MASS AND VESPERS

WITH GREGORIAN CHANT
MASS AND VESPERS
WITH GREGORIAN CHANT
FOR SUNDAYS AND HOLY DAYS
LATIN AND ENGLISH TEXT
Edited by the Benedictines of the Solesmes Congregation

DESCLEE & Co
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PREFACE.

At the present day, two notations are in use for the Plainsong melodies: the square traditional notation, and its modern transcription on the five-line stave; we give them side by side.

A musical notation must represent melody and rhythm. The melodic signs, or notes, show the relative pitch of the sounds; rhythmic signs help to indicate their length and the rhythmic movement of the melody.

I. The melodic signs or neums.

1. Their different forms.

A. Single notes.

a. Square punctum
b. Diamond note
c. Virga
d. Apostropha
e. Oriscus
f. Quitisma

All these have the value of a single beat = ♩

B. Neums of two notes.

Podatus or Pes

Clivis

C. Neums of three notes.

Porrectus

Torculus

Scandicus

Climacus

Salicus
D. Neums of more than three notes.

<table>
<thead>
<tr>
<th>Porrectus flexus</th>
<th>Torculus resupinus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pes subbipunctis</td>
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<td>Ancus, or Liquescent Climacus</td>
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2. Duration and value of the notes.

In themselves, all the notes in Plainsong, whatever their shape, and whether they occur singly or in groups (neums), are worth one single beat: the indivisible unit of time, that can be represented in modern notation by a quaver. This idea of the equal value of each note is very important, for it is the basis of rhythm.

Two signs may occur to change the length of a note:

a) the dot (·), which doubles the length of the note it follows, giving it the value of a crotchet:

\[
\text{\includegraphics{dotted_note.png}}\]

b) the horizontal episema (−), which may affect a single note or a whole group, and indicates a slight lengthening of the note or of all the notes of the group:

\[
\text{\includegraphics{horizontal_episema.png}}\]

When the horizontal episema affects the last note or notes of a section or member (see below) it indicates nothing but the slight lengthening just mentioned; but if it affects a note or group within the section or member, it adds, as a rule, a shade of expression; in this case it is principally an expression mark.

Neither the dot nor the horizontal episema in themselves are marks of intensity.

N. B. — The vertical episema (') has of itself absolutely no connection with length or intensity; it is purely a rhythmic sign, that is sometimes added to show the smallest steps of the rhythm or the rhythmic ictus that will be described below.
The melodic signs or neums.

3. Remarks on some of the preceding notes or groups.

1. The *virga* is often repeated; it is then called a *bivirga* or double virga, represented in modern notation by a crotchet or two tied quavers.

![Virga notation](image1)

2. The *apostropha* never occurs singly; it is found in a group of two (*distropha*), or three (*tristropha*), or even more.

![Distropha and Tristropha notation](image2)

Formerly these notes were distinguished by a slight impulse or inflection of the voice. In practice, less skilful choirs are advised to sing the whole group of notes as one; though there may be a slight *crescendo* or *decrescendo* as the case may be. The ideal would be a light repercussion, as it were a fresh layer of sound, on each apostropha.

A repercussion is always necessary on the first apostropha of each group (*strophicus*); ex.: a, b, c, d; also on the first note of the following group when on the same degree of the scale; ex. e, f.

![Repercussion notation](image3)

3. The *oriscus*, a kind of apostropha, ends a group on the same degree of the scale as the preceding note or a degree above: it should be sung lightly.

![Oriscus notation](image4)

4. *Quillisma*. This jagged note is always preceded and followed by one or more other notes; its value is no less than that of others; but it is prepared for by a well-marked *ritardando* of the preceding note or group. When a group precedes the quillisma, the first note of that group is lengthened most, and the first note of a *podatus* or *clivis* is usually doubled, ex. below: *Sub throno*.

![Quillisma notation](image5)

et et Sub throno Sub throno

5. *Podatus*. Two notes, the lower coming first.

6. *Porrectus*. Three notes; the first and second at the two ends of the broad oblique stroke.
7. Scandicus, climacus. These two groups can be formed of three, four, five or more notes, without change of name.

8. Salicus. Not to be confused with the scandicus. It is marked in the Solesmes books by a vertical episema under the last note but one. Like the scandicus, it can be formed of more than three notes; but there is always an ictus on the note before the last.

9. Flexus (means: turned down). The neums are thus described which, normally ending on a higher note (e.g. the porrectus) are inflected or turned downwards by a further note.

Resupinus (turned up). Describes neums that, normally ending on a lower note (torculus, climacus), are turned upwards by a further note.

Subpunctis. Describes neums that, ending with a virga, are followed by diamond notes; if there are two of these, the neum is subbipunctis; if three, subtripunctis; and so on.

10. Liquescent notes. These are printed in smaller type. They occur where two vowels form a diphthong, or at the junction of certain consonants: to indicate that they must be sung lightly and carefully pronounced.

11. Pressus; two notes occurring side by side on the same degree of the scale, the second of which is the first of a group. This may happen in two ways:
   a) by a punctum preceding the first note of a clivis:

   b) by the juxtaposition of two neums, the last note of the former being on the same degree as the first of the latter:

   Podatus and Clivis
   Climacus and Clivis

   Clivis and Clivis
   Scandicus and Climacus

The two notes side by side are combined, and sung as one of double length; the ictus falling on the earlier of the two.

II. General principles of rhythm.

1. Rhythm and the elements that compose it.

Rhythm, St. Augustine says, is "the art of well-ordered movement"; and Plato, "the ordering of movement". Essentially, then, rhythm is ordered movement; it results from that process of synthesis by which all and each of the
syllables of a word, all and each of the notes of a melody, surrender their individuality and enter into relation with the others, so as to form a new unity, that of the period or musical sentence.

This synthesis comprises a series of unities, each greater and more comprehensive than the last, linked together and completing one another, and which may be called respectively: elementary rhythmic units or rhythms, phrases, members, periods. The period is made up of members, the member of phrases, the phrase of elementary rhythms. These last are formed in turn of two or three single notes or beats, of equal value, as described above (p. x).

There is then, as all authorities agree, at the base of rhythm, a series of elementary rhythmic units, of small but complete steps, each formed of an \( \text{élan} \) or impulse and a \textit{coming to rest}; or, as the ancient writers called them, an \textit{arsis} and \textit{thesis}. Thus rhythm can be compared with the movement of a man advancing step by step, or with that of the sea-waves, each step or each wave necessarily comprising a rise and fall, an impulse and a coming to rest. The rhythmic thesis or down-beat is nothing else but this coming to rest of the preceding impulse, the end of a step. Therefore it has nothing to do with intensity or force, but only with movement or \textit{rhythm}.

It is precisely this thesis, the end of the elementary rhythm or step, that is also called the "rhythmic ictus"; and the vertical episema is merely a distinctive sign placed under (occasionally over) the note (\( \text{~} \)), to show the place of the ictus where there may be a doubt of this.

In the same way, the musical "punctuation marks", or bar-lines, form a graduated series; and thus all the rhythmical units are clearly shown, from the greatest to the smallest:

\[
\begin{array}{cccccccc}
\text{a} & \text{b} & \text{c} & \text{d} & \text{e} & \text{f} & \text{g} \\
\text{\[\frac{\text{~}}{\text{\[\text{~}}\]}} & \text{\[\frac{\text{~}}{\text{\[\text{~}}\]}} & \text{\[\frac{\text{~}}{\text{\[\text{~}}\]}} & \text{\[\frac{\text{~}}{\text{\[\text{~}}\]}} & \text{\[\frac{\text{~}}{\text{\[\text{~}}\]}} & \text{\[\frac{\text{~}}{\text{\[\text{~}}\]}} & \text{\[\frac{\text{~}}{\text{\[\text{~}}\]}} \\
\end{array}
\]

a) marks the end of the piece, or a change of choir,
b) » » of the period,
c) » » of the member,
d), e) » » of the phrase (incise),
f) » » of still smaller units (as a rule),
g) » » of the elementary unit, the single step.\(^1\)

In this descending scale of signs, all alike are quite unconnected with intensity of sound; they all belong to the order of movement; each is no more than a musical punctuation-mark. Thus, at the very first glance, the progress of the rhythm is orderly and clear: steps, phrases, members, periods, are distinctly shown; and all these units respectively, clearly marked out and defined, with their individual existence, coalesce with one another to express finally the \textit{unity of the whole piece}. — It should be noticed that, except for the horizontal episema, none of these various signs exists as such in the manuscripts, neither bar-lines, dots, nor vertical episemas.

\(^1\) The comma \( \text{~} \) is only a breathing-sign, to be subtracted from the length of the preceding note.
2. The rhythmic ictus.

From all that has been said it results that the ictus is in no way a musical accent or impulse; neither does its distinctive sign, the vertical episema, indicate a greater intensity of voice. As is now clear, the ictus does not belong at all to the dynamic order — that is, of force or expression — but purely to the rhythmical order, that of movement, which is concerned with the progress of the melody, its motion and coming to rest.

The ictus is essentially, in the flow of the melody, the moment when the movement, having taken flight, touches earth again; either to come to rest, or, on the contrary, to continue its course. For, just as in the case of walking, or of the rise and fall of the sea-waves, the point of arrival of one movement may be the point of departure and a fresh impulse for the next, so at this point the successive rhythmical steps meet and interlock. In other words, the ictus, the end of the step, far from being an element of separation and division, is the junction of the rhythmical steps and a pivot in the rhythm of the whole.

The ictus and intensity. By its nature, the ictus is absolutely independent of intensity; in itself, it is neither strong nor weak, and adapts itself with equal ease to the character of every syllable or note on which it falls. One must notice, besides, that intensity is not renewed with every elementary rhythmical step, but is spread over the whole length of the member of the period, strengthening its cohesion and unity.

The ictus and the tonic accent. In just the same way, the ictus is independent of the tonic accent of a Latin word, with which it is most important not to confuse it. It may or may not coincide with the tonic accent, at the composer's pleasure; according to the well-known and ancient saying, "Musica non subjacet regulis Donati", the music takes precedence of the grammatical structure of the words.

Since the ictus is the thesis or coming to rest of a rhythmical step, it will fall more naturally on the final syllable of a word. The tonic accent, on the other hand, because it never falls on the last syllable, belongs, as the old masters taught, rather to the arsis. And this arsic character of the accent accords entirely with its nature: in the order of quantity (length) it is prompt and light, in that of melody (pitch) it is high, of intensity, fairly strong though without heaviness or materiality; in short, it has a spiritual quality: "Accentus, anima vocis". One may say in passing, that the Latin accent must never be hit hard, but sung gently and with restraint; it adds a delicate shade, a gentle and measured strength, as the voice takes flight before alighting on the final syllable of the word.

Place of the ictus. In accordance with the natural laws of rhythm, as illustrated in all the poetry and music of antiquity, the ictus, the end of a step, is always repeated after two or after three single beats. In modern measured music it recurs at fixed and regular intervals; but in the free rhythm of plainsong it can come at irregular intervals, every two or three beats; in other words, the rhythmical steps of two beats (binary) or of three (ternary) succeed one another freely at the composer's pleasure.

The place of the ictus can easily be recognised by the following rules.

The ictus falls:

1. On all notes marked with the vertical episema: * * *
General principles of rhythm.

2. On all sustained notes, that is:
   a) dotted notes:
      \[ \begin{array}{c}
      \ast \ast \\
      \cdot \cdot
      \end{array} \]
   b) the first note of the pressus:
      \[ \begin{array}{c}
      \ast \ast \ast \\
      \ast \ast
      \end{array} \]
   c) the note that precedes a quilisma:
      \[ \begin{array}{c}
      \ast \ast \ast \\
      \ast \\
      \end{array} \]

3. The first note of each group, unless it is immediately preceded or followed by an ictus; since two ictus side by side would produce syncopation.

N. B. — In purely syllabic chant, the ictus falls naturally on the last syllable of a word, and in the case of a dactyl (with two syllables after the accent; a spondee has only one), also on the tonic accent. But this is only a general guide, not an absolute rule; since the rise and fall of the melody and the literary context often modify the character of a particular word.

Kyrie XIII is here given as an example of the application of the above rules (each ictus is marked with an asterisk):

\[ \begin{array}{ccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 \\
\ast & \ast & \ast & \ast & \ast & \ast & \ast
\end{array} \]

Kyrie eleison.

Ictus 6 is shown by the vertical episema (1);
3 and 7 by the dotted note (2a);
5 by the beginning of the pressus (2b);
1, 2 and 4 by the first note of a group (3).

Since then it often happens that the place of the ictus is shown by the notes themselves, without need for the vertical episema, this is usually added only when the notation does not make it sufficiently clear. It must be fully understood that an ictus marked by the vertical episema is neither stronger nor more important than the rest; it is only given a special sign in order to be identified more readily.

Each ictus has its particular importance according to the syllable corresponding to it and the place it holds in the flow of the melody; and equally it is due to this syllable and this place that it has its special role in the general arsis or thesis of the phrase or member, as will be shown in the following paragraph.

3. The rhythmic synthesis.

All the units of rhythm enumerated above — elementary steps, phrases, members, periods — have a part to play in the general rhythm, for which alone they exist. This is why, after having made sure of the internal unity of each of them, one must co-ordinate them in relation to the whole.

\[ ^{2} \text{Note that the horizontal episema (—) does not imply a rhythmic ictus, since it does not always indicate a considerable lengthening of the note, but merely a shade of expression.} \]
In just the same way as the elementary rhythm, so the phrases, members and periods are each made up of an arsis and thesis on a larger scale; to these the old writers gave the names of protasis and apodosis. These are formed, in the phrase by the various elementary rhythms, in the member by the various phrases, in the period by the various members; and their respective limits are determined in each of these units by the flow of the melody, whose culminating point makes, as a rule, their common centre and point of convergence: intensity, by its double movement of increase and decrease, here serves most usefully to emphasise the movement of the rhythm.

Finally, all these rhythmic units are distinguished in the notation by a system of appropriate signs, shown above, p. xiiij; and in performance must make themselves heard by pauses proportionate to the significance of each one.

As regards these pauses, and breathing, here are some general principles, meant rather as guides than as fixed rules of mathematical precision:

on a rhythmic ictus (p. xiiij, g), no pause or breath;
at the end of a phrase, the last note is slightly lengthened \( f, e \) or doubled \( d \); but a breath is not allowed, or at most is barely tolerated;
at the end of a member \( c \), a breath is usually possible, or even necessary, but must be subtracted from the length of the preceding note;
at the end of a period \( b \) a silent pause and breath is obligatory; in modern notation this is shown by a quaver-rest, placed before or after the bar-line, as the case demands;
finally, at the end of a piece \( a \), the final pause is prepared for by a \( \text{ralentando} \) in proportion to the length of the final phrase.

Some examples follow of the synthesis or general rhythm that has just been outlined. For simplicity's sake the protasis and apodosis of the period only have been expressly shown; those of the members and phrases are clear enough from the signs of intensity, crescendo and decrescendo.

\begin{center}
\textit{Kyrie XI.}
\end{center}

\begin{center}
\begin{tabular}{c c}
\hline
\textbf{Period} & \\
\hline
\textbf{Protasis} & \textbf{Apodosis} \\
\hline
\textbf{Member} & \\
\hline
\textbf{Phrase} & \\
\hline
\end{tabular}
\end{center}

\begin{center}
\textit{Ky-ri-e e-le- i-son.}
\end{center}
Agnus Dei X.

Period

Member

Phrase

Phrase

Phrase

Agnus Dei, qui tol-lis pec-cá-ta mundi : mi-se-ré-re nó-bis.

Antiphon: Dixit Dominus.

Period

Protasis

Apodosis

Member

Member

Phrase

Phrase

Phrase

Dí-xit Dómi-nus Dó-mi-no mé-o : Sé-de a déx-tris mé-is.

All the preceding rules — and they apply to every piece of plainsong without exception, whether syllabic or ornate — are given here only very incompletely, as an inadequate summary. In special works and Methods of Plainsong they will be found treated with all necessary fulness¹.

III. Psalmody: elementary ideas.

The method of printing employed later in this work for the Vesper Psalms grouped in tones (p. 147) allows the remarks here, though indispensable for an intelligent and easy use of this present Psalter, to be reduced to a few lines.

The sung psalm-verse, when complete, contains: a) the intonation (initium); b) the recitation or dominant; c) the cadences, of which the first occurs at the end of the first half-verse, and is called the mediant (mediatio); and the second, at the end of the second half-verse, called the ending (terminatio).

When the first half of the verse is too long, it is divided by a half-cadence, known as the flex (flexa†), because the melody is inflected; and the voice makes a very brief pause in order to take breath.

The simple or solemn forms for the eight tones and the Peregrinus are given complete at the beginning of each Psalm or Canticle.

**Intonation.** The intonation is the section of the melody which, at the beginning of each psalm, connects the ending of the Antiphon with the recitation. It is formed of two or three notes or groups, adapted to the same number of syllables.

In ordinary psalmody the intonation is used only for the first verse; the others begin at once with the recitation. Where the intonation is repeated in each verse, as in the Magnificat, this is always shown.

When several psalms, each concluded by Gloria Patri, are sung under a single antiphon, the first verse of each must be intoned by the cantor as far as the mediant with the full intonation. (See Compline, p. 228). This is shown in each case.

**Recitation and Flex.** The recitation consists of all the notes sung on one degree of the scale between the intonation and the mediant, and between the mediant and the ending. To sing it well, the rules of good reading should be observed, above all of accentuation. The recitation must not be broken by any pause, except that of the flex when it occurs. In this case, the melodic interval is shown after the first verse.

**Cadences.** The melodic cadences — mediants and endings — are shown at the head of each psalm according to the mode in which it is to be sung. The choice of ending, if more than one exists, depends on the preceding antiphon.

The cadences in psalmody, whether mediants or endings, are of two kinds:

A. Cadence with one accent

- **spondaic**
- **dactylic**

B. Cadence with two accents

- **a) dispondaic**
- **b) didactylic**
- **c) dactylic-spondaic**
- **d) spondaic-dactylic**

It will be seen that wherever a dactylic form occurs, an extra note, (a hollow note ▼), on the weak penultimate (last but one) syllable, is added to the melody.

Besides this, a large number of cadences — mediants or endings — have before the last accented note or group one, two, or three preparatory syllables. In the psalmody of the Office these cadences are easily recognised, because they
Psalmody: elementary ideas.

leave the recitation note for a lower note (except the mediant of the solemn V mode).

Preparatory syllables before the accent of the cadence:

one syllable:

\[
\begin{align*}
\text{Domini} & \quad \text{Domino meo} \\
\end{align*}
\]

\text{Mode} 6

Dómi-nus Dó-mi-no mé-o

two syllables:

\[
\begin{align*}
\text{Domini} & \quad \text{Domino meo} \\
\end{align*}
\]

\text{Mode} 4

Dómi-nus Dó-mi-no mé-o

three syllables:

\[
\begin{align*}
\text{Adjiciat} & \quad \text{Domino sup} \text{er vos} \\
\end{align*}
\]

\text{Mode} Pereg.

Adji-ci-at Dó- mi-nus süper vos

Some practical remarks:

1. Before each psalm will be found a brief note explaining the nature of the cadences, both mediant and ending, to which the words must be adapted.

2. The accented syllables in each cadence, whether a tonic accent, secondary accent, or some syllable that takes the accent's place, that are to be sung on the accented notes, are all printed in heavy type.

3. The syllable or syllables preparatory to the melodic accent are printed in italics.

4. The position of the notes added on weak penultimate syllables is shown by the hollow notes in the cadences, which are always given in full for the first verse of each psalm.

