisynagogus, indignans quia sabbato curasset Jesus, dicebat turbæ : Sex dies sunt, in quibus oportet operari : in his ergo venite, et curamini, et non in die sabbati. Respondit autem ad illum Dominus, dixit : Hypocritæ, unusquisque vestrum sabbato non solvit bovem suum, aut asinum a præsepio, et ducit adquare? Hanc autem filiam Abrahæ, quam alligavit Satanas ecce decem et octo annis, non oportet solvi a vinculo isto die sabbati? Et cum hæc diceret, erubescabant

Continuation of the holy Gospel according to St Luke.

At that time: Jesus spoke to the multitude this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none; and he said to the dresser of the vineyard : Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore : why cumbereth it the ground? But he, answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it, and if happily it bear fruit; but if not, then after that thou shalt cut it down. And he was teaching in their synagogue on the Sabbath : and behold there was a woman who had a spirit of infirmity eighteen years : and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity; and he laid his hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the Sabbath), answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed, and not on the Sabbath-day. And the Lord answering him, said: Ye hypocrites, doth not every one of you on the Sabbath-day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the Sabbath-day? And when he said these things, all his

omnes adversarii ejus : et omnis populus gaudebat in universis, quæ gloriose fiebant ab eo.

adversaries were ashamed; and all the people rejoiced for all the things that were gloriously done by him.

OFFERTORY: *Ps. 87:2-3, 3, 9-10, 14, 16, 5-6, 9*

Domine Deus salutis meæ, in die clamavi, et nocte coram te : intret oratio mea in conspectu tuo, Domine, alleluia. *℟.* Inclina aurem tuam ad precem meam, Domine : longe fecisti notos meos a me : clamavi ad te, Domine : tota die expandi manus meas ad te. *℟.* Et ego ad te, Domine, clamavi : et mane oratio mea præveniet te : egens sum ego in laboribus a juventute mea. *℟.* Factus sum sicut homo sine adjutorio, inter mortuos liber : traditus sum et non egrediebar.

O Lord, the God of my salvation, I have cried in the day and in the night before thee : let my prayer come in before thee, O Lord. ℟. Incline thy ear to my petition, O Lord : thou hast put away my acquaintance far from me : I cried to thee, O Lord : all the day I stretched out my hands to thee. ℟. But I, O Lord, have cried to thee : and in the morning my prayer shall prevent thee : I am poor, and in labours since my youth. ℟. I am become as a man without help, free among the dead : I was delivered up, and came not forth.

SECRET

Concede, quæsumus, omnipotens Deus : ut oculis tuæ majestatis munus oblatum, et gratiam nobis devotionis obtineat, et effectum beatæ perennitatis acquirat. Per Dominum.

Grant, we beseech thee, almighty God, that the gift offered in the sight of thy majesty may win for us the grace of devotion, and merit for us the fruit of a blessed eternity. Through our Lord.

PREFACE

Common Preface

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus : per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes :

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God; through Christ our Lord : through whom the Angels praise thy majesty, the Dominions adore, the Powers tremble. The Heavens, and the Virtues of the heavens, and the blessed Seraphim, do celebrate with united joy. In union with whom we beseech thee, that thou wouldst command our voices also to be admitted, with suppliant confession, saying:

COMMUNION: *Lev. 23: 41, 43*

Mense septimo festa celebrabitis, cum in tabernaculis habitare fecerim filios Israel, cum educerem eos de terra Ægypti : ego Dominus Deus vester.

In the seventh month shall you celebrate this feast, as I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt : I am the Lord your God.

POST-COMMUNION

Perficiant in nobis, Domine, quæsumus, tua sacramenta, quod continent : ut quæ nunc specie gerimus, rerum veritate capiamus. Per Dominum.

May thy sacraments, we beseech thee, O Lord, accomplish in us what they contain : that we may receive in very truth what we now celebrate outwardly. Through our Lord.