Additional notes on the accent. Some cadences, both mediate and final, provide a difficulty. When the last melodic accent of a spondaic cadence is a clivis, A, the dactylic cadences are treated as shown in line B:

A

\[
\begin{align*}
\text{Spondaic Form} & \quad \text{se} \text{de a} \text{ dextris me} \text{-is} & \text{in corde me} \text{-o} \\
\end{align*}
\]

B

\[
\begin{align*}
\text{Dactylic Form} & \quad \text{ordinem Melch} \text{i-se-dech} & \text{dépe} \text{ra Domi} \text{-ni} \\
\end{align*}
\]

In this case the accent of the text is not sung on the clivis, as for a spondaic cadence, but on an anticipated additional note; and the clivis takes the weak penultimate syllable. This is to preserve the smoothness of the melodic cadence.
Preface.

How is one to recognise these cadences and where the additional note on the accent falls? Attention is drawn to them before each psalm in which they occur; and in the music they are shown by a bracket over and including the *additional note* and the *clavis*. The place of the additional note itself is shown at the beginning of each psalm. In the text, the anticipated accent and the penultimate syllable on the clavis are both printed in *heavy type*. See line B, above.

*Solemn psalm-tones.* The solemn forms of each tone are given at the beginning of the *Magnificat*, p. 218-223. They all fall into the same classes as the simple forms. The solemn cadence of I and VI modes is, in the Vatican Edition, included among mediants of two accents; but one is now authorized by Rome to consider this at choice as *a cadence of one accent with three preparatory syllables* ¹. If this is done, all the cadences of the same melodic pattern are treated in the same way, thus avoiding an extra difficulty ²:

![Solemn psalm-tones diagram]

---

1. *Tonus peregrinus.* One is also allowed to add a *sol* before the *si* to the mediant of this tone: the older form of cadence. It will then conform to the general rule, having one accent with three preparatory syllables.

*N. B.* In spondaic cadences one could, if preferred, double the length of the tonic accent; but it is much better merely to sing it more broadly, leaving it *on the up-beat of the rhythm*.

---

¹ This cadence is not derived from the simple form of 1st tone, but from a simple form of 6th with one accent and three preparatory syllables.

² When this authorisation was given, one of which all can take advantage, it was pointed out that this procedure is in the spirit of the *Motu proprio* of 25 April 1904, and also in accordance with the Decree of 8 July 1912 on the singing of monosyllables and Hebrew words in the Lessons, Versicles and Psalms.
RULES
for the Roman Pronunciation of Latin.

It was laid down by Pope St Pius X as desirable that the Roman pronunciation of Latin should be followed. Among English-speaking people this, especially as regards the vowel-sounds, is best learnt by ear; but the following rules can usefully be given.

***

The primary quality of good Latin pronunciation is that of accentuation.

Accentuation consists in emphasising in each accented word, by a lively, buoyant and brief impulse given to the voice, the penultimate (last but one) or antepenultimate (last but two) syllable; thus providing the components of the word with a centre to which all are related.

A word is made up of syllables; syllables of:
1. vowels and diphthongs, each with its particular quality of sound;
2. consonants, each with its own manner of articulation.

Below are the rules of pronunciation, so far as this can be expressed in English.

I. Vowels and Diphthongs.

a) VOWELS.

Each vowel has a single pure sound, which should not vary, whatever consonant follows.

A has an open sound as in father, but slightly less broad; though not as in can.

E approximately as in met; avoid any hint of a second sound as in obey.

I, as ee in feet; less broad than in sheep.

O, as the o in for; not as in go.

U, as oo in moon rather than u in put; never as in rug.

Y has always the same sound as the Latin I.

When two vowels come together, each as a rule keeps its own pronunciation. There are, however, certain diphthongs or double sounds.

b) DIPHTHONGS.

AE and OE have the same sound as the Latin E above.

AU and EU (as also EI in interjections) and AY; the two vowels form one syllable, but both must be distinctly heard. The chief emphasis is on the first, which must be given its pure sound; in singing, the second is only heard at the moment of passing to the following syllable.
Latin Pronunciation.

U preceded by Q or NG and followed by another vowel, keeps its normal sound, but forms one syllable with the vowel that follows, which latter has the chief emphasis; ex. qui, quam, are of one syllable; cul (except in certain Hymns) is of two; sanguis of two syllables only.

I as a semi-consonant (or for J) pronounced as Engl. Y, forms one syllable with the following vowel; ex. iam, one syllable; maior, two syllables only.

AY is pronounced as i in rice.

AI, OU are never diphthongs; ex. ait, prout, of two syllables.

II. Consonants.

GENERAL RULE: every consonant is sounded separately.

B, D, F, K, L, M, N, P, Q, V, are pronounced as in English.

C, before e, i, y, α, α, that is before the sounds of the Latin e and i, is pronounced ch as in church.

CC before the same vowels is pronounced tch.

SC before the same vowels, as sh in shed.

Except for these cases, C is pronounced as K.

CH is always pronounced as K, even before the sounds of e and i.

G before the sounds of e and i is soft as in generous; otherwise it is hard as in government.

GN has the same sound as in the Italian Signor; the g scarcely heard; the n as if followed by a short i; ex. agnus.

H is mute, as in English hour; except that in mihi, nihll, and words formed from these, it is pronounced as K.

J, pronounced as English Y, forms one syllable with the following vowel; ex. ejus (eius); major (major); two syllables only.

S as in sea, but between vowels it is slightly softened; ex. the s in miserere is less close to z than in Engl. misery.

TI standing before a vowel and following any letter except S, X or T, is pronounced tsee.

TH is always simply t.

X is KS, as in Engl. expect; but between two vowels it is softened slightly, as xc in Engl. excite.

XC before the sounds of e and i is pronounced KSH; ex. excelsis.

Z is pronounced dz, like ds in Engl. stands.
In the following tables, the dates given in italics are those on which the Mass of the Sunday is not said; reference must then be made to the Proper of Saints, or to the Roman Calendar, p. xxvii, to find the feast which replaces the Sunday. The latter is commemorated by its Prayers.

This however does not apply in the case of a feast which, when it falls on a week-day, is kept on Sunday; here the practice varies in different dioceses.
<table>
<thead>
<tr>
<th>TABLE OF SUNDAYS AND MOVABLE FEASTS.</th>
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<tbody>
<tr>
<td><strong>Holy Family</strong></td>
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<td><strong>3rd Sund. af. Epiph.</strong></td>
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<td><strong>Passion Sunday</strong></td>
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<td><strong>Corpus Christi</strong></td>
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<td><strong>2nd Sund. af. Pent.</strong></td>
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<td><strong>Sacred Heart</strong></td>
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<td>22nd Sund. af. Pent.</td>
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<td>23rd Sund. af. Pent.</td>
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**ROMAN CALENDAR**

### JANUARY.

| A | 1 | **CIRCUMCISION OF OUR LORD and Octave of Christmas, d. II cl.** | 359 |
|   |   | *Sunday between the Circumcision and the Epiphany, FEAST OF HOLY NAME OF JESUS, d. II cl.* |   |
| b | 2 |   |   |
| c | 3 |   |   |
| d | 4 |   |   |
| e | 5 | St. Telesphorus Pope and Mart. † 139. | 376 |
| f | 6 | **EPHINANY OF OUR LORD, d. I cl.** | 377 |
|   |   | *1st Sunday after the Epiphany, THE HOLY FAMILY, d. m.; com. of the Sunday.* | 389 |
| g | 7 |   |   |
| A | 8 |   |   |
| b | 9 |   |   |
| c | 10 |   |   |
| d | 11 | St. Hyginus Pope and Mart. † 142. | 394 |
| e | 12 |   |   |
| f | 13 | Commemoration of the Baptism of Our Lord Jesus Christ, d. m. | 406 |
| g | 14 | St. Iliary Bp. of Poitiers, Conf. and Doct. † 368, d. | 1014 |
|   |   | St. Felix of Nola Priest and Mart. † 260. | 1014 |
| A | 15 | St. Paul, First Hermit, in Egypt † 342, d. | 1015 |
|   |   | St. Maurus, Abbot of Glanfeuil of the dioc. of Angers (unknown date) |   |
| b | 16 | St. Marcellus I Pope and Mart. † 309, s. | 1016 |
| c | 17 | St. Anthony Abbot in Egypt. † 356, d. | 1016 |
| d | 18 | Chair of St. Peter at Rome, d. m.; com. of S. Paul, Ap. | 1016 |
|   |   | St. Prisca Roman Virgin, † 270. | 1016 |
| e | 19 | Sts. Marius, Martha, Audifax and Abachum, Persian Mm. at Rome | 1018 |
|   |   | St. Canute, king of Denmark, Mart. † 1086. | 1018 |
| f | 20 | Sts. Fabian Pope and Mart. † 250 and Sebastian Mart. at Rome † 288. | 1019 |
| g | 21 | St. Agnes Roman Virgin, Mart. † 304?, d. | 1020 |
| A | 22 | Sts. Vincent M. at Saragossa † 304 and Anastasius Persian M. † 628, s. | 1024 |
| b | 23 | St. Raymond of Pennafort Conf. Spanish Dominican, † 1275, s. | 1024 |
|   |   | St. Emerentiana Roman Virgin, Mart. † 305? | 1024 |
| c | 24 | St. Timothy Bishop of Ephesus, Mart. † 97, d. | 1025 |
| d | 25 | Conversion of St. Paul Apostle in 31, d. m.; com. of S. Peter, Ap. | 1025 |
| e | 26 | St. Polycarp Bishop of Smyrna, Mart. † 155, d. | 1034 |
| f | 27 | St. John Chrysostom Bp. of Constantinople, Conf. and Doct. † 407, d. | 1034 |
| g | 28 | St. Peter Nolasco Found. of the Ord. of O. L. of Ransom, Conf. † 1256, d. | 1035 |
|   |   | St. Agnes Virg. and Mart. (for the second time) | 1035 |
| A | 29 | St. Francis of Sales, Bishop of Geneva, Conf. and Doct. Found. of the Rel ig. of the Visitation † 1622, d. | 1036 |
| b | 30 | St. Martina Roman Virgin, Mart. † 228, s. | 1036 |
| c | 31 | St. John Bosco Italian Conf. Found. of the Salesians † 1888, d. | 1037 |

*Septuagesima (from Jan. 18 to Febr. 21)* | 427
FEBRUARY.

d 1 St. Ignatius of Antioch Bishop and Mart. † 107, d. . . . . 1041
e 2 PURIFICATION OF THE B. VIRGIN MARY, d. 11 cl. . . . . 1043
f 3 St. Blaise Bishop of Sebaste in Armenia, Mart. † 3167 . . 1060
g 4 St. Andrew Corsini, Carm. Friar of Florence, Mart. † 1373, d. 1060
A b 5 St. Agatha Sicilian Virgin, Mart. † 251, d. . . . . 1061
b 6 St. Titus Bishop of Crete Conf., 1st century d. . . . . 1067
St. Dorothy Virgin of Cesarea, Mart. † 304. . . . . 1067
c 7 St. Romuald Found. of the Camaldolese Order, Abbot † 1027, d. 1067
d 8 St. John of Matha Found. the Trinitarian Order, Conf. † 1213, d. 1067
e 9 St. Cyril Bishop of Alexandria, Conf. and Doct. † 444, d. . . 1068
St. Apollonia Virgin of Alexandria, Mart. † 248 or 249. . . . 1068
f 10 St. Scholastica sister of St. Benedict, Virg. † 547, d. . . . 1069
g 11 Apparition of Our Blessed Lady at Lourdes in 1858, d. m. . 1069
A A 12 The Holy Founders of the Order of Servites at Florence, 13th cent. d. 1081
b 13 c 14 St. Valentine Roman Martyr, Priest † 270. . . . . 1082
d 15 Sts. Faustinus and Jovita of Brescia, Mart. † 117?. . . . . 1083
e 16 f 17 g 18 St. Simeon Bishop of Jerusalem, Mart. † 106. . . . . 1083
A A 19 b 20 c 21 d 22 Chair of St. Peter Apostle at Antioch, d. m.; com. of S. Paul, Ap. . 1084
e 23 St. Peter Damian Bishop, Conf. and Doct. † 1072, d. . . . . 1084
f 24 St. MATTHIAS APOSTLE d. 11 cl. . . . . 1084
g 25 A A 19 b 20 c 21 d 22
b 27 St. Gabriel of Our Lady of Sorrows, Passionist, Conf. † 1862, d. 1088
c 28 February contains 29 days in Leap year; St. Matthias is kept on 25
and St. Gabriel on 28.
Ash Wednesday (from February 4 to March 10). . . . . 452

MARCH.

d 1 e 2 f 3
g 4 St. Casimir, King of Poland, patron of Poland, Conf. † 1484, s. . . 1089
St. Lucius I, Pope and Mart. † 254. . . . . . 1089
A A 5 b 6 c 7 d 8 e 9 f 10 g 11
Roman Calendar.

<table>
<thead>
<tr>
<th>1</th>
<th>St. Gregory the Great, Benedictine, Pope, Conf. and Doct. † 604, d.</th>
<th>1091</th>
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<tbody>
<tr>
<td>2</td>
<td>St. Cyril Bishop of Jerusalem Conf. and Doct. † 386, d.</td>
<td>1092</td>
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<tr>
<td>3</td>
<td>St. Joseph Spouse of the B. V. MARY, Confessor and Patron of the Universal Church, d. I cl.</td>
<td>1094</td>
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<tr>
<td>4</td>
<td>St. Benedict Abbot, Found. of the Benedictines, † 547, d. m.</td>
<td>1106</td>
</tr>
<tr>
<td>5</td>
<td>St. Gabriel Archangel, d. m.</td>
<td>1107</td>
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<tr>
<td>6</td>
<td>St. John Damascene (or of Damascus) Conf. Doct. † by 754, d.</td>
<td>1119</td>
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<tr>
<td>7</td>
<td>St. Justin Martyr at Seville † 167, d.</td>
<td>1124</td>
</tr>
<tr>
<td>8</td>
<td>St. John Capistran Franciscan Conf. † 1456, s.</td>
<td>1119</td>
</tr>
<tr>
<td>9</td>
<td>St. Francis of Paula Conf. Found. of the Minims, † 1507, d.</td>
<td>1122</td>
</tr>
<tr>
<td>10</td>
<td>St. Isidore Bishop of Seville, Conf. and Doct. † 636, d.</td>
<td>1122</td>
</tr>
<tr>
<td>11</td>
<td>St. Vincent Ferrer Dominican Conf. † 1419, d.</td>
<td>1123</td>
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<tr>
<td>12</td>
<td>St. Leo the Great Pope, Conf. and Doct. † 461, d.</td>
<td>1123</td>
</tr>
<tr>
<td>13</td>
<td>St. Hermenegild Martyr at Seville † 586, s.</td>
<td>1124</td>
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<tr>
<td>14</td>
<td>St. Tiburtius, Valerian and Maximus, Mm.</td>
<td>1125</td>
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<tr>
<td>15</td>
<td>Sts. Soter and Caius, Popes and Mart. s.</td>
<td>1130</td>
</tr>
<tr>
<td>16</td>
<td>St. Anicetus Pope and Mart. † 166</td>
<td>1129</td>
</tr>
<tr>
<td>17</td>
<td>Sts. Cletus and Marcellinus † 304, Popes and Mart. s.</td>
<td>1148</td>
</tr>
<tr>
<td>18</td>
<td>St. Peter Canisius, Dutch, of the Soc. of Jesus, Ap. of Germany, Conf. and Doct. † 1597, d.</td>
<td>1148</td>
</tr>
</tbody>
</table>

Frid. after the 1st Sund. of the Passion. Feast of the Seven Sorrows of the B. V. M., d. m. | 1120

Easter Day (from March 22 to April 25).

**APRIL.**

<p>| 2 | St. Francis of Paula Conf. Found. of the Minims, † 1507, d. | 1122 |
| 3 | St. Isidore Bishop of Seville, Conf. and Doct. † 636, d. | 1122 |
| 4 | St. Vincent Ferrer Dominican Conf. † 1419, d. | 1123 |
| 5 | St. Leo the Great Pope, Conf. and Doct. † 461, d. | 1123 |
| 6 | St. Justin Martyr at Rome † 167, d. | 1124 |
| 7 | Sts. Tiburtius, Valerian and Maximus, Mm. | 1125 |
| 8 | Sts. Soter and Caius, Popes and Mart. s. | 1130 |
| 9 | St. Anicetus Pope and Mart. † 166 | 1129 |
| 10 | Sts. Cletus and Marcellinus † 304, Popes and Mart. s. | 1148 |
| 11 | St. Peter Canisius, Dutch, of the Soc. of Jesus, Ap. of Germany, Conf. and Doct. † 1597, d. | 1148 |</p>
<table>
<thead>
<tr>
<th>Week</th>
<th>Event</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
<td>St. Paul of the Cross, Italian, Conf., Found. of the Passionists † 1775, d.</td>
<td>1149</td>
</tr>
<tr>
<td></td>
<td>St. Vitalis Martyr at Bologna</td>
<td>1149</td>
</tr>
<tr>
<td>29</td>
<td>St. Peter of Verona, Dominican, Mart. † 1252, d.</td>
<td>1150</td>
</tr>
<tr>
<td>A 30</td>
<td>St. Catharine of Siena, Dominican Virgin † 1380, d.</td>
<td>1150</td>
</tr>
<tr>
<td></td>
<td>Monday, Tuesday and Wednesday of the Rogation Days. The Ascension of Our Lord (from April 30 to June 3).</td>
<td></td>
</tr>
</tbody>
</table>

**MAY.**

<p>| b 1  | ST. JOSEPH SPOUSE OF THE B. V. MARY, WORKMAN, d. I cl.                | 1159   |
| c 2  | St. Athanasius Bishop of Alexandria Conf. and Doct. † 373, d.         | 1159   |
| d 3  | FINDING OF THE HOLY CROSS in 326, d. II cl.                          | 1159   |
| e 4  | St. Monica Widow, Mother of Saint Augustine † 387, d.                 | 1167   |
| f 5  | St. Pius V. Dominican, Pope and Conf. † 1572, d.                      | 1167   |
| g 6  | St. John before the Latin Gate, Apost. and Ev., d. m.                 | 1168   |
| A 7  | St. Stanislaus Bishop of Cracow, Mart. † 1079, d.                     | 1169   |
| b 8  | Apparition of St. Michael the Archangel on Mount Gargano in Italy in 525, d. m. | 1169   |
| c 9  | St. Gregory Nazianzen Bp. of Constantinople, Conf. and Doct. † 389, d. | 1170   |
| d 10 | St. Antoninus, Dominican, Bishop of Florence, Conf. † 1459, d.        | 1170   |
|      | Sts. Gordian Mart. at Rome † 362 and Epimachus at Alexandria † 250.  |         |
| e 11 | STS. PHILIP AND JAMES, APOSTLES, d. II cl.                           | 1151   |
| (For St. James, see p. 1827.)                  |         |
| f 12 | Sts. Nereus, Achilleus, Domitilla Virg. and Pancras Roman Mart. s.   | 1171   |
| g 13 | St. Robert Bellarmine Ital. Jesuit, Bp. of Capua Conf. and Doct. † 1621, d. | 1171   |
| A 14 | St. Boniface Mart. at Tarsus † 306?                                   | 1172   |
| b 15 | St. J. B. de la Salle Conf., Found. of the Soc. Christ. Brothers † 1719, d. | 1172   |
|      | Proper mass of St. John Baptist de la Salle                          | 1173   |
| c 16 | St. Ubaldis Bishop of Gubbio, Conf. † 1160, s.                        | 1176   |
| d 17 | St. Paschal Baylon Conf., Spanish Franciscan † 1502, d.               | 1176   |
| e 18 | St. Venantius Mart. in Italy † 250, d.                                | 1176   |
| f 19 | St. Peter Celestine, Benedictine, Found. of the Celest. P. and C. † 1296, d. | 1177   |
| g 20 | St. Pudentiana Virgin (1st cent.)                                     | 1178   |
| A 21 | St. Bernardine of Siena, Franciscan Conf. † 1444, s.                  | 1178   |
| b 22 |                                                                       |         |
| c 23 |                                                                       |         |
| d 24 | In certain dioceses: Our Lady Help of Christians, d. m.              | 1828   |
| e 25 | St. Gregory VII Benedictine, Pope and Conf. † 1085, d.               | 1178   |
|      | St. Urban I Pope and Mart. † 230                                      | 1179   |
| f 26 | St. Philip Neri, Roman Conf. † 1595, d.                              | 1179   |
|      | St. Eleutherius Pope and Mart. † 189                                  | 1180   |
| g 27 | St. Bede the Venerable Conf. and Doct., English Benedictine † 735, d. | 1180   |
|      | St. John I, Pope and Mart. † 526                                      | 1181   |
| A 28 | St. Augustine, Roman Bened., Bp. of Canterbury, Cf. † 604 or 605, d. | 1181   |
| b 29 | St. Mary Magdalen dei Pazzi Dominican Virgin of Florence † 1607, s.   | 1182   |
| c 30 | St. Felix I Pope (Mart. ?) † 274, s.                                  | 1182   |
| d 31 | BLESSED VIRGIN MARY, QUEEN, d. II cl.                                 |         |
|      | In cert. dioceses: Feast of the B. V. M. Mediatrix of all graces, d. m. | 1184   |
|      | Pentecost (from May 10 to June 13).                                   |         |
|      | 1st Sunday after Pentecost, Feast of the Blessed Trinity.             |         |
|      | Thursday after the Blessed Trinity : Feast of Corpus Christi.         |         |
|      | 2nd Frid. after the Feast of Corpus Christi : Feast of the Sacred Heart.|         |</p>
<table>
<thead>
<tr>
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<tr>
<td><strong>June</strong></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>St. Angela Merici or of Brescia, Virg. Found of the Ursulines † 1540, d. 1182</td>
</tr>
<tr>
<td>2</td>
<td>Sts. Marcellinus and Peter Mart. at Rome and St. Erasmus or Elmo Mart. in Campania † by 303? 1201</td>
</tr>
<tr>
<td>3</td>
<td>St. Francis Caracciolo, Conf. Found. of the Reg. Clerks Minor † 1608, d. 1201</td>
</tr>
<tr>
<td>4</td>
<td>St. Boniface, English Benedictine, Bishop of Mayence, Apostle of Germany, Mart. † 754, d. 1202</td>
</tr>
<tr>
<td>5</td>
<td>St. Norbert Bp. of Magdeburg, Conf. Found. of the Premonstr. † 1134, d. 1207</td>
</tr>
<tr>
<td>6</td>
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<tr>
<td>11</td>
<td>St. Barnabas Apostle, companion of St. Paul, 1st cent. d. m. 1208</td>
</tr>
<tr>
<td>12</td>
<td>St. John of St. Facundus, Augustine Conf. † 1470, d. 1209</td>
</tr>
<tr>
<td>13</td>
<td>Sts. Basilides Roman Mart. Nabor and Nazarius, Milanese Mart. Cyrilus or Quirinus, Bp. and Mart. in Croatia † 309 1209</td>
</tr>
<tr>
<td>14</td>
<td>St. Anthony of Padua, Portuguese Franciscan, preached in Italy, Conf. and Doct. † 1231, d. 1210</td>
</tr>
<tr>
<td>15</td>
<td>St. Basil the Great Bp. of Cesarea in Cappadocia, Conf. and Doct. † 379, d. 1210</td>
</tr>
<tr>
<td>16</td>
<td>In certain dioceses: St. John Francis Regis of the Soc. of Jesus, Conf. 1845</td>
</tr>
<tr>
<td>17</td>
<td>Sts. Primus and Felician Mart. at Rome in 4th cent. 1207</td>
</tr>
<tr>
<td>18</td>
<td>St. Margaret Queen of Scotland, Widow † 1090, s. 1208</td>
</tr>
<tr>
<td>19</td>
<td>St. Barnabas Apostle, companion of St. Paul, 1st cent. d. m. 1208</td>
</tr>
<tr>
<td>20</td>
<td>Sts. Basilides Roman Mart. Nabor and Nazarius, Milanese Mart. Cyrilus or Quirinus, Bp. and Mart. in Croatia † 309 1209</td>
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<tr>
<td>21</td>
<td>St. Anthony of Padua, Portuguese Franciscan, preached in Italy, Conf. and Doct. † 1231, d. 1210</td>
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<td>22</td>
<td>St. Basil the Great Bp. of Cesarea in Cappadocia, Conf. and Doct. † 379, d. 1210</td>
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<td>23</td>
<td>In certain dioceses: St. John Francis Regis of the Soc. of Jesus, Conf. 1845</td>
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<td>26</td>
<td>St. Barnabas Apostle, companion of St. Paul, 1st cent. d. m. 1208</td>
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<td>27</td>
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<td>28</td>
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<td>29</td>
<td>St. Basil the Great Bp. of Cesarea in Cappadocia, Conf. and Doct. † 379, d. 1210</td>
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<tr>
<td>30</td>
<td>In certain dioceses: St. John Francis Regis of the Soc. of Jesus, Conf. 1845</td>
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<tr>
<td>31</td>
<td>Sts. Primus and Felician Mart. at Rome in 4th cent. 1207</td>
</tr>
</tbody>
</table>

**July**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>THE PRECIOUS BLOOD OF OUR LORD JESUS CHRIST, d. I cl. 1256</td>
</tr>
<tr>
<td>2</td>
<td>THE VISITATION OF THE BLESSED VIRGIN MARY, d. II cl. 1268</td>
</tr>
<tr>
<td>3</td>
<td>St. Leo II Pope and Conf. † 683, s. 1271</td>
</tr>
<tr>
<td>4</td>
<td>St. Antony Mary Zaccaria, Ital. Conf. Found. of the Barnabites † 1539, d. 1273</td>
</tr>
<tr>
<td>5</td>
<td>Commemoration of St. Paul Apostle, d. m.; com. of S. Peter, Ap. 1247</td>
</tr>
<tr>
<td>6</td>
<td>Thursday after the Feast of the Sacred Heart: In cert. dioceses, Feast of the Eucharistic Heart of Jesus, d. m. 1192</td>
</tr>
</tbody>
</table>
Roman Calendar.

<table>
<thead>
<tr>
<th>No.</th>
<th>Month</th>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>g</td>
<td>January</td>
<td>8</td>
<td>St. Elizabeth Queen of Portugal, Widow † 1336, s. 1276</td>
</tr>
<tr>
<td>A</td>
<td>January</td>
<td>9</td>
<td>The Seven Holy Brothers Mart. † 1627 and Sts. Rufina and Secunda Virg. and Mart. † by 257, s. 1277</td>
</tr>
<tr>
<td>b</td>
<td>January</td>
<td>10</td>
<td>St. Pius I Pope and Mart. † 1556</td>
</tr>
<tr>
<td>c</td>
<td>January</td>
<td>11</td>
<td>St. John Gualbert Abbot in Italy, Found. of the Ord. of Vallombrosa † 1073, d. 1277</td>
</tr>
<tr>
<td>d</td>
<td>January</td>
<td>12</td>
<td>Sts. Nabor and Felix, Mart. at Milan (4th cent.?) 1278</td>
</tr>
<tr>
<td>e</td>
<td>January</td>
<td>13</td>
<td>St. Anacletus or Cletus, Pope and Mart. † 88, s. 1279</td>
</tr>
<tr>
<td>f</td>
<td>January</td>
<td>14</td>
<td>St. Bonaventure, Franciscan, Bp. of Albano Conf. and Doct. † 1274, d. 1279</td>
</tr>
<tr>
<td>g</td>
<td>January</td>
<td>15</td>
<td>St. Henry II, Emperor of Germany, Conf. † 1024, s. 1280</td>
</tr>
<tr>
<td>A</td>
<td>January</td>
<td>16</td>
<td>Our Blessed Lady of Mount Carmel, d. m. 1280</td>
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<tr>
<td>b</td>
<td>January</td>
<td>17</td>
<td>St. Alexius, Roman Conf. (5th cent.?) s. 1283</td>
</tr>
<tr>
<td>c</td>
<td>January</td>
<td>18</td>
<td>St. Camillus de Lellis, Italian Conf. Found. of the Camillans † 1614, d. 1283</td>
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<tr>
<td>d</td>
<td>January</td>
<td>19</td>
<td>St. Symphorosa and her 7 Sons? Mart. at Tivoli, (unknown epoch). 1284</td>
</tr>
<tr>
<td>e</td>
<td>January</td>
<td>20</td>
<td>St. Vincent de Paul Conf. Found. of the Lazarists and Sisters of Charity † 1660, d. 1285 or 1849</td>
</tr>
<tr>
<td>f</td>
<td>January</td>
<td>21</td>
<td>St. Pius I Pope and Mart. † 1556</td>
</tr>
<tr>
<td>g</td>
<td>January</td>
<td>22</td>
<td>St. Margaret Virgin and Mart. at Antioch (3rd cent.) s. 1286</td>
</tr>
<tr>
<td>A</td>
<td>January</td>
<td>23</td>
<td>St. Liborius Bishop of Le Mans, Conf. (4th cent.?) 1286</td>
</tr>
<tr>
<td>b</td>
<td>January</td>
<td>24</td>
<td>St. Mary Magdalen Penitent, t 1st cent. 1287</td>
</tr>
<tr>
<td>c</td>
<td>January</td>
<td>25</td>
<td>St. Stephen I, Pope and Mart. b. 257 . . . . . . 1309</td>
</tr>
<tr>
<td>d</td>
<td>January</td>
<td>26</td>
<td>St. Stephen I, Pope and Mart. b. 257 . . . . . . 1322</td>
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<tr>
<td>e</td>
<td>January</td>
<td>27</td>
<td>St. Christopher Mart. (3rd cent.) . . . . . . . . 1326</td>
</tr>
<tr>
<td>f</td>
<td>January</td>
<td>28</td>
<td>St. Dominic Spanish Conf. Found. of the Dominicans t 1221, d. m. 1325</td>
</tr>
<tr>
<td>g</td>
<td>January</td>
<td>29</td>
<td>St. Romanus Mart. at Rome . . . .. • 1336</td>
</tr>
<tr>
<td>A</td>
<td>January</td>
<td>30</td>
<td>St. Ignatius of Loyola, Spanish Conf. Found. of the Society of Jesus † 1556, d. m. 1313</td>
</tr>
<tr>
<td>b</td>
<td>January</td>
<td>31</td>
<td>St. Peter's Chains, d. m.; com. of S. Paul, Ap. . . . . . . . . 1314</td>
</tr>
</tbody>
</table>

AUGUST.

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<tr>
<th>No.</th>
<th>Month</th>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>c</td>
<td>August</td>
<td>1</td>
<td>St. Peter's Chains, d. m.; com. of S. Paul, Ap. . . . . . . . . 1314</td>
</tr>
<tr>
<td>d</td>
<td>August</td>
<td>2</td>
<td>St. Alph. Mary de Liguori Bp., C. D. Found. of Redemptorists † 1787, d. 1321</td>
</tr>
<tr>
<td>e</td>
<td>August</td>
<td>3</td>
<td>St. Stephen I, Pope and Mart. † 257 . . . . . . 1322</td>
</tr>
<tr>
<td>f</td>
<td>August</td>
<td>4</td>
<td>St. Stephen I, Pope and Mart. † 257 . . . . . . 1322</td>
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<tr>
<td>g</td>
<td>August</td>
<td>5</td>
<td>Our Lady of the Snow, or Dedication at Rome by 435 of the Basilica of St. Mary Major, d. m. 1326</td>
</tr>
<tr>
<td>A</td>
<td>August</td>
<td>6</td>
<td>THE TRANSFIGURATION OF OUR LORD JESUS CHRIST, d. II cl. 1326</td>
</tr>
<tr>
<td>b</td>
<td>August</td>
<td>7</td>
<td>St. Cajetan of Vicenza Conf. Found. of the Theatines in Italy † 1547, d. 1335</td>
</tr>
<tr>
<td>c</td>
<td>August</td>
<td>8</td>
<td>St. Donatus Bishop of Arezzo and Mart. (362?) . . . . . . . . . 1335</td>
</tr>
<tr>
<td>d</td>
<td>August</td>
<td>9</td>
<td>Sts. Cyriacus, Largus and Smaragdus Mart. at Rome, s. 1336</td>
</tr>
<tr>
<td>e</td>
<td>August</td>
<td>10</td>
<td>St. Romanus Mart. at Rome 1337</td>
</tr>
<tr>
<td>f</td>
<td>August</td>
<td>11</td>
<td>St. Laurence Deacon, Mart. at Rome † 258, d. II cl. 1337</td>
</tr>
<tr>
<td>Date</td>
<td>Event</td>
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<tr>
<td>1</td>
<td>St. Giles, Monk or Hermit of 6th or 8th cent.? s.</td>
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<tr>
<td>2</td>
<td>The Twelve Holy Brothers? Martyrs (unknown date).</td>
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<tr>
<td>3</td>
<td>St. Stephen King of Hungary, † 1038, s.</td>
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<tr>
<td>4</td>
<td>St. Pius X, Pope and Conf. † 1914, d.</td>
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<tr>
<td>5</td>
<td>St. Laurence Justinian Bishop of Venice, Conf. † 1455, s.</td>
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<tr>
<td>6</td>
<td>St. Sabina Mart. (?)</td>
<td></td>
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<tr>
<td>7</td>
<td>Nativity of the Blessed Virgin Mary, d. II cl.</td>
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<tr>
<td>8</td>
<td>St. Gorgonius Roman Mart. † 303.</td>
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<tr>
<td>9</td>
<td>St. Nicholas of Tolentino Conf. Hermit of St. Augustine † 1305, d.</td>
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<tr>
<td>10</td>
<td>Sts. Protus and Hyacinthus, Mart. (?)</td>
<td></td>
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<tr>
<td>11</td>
<td>Feast of the Most Holy Name of Mary, d. m.</td>
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<tr>
<td>12</td>
<td>The Exaltation of the Holy Cross, d. m.</td>
<td></td>
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<tr>
<td>13</td>
<td>Dedication on Sept. 14, 335 at Jerusalem of the Basilica built by Constantine on the site of Calvary and the H. Sepulchre.</td>
<td></td>
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</tr>
<tr>
<td>14</td>
<td>Our Lady of the Seven Sorrows, d. II cl.</td>
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<tr>
<td>15</td>
<td>Sts. Cornelius Pp. and M. † 253 and Cyprian Bp. of Carthage M. † 258, s.</td>
<td></td>
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</tr>
<tr>
<td>16</td>
<td>Sts. Euphemia Virg. and Mart. at Chalcodon † 303? Lucy (see Dec. 13) and Geminianus Martyrs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Impression of the Stigmata on the body of St. Francis of Assisi in 1224, d.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Roman Calendar.

A 18 St. Joseph of Cupertino, Italian Franciscan † 1663, d. . . . . . 1435

b 19 St. Januarius Bishop of Beneventum († 305?) and his Comp. Mart., d. . . . . . 1436
c 20 St. Eustace (or Eustachius) and his Companions Mart., d. . . . . . 1436
d 21 St. Matthew Apost. and Evang., d. II cl. . . . . . 1437

e 22 St. Thomas of Villanova, Spanish, Hermit of St Augustine, Bishop of Valencia and Conf. † 1555, d. . . . . . 1440

St. Maurice and his Companions Mart. of the Theban Legion (3rd cent.) 1441

g 23 St. Linus Pope and Mart., first successor of St. Peter † 76. . . . . . 1442

St. Thecla Virgin and Mart. (1st cent.) . . . . . . 1443

A 24 Feast of Our Lady of Ransom, d. m. . . . . . 1443

b 25

c 26 Sts. Cyprian (see Sept. 16) and Justina, Martyrs . . . . . . 1444

In Canada and the United States: STS. JOHN DE BREBEUF, ISAAC JOGUES AND THEIR COMPANIONS Mart. from 1642 to 1649 d. II cl. 1866
d 27 Sts. Cosmas and Damian, Martyrs (?) . . . . . . 1444
e 28 St. Wenceslaus, Duke of Bohemia and Mart. † 929, s. . . . . . 1447
f 29 ST. MATTHEW EVANS, d. I cl. . . . . . 1448
g 30 St. Jerome Priest, Conf. and Doct. † 419 or 420, d. . . . . . 1469

OCTOBER.

A 1 St. Remigius Bishop of Rheims and Conf. † by 530. . . . . . 1460

b 2 The Holy Guardian Angels, d. m. . . . . . 1460
c 3 St. Teresa of the Child Jesus, Carmelite Virgin of Lisieux † 1897, d. . . . . . 1467
d 4 St. Francis of Assisi Conf. Found. of the Francisc. in Italy † 1226, d. m. . . . . . 1472
e 5 St. Placid and his Companions, Mart. in Sicily (4th cent.) . . . . . . 1474
f 6 St. Bruno Conf. Found. of the Carthusians † 1101, d. . . . . . 1474
g 7 SOLEMNITY OF THE MOST HOLY ROSARY OF THE B. V. MARY, d. II cl. 1475
A 8 St. Bridget of Sweden, Widow, mother of St. Catherine of Sweden. Found. of the Order of the Holy Saviour † 1373, d. . . . . . 1487

b 9 St. John Leonard, Italian Conf. Found. of the Clerks Regular of the Mother of God, and of College of Propaganda at Rome † 1609, d. . . . . . 1487

Sts. Dionysius first Bishop of Paris, Rusticus Priest, and Eleutherius Deacon, Martyrs (3rd cent.) . . . . . . 1488
c 10 St. Francis Borgia, Spanish Conf. 3rd General of the Society of Jesus † 1572, s. . . . . . 1490
d 11 THE MOTHERHOOD OF THE BLESSED VIRGIN MARY, d. II cl. 1491
e 12
f 13 St. Edward King of England, Conf. † 1066, s. . . . . . 1496
g 14 St. Callistus first Pope Mart. † 222?, d. . . . . . 1498
A 15 St. Teresa of Avila, Span. Virgin. Found. of the Discalced Carmelites † 1582, d. . . . . . 1499

b 16 St. Hedwig Queen of Poland, Widow † 1243, s. . . . . . 1500
c 17 St. Margaret Mary Alacoque, Virg. Visitandine of Paray-le-Monial, † 1690, d. . . . . . 1500

d 18 ST. LUKE EVANGELIST, d. II cl. . . . . . 1504
e 19 St. Peter of Alcantara, Spanish Conf. Franciscan † 1562, d. . . . . . 5107
f 20 St. John Cantius Conf. Polish priest † 1473, d. . . . . . 1507
g 21 St. Hilarion Abbot. Found. of a monastery in Palestine † 371? . . . . . . 1508

St. Ursula and her Companions, Virg. and Mart. . . . . . 1508
A 22

b 23

c 24 St. Raphael the Archangel, d. m. . . . . . 1509
d 25 Sts. Chrysanthus and Darius, Mart. at Rome . . . . . . 1510
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
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<tbody>
<tr>
<td>26.10</td>
<td>St. Evaristus Pope and Mart.† 105</td>
</tr>
<tr>
<td>27.10</td>
<td>St. Simon and St. Jude (or Thaddeus) Apostles d. II cl.</td>
</tr>
<tr>
<td>28.10</td>
<td>In certain dioceses: Feast of the Holy Relics, d. m.</td>
</tr>
<tr>
<td>29.10</td>
<td>Sts. Vitalis and Agricola Mart. at Bologna (4th cent.)</td>
</tr>
<tr>
<td>30.10</td>
<td>Sts. Tryphon and Respicius Mart. at Rome † 250, and St. Nympha, Sicilian Virg. (5th cent.)</td>
</tr>
<tr>
<td>31.10</td>
<td>St. Martin Bishop of Tours, Conf. † 397?, d.</td>
</tr>
<tr>
<td>30.11</td>
<td>St. Mennas, soldier Mart. in Phrygia † about 304</td>
</tr>
<tr>
<td>31.11</td>
<td>St. Josaphat Polish Bishop, Mart. † 1623, d.</td>
</tr>
<tr>
<td>01.12</td>
<td>St. Albert the Great, German Dominican, Bishop of Ratisbon Conf. and Doct. † 1280, d.</td>
</tr>
<tr>
<td>02.12</td>
<td>St. Gertrude Nun Virgin of Helita † 1302?, d.</td>
</tr>
<tr>
<td>03.12</td>
<td>St. Gregory Thaumaturgus Bishop of Neo-Cesarea in Asia Minor, Conf. † about 270, s.</td>
</tr>
<tr>
<td>04.12</td>
<td>Dedication of the Basilicas of the Holy Apostles Peter (Nov. 18, 1626) and Paul (Dec. 10, 1854), d. m.</td>
</tr>
<tr>
<td>05.12</td>
<td>St. Elisabeth of Hungary, Widow † 1231, d.</td>
</tr>
<tr>
<td>06.12</td>
<td>St. Pontianus Pope and Mart. † 235.</td>
</tr>
<tr>
<td>07.12</td>
<td>St. Felix of Valois Conf. d.</td>
</tr>
<tr>
<td>08.12</td>
<td>Presentation of the B. Virgin Mary in the Temple of Jerusalem. The Feast was kept in the East by 8th cent. in the West by 1372, d. m.</td>
</tr>
<tr>
<td>09.12</td>
<td>St. Cecilia Roman Virgin, Mart.? (2nd cent.?)</td>
</tr>
<tr>
<td>10.12</td>
<td>St. Clement I, Pope and Mart. † 97, d.</td>
</tr>
<tr>
<td>11.12</td>
<td>St. Felicity Roman Martyr (date uncertain)</td>
</tr>
<tr>
<td>12.12</td>
<td>St. John of the Cross Conf. and Doct. Spanish Carmelite † 1591, d.</td>
</tr>
<tr>
<td>13.12</td>
<td>St. Chrysogonus Mart. at Aquileia (3rd-4th cent.)</td>
</tr>
<tr>
<td>14.12</td>
<td>St. Catharine Virgin and Mart. (unknown date) d.</td>
</tr>
<tr>
<td>15.12</td>
<td>St. Sylvester, Priest of Ozimo, Found. of the Sylvestrines under the Rule of St. Benedict † 1267, d.</td>
</tr>
<tr>
<td>16.12</td>
<td>St. Peter of Alexandria, Bishop, Mart. † 311.</td>
</tr>
</tbody>
</table>

**November**
### Roman Calendar

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>c 28</td>
<td>St. Saturninus Martyr at Rome † at beginning of the 4th cent.</td>
</tr>
<tr>
<td>d 29</td>
<td>St. Andrew Apostle, d. 11 cl.</td>
</tr>
<tr>
<td>e 30</td>
<td>Advent Sunday (from November 27 to December 3).</td>
</tr>
</tbody>
</table>

#### DECEMBER.

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>d 1</td>
<td>St. Bibiana or Viviana Roman Virgin, Mart. s.</td>
</tr>
<tr>
<td>e 4</td>
<td>St. Francis Xavier Conf. Jesuit, Apostle of the East Indies † 1552, d. m.</td>
</tr>
<tr>
<td>f 4</td>
<td>St. Peter Chrysologus Bishop of Ravenna, Conf. and Doct. † 450, d.</td>
</tr>
<tr>
<td>g 5</td>
<td>St. Sabbas Abbot in Palestine † 532.</td>
</tr>
<tr>
<td>h 6</td>
<td>St. Nicholas Bishop of Myra in Asia Minor, Conf. † 342, d.</td>
</tr>
<tr>
<td>i 7</td>
<td>St. Ambrose Bishop of Milan Conf. and Doct. † 397, d.</td>
</tr>
<tr>
<td>j 8</td>
<td>The Immaculate Conception of the B. Virgin Mary, proclaimed December 8, 1854, d. I cl.</td>
</tr>
<tr>
<td>k 9</td>
<td>St. Melchiades Pope and Mart. † 314.</td>
</tr>
<tr>
<td>l 10</td>
<td>St. Damasus I, Pope and Conf. † 384</td>
</tr>
<tr>
<td>m 11</td>
<td>St. Lucy Virgin of Syracuse in Sicily Mart. † 304, d.</td>
</tr>
<tr>
<td>n 12</td>
<td>St. Eusebius Bishop of Vercelli, Mart. † 370, s.</td>
</tr>
<tr>
<td>o 13</td>
<td>St. Thomas Apostle, d. II cl.</td>
</tr>
<tr>
<td>p 14</td>
<td>Vigil of the Nativity of Our Lord Jesus Christ.</td>
</tr>
<tr>
<td>q 15</td>
<td>Christmas or Nativity of O. L. J. C., d. I cl. with Oct.</td>
</tr>
<tr>
<td>r 16</td>
<td>St. Stephen first Martyr at Jerusalem in 32 or 33, d. II cl.</td>
</tr>
<tr>
<td>s 17</td>
<td>For churches where the patronal feast falls between Dec. 26 and 31, see p. 1819 seq.</td>
</tr>
<tr>
<td>t 27</td>
<td>St. John Apost. and Evang. † end of the first cent. d. II cl.</td>
</tr>
<tr>
<td>u 28</td>
<td>The Holy Innocents Martyrs, d. II cl.</td>
</tr>
<tr>
<td>v 29</td>
<td>St. Thomas Becket Bishop of Canterbury Mart. † 1170, d.</td>
</tr>
<tr>
<td>w 30</td>
<td>St. Sylvester I Pope and Conf. † 335, d.</td>
</tr>
<tr>
<td>x 31</td>
<td>St. Sylvester I Pope and Conf. † 335, d.</td>
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</tbody>
</table>
RULES FOR THE CHANT OF MASS.

(From the Preface to the Vatican Edition of the Graduale)

I. When the Priest goes towards the altar, the cantors begin the Introit. On Ferias and Simples the Intonation is to be sung by one cantor as far as the sign *: on other Feasts and Sundays, there should be two cantors: but on Solemn Feasts there should be four, if as many as four are available. The Choir continues until the Psalm. The first part of the Verse of the Psalm as far as the asterisk, and the \textit{Gloria Patri} are sung by the cantors, the full choir taking up the rest of the verse. Afterwards, the Introit as far as the Psalm is repeated by the full choir.

At Solemn or Pontifical High Mass, it is quite legitimate to sing the Introit as it was sung in antiquity; namely to make use of several verses of the Psalm, alternately with the Antiphon, so that the singing of the Introit includes the whole time taken by the Celebrant between leaving the Sacristy and reaching the Altar.

II. When the Antiphon is over, the choir sings the \textit{Kyrie eleison} thrice, the \textit{Christe eleison} thrice, and again the \textit{Kyrie eleison} thrice, alternately with the cantors, or with the other half of the choir. But the last \textit{Kyrie eleison} is divided into two or three parts, marked by a single or double asterisk. If there be only two parts, and hence only a single asterisk, the first part is sung by the cantors or by the first half of the choir, the second part by the full choir. If there are three parts, the first being marked by the simple asterisk, and the second by the double one, then, the first part is sung by the same side as in the former case: but the second part, which repeats the melody of the first part, is sung by the other half of the choir: and the third part is by both sides together. Sometimes there are even five parts: then the manner of dividing the alternations in the chanting is marked by the single or double dividing sign being several times inserted; what has been said above sufficiently explains the execution.

III. The priest alone in a clear voice gives the Intonation of the \textit{Gloria in excelsis Deo}, and then \textit{Et in terra pax hominibus}, etc. is continued by the choir divided into two parts, which answer each other, or else the full choir sings in alternation with the cantors. Then follows the response of the choir to the \textit{Dominus vobiscum}.

IV. After the Epistle or Lesson one or two cantors give the Intonation of the Responsory, which is called the Gradual, as far as the sign *, and all, or at any rate the cantors chosen, conclude the chant with due care. Two sing the Verse of the Gradual, and, after the final asterisk, the full choir finishes it; or else, if the responsorial method is preferred, the full choir repeats the first part of the Responsory after the Verse is finished by the cantors or cantor.
If Alleluia, Alleluia, is to be said with the Verse, the first Alleluia is sung by one or two voices as far as the asterisk *: and then the choir repeats the Alleluia, continuing with the neum or jubilus which prolongs the syllable a. The cantors next sing the Verse, which is finished by the full choir, as before, beginning at the asterisk. When the Verse is finished, the cantor or cantors repeat the Alleluia, and the full choir sings only the closing jubilus.

After Septuagesima, the Alleluia and the following Verse are left out, and the Tract is sung, its Versicles being chanted alternately by the two sides of the choir answering each other, or else by the cantors and the full choir.

In Paschal Time, the Gradual is omitted and in its place the Alleluia, Alleluia is sung with its Verse as above. Then one Alleluia immediately follows, which must be begun by one or two cantors until the jubilus is reached, when it is not repeated, but finished by the full choir. The Verse and one Alleluia are sung at the end, in the manner above described.

The Sequences are sung alternately, either by the cantors and the choir, or else by the alternate sides of the choir.

V. When the Gospel is finished, the priest gives the Intonation of the Credo (if it is to be sung), the choir continuing with the Patrem omnipotentem, the rest, according to custom, being sung either in full choir or alternately.

VI. The Offertory is begun by one, two or four cantors, in the same way as the Introit, and is finished by the full choir.

VII. When the Preface is finished, the choir goes on with the Sanctus etc., but exclusive of Benedictus qui venit. Then, and not earlier, comes the Elevation of the Blessed Sacrament. Meanwhile the choir is silent and adores with the rest. After the Elevation the choir sings Benedictus.

VIII. After the Response at the Pax Domini, the Agnus Dei is sung thrice: either by the full choir, the Intonation being given by one, two or four cantors each time: or alternately, but in such a way as to have the Dona nobis pacem, or the word sempiternam in the Mass of the Dead, sung by the full choir.

IX. After the Communion, the full choir sings the Communion Antiphon, the Intonation being sung by one, two or four cantors as in the case of the Introit.

The priest or the deacon sings the Ite Missa est, or the Benedictam Domin, and the choir answers with the Deo gratias in the same tone.

In the Mass of the Dead, the choir answers Amen to the Requiescant in pace.

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1 If a Psalm is sung while Holy Communion is being given, it is that from which the Communion piece is taken. If however the Communion is not part of a Psalm, the Psalm is sung in the same Mode as the Communion, with the latter as Antiphon alternating with the verses of the Psalm.
DIRECTIONS
for the use of this book.

The present work was already in the press when there appeared the decree of the Sacred Congregation of Rites of 23 March 1955 simplifying the rubrics.

The decree makes obsolete a large number of the rubrics already given in this volume. The following notes are intended to remedy this state of things by giving fresh directions to be followed throughout the liturgical year.

Ordinary of the Mass.

In sung Masses there is no longer any Collect, Secret or Postcommunion other than that of the day. However, this rule admits of some exceptions:

A) On Sunday, if the sung Mass is not of the Sunday, the Prayers of the Sunday are added to those of the day.

B) In the same way, at sung Masses of Saints on weekdays of Advent and Lent, the weekday is always commemorated; and the same holds good for Ember Wednesday, Friday, and Saturday in September, and the Greater Litanies.

I and II Class feasts that, when kept on a weekday, would have the Common Preface, will also have it when kept on Sunday.

At the end of Mass, the Gospel is always the Beginning of St. John, except at the 3rd Mass of Christmas Day.

At sung Requiem Masses, even the Daily Mass, the only Prayers are those of the Mass itself.

The Sequence Dies irae is now obligatory only in the Mass of the day of death or of burial (whether the body is present, or absent for a reasonable cause): and on All Souls Day.

Sunday Vespers.

Vespers always begin with the Ὑ. Δέω, in adjutorium, omitting the preceding Pater and Ave.

Although all Sundays of the year now rank as Doubles, it does not follow that the Antiphons are to be doubled. In the Office of Sunday, as before, the Antiphons will be doubled only on the Feast of the Holy Family, Easter Day, Low Sunday, Whitsunday, and Trinity Sunday.

The final verse of the Hymn Lucis Creator is now never changed, even if a commemoration of Our Lady occurs at Vespers.
Commemoration of Saints at Sunday Vespers.

The Rubrics given in the Proper of the Saints under each feast no longer apply. Below is the list of the commemorations to be made according to the Calendar of the Universal Church.

A. From II Sunday after the Epiphany to Quinquagesima Sunday inclusive.

JANUARY.

   These two commemorations count as one.
   These two commemorations count as one.
   Ecclésiam tuam. 1034.
29. O Doctor... beáte Franciscæ. 131. Ý. Jústum. Prayer. Deus, qui ad
   animárum. 1036.

FEBRUARY.

5. Stans béáta Agatha. 1061. Ý. Diífusa est. Prayer. Deus, qui inter
   cétéra. 1062.
9. O Doctor... beáte Cyrille. 131. Ý. Jústum. Prayer. Deus, qui béátum
   Cyríllum. 1068.
22. As on January 18 above.
27. (or 28.) Hic vir. 133. Prayer. Deus, qui béátum. 1088.
B. From II Sunday after Easter to the Last Sunday after Pentecost, excluding Whitsunday and Trinity Sunday.

APRIL.


MAY.

15. Hic vir. 133. Prayer. Deus, qui ad christiánam. 1172.

JUNE.

Directions for the use of this book.

26. Isti sunt. 1233. Ý. and the Prayer that follows.

JULY.

7. Isti sunt. 1275. Ý. Sacerdótés. 1275. and the Prayer that follows.
22. Mulier. 1288. Ý. and the Prayer that follows.

AUGUST.

These two commemorations count as one.
2. O Doctor... beáte Alfonse María. 131. Ý. Jústum. Prayer. Deus, qui per béatum. 1321.
27. Hic vir. 133. Prayer. Deus, qui per sanctum. 1387.
29. Misit rex. 1391. Ý. and the Prayer that follows.
SEPTEMBER.

17. Hic vir. 133. V. Signásti. 1434. and the Prayer that follows.
18. Existimo. 1435. V. and the Prayer that follows.
22. Dispérsit. 1440. V. Jústum. 1441. and the Prayer that follows.

OCTOBER.


NOVEMBER.

22. Virgo gloriosa. 1575. V. and the Prayer that follows.
23. Dedísti, Dómine. 1585. V. and the Prayer that follows.
Directions for the use of this book.


Besides the commemorations shown above, there may be in a particular diocese some other commemoration, in regard to which the following rules are to be observed:

1. No commemoration is made of a Double or Greater Double feast that falls on the following day.

2. A feast of lower rank than Double falling on the same day is not commemorated.

3. There can be only one commemoration at Sunday Vespers. If then a diocesan Double or Greater Double feast takes precedence of a feast of the Universal Church, the latter commemoration is omitted.

_exception_. As shown above, on Jan. 18 and 25, Febr. 22 (outside Lent), and Aug. 1, there are two commemorations, since those of St. Peter and St. Paul may never be separated.

The Suffrage of All the Saints, or in Paschal Time the Commemoration of the Cross, is no longer said.

Vespers end with the Ὑ. Fidélium ánimae. 124, and nothing is added.

Sunday Compline.

The melody of the Hymn Te lúcis and its Doxology Praésta, Páter, are no longer changed when, at Vespers, a feast of Our Lady has been only commemorated.

The Prayers shown on pp. 235-236 are no longer in use. The Antiphon Sálva nos is always followed directly by Ὑ. Dóminus vobiscum.

At the end of Compline, the silent Pater. Ave. Credo are no longer said.

The Sunday Antiphon and Psalms are used on weekdays:

1. On I and II Class feasts, both on the Eve and on the day itself (excepting Saturdays of Advent and Lent).

On Greater Double feasts of Our Lord kept on Sunday, on the Feast of the Holy Family, the Exaltation of the Holy Cross, and the Dedication of the Basilicas of St. Peter and St. Paul, the same rule is followed.

2. On Greater Double feasts of Our Lord and Our Lady on the day itself (Saturday is an exception throughout the year).

3. During the Octaves of Christmas, Easter and Whitsunday every day, except the Saturday in Easter Week.

4. The Saturdays after the Ascension, Corpus Christi and the Sacred Heart.
PROPER OF THE TIME.

Advent.

Every Sunday in Advent is now a I Class Double, and takes precedence of all feasts, even at Vespers.

If a I Class feast falls on a Sunday, it is transferred to Monday. Its I Vespers may not be sung on the Sunday, but only a commemoration is made. On Sunday evening at Compline, the melody and Doxology of the Hymn are always that of Advent.

If II, III or IV Sunday of Advent coincides with a I Class feast, it is permissible, except for a conventual Mass, to sing the Mass of the feast with commemoration of the Sunday.

If a II Class feast falls on a Sunday, it is transferred to Monday and no commemoration is made at Sunday Vespers.

Other lesser feasts are not commemorated at Sunday Vespers.

On feasts kept in the week, a commemoration of Advent is always made at the sung Mass and at Vespers before any commemorations which are not of I Class feasts. When Christmas Eve falls on Sunday, the latter is commemorated at the sung Mass, but its Gospel is not read at the end.

At Compline, the melody of the Hymn on Saturday and Sunday, is always n. 3, p. 248.

Christmas.

From Christmas to the Circumcision, only the following changes are made:

The feasts of St. Stephen, St. John, and the Holy Innocents no longer have Octaves, but only Christmas. For the commemorations at Vespers during the Octave of Christmas, nothing has been changed.

The melody and Doxology of the Compline Hymn, 248, are used daily until January 4 inclusive.

The Holy Name of Jesus.

When this feast is kept on Jan. 5, there is now no commemoration of the Eve of the Epiphany, which no longer exits; and at I Vespers of the Epiphany there is no commemoration of the Holy Name.

Epiphany.

There is no longer an Octave.

When the feast falls on Saturday, at Vespers there is no commemoration of the Holy Family, but only of the Sunday, as on p. 392.
Directions for the use of this book.

At Compline, the melody and Doxology of the Epiphany are used until Jan. 13 inclusive, except on Saturday and Sunday when the Doxology of the Holy Family is said.

The Holy Family.

This feast is now always to be kept on the Sunday after the Epiphany, and it has I Vespers. At I Vespers, at the sung Mass, and at II Vespers, only the Sunday is commemorated, and not the Epiphany.

On Jan. 10, there is no commemoration of St. Hyginus.

On Jan. 13, the Commemoration of the Baptism of Our Lord is kept as a Greater Double; the Office is that given for the Octave Day of the Epiphany, 406. This feast has no I Vespers, and no commemoration is made of it on the feast of the Holy Family, when Jan. 13 falls on Sunday.

The Season of Septuagesima.

The three Sundays of this season are Doubles of the II Class. They only give place, whether at Mass or Vespers, to a Double feast of the I Class. A II Class feast that coincides with one of these Sundays is transferred to Monday, and commemorated at Sunday Vespers.

Lent.

All Sundays from the I Sunday of Lent until Low Sunday inclusive are now I Class Doubles and have absolute precedence admitting of no exception, both at Mass and Vespers.

If a I Class feast falls on a Sunday, it is transferred to Monday. I Vespers of such a feast is not to be sung on the Sunday, but a commemoration is made of it. This commemoration does not change the melody or Doxology of the Hymn at Compline on Sunday, which remains that of the Season.

If a II Class feast falls on a Sunday, it is transferred to Monday and no commemoration of it is made at Sunday Vespers.

Lesser feasts also have no commemoration at Sunday Vespers.

On feasts kept on a weekday, at Sung Mass and Vespers there is always a commemoration of Lent or of Passiontide, before any commemorations of feasts except those of I Class.

From Palm Sunday to Low Sunday, no feast except those of the Season may be kept. Such feasts of I or II Class are transferred after Low Sunday.

Paschal Time.

Easter Day and Whitsunday still have their Octaves, whereas that of the Ascension has disappeared. At Sunday Vespers the commemoration of the Cross is no longer made.

Low Sunday follows the same rule as the Sundays of Lent, as given above.

At Compline, the melody of the Hymn and its Doxology are those of Paschal Time.

The feast of St. Joseph, Patron of the Universal Church, is now replaced by that of St. Joseph, Workman, to be kept on May 1.
On III Sunday after Easter, therefore, the Mass and Office will now be of that Sunday.

At I and II Vespers of the Ascension the only commemoration would be that of a I Class feast falling on the Eve or the day following the Ascension.

Although the Ascension no longer has an Octave, yet at Compline the melody for the Hymn and its Doxology are those of the Ascension until the Friday before Whitsunday inclusive.

On the Sunday after the Ascension nothing has to be changed either at Mass or Vespers, except that neither the commemoration of the Ascension nor the proper Communicantes in the Mass is now said. The rules given on pp. 746-751 are to be followed.

The Season after Pentecost.

On Trinity Sunday a commemoration of the I Sunday after Pentecost is made at Sung Mass (though the Gospel of this Sunday is not read at the end) and at Vespers. At II Vespers this may be followed by a commemoration of a I Class feast falling on the Monday.

Corpus Christi and the Sacred Heart no longer have Octaves. The Preface at the Mass of Corpus Christi is now the Common Preface (except in those dioceses where a proper Preface of the Blessed Sacrament is in use). At I and II Vespers of these feasts the only commemoration would be that of a I Class feast falling the day before or the day following.

On the Sunday after each of these feasts the Mass and Vespers are those on pp. 821 and 842, omitting the commemoration of the feast. The Preface for the Mass is of the Blessed Trinity. At Compline the melody of the Hymn and its Doxology are those of the preceding feast.
Directions for the use of this book.

PROPER OF SAINTS.

Feasts below the rank of I Class Double no longer have I Vespers. An exception, however, is made for the Exaltation of the Holy Cross, Sept. 14, and the Dedication of the Basilicas of St. Peter and of St. Paul, Nov. 18. For when these feasts fall on Sunday, they are kept as I Class feasts in place of the Sunday, and, in that case only, have I Vespers on the Saturday.

Besides this exception, all feasts which would have no I Vespers recover them in the case when in a particular diocese or parish they are raised to the rank of I or II Class Double.

Commemorations on Saints’ days.

1. When a feast is kept on Sunday, the latter is always commemorated at Sung Mass and Vespers before any other commemoration.

   Exception. For the feasts of Jan. 18 and 25, Febr. 22, and Aug. 1, when these are raised to I or II Class, the commemoration of St. Peter or St. Paul precedes that of the Sunday.

2. When a feast is kept on a weekday in Advent or Lent, commemoration of this weekday is always made at Sung Mass and Vespers.

   The same holds good for the Ember Days of September.

   Besides the commemorations mentioned above, 1 and 2:

   A) A I Class feast allows at Vespers of the commemoration of another I Class feast of less dignity kept on the day before or the day following. This commemoration comes after that of Sunday, but before that of a weekday.

   B) On a II Class feast there can be only one commemoration at Vespers. If then the feast replaces a Sunday of lesser rank, the only commemoration is of the latter.

November 30. St. ANDREW, Apostle.

When Nov. 30 is Sunday, the feast is transferred to Monday. I Vespers of the feast cannot be sung on the Sunday nor can it be commemorated at Sunday Vespers, except where the feast is of I Class.

December 8. IMMACULATE CONCEPTION OF OUR LADY.

The feast no longer has an Octave, and therefore is not commemorated from Dec. 9 to 15.
When Dec. 7 is **Sunday**, the I Vespers of the feast may not be sung, but a commemoration is made at Sunday Vespers. Ant. *Beatam me dicent*. 995. *V.* *Immaculata*. 1002. Prayer, 996. At Compline, the melody of the Hymn and its Doxology are of Advent.

When Dec. 8 is **Sunday**, the Mass of the feast may be sung, with commemoration of the Sunday, except for Conventual Mass, instead of the Mass of the Sunday.

Vespers, when Dec. 8 is Sunday, are of the Sunday, with commemoration of the feast. Ant. *Beatam me dicent*. 995. *V.* *Immaculata*. 1002. Prayer, 996.

At Compline, melody and Doxology of the Hymn are of Advent.

When Dec. 8 is **Saturday**, II Vespers of the feast may not be sung, but only a commemoration made at Saturday Vespers. At Compline, melody and Doxology of the Hymn are of Advent.

From Monday to Friday there is a commemoration of Advent at Sung Mass and Vespers; at Compline, melody and Doxology of the Hymn are of Our Lady.

**December 21. St. THOMAS, Apostle.**

When Dec. 20 is Sunday, I Vespers of the feast may not be sung, nor a commemoration of the feast made at Sunday Vespers.

When Dec. 21 is Sunday, the feast is transferred to Monday. I Vespers of the feast cannot be sung on the Sunday, nor a commemoration made at Sunday Vespers.

**January 18. St. PETER'S CHAIR AT ROME.**

Where this feast is of I Class, the commemoration of St. Paul is always the first, before even that of Sunday.

**January 25. CONVERSION OF ST. PAUL.**

Where this feast is of I Class, the commemoration of St. Peter is always the first, both at Sung Mass and Vespers, before even that of Sunday.

**February 2. CANDLEMAS.**

If Febr. 1 or 2 coincides with a Sunday in Septuagesima, Vespers are of the Sunday, with commemoration of the feast: Ant. *Senex*. 1043. *V.* *Responsum*. 1059.

In regard to the observance of I and II Class feasts that fall on a Sunday of Lent, see what is said above under that season.

**February 24. ST. MATTHIAS, Apostle.**

When this feast falls on a Sunday in Septuagesima, it is transferred to Monday. Vespers are of Sunday, with a commemoration of the feast. If it falls on a Sunday in Lent, it is transferred to Monday, but the feast is not commemorated at Sunday Vespers.

If it falls on Ash Wednesday, it is transferred to Thursday. Its I Vespers are sung on Wednesday, with commemoration of the feria.

When March 18 is Sunday, I Vespers of the feast may not be sung, but a commemoration is made at Sunday Vespers. Ant. Exsurgens Joseph. 1097. Ὕ. Constituit. Prayer Sanctissimae. 1099.

When March 19 is Sunday, the feast is transferred to Monday. As regards I Vespers, the rule is as for March 18.

When March 19 is Saturday, II Vespers of St. Joseph are not sung, but a commemoration is made at I Vespers of Sunday.

When March 19 falls on Palm Sunday or in Holy Week, the feast is transferred to Tuesday after Low Sunday, and is commemorated at II Vespers of the Annunciation.

When the feast is kept on a weekday of Lent, the weekday is commemorated at Sung Mass and at Vespers.

March 25. ANNUNCIATION OF OUR LADY.

When March 24 is Sunday, I Vespers of the feast may not be sung, but a commemoration is made at Sunday Vespers: Ant. Spiritus Sanctus. 1111. Ὕ. Ave, Maria. Prayer, Deus, qui de beátae. 262.

When March 25 is a Sunday before Palm Sunday, the feast is transferred to Monday. As regards I Vespers, the rule is as above for March 24.

When March 25 is Saturday, II Vespers of the feast are not sung, but a commemoration is made at I Vespers of Sunday.

When the feast is kept on a weekday of Lent, the weekday is commemorated at Sung Mass and Vespers.

When March 25 falls on Palm Sunday or one of the following days, the feast is transferred to the Monday after Low Sunday. I Vespers of the feast may not be sung on Low Sunday, but a commemoration of the feast is made at II Vespers of that day.

The melody and Doxology of Our Lady for the Hymn at Compline are not used on Saturday or Sunday, but only from Monday to Friday.

April 25. ST. MARK Evangelist.

If this feast falls before Low Sunday, it is transferred to the Monday after Low Sunday. The same holds good if it falls on Low Sunday. I Vespers of the feast may not be sung on Low Sunday nor a commemoration made: unless the feast is of I Class, when it is commemorated at II Vespers of Sunday.

If the feast falls on some other Sunday after Easter, it takes precedence of the Sunday both as regards I Vespers, Mass and II Vespers. The Sunday is always commemorated at Sung Mass and Vespers, without other commemoration.
As regards the Rogation procession, nothing in the rubrics has to be changed. When the procession takes place, the Sung Mass is that of the Rogation Days, even on Sunday.

May 1. ST. JOSEPH Confessor, Husband of Our Lady, Workman. *Double of I Class.*

The Mass and Vespers of this feast will be found at the end of this book.

The feast of Sts. Philip and James is now to be kept on May 11.

May 3. FINDING OF THE HOLY CROSS.

When May 2 is Sunday, I Vespers of the feast are sung, with commemoration of the Sunday only.

When May 3 is Sunday, the Sunday is commemorated at Sung Mass, but its Gospel is not read at the end. The Sunday is also commemorated at II Vespers.

May 11. STS. PHILIP AND JAMES, Apostles.

When May 10 is Sunday, I Vespers of the feast are sung, with commemoration of the Sunday only.

When May 11 is Sunday, the Sunday is commemorated at Sung Mass, but its Gospel is not read at the end. The Sunday is also commemorated at II Vespers.

† In churches where St. Philip is patron or titular, the feast is of I Class. (St. James is transferred to the first free day, as a feast of II Class).

I Vespers are those of the feast. The Prayer is that of St. Andrew, Nov. 30, changing the name. A commemoration is made of the Sunday, if necessary, but not of the preceding day.

Mass is that of the feast, with Prayers of St. Andrew. A commemoration of the Sunday is made, if necessary.

II Vespers are of the feast with Prayer of St. Andrew, and commemoration of Sunday, if necessary.

Where St. James is titular, the same rules as for St. Philip are to be followed, but Mass and Vespers are from the Common (Protexisti) for Paschal Time, with Prayers of St. Andrew.

May 31. THE BLESSED VIRGIN MARY THE QUEEN. *Double of II Class.*

If May 30 is Sunday, I Vespers of the feast are sung, with commemoration of the Sunday. At Compline, melody of the Hymn and its Doxology of Our Lady.

If May 31 is Sunday, the Mass of the feast is sung with commemoration of the Sunday. II Vespers also are of the feast, with commemoration of the Sunday. At Compline, the melody of the Hymn and its Doxology are of Our Lady.

The feast of St. Angela of Merici is now kept on June 1.
June 24. NATIVITY OF ST. JOHN THE BAPTIST. *Double of I Class.*

This feast no longer has an Octave. It is therefore not commemorated from June 25 to July 1.

If June 23 is Sunday, I Vespers of the feast are sung, with commemoration of the Sunday. Any I Class feast is also commemorated. On the feast, the Common Preface is said, even on Sunday. The Creed is said, even on a weekday.

June 29. STS. PETER AND PAUL. *Double of I Class.*

This feast no longer has an Octave. Therefore no commemoration of it is made on the following days.

Where the feast is kept on the Sunday following June 29, the Mass used on June 30 is that of the day, and from July 1 to 5 that of June 29.

On Sunday, the Sunday is commemorated, but its Gospel is not read at the end of Mass.

July 1. THE PRECIOUS BLOOD.

At II Vespers, there is no longer commemoration of the Visitation of Our Lady, and at Compline the melody of the Hymn and its Doxology are not of Our Lady.

July 25. ST. JAMES THE GREAT. *Double of II Class.*

When July 25 is Sunday, at Vespers the Sunday only is commemorated.

July 26. ST. ANNE. *Double of II Class.*

Where this feast is of I Class, I Vespers are sung as on p. 1299. There is a commemoration of Sunday, if necessary, but not of St. James. When the feast is kept on Sunday, the Common Preface is used.

August 1. ST. PETER'S CHAINS.

Where this feast is kept as Double of I or II Class:

At I Vespers there is first the commemoration of St. Paul, then of the Sunday, if necessary.

The same rule holds good at the Sung Mass and II Vespers.

August 6. TRANSFIGURATION OF OUR LORD. *Double of II Class.*

When Aug. 5 is a Sunday, I Vespers of the feast are sung with a commemoration of the Sunday only.

At Sung Mass and II Vespers of the feast, commemoration is made of a Sunday, if necessary, without other commemoration.

At Mass, the common Preface is used, even on Sunday. Creed.
August 10. ST. LAURENCE. *Double of II Class.*

At sung Mass and both Vespers commemoration is made of Sunday if necessary, without other commemoration.

At Mass, the Creed is said on a weekday only if the feast is of the I Class. The Common Preface is used, even on Sunday.

August 15. ASSUMPTION OF OUR LADY. *Double of I Class.*

This feast no longer has an Octave. At Compline the melody of the Hymn and Doxology of Our Lady are used only on Aug. 14 and 15. At II Vespers, there is no commemoration of St. Joachim, but, if the feast is kept on Saturday or Sunday, only of Sunday.

On a Sunday from Aug. 17-20, the Doxology of Our Lady is no longer used for the Hymn *Lúcis Créator.*

August 16. ST. JOACHIM.

At Mass, Common Preface, even on Sunday.

In the Hymn *Iste Conféssor,* 1370, the lines given at the bottom of the page are no longer used. On Sunday, at Mass and Vespers, commemoration of Sunday only.

August 22. IMMACULATE HEART OF MARY.

At II Vespers, no commemoration of St. Philip Benizi.

August 24. ST. BARTHOLOMEW. *Double of II Class.*

When Aug. 23 is Sunday, I Vespers of the Apostles feast are sung with commemoration of Sunday only.

At sung Mass and II Vespers of the feast, commemoration of Sunday, if necessary, without other commemoration.

September 8. NATIVITY OF OUR LADY. *Double of II Class.*

This feast no longer has an Octave.

September 14. EXALTATION OF THE HOLY CROSS. *Greater Double.*

When this feast is kept on Sunday, it has precedence of the Sunday and has I Vespers. On weekdays it has no I Vespers, except where it is I or II Class Double.

Where it is I Class, at II Vespers there is no commemoration of the following day.

September 15. THE SEVEN SORROWS OF OUR LADY.

When Sept. 14 is Sunday, at I Vespers of Our Lady, Sunday only is commemorated.

When Sept. 15 is Sunday, at Sung Mass and II Vespers there is commemoration of the Sunday only.
Lvj Directions for the use of this book.

September 21. ST. MATTHEW, Apostle and Evangelist.
When Sept. 20 is Sunday, at I Vespers the Sunday only is commemorated.
At II Vespers, there is no commemoration of the following day.

September 22. Where St. Maurice and his Companions is kept as I Class Double, there is no commemoration of St. Matthew at I Vespers, but only of Sunday, if necessary.

September 29. ST. MICHAEL, Archangel.
At Mass the Common Preface is used, even on Sunday.
At II Vespers, no commemoration of St. Jerome.

October 2. THE GUARDIAN ANGELS.
At Mass the Creed is said only where the feast is of I Class.

October 3. ST. TERESA OF THE CHILD JESUS.
In Missionary countries, the feast is Double of I Class.
At I Vespers, no commemoration of the Guardian Angels, but only of Sunday if necessary.
At II Vespers, there is never commemoration of the following day.
At Mass, the Creed is sung only on Sunday, or if the feast is of I Class. The Common Preface is used, even on Sunday.

October 7. THE HOLY ROSARY.
When Oct. 6 is Sunday, I Vespers of the feast are sung, with commemoration of Sunday only.
At sung Mass and II Vespers of the feast, commemoration of Sunday, if necessary.

October 18. ST. LUKE, Evangelist.
When Oct. 17 is Sunday, I Vespers of St. Luke are sung with a commemoration of Sunday only. At sung Mass and II Vespers of the feast, commemoration of Sunday, if necessary.

October 28. STS. SIMON AND JUDE, Apostles.
When Oct. 27 or 28 falls on Saturday or Sunday, the Apostles are not commemorated on the feast of Christ the King.

FEAST OF CHRIST THE KING.
When Oct. 31 is Sunday, at Vespers of All Saints, the Doxology of the Hymn is Deo Patri (see p. 1541), but there is a commemoration of the Sunday, then of Christ the King; at Compline the melody of the Hymn and Doxology of Christ the King are not used.
November 1. ALL SAINTS DAY. *Double of I Class.*

This feast no longer has an Octave. Therefore from Nov. 2-8 it is not commemorated.

At Mass, the Common Preface is used (or that of the Saints), even on Sunday.

II Vespers are no longer followed by Vespers of the Dead; which, as well as Compline of the Dead, are sung in the evening of Nov. 2. Vespers of All Saints end as usual with *Fidelium animae,* and Compline is of Sunday.

November 2. ALL SOULS DAY.

At Sung Mass, the Sequence *Dies irae* may not be omitted.

Vespers and Compline of the Dead, 1543 and 1550.

November 9. DEDICAT. OF THE BASILICA OF OUR SAVIOUR.

At I and II Vespers, there is no commemoration of the preceding or of the following day. At Mass, the Common Preface is used, even on Sunday.

November 11. ST. MARTIN, Bishop and Confessor.

Where the feast is of I or II Class, it has I Vespers; and Compline is that of Sunday.

At Mass, the Creed is said where the feast is I Class; if II Class, the Creed is sung only on Sunday.

The Common Preface is used, even on Sunday.

At Vespers, the first verse of the Hymn *Iste Confessor* ends: *meruit suprémos laudis honores.*

November 18. DEDICATION OF THE BASILICAS OF ST. PETER AND OF ST. PAUL.

When the feast is kept on Sunday, it takes precedence of the Sunday, and has I Vespers. At Mass, the Common Preface is used, even on Sunday.

At Sung Mass and Vespers, commemoration of Sunday, if necessary.

November 21. PRESENTATION OF OUR LADY.

Where this feast is of I or II Class, it has I Vespers.

At I Vespers, commemoration of Sunday, if necessary, without other commemoration.

At II Vespers, no commemoration of the following day.

November 22. ST. CECILY, Virgin and Martyr.

If this feast is of I or II Class, it has I Vespers.

At I Vespers, commemoration of Sunday, if necessary, without other commemoration.

At Sung Mass, commemoration of Sunday, if necessary.
Directions for the use of this book.

The Creed is sung on Sunday; and, if the feast is I Class, on a weekday.
The Common Preface is used, even on Sunday.
At II Vespers, no commemoration of the following day.

COMMON OF SAINTS.

The commemorations shown p. 1603 for I Vespers of Apostles are no longer to be made, except that of Sunday if necessary.

The commemorations shown p. 1695 for I Vespers and 1700 for II Vespers for the Dedication of a Church, are no longer to be made, except that of Sunday.

The 1st verse of the Hymn Iste Confessor, 1370, 1566, 1651, and 1663, now always ends: méruit suprémos Laudis honores.
THE ORDINARY OF THE MASS.

PART I.

Preparation for the Sacrifice.

The first of the sung pieces of the Mass is that which the old texts call “antiphona ad introitum”, or “anthem on entering”, which has become “Introit”. Its purpose is shown clearly enough by its name; it is to be sung while the Celebrant and his attendants approach the altar, and serves as introduction to the Mass.

The priest, standing at the foot of the altar-steps, and signing himself with the sign of the holy Cross begins, the acolytes or other ministers responding:


Ant. Introibo ad altare Dei.

The Servers: R. Ad Deum qui laetificat juventutem meam.

Psalm 42.

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

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

The Servers: R. To God who giveth joy to my youth.

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

S. For thou art God my strength: why hast thou cast me off? and why go I sorrowful whilst the enemy affliceth me?

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

S. And I will go in to the altar of God; to God who giveth joy to my youth.

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

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

N° 805. — 1
P. Glória Pátri, et Fílio, et Spirituí Sancto.
Ant. P. Introibo ad altáre Díéi.
S. Ad Déum qui laetificat juventútém méam.

|| In Masses for the Dead and in Masses of the Time from Passion Sunday to Holy Saturday exclusive, the Psalm Júdica me is omitted, and also the repetition of the Antiphon.

P. Adjutórium, nóstrum in nómine Dómini.
S. Qui féci caélum et térram.
P. Confiteor Dóe omnipotentí, etc.
The Servers: Miséreátor túi omnipotens Déus, et dimíssis peccátis túis, per dúcat te ad ví-tam aetérnam.
P. Amen.
The Priest: Miséreátor véstri omnipotens Déus, et dimíssis peccátis véstris, per dúcat vos ad ví-tam aetérnam.
S. Amen.
P. Indulgéntiam, absolutionem et remissiónem peccatórum nostrórum tribuat nóbis omnipotens et miséricors Dóminus.
S. Amen.
P. Déus tu conversus vivificábis nos.
S. Et plebs tua laetabitur in te.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.
S. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Ant. P. I will go in to the altar of God.
S. To God who giveth joy to my youth.

P. Our help is in the name of the Lord.
S. Who made heaven and earth.
P. I confess to Almighty God.

The Servers: May Almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.
P. Amen.
The Servers: I confess to Almighty God, to blessed Mary ever-virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: 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 thee, Father, to pray to the Lord our God for me.

The Priest: May Almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.
S. Amen.
P. May the almighty and merciful God grant us pardon, absolution, and remission of our sins.
S. Amen.
P. Thou wilt turn O God, and bring us to life.
S. And thy people will rejoice in thee.
**The Ordinary of the Mass.**

*P.* Ostende nobis, Domine, misericordiam tuam.  
*S.* Et salutare tuum da nobis.  
*P.* Domine, exaudi orationem meam.  
*S.* Et clámor meus ad te véniet.  
*P.* Dóminus vobiscum.  
*S.* Et cum spíritu tuo.  

**Orémus.**

_A Ufer a nobis, quaésumus, Dómine, iniquitates nostras: ut we beseech thee, O Lord; that, being made pure in heart, we may be worthy to enter into the holy of holies. Through Christ our Lord. Amen._

We beseech thee, O Lord, by the merits of those of thy Saints whose relics are here, and of all the Saints, that thou wouldst vouchsafe to pardon me all my sins. Amen.

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**At High Mass, the celebrant blesses incense:**

Ab illo benedicátis in cujus honóre cremábérí. Amen.  

He censes the cross and the altar, is himself censed.

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Then he reads the Introit at the Epistle side of the altar. Meanwhile the Choir, having finished the Introit, at once sings the Kyrie eleison.

| Kyrie, eléison. Kyrie, eléison. | Lord have mercy. Lord have mercy.  
| Kyrie, eléison. Kyrie, eléison. | Christ have mercy. Christ have mercy.  
| Christe, eléison. Christe, eléison. | Lord have mercy. Lord have mercy.  
| Kýrie, eléíson. Kýrie, eléíson. |  

When the Kyrie is finished, the Celebrant intones the Gloria in excelsis.


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Glory be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory. O Lord God, King of heaven, God the Father almighty. O Lord the

R. Déminus vobisícum.
R. Et cum spíritu túo.

The Collect that follows is sung to the ferial tone.

Collects. — Epistle. — Gradual.

The first prayer is called a Collect, because in it the Priest offers to God the united prayers of the faithful: moreover it contains the special intentions of the Church in this particular Office. According to liturgical rules, there may be one or more Collects, and consequently one or more Secret Prayers and Post-Communions.

1. Festival or Ferial Tone.

D

Ominus vobiscum. R. Et cum spíritu túo... per ómni-

a saécula saeculórum. R. Amen.

2. Ancient Solemn Tone.

D

Ominus vobiscum. R. Et cum spíritu túo... per ómni-

a saécula saeculó-rum. R. Amen.

When the prayer is preceded by: Flectámus génu-a.


The Collect that follows is sung to the ferial tone.
3. Ancient Simple Tone.

(For the prayers of the Asperges, Blessings and Litanies.)

Vouchsafe, 0 Lord, to bless me.

The Epistle is a reading from one of the letters (Epistles) of the Apostles; or it may be taken from the Acts, the Apocalypse, or the Old Testament.

At the end the Servers answer: Deo grátias (Thanks be to God).

When the Epistle has been sung, the Choir sings the Gradual, and then the Alleluia, or in penitential seasons the Tract. In Paschal Time there is no Gradual, but two Alleluias are sung. On certain feasts the Alleluia is followed by a Sequence.

There is good reason to think that the first part of the Mass originally contained not two readings only, but three: the first from the Old Testament, the second from the Epistles, the third from the Gospels. The first was followed by a Respond (the Gradual), the second by Alleluia or Tract; which is strictly in keeping with liturgical custom. When the readings were reduced to two, the Gradual and Alleluia were left to follow one another in a haphazard way.

The Gospel is a reading from one of the four Evangelists: St Matthew, St Mark, St Luke and St John, who recorded the life and the very words of Jesus. The Gospel, therefore, after the Blessed Sacrament, is the Church's chief treasure; and the sacred Liturgy surrounds it with prayers and ceremonies and pays it special honours.

Out of respect for our Lord and his words, the faithful stand while the Gospel is read. When it begins, Priest and people make the sign of the Cross on forehead, lips and breast; where thought, speech and feeling reside.

CLeanse my heart and my lips, 0 Almighty God, who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in thy loving-kindness so to purify me that I may be enabled worthy to announce thy holy Gospel. Through Christ our Lord. Amen.

Jube Dómine benedicere.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips that worthy and in a seemly manner I may announce his Gospel. Amen.

Unda cor meum, ac lábia mea, omnipotens Deus, qui lábia Isaiæ Prophétæ cálculo mundásti igníto: ita me tua grata miseratione dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nóstrum. Amen.

Jube Dómine benedicere.

Introduction to the Gospel:

新形势下 Evangelii secundum N.

R. Glóriá tibi Dómine.


2. Another Tone ad libitum.


3. Another more ancient Tone.

At the end of the Gospel, the Servers answer:

Laus tibi, Christe.  
Praise be to thee, O Christ.

The priest kissing the words of the sacred text, says:

Per evangélica dícta deleántur nóstra délicta.  
By the words of the Gospel may our sins be blotted out.

Nicene Creed.

The Creed, said on all Sundays and on certain feasts, is the profession of faith drawn up by the Council of Nicea (325) and later given its final form by the Council of Constantinople (381).

The first part relates to God the Father and to creation; the second to God the Son and redemption; the third to God the Holy Ghost and sanctification.

Credo in unum Déum, Pátrim omnipoténtem, factórem caeli et terrae, visibilium omnium et invisibilium.


I Believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages. God of God, light of light, true God of true God. Begotten, not made, con­substantial with the Father: by whom all things were made. Who for us men and for our salvation descended from heaven. And was in­carnate by the Holy Ghost of the Virgin Mary: and was made man. Was crucified also for us: suffered under Pontius Pilate and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven: sitteth at the right hand of the Father.

And again he shall come with glory, to judge the living and the dead: of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and life-giver; who proceedeth from the Father and the Son.

Who together with the Father and the Son is adored and glorified: who spake by the prophets. And one, holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.
PART II.

The Sacrifice.

The Priest recalls the people's attention with the salutation:

\[ \text{P.} \quad \text{Dóminus vobiscum.} \]
\[ \text{R.} \quad \text{Et cum spíritu túo.} \]

\[ \text{P.} \quad \text{The Lord be with you.} \]
\[ \text{S.} \quad \text{And with thy spirit.} \]

The Priest sings Orémus (Let us pray); and the Choir at once begins the Offertory.

This chant, like the Introit, was once the accompaniment of a procession. The people went up in order to the altar to offer the matter of the sacrifice, the bread and wine. It consisted, as the Introit does to this day, of a verse of a psalm, sung to a more or less elaborate chant, as antiphon to the psalm itself which followed. When the people's offering was almost finished, Glória Patri was sung, and the antiphon repeated. At its close, the Priest, having received the offerings, washed his hands, and said the prayer now called the Secret, which then was the only Offertory prayer.

Now that the people have ceased to go up to the altar at the Offertory, the custom has remained of singing the antiphon alone, without the psalm from which it was taken.

The Priest, now-a-days, between Orémus and the Secret, says a series of prayers while the Choir is singing the Offertory.

Offering the Bread and Wine.

The Priest says as he offers the wine:

\[ \text{S} \quad \text{Uscipe sancte Pater, omnipotens aetérne Deus, hanc immaculáta hóstiam, quam ego indignus famulus tuis óffero tibi Deo meo vivo et vero, pro innumerálibis peccátis, et offensiónibus, et negligentísiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus chris-tiánis, vivis atque defúndis: ut mihi et illis proficiat ad salútem in vitam actéranam. Amen.} \]

\[ \text{R} \quad \text{Ecce, O holy Father, almighty and everlasting God, this spotless Host, which I, thine unworthy servant, offer unto thee my living and true God, for my countless sins, trespasses and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail me and them to salvation unto life eternal. Amen.} \]

The Priest now pours wine into the chalice. He adds a few drops of water; these represent the faithful uniting themselves to Christ's offering, just as the water is mixed with and lost in the wine.

\[ \text{D} \quad \text{Eús, qui humánæe substántiae dignitátem mirabíliter condidísti, et mirabílius refor-} \]

\[ \text{O} \quad \text{God, who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst} \]
The Ordinary of the Mass.

The offering of incense to God is a symbol of prayer, and at the same time an act of worship and a sacrifice by which we recognize his supreme dominion over every creature. It is thus that we offer it before the Blessed Sacrament. The censing of persons or of sacred things merely shows that they are consecrated to God. Thus the Priest at the Offertory censes the bread and wine, since they will become the Eucharistic Bread and Wine. Again, the Celebrant, Clergy and people are censed, to honour their sacred character as ministers and members of Jesus Christ.

The Priest blesses the incense:

IN spiritu humilitatis, et in animo contrito suscipiamur a te, Dómine : et sic fiat sacrificium nostrum in conspécetu tuo hódie, ut plácet tibi, Dómine Deus.

Humbled in mind, and contrite of heart, may we find favour with thee, O Lord; and may the sacrifice we this day offer up, be well-pleasing to thee, who art our Lord and our God.

He invokes the presence and the blessing of the Holy Ghost.

Veni sanctificátor omnipotens aetérne Deus : et bénédic hoc sacrificium tuo sancto nómini praeparátum.

Come, thou the sanctifier, God almighty and everlasting; bless this sacrifice set forth to the glory of thy holy name.

Incense in the Solemn Mass.

Let us humble ourselves while repeating with the Priest the beautiful prayer of the three children in the furnace:

In spíritu humilitatis, et in ánimo contrító suscipientur a te, Dómine : et sic fiat sacrificium nostrum in conspécetu tuo hódie, ut plácet tibi, Dómine Deus.

Humbled in mind, and contrite of heart, may we find favour with thee, O Lord; and may the sacrifice we this day offer up, be well-pleasing to thee, who art our Lord and our God.

The offering of incense to God is a symbol of prayer, and at the same time an act of worship and a sacrifice by which we recognize his supreme dominion over every creature. It is thus that we offer it before the Blessed Sacrament.

He invokes the presence and the blessing of the Holy Ghost.

Veni sanctificátor omnipotens aetérne Deus : et bénédic hoc sacrificium tuo sancto nómini praeparátum.

Come, thou the sanctifier, God almighty and everlasting; bless this sacrifice set forth to the glory of thy holy name.
He censes the bread and wine:

Incénsum istud a te benédí-
cum ascéndat ad te, Dómine,
et descéndat super nos miseri-
córdia tua.

May this incense, blessed by thee, ascend before thee, O Lord, and may thy mercy descend upon us.

He censes the crucifix and the altar:

Dirigátur, Dómine, orátio mea, sicut incénsum in conspé-
cétu tuo: elevátio mánuum méa-
rum sacrifició vespértinum.
Pone, Dómine, custódiam ori-
meo, et ústium circumstántia-
êlábís meis: ut non declínét cor-
meum in verba malítiae, ad excu-
sándas excusatiónes in peccáti-
s.

Let my prayer be directed, O Lord, as incense, in thy sight; the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.

He returns the censer to the Deacon:

Accéndat in nobis Dóminus
ignem sui amóris, et flammam
aetérnae caritátis. Amen.

May the Lord enkindle in us the fire of his love and the flame of everlasting charity. Amen.

Washing of hands.

Although the Priest no longer receives offerings from the people, he still washes his hands, while reciting Ps. 25:

_L Avábo inter innocéntes ma-
nus meas: et cícumdabo
altáre tuum, Dómine._

Ut áudiam vocem laudis: et
enárrem universá mirabilia tua.

Dómine, diléxi decórem dom-
us tuae: et locum habitatiónis
gloriae tuae.

Ne perdas cum ímpiis, Deus,
ánimam meam: et cum virís
sánguínium vitam meam.

In quorum máñibus iniquitá-
tes sunt: dextera eórum repléta
est munéribus.

Ego autem in innocéntia mea
ingréssus sum: rédime me, et
miserére mei.

Pes meus stetit in directó:
in ecclésiis benédicám te, Dó-
mine.

Glória Patri.

Glória Pátri is omitted in Masses for the Dead.
Returning to the middle of the altar, the Priest bows low and says:


The Priest kisses the altar, and turns to the people:

O R.ate frater: ut meum vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriem nominis sui, ad utilitatem quoque nostram, ut cunctis Memoriane Ecclesiae suae sanctae.

In a low voice the Priest replies Amen; and then says the Secrets or "Prayers over the Offerings". They will be found given for each Mass. As many Secrets are said as there were Collects at the beginning of the Mass. The conclusion of the last serves as introduction to the Preface.

Just as at the beginning of a book one finds a Preface, so at the start of the Canon or great Prayer of Consecration, which forms the central part of the Mass and ends with the Communion, a Preface is found.

First a dialogue between Priest and people:

P ER ómnia saécula saeculórum.

R. Amen.

V. Dóminus vobiscum.

R. Et cum spíritu túo.

V. Sursum córdá.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deó nostro.

R. Dígnum et jútsum est.

W orld without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

1. Solemn Tone.
The Ordinary of the Mass.

IT is truly meet and just, right and profitable, for us, at all times and in all places, to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God. Who, together with thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person but in the Trinity of one Substance. For all that we believe of thy glory, because revealed by thee, the same we believe of thy Son, the same of the Holy Ghost, without difference or distinction; so
Ut in confessione verae, semipernaeque Deitatis, et in pers
nis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli atque Archangeli, Cerubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Preface of our Blessed Lady.

At Votives Masses is said: Et te in Veneratione (in the Veneration).

IT is truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God. Likewise that with one voice we should laud, bless and extol thee in the... of blessed Mary ever a Virgin. For, the Holy Ghost overshadowing her, she conceived thine only-begotten Son, and the glory of her virginity abiding, shed forth upon the world light eternal, Jesus Christ our Lord. Through whom the Angels praise, the Dominations adore, the Powers with awe worship thy majesty. Which the heavens and the Forces of heaven together with the blessed Seraphim joyfully do magnify. And do thou command that it be permitted to our lowliness to join with them in confessing thee, and unceasingly to repeat:

Preface of the Apostles.

IT is truly meet and just, right and profitable, humbly to beseech thee, O Lord, not to forsake the flock of which thou art the eternal Shepherd; but through thy holy Apostles ever to guard and keep it, so that by those rulers it be governed whom thou didst set over it to be its pastors under thee. And therefore with the Angels and Archangels, with the Thrones and Dominations and with all the array of the heavenly host we sing a
The Ordinary of the Mass.

**Hymn to thy glory and unceasingly repeat:**

Holy, as below.

**Common Preface.**

*On feasts and ferias during the week, when there is no proper Preface.*

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere : Domine sancte, Pater omnipotens, actérne Deus : * per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominatiónes, tremunt Potestates, Caeli, caelorumque Virtútes, ac beátá Séráphim sócia exsultatione concélærant. Cum quibus et nostras voces, ut admítri júbeas deprecámur, súpplici confessione dicéntes : 

After the Preface, the Priest says the Sanctus in a low voice, while it is sung by all the people.


Benedístus qui vénit in nómine Dómini. Hosánna in exccélsis.

**Canon.**

Te igitur, clementissime Pa- ter, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus, ac pétimus, uti acépta hábeas, et benédicas haec dona, haec múnera, haec sancta sacrificía illi-báta, in primis, quae tibi offérimus pro Ecclésia tua sancta catholica : quam pacificáre, custódire, adunáre, et régere dignérís toto orbe terrárum : una cum fámulo tuo Papa nostro N. et Antístite nostro N. et omnibus orthodoxíssis, atque catholícaet apostólicae fidei cultóribus.

Wherefore, we humbly beg and beseech thee, most merciful Father, through Jesus Christ, thy Son, our Lord, to receive and to bless these gifts, these oblations, these holy and spotless sacrifices which we offer up unto thee for, in the first place, thy Holy Catholic Church. Do thou vouchsafe in all the earth to bestow upon her thy peace, to keep her, to gather her together, and to guide her; as likewise, thy servant N., our Pope, N., our Bishop, and all men who are orthodox in belief and who profess the Catholic and Apostolic Faith.
The Ordinary of the Mass.

Meménto, Dómine, famulórum famularumque tuárnum, N. et N.; et ómnium circumstán- tium, quorum tibi fides cógnita est, et nota devótió, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificiíum laudis, pro se, suísque ómnibus: pro redemptione animárum suárum, pro spe salútis, et incolumitátis suae: tibique reddunt vóta sua acténo Deo, vivo et vero.

‖ Communicántes, et memóriam venerántes, in primis gloriósa semper Virginís Mariæ, Genitricís Dei * et Dómini nostri

During the Octave of Christmas.

Communicántes et diem sacra-tíssimum (nocetem sacratíssimam) celebrántes, quo (qua) beátae Mariæ intemerátæ vírginitas huic mundo édití Salvatórem: sed et memóriam venerántes, in primís ejúsdem gloriósa semper Virgínis Mariæ, Genitricís ejúsdem Dei * ...

Having communion in and celebrating the most sacred day (at the Christmas midnight Mass only, night) on which the stainless virginity of blessed Mary brought forth the Saviour of the world; venerating the memory in the first place of the same glorious Mary ever a Virgin, Mother of the same Jesus Christ * ...

During the Octave of the Epiphany.

Communicántes et diem sacra-tíssimum celebrántes, quo Unígenitus tuus in tua tecum glória coætérnus, in veritáte carnis nostrae visibiliæ corporális apparuit: sed et memóriam venerántes, in primís gloriósa semper Virgínis Mariæ, Genitricís ejúsdem Dei * ...

Having communion in and celebrating the most sacred day on which thine only-begotten Son, co-eternal with thee in thy glory, in very truth visibly appeared in our bodily flesh; venerating the memory in the first place of the glorious Mary, ever a Virgin, Mother of the same Jesus Christ * ...

During the Octave of Easter.

Communicántes et diem sacra-tíssimum celebrántes Resurrectió-nis Dómini nostri Jesu Christi secúndum cárnem: sed et memóriam venerántes, in primís gloriósa semper Virgínis Mariæ, Genitricís ejúsdem Dei * ...

Having communion in and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh; venerating the memory in the first place of the glorious Mary, ever a Virgin, Mother of the same Jesus Christ * ...

During the Octave of the Ascension.

Communicántes et diem sacra-tíssimum celebrántes: quo Dómini noster, Unígenitus Filii tuus, unitam sibi fragilitátis nostrae sub-stántiam, in gloriáe tuae déxtera

Having communion in and celebrating the most sacred day on which our Lord, thine only-begotten Son, established at thy right hand in glory that frail nature of ours which he had assumed; venerat-

‖ Be mindful, O Lord, of thy servants and of thine handmaidens, N. and N.; and of all here present, the faith of each one of whom is known to thee, nor is his devotion hidden from thee. For them we offer up to thee this sacrifice of praise; as they too, for themselves, for their households and all dear to them, for the salvation of their own souls, for the health and welfare they hope for, offer it up, and pay their vows to thee, God everlasting, living and true.

‖ Having communion with and venerating the memory in the first place of the glorious Mary ever a Virgin, Mother of Jesus Christ * our
During the Octave of Pentecost:

Having communion in and celebrating the sacred day of Pentecost on which the Holy Ghost appeared to the Apostles, betokened by numberless tongues; venerating the memory in the first place of the glorious Mary ever a Virgin, Mother of the same Jesus Christ... During the Octave of Easter and Pentecost:

With his hands spread over the offerings, the Priest continues the prayer:

During the Octave of Easter and Pentecost:

The Priest once again blesses the offerings:
ctam, adscriptam, ratam, rationàbilem, acceptabilémque fæcere dignérís: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Dómini nostri Jesu Christi.

Consecration of the Bread.

Qui pridie quam paterétur, accépit panem in sanctas ac veneráveis manus suas, et elevati óculos in caelum, ad te Deum Patrem suum omnipotentem, tibi grátias agens, bene-dixit, fregit, deditque discipulis suis, dicens: Accípite, et manu ducate ex hoc omnes:

HOC EST ENIM CORPUS MEUM.

The Priest adores and elevates the Body of Christ to show it to the people.

Consecration of the Wine.

Simili modo postquam coenátum est, accipiens et hunc praeclárum Calicem in sanctas ac venerables manus suas: item tibi grátias agens, benedixit, dedíque discipulis suis, dicens: Accipite et bibite ex eo omnes:

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECATUS.

Hæc quotiescumque feceritis, in mei memoriam facétis.

The Priest adores and elevates the Precious Blood of Christ. Then he goes on:

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Filii tui Dómini nostri tam beátae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimur praéclarae majestáti tuae de tuis donis, ac datis, hóstiam puram, oblation, to take it for thy very own, to approve it, to perfect it, and to render it well-pleasing to thyself, so that, on our behalf, it may become the Body and Blood of Jesus Christ, thy most dear Son, our Lord.

WHO the day before he suffered, took bread into his holy and venerable hands, and having lifted up his eyes to heaven to thee, God, his almighty Father, giving thanks to thee, blessed it, broke it, and gave it to his disciples, saying: Take ye, and eat ye all of this;

FOR THIS IS MY BODY.

The Priest adores and elevates the Body of Christ to show it to the people.

IN like manner, after they had supped, taking also into his holy and venerable hands this goodly chalice, again giving thanks to thee, he blessed it, and gave it to his disciples, saying: Take ye, and drink ye all of this;

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH FOR YOU AND FOR MANY SHALL BE SHED UNTO THE REMISSION OF SINS.

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

The Priest adores and elevates the Precious Blood of Christ. Then he goes on:

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Filii tui Dómini nostri tam beátae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimur praéclarae majestáti tuae de tuis donis, ac datis, hóstiam puram, oblation, to take it for thy very own, to approve it, to perfect it, and to render it well-pleasing to thyself, so that, on our behalf, it may become the Body and Blood of Jesus Christ, thy most dear Son, our Lord.
us and bestowed upon us, a Victim which is pure, a Victim which is holy, a Victim which is stainless, the holy Bread of life everlasting and the Cup of eternal salvation.

Vouchsafe to look upon them with a gracious and tranquil countenance, and to accept them, even as thou wast pleased to accept the offerings of righteous Abel, thy servant, the sacrifice of Abraham, our Patriarch, and that which Melchisedech, thy high priest, offered up to thee, a holy sacrifice, a victim without blemish.

Humbly we beseech thee, Almighty God, to command that by the hands of thy holy Angel, this our Sacrifice be uplifted to thine altar on high, into the very presence of thy divine majesty; and to grant that as many of us as, by partaking thereof from this altar, shall have received the adorable Body and Blood of thy Son, may from heaven be filled with all blessings and graces. Through the same Christ our Lord. Amen.

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

For them, O Lord, and for all who rest in Christ, do thou, we beseech thee, appoint a place of solace, of light, and of peace. Through the same Christ our Lord. Amen.

On ourselves too, who are sinners, but yet thy servants, and who put our trust in the multitude of thy tender mercies, vouchsafe to bestow some lot and fellowship with thy holy Apostles and Martyrs: with Stephen, John, Matthias, Barnabas, Ignatius, Alexander, Marcellinus,
Oremus.

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in caelis:
Sanctificetur nomen tuum:
Adveniat regnum tuum:
Fiat voluntas tua, sicut in caelo, et in terra.
Panem nostrum quotidiam da nobis hodie:
Et dimitte debita nostra, sicut et nos dimittimus debitoribus nostris.

By whom, O Lord, thou dost, at all times, create, hallow, quicken, bless, and bestow upon us all these good things.

Through him, and with him, and in him, is to thee, who art God, the Father almighty, in the unity of the Holy Ghost, all honour and all glory.

Conclusion of the Canon.

Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotentii, in unitate Spiritus Sancti, omnis honor et gloria.

The Priest sings the final words in order that the people may share and ratify by their Amen all that he has said in silence.

P

ER omnia saecula saeculorum. R. Amen.

Communion in the Sacrifice.

The priest begins the preparation for the Communion by singing the Our Father.

Orémus.

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in caelis:
Sanctificetur nomen tuum:
Advéniat régnum tuum:
Fiát volúntas túa, sicut in caelo, et in terra. Pánem nóstrum quotidíum da nóbis hódie: et dimítte nóbis débita nóstrá, sicut et nos dimítimus debítóribus nóstrís.

Let us pray.

Thereto admonished by wholesome precepts, and in words taught us by God himself, we presume to say:

O UR Father, who art in heaven: hallowed be thy name: thy kingdoum come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. R. But deliver us from evil.

Y. Et ne nos inducas in tenta-ti-ónem. R. Sed líbera nos a má-lo.

The Priest answers Amen in a low voice, and then goes on:

Libera nos, quǽsumus, Dómine, ab ómnibus malís, praéteritis, praeséntibus, et futúris:

Deliver us, we beseech thee, O Lord, from all evils, past, present and to come, and by the intercession of the-
During this prayer the Priest breaks the Host. Then he sings:

**P**


**̃**. Pax † Dómini sit † semper vobis † cum.

R̃. Et cum spí-ri-tu tú-o.

Haec commíxtio et consecrá-tio Córporis et Sánquinis Dómini nostri Jesu Christi fiat accipiéntibus nobis in vitam actérmam. Amen.

Choir and people sing the Agnus Dei.

Agnus Déi, qui tóllis peccáta múndi : misérére nóbris.

Agnus Déi, qui tóllis peccáta múndi : misérére nóbris.

Agnus Déi, qui tóllis peccáta múndi : dóna nóbis pácem...

May this commingling and consecrating of the Body and Blood of our Lord Jesus Christ be to us who shall receive it, unto life everlasting. Amen.

During the singing of the Agnus Dei, the Priest says three prayers in preparation for the Communion. The first asks for peace and union; it is not said in a Mass of Requiem.

**D**

Omíne Jesu Christe, qui dixísti Apóstolís tuís : Pacem relínquo vobis, pacem

O Lord Jesus Christ, who didst say to thine Apostles: Peace I leave you, my peace I give unto you; look
The Ordinary of the Mass.

Let not the partaking of thy Body, o Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but, do thou, in thy loving-kindness, make it to avail me to my healing and safe keeping in body and soul. Who livest and reignest, God, world without end. Amen.

At High Mass, the Clergy exchange the Kiss of Peace.

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spiritu Sancto, per mortem tuum mundum vivificásti: libera me per hoc sacrosánctum Corpus et Sanguinem tuum ab ómnibus iniquitáibus meis et universis malis: et fac me tuis semper inhaerére mandátis, et a te numquam separári permittás: qui cum eódem Deo Patre, et Spiritu Sancto vivís et regnas Deus in saécula saéculórum. Amen.

Percéptio Córpóris tui, Dómine Jesu Christe, quod ego indignus sumere praesumo, non mihi provéniat in judicium et condemnationem: sed pro tuis pietáte posít mihi ad tumamén tum mentis et córpóris, et ad medélam percipiéndam: qui vivís et regnas cum Deo Patre in unitáte Spiritus Sancti Deus, per ómnia saécula saéculórum. Amen.

The Priest genuflects, and takes the Host into his hands.

Panem caelestem accípiam, et nomen Dómini invocábo. I will take the bread of heaven and will call upon the name of the Lord.

Striking his breast three times he says:

Dómine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

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

He receives the Host.

Corpus Dómini nostri Jesu Christi custódiat ánima meam in vitam aetérnam. Amen.

May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.
He remains in recollection for a few moments, and then says:

Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meas salvus ero.

He receives the Precious Blood.

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

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

The Communion of the people now takes place. The Confiteor is recited; and then, holding up the Host, the Priest says: Behold the Lamb of God; behold him who takes away the sins of the world. He then repeats three times: Domine, non sum dignus...; and gives Holy Communion, saying: May the Body of our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

If none of the people communicates, as soon as the Priest has received the Precious Blood the Choir sings the Communion. Like the Introit and the Offertory, this accompanied a procession, lasting while the people went to the altar and received Holy Communion. It too was composed of an antiphon, followed by the psalm from which the antiphon was taken, and the repetition of the antiphon. Now, only the antiphon remains, sung to a more or less elaborate chant. But when Holy Communion is distributed at a sung Mass, there seems nothing to hinder the revival of the ancient custom.

While the Choir sings the Communion, the Priest purifies the chalice, saying:

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempernum.

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

He purifies his fingers.

Corpus tuum, Domine, quod sumpsit, et Sanguis, quem potavi, adhaeret visceribus meis; et praeesta; ut in me non remaneat scelerum mala, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

May thy Body, O Lord, of which I have eaten, and thy Blood, of which I have drunk, cleave to my inmost parts: and do thou grant that no stain of sin may remain in me, whom thou hast comforted with thy pure and holy Sacraments. Who livest and reignest world without end. Amen.

The Priest in a low voice reads the Communion antiphon. Then he turns to the people, saying:

Dominus vobiscum.
R/. Et cum spiritu tuo.

The Lord be with you.
R/. And with thy spirit.
Then the Priest says one or more prayers called Postcommunions (meaning, after the Communion). Almost all allude to the mysteries which have been received, and as it were complete the Eucharist or Thanksgiving. Then the Priest announces the ending of the holy Sacrifice.

Dóminus vobíscum. The Lord be with you.
R. Et cum spíritu túo. And with thy spirit.
Ite, Missa est. Go, the Mass has been said.
R. Déo grátias. Thanks be to God.

In Masses where the Gloria in excelsis was not said:

Benedícámus Dómino. Let us bless the Lord.
R. Déo grátias. Thanks be to God.

In Masses for the Dead:

Requiéscant in páce. May they rest in peace.
R. Amen.

The Celebrant invokes the most holy Trinity.

Plácet tibi, sancta Tríntitas, May the lowly homage of my service
obsékium servítútis meae : et be pleasing to thee, O most holy
praesta; ut sacrificiúm, quod Trinity: and do thou grant that the
óculis tuæ majestátis indígnus sacrifice which I, all unworthy, have
óbutili, tibi sit acceptáble, mi- offered up in the sight of thy majes-
hique, et ómnibus, pro quibus ty, may be acceptable to thee, and
illúd obtuli, sit, te misérántе, may avail to
propitiáble. Per Christum Dó- atone to thee for myself, and for all
minum nostrum. Amen. those for whom I have offered it up.
Through Christ our Lord. Amen.

Then he blesses the people in the name of the most holy Trinity.

Benedícat vos omnipotens May God almighty bless you,
Déus, Páter, et Filíus, Father, Son, and Holy Ghost.
Spíritus Sánctus. R. Amen.
R. Amen.

The blessing is not given in Masses for the Dead.

The Pontifical Blessing.

The Lord’s name be blessed. 
R. Now and for evermore.
Our help is in the name of 
the Lord. R. Who made 
heaven and earth.

S

IT nómen Dómini benedíctum. 

R. Ex hoc nunc et usque in sǽculum. V. Adjuví-ri-um nóstrum

in nómine Dómini. R. Quid fécit cáëlum et térram.
The Ordinary of the Mass.

The Lord be with you,
R/. And with thy spirit.

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

The beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as of the only-begotten of the Father), full of grace and truth.

R/. Thanks be to God.
The ordinary Chants of the Mass.

The Asperges.
Outside Paschal Time.

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow. Ps. Have mercy on me, O God, according to thy great mercy. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Ps. 50.

Ps. 50. Misericórdia mi-am, De-us, * se-cúndum máguam

et Spi-ri-tu-i Sáncto: * Sic-ut é-rat in princi-pi-o, et


Repeat the Ant. Aspérge me.

† On Passion Sunday and Palm Sunday, the Glória Pátri is not said, but the Antiphon Aspérge me is repeated immediately after the Psalm.
Other Chants *ad libitum.*

I.

Ant. vii

A

-spérges me, *Dómine, hyssópo, et mundábor: lavá-bis me, et super nivem de-albá-bor.

Ps. Miserére, as before, p. 25.

II.

Ant. iv

A


Sicut é-rat in princí-pio, et nunc, et semper, et in saécu-

In Paschal Time,
i. e. from Easter Sunday till Whitsun inclusive.

I saw water coming forth from the temple, on the right side, alleluia: and all those to whom this water came, were saved, and shall say, alleluia. Ps. Give praise to the Lord, for he is good: for his mercy endures for ever. Glory. Ezek. 47. Ps. 117.

Ps. Give praise to the Lord, for he is good: for his mercy endures for ever. Glory. Ezek. 47. Ps. 117.

Adquos pervénit áquila ísta, sálvi fácti sunt, et dícunt, allelúia, allelúia. Ps. 117. Confitémi-ni Dómino quóni-am bonus: * quóni-am in saécu-

lum mi-se-ri-cór-di-a é-jus. Gló-ri-a Pátri, et Fí-li-o,
et Spi-rí-tu-i Sáncto. * Sic-ut é-rat in princi-pi-o, et


Repeat the Ant. Vidi áquam.
Ostende nobis, Domine, misericordiam tuam. (In Paschal Time add: Allelúia.)

R. Et salutare tuum da nobis. (In Paschal Time add: Allelúia.)

Domine exaudi orationem meam.

R. Et clamor meus ad te véniat.

Domine vobiscum.

R. Et cum spíritu tuo.

Oremus.

Graciously hear us, O Lord, the Holy One, the Father Almighty, the Everlasting God, and vouchsafe to send down from Heaven thy holy Angel to keep, to cherish, to favour, to comfort, and to defend all who dwell in this house. Through Christ Our Lord.

Let us pray.

Show us, O Lord, thy mercy.

And grant us thy salvation.

O Lord, hear my prayer.

And let my cry come unto thee.

The Lord be with you.

And with thy spirit.

Tones of the Kyrie, «Gloria Patri», at the Introit of the Mass.

Lo-ri-a Páтри, et Fí-li-o, et Spi-rl-tu-i Sáncto. *


or Eu ou a e.

Lo-ri-a Páтри, et Fí-li-o, et Spi-rl-tu-i Sáncto. *


Or E u o u a e.
saécu-la saécu-ló-rum. Amen. or E u o u a e.

VI

G
Ló-ri- a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *


VII

G
Ló- ri- a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto, *


VIII

G
Ló-ri- a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *

I. In Paschal Time.

(Lux et origo)

I. In Paschal Time.

Or else: Kyrie VI ad libitum. 99.

Rex caelestis, Dé-us, Pá-ter omni-pot-ens. Dómíne Dé-us,
unigéni-te Jé-su Chrísté. Dó-mi-ne Dé-us, Agnus
Dé-i, Fí-li-us Pátris. Qui tóllis peccáta múndi, mi-se-
ré-re nó-bis. Qui tóllis peccá-ta múndi, súscepe depreca-
ti-ónem nóstram. Qui sédes ad déx-te-ram Pátris, mi-se-
ré-re nó-bis. Quóni-am tu só-lus sánctus. Tu sólus Dó-
minus. Tu só-lus Al tí-sí-mus, Jé-su Chrísté. Cum Sáncto

Anctus, * Sánctus, Sánctus Dóminus Dé-us
Sáb-o-oth. Plé-ni sunt caé-li et térra gló-
ri-a tú-a.

Hosáanna in excél-sis. Bene-díctus qui vé-nit in nó-
mine Domini. Hosanna in excelsis.


From Holy Saturday till Easter Saturday in Albis inclusive.

Ite, missa est, alleluya, alleluya. Deo gratias, alleluya, alleluya.

From Low Sunday till Whit-Saturday inclusive.

Ite, missa est. Deo gratias.
II. For Solemn Feasts. 1.

(Kyrie fons bonitatis)

III.

K


***

e-lé-i-son.

I

G

II. For Solemn Feasts. 1.

mine Dé-us, Rex caelestis, Dé-us Páter omnípot- ens.

Dó- mine Fí-li uni-gé-ni-te Jé-su Chrísté. Dómine

Dé-us, Agnus Dé-i, Fí-li-us Pá-tris. Qui tól- lis pec-
cáta mundi, mi-se-ré-re nó-bis. Qui tól- lis peccáta

mundi, súscipe depre-ca-ti- ónem nóstram. Qui sédes

ad déxte-ram Pá-tris, mi-se-ré-re nó-bis. Quóni-am tu

só- lus sánctus. Tu só-lus Dóminus. Tu sólus Al-tíssi-

mus, Jé- su Chrísté. Cum Sáncto Spí-ri-tu, in gló-

An-ctus, * Sán-ctus, Sán-ctus Dó-
minus Dé- us Sába-oth. Pléni sunt caéli et tér-ra


qui vé-nit in nó-mine Dómi-ni. Hosánna in

excél-sis.

Agnus Dé- i, * qui tól-lis peccá-ta
mún-di : mi-se-ré-re nó-bis. Agnus Dé- i, *

qui tól-lis peccá-ta mún-di : mi-se-ré-re nó-bis.

Agnus Dé- i, * qui tól-lis peccá-ta mún-di :

dóna nó-bis pá-cem.
III. For Solemn Feasts. 2.

(Kyrie Deus sempiterne)

III

I

- te, míss-sa est.
Dé-o grá-ti-as.

Or, more usually:

B

Enedí-cámus Dó-mi-no.

IV

K


Christe e-lé-i-son. Christe
e-lé-i-son. Christe e-lé-i-son. Ký-ri-
III. For Solemn Feasts. 2.

e-lé-i-son. Ký-ri-e

e-lé-i-son. Ký-ri-e

VIII

Ló-ri-a in excél-sis Dé-o. Et in térra pax

homí-nibus bó-nae vo-luntá-tis. Laudámus te. Bene-díc-


ágimus tì-bi propter má-gnam gló-ri-am tú-am. Dómi-

ne Dé-us, Rex caeléstis, Dé-us Pá-ter omní-pot-ens. Dó-

mine Fí-li uni-géni-te Jé-su Chri-ste. Dómine Dé-us,

Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis pec-cá-ta múndi,
III. For Solemn Feasts. 2.

mi-se-re-re nó-bis. Qui tóllis pec-cá-ta múndi, súscipe de-
preca-ti- ó- nem nóstram. Qui sé- des ad déxte-ram Pá-tris,
mi-se-re-re nó-bis. Quóni-am tu só-lus sánctus. Tu só-lus
Dóminus. Tu só-lus Altíssimus, Jé- su Chrí- ste. Cum Sán-

Dé-us Sá-ba-oth. Pléni sunt caéli et térra gló- ri-a
tú- a. Ho- sánna in excél-sis. Benedíctus qui vé-nit
in nómine Dómi-ni. Ho- sánna in excél-sis.
IV. For Doubles. 1.


Agnus Dei, * qui tollis peccata mundi: misere-re nobis.

dona nobis pacem.

Ite, missa est or Benedicamus Domino as at the end of the preceding Mass.

IV. For Doubles. 1.

(Cunctipotens Genitor Deus)


Doxa

Doxa

Doxa
ad dexteram Patris, misericordia nobis. Quoniam tu
solum sanctus. Tu solus Dominus. Tu solus Altissimus,
Jesu Christe. Cum Sancto Spiritu, in gloria
- a Dei Patris. Amen.

S

Anctus, * Sanctus, Sanctus Dominus Deus
Sabbath. Pleni sunt caeli et terra gloria tua.

Hosanna in excelsis. Benedictus qui venit in nomine
- mi ni. Hosanna in excelsis.

Agnus Dei, * qui tollis peccata mundi: misericordia
- re nobis. Agnus Dei, * qui tollis peccata mundi:
V. For Doubles. 2.

(Kyrie magnae Deus potentiae)

mi-se-ré-re nó-bis. Agnus Dé-i, * qui tóllis peccáta
múndi : dóna nó-bis pá-cem.

- te, méssa est.
Dé-o grá-ti-as.

Enedi-cámus Dó-mino.

V. For Doubles. 2.

Ló-ri-a in excélsis Dé-o. Et in térra pax ho-
V. For Doubles. 2.

mí-ni-bus bónae vo-lun-tá-tis. Laudámus te. Bene-dí-ci-


á-gimus tí-bi propter mágnam gló-ri-am tú-am.

Dó-mi-ne Dé-us, Rex caeléstis, Dé-us Pa-ter o-mní-


Dómine Dé-us, A-gnus Dé-i, Fí-li-us Pa-tris. Qui
tól-lis peccá-ta múndi, mi-se-ré-re nó-bis. Qui tól-
lis peccá-ta múndi, súscipe depre-ca-ti-onem nó-

stram. Qui sé-des ad déxteram Pátris, mi-se-

re nó-bis. Quó-ni-am tu só-lus sánctus. Tu só-lus Dó-
V. For Doubles. 2.

minus. Tu sólo-lus. Altíssimus, Jesse Christo. Cum

Sáncto Spi-ri-tu, in gló-ri-a Dé-i Pá-tris. A-

men.

IV

An- cts, * Sánctus, Sánctus Dóminus Dé-us

Sá-ba- oth. Pléni sunt caéli et térra gló-ri-a tú-

Ho-sánna in excél-sis. Benedictus qui vé-nit in

nómi-ne Dómi-ni. Ho-sánna in excél-sis.

xiv. c.

IV

A-

gnus Dé-i, * qui tól-

lis pec-cá-ta mún-

di: mi-seré-re nó-

bis. A-

gnus Dé-i, *qui tól-
VI. For Doubles. 3.

(Kyrie Rex Genitor)

VI. For Doubles. 3.

**Lo-ri-a in excélsis Dé-o. Et in tér-ra pax ho-
mí-nibus bónae vo-luntá-tis. Laudámus te. Benedí-cimus
ágimus tí-bi propter mágnam gló-ri-am tu-am. Dómi-
ne Dé-us, Rex caelé-stis, Dé-us Pá-ter omni-pot-ens.

Dómi-ne Fí-li unigéni-te Jé-su Christe, Dómine Dé-
us,

Agnus Dé-i, Fí-li-us Pá-tris. Qui tól-lis pec-cá-ta mún-
di, mi-se-ré-re nó-bis. Qui tól-lis peccá-ta mún-di, sús-
VI. For Doubles. 3.

cipe deprecati-ónem nostram. Qui sé-des ad dexte-ram
Pá-tris, mi-se-ré-re nó-bis. Quóni-am tu só-lus sánctus. Tu
só-lus Dó-minus, Tu só-lus Altíssimus Je-su Christe. Cum

III

S

Anctus, * Sánctus, Sánctus Dóminus Dé-us Sába-
oth. Pléni sunt caé-li et tér-ra gló-ri-a tú-a. Ho-
sánna in ex-cél-sis. Bene-díctus qui vé-nit in nó-
míne Dómi-ni. Ho-
sánna in excél-
sis.

VIII

A

- gnus Dé-i, * qui tól-
liis pec-cá-ta mún-di:
mi-se-
re-re nó-bis. A-gnus Dé-i, * qui tól-
liis pec-
câ-ta mún-di: mi-se-re-re nó-bis. A-gnus Dé-i, * qui

dé-o grá-tí-as.

VIII. For Doubles. 4.
(Kyrie Rex splendens)

VIII

KYRIE

e-le-ison. iij. Chrístē

e-le-ison. iij. Ky-ri-e

* e-le-ison. iij.

VI

LÓRÍ-a in excélsis Dé-o. Et in térra pax homí-
VII. For Doubles. 4.

S

Anctus, * Sanctus, Sanctus Dominus

Deus Sabaoth. Pleni sunt caeli et terra


A


qui tollis peccata mundi: doña nobis pacem.
VIII. For Doubles. 5.

(De Angelis)

VIII. For Doubles. 5.

VIII. For Doubles. 5.

VIII. For Doubles. 5.

VIII. For Doubles. 5.

VIII. For Doubles. 5.

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VIII. For Doubles. 5.

VIII. For Doubles. 5.

VIII. For Doubles. 5.

VIII. For Doubles. 5.

VIII. For Doubles. 5.
léstis, Dé-us Pá-ter omní-pot-ens. Dómine Fí-li unigéni-
te Jésu Chrí-ste. Dómine Dé-us, Agnus Dé-i, Fí-li-us
Pá-tris. Qui tóllis peccáta múndi, mi-se-ré-re nó-bis. Qui
tól-lis peccá-ta múndi, súci-pe depre-ca-ti-ó nem nó-stram.
Qui séd-es ad déxteram Pá-tris, mi-seré-re nó-bis. Quóni-am
tu só-lus sánctus. Tu só-lus Dómi-nus. Tu só-lus Al-tíssi-
mus, Jé-su Chrí-ste. Cum Sáncto Spí-ri-tu, in gló-ri-a

S

An-ctus, * Sánctus, Sán-
ctus Dó-
mi-nus

(VII) (xii) c.


cá- ta múndi : dóna nó- bis pá- cem.

- te, misa est.
Dé- o grá- ti- as
IX. For Feasts of the Blessed Virgin. 1.
(Cum jubilo)

IX. For Feasts of the Blessed Virgin. 1.

(Cum jubilo)
cimus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-
ti-as ágimus tí-bi propter mágnam gló-ri-am tú-
am.

Dómine Dé-us, Rex cae-léstis, Dé-us Pá-ter omni-pot-ens.

Dómine Fí-li unigé-ni-te, Jésu Chrí-ste. Dó-mine Dé-us,

Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis peccá-ta múndi,
mise-ré-re nó-bis. Qui tóllis peccá-ta múndi, sús-
cipe depreca-ti-ónem nóstram. Qui sédes ad déxteram Pá-tris,

mi-se-ré-re nó-bis: Quóni-am tu só-lus sánctus. Tu só-lus Dó-

minus. Tu só-lus Altíssimus, Jésu Chrí-ste. Cum Sán-
IX. For Feasts of the Blessed Virgin. I.


S

An-ctus, * Sánctus, Sánctus Dóminus

Dé-us Sá-ba-oth. Plé-ni sunt caéli et térra gló-

ri-a tú-a. Hosánna in excél-sis. Be-

nedíctus qui

vé-nit in nó-mi-ne Dó-mi-ni. Ho-

sánna

in ex-cél-sis.

A

agnus Dé-i, * qui tól-lis peccáta múndi:

mi-se-re-re nó-bis. Agnus Dé-i, * qui tól-

li-s peccá-

ta múndi : mi-se-re-re nó-bis. Agnus Dé-i, * qui

tól-

li-s peccá-ta múndi : dó-na nó-bis pá-cem.
For Feasts of the Blessed Virgin. 2.

**X. For Feasts of the Blessed Virgin. 2.**

(Alme Pater)

---

**I**
- De missa est.
- Deo gratias.

**B**
- Enedicamus Domino.

---

**K**
- Kyrie eléison. Kyrie eléison.
- Kyrie eléison. Kyrie eléison.

---

**VIII**
- Lóri a in excelsis De o. Et in terra pax homi-

Adorámus te. Glo-ri-ficámus te. Grá-ti-as ágimus tí-bi

propter mágnam gló-ri-am tú-am. Dómi-ne Dé-us, Rex

caeléstis, Dé-us Páter omni-potens. Dómine Fí-li unigé-

ni-te, Jésu Chrí-ste. Dómi-ne Dé-us, Agnus Dé-i, Fí-

li-us Pátris. Qui tollis peccáta múndi, mi-se-ré-re nó-

bis. Qui tollis peccáta múndi, sús-cipe depreca-ti-ónem

nóstram. Qui sédes ad déxte-ram Pátris, mi-se-ré-re nó-

bis. Quó-ni-am tu só-lus sánctus. Tu sólus Dóminus. Tu

sólus Altíssimus, Jésu Chrí-ste. Cum Sáncto Spí-ri-tu,


ni. Hosánna in excél-sis.


dóna nó-bis pá-cem.

Ite, missa est or Benedicámus Dómino as in Mass IX.
XI. For Sundays throughout the Year.

(Orbis factor)

K

K

Another tone.

K

G

Ló-ri-a in excélsis Dé- o. Et in térra pax ho-

mi-ni-bus bónae voluntá-tis. Laudámus te. Benedí-cimus
XI. For Sundays throughout the Year.

62


- te, missa est.

Deo gratias.
XII. For Semidoubles. 1.

(Pater cuncta)

Enedicámus Dómino.
XII. 'Fur, Seniidoubles. 1. 65

caeléstis, Dé-us Pá-ter omni-pot-ens. Dómine Fí-li uni-
géni-te, Jésu Chríste. Dómine Dé-us, Agnus Dé-i, Fí-
li-us Pá-tris. Qui tóllis peccá-ta múndi, mi-se-ré-re nó-
bis. Qui tóllis peccá-ta múndi, súscipe depreca-ti-ónem nó-
strom. Qui sédes ad déxteram Pá-tris; mi-se-ré-re nó-bis.

Quóni-am tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus
Altíssimus, Jésu Chríste. Cum Sáncto Spí-ri-tu in gló-

An-ctus, * Sánctus, Sán-
ctus Dóminus Dé-us

Sába-oth. Pléni sunt caéli et térra gló-ri-a tú-a. Ho-
N° 805. — 3
sánna in excél-sis. Benedíctus qui vé-nit in nómi-
ne Dómi-ni. Hosánna in excél-sis.

A

agnus Dé-i, * qui tól-lis peccá-ta múndi : mi-
se-ré-re nó-bis. Agnus Dé-i, * qui tóllis peccá-ta mún-
di : mi-se-ré-re nó-bis. Agnus Dé-i, * qui tól-lis pec-
cá-ta múndi : dóna nó-bis pá-cem.

-te, míssa est.
Dé-o grá-ti-as.

XIII. For Semidoubles. 2.

[Stelliferi Conditor orbis]
XIII. For Semidoubles. 2.

XIII. For Semidoubles. 2.

nem nostram. Qui sedes ad dexteram Patris, misere-re

nobilis. Quoniam tu solus sanctus. Tu solus Dominus.

Tu solus Altissimus, Jesus Christus. Cum Sancto Spiritu,
tu, in gloria Patris. Amen.

VIII. Anctus, Sanctus, Sanctus Dominus Deus Saba-oth. Pleni sunt caeli et terra gloria tua. Hosanna

in excelsis. Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

Magnus Dei, qui tollis pecata mundi: mi-
XIV. During Octaves.
except those of the Blessed Virgin.

(Jesu Redemptor)

seré-re nóbis. Agnus Dé-i, * qui tól-lis peccá-
ta mundi: mi-se-ré-re nó-bis. Agnus Dé-i, *
qui tóllis peccá-ta mundi: dóna nóbis pácem.

I
I

- te, mís-sa est.
Dé-o grá-ti-as.

B
Enedi-cámus Dó-mino.

XIV. During Octaves,
Ký-ri-e * e-le-i-son.

G

Ló-ri-a in excélsis Dé-o. Et in térra pax ho-

mí-nibus bónae vo-luntá-tis. Laudámus te. Bene-dí-cimus
tí-bi propter mágnam gló-ri-am tú-am. Dómíne Dé-us,

Rex cae-le-stis, Dé-us Páter omni-potens. Dómi-ne Fí-li

unigéni-te Jésu Chrí-ste. Dómíne Dé-us, Agnus

Dé-i, Fí-li-us Pá-tris. Qui tóllis peccá-ta múndi, mi-

se-ré-re nóbis. Qui tóllis peccá-ta múndi, sús-cipe
dépreca-ti-ónem nóstram. Qui sédes ad dexté-rá-m Pá-tris,
XIV. During Octaves.

mi-se-re-re nóbis. Quóni-am tu só-lus sánctus. Tu sólus Dómi-nus. Tu só-lus Altíssimus Jésu Chri-ste. Cum Sán-

S

ri-a tú-a. Ho-sánna in excél-sis. Be-
dí-ctus qui vé-nit in nómine Dó-mi-ni. Ho-
sánna in excél-sis.

viii

A-

gnus Dé-i, * qui tól-lis peccá-ta múndi: mi-se-
ré-re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta múndi:


viii

I

Te, mis-sa est.

Dé-o grá-ti-as.

XV. For Simple Feasts.

(Dominator Deus)

K


G


Quóni-am tu só-lus sánctus. Tu só-lus Dó-mí-nus. Tu só-lus
Altissimus, Jésu Christe. Cum Sáncto Spíritu, in

Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-
ba-oth. Pléni sunt caéli et térra gló-ri- a tú-a. Ho-
sánna in excéls-is. Benedíctus qui vé-nit in nómine
Dómini. Ho-sánna in excéls-is.

Agnus Dé-i, * qui tóllis peccá-ta mundi: mis-
ré-re nó-bis. Agnus Dé-i, * qui tól-lis peccá-ta mún-
di: miséré-re nó-bis. Agnus Dé-i, * qui tóllis
peccá-ta mundi: dóna nó-bis pá-cem.
XVI. For Ferias throughout the Year.

K
Yri-e * elé-i-son. īij. Chrístē elé-i-son. īij. Kyr-
ri-e elé-i-son. īj. Kyr-i-e * elé-i-son.

S
Anctus, * Sántctus, Sántctus Dóminus Dé-us Sá-
ba-oth. Pléni sunt caéli et térra gló-ri-a tú-a. Hosán-
na in excél-sis. Benedíctus qui vé-nit in nómi-ne

Dómi-ni. Hosánna in excél-sis.

A
-gnus Dé-i * qui tóllis peccáta mún-di : mi-se-
ré-re nó-bis. Agnus Dé-i, * qui tóllis peccáta múndi:
mi-se-ré-re nó-bis. Agnus Dé-i, * qui tóllis peccáta
mún-di: dóna nó-bis pá-cem.


XVII. For the Sundays of Advent and Lent.

(Kyrie Salve)
XVII. For the Sundays of Advent and Lent.

Another chant.

vi

K


v

S

Agnus Dei, * qui tol-lis peccá-ta múndi : mi-zeré-re nó-bis. Agnus Dei, * qui tol-lis peccá-ta múndi:

 XVIII. For the Ferias of Advent and Lent,

as well as for Vigils, Ember Days, and Rogation Days.

(Deus Genitor alme)

IV

K


S


A

gnus Dé-i, * qui tóllis peccá-ta mundi : mi-seré-re
Credo.

I

Rédó in únüm Dé-um, Pátre omnipot-éntem, fa-
ctórem caéli et térrae, vi-si-bí-li-um ómní-um, et invi-
si-bí-li-um. Et in únüm Dóminum Jésum Christum, Fí-
li-um Dé- i unigéni-tum. Et ex Pátre nátum- ante.
venturus est cum gló-ri-a, judi-cá-re vívos et mórtu-os:
cú-jus régni non é-rit fi-nis. Et in Spí-ri-tum Sánctum Dó-
minum, et ví-vi-fi-cántem: qui ex Pátre Fí-li-óque procé-
dit. Qui cum Pátre et Fí-li-o simul ado-rá-tur, et con-
glo-ri-fi-cá-tur: qui locútus est per Prophé-tas. Et únam sán-
tam cathó-li-cam et apostó-li-cam Ecclé-si-am. Confi-
te-or únum bap-tísmá in remissi-ónem pecca-tó-rum. Et
exspécto resurrecti-ónem mortu-ó-rum. Et ví-tam ventú-

¶ This is the authentic tone for the Credo, but the following tones may be used where it is customary.
Credo II.

Ma-rí-a Vírgine: Et hómo-fáctus est. Crucí-fíxus et-i-am
pro nóbis sub Pónti-o Pi-láto pássus, et sepúltus est.

Et resurréxit térti-a dí-e, secúndum Scriptú-ras. Et
ascéndit in cáelum: sédet ad déxteram Pátris. Et í-te-
rum ventúrus est cum gló-ri-a, judi-cáre vívos et mórr-
tu-os: cójus régni non é-rít finis. Et in Spí-ri-tum Sán-
ctum, Dóminum, et vi-vi-ficántem: qui ex Pátré Fi-li-ó-
que procédit. Qui cum Pátré et Fi-li-o simul adorá-
tur, et conglo-ri-fi-ca-tur: qui Ioéitus est per Prophé-tas.

Et únam sántam cathó-licam et apostó-li-cam Ecclé-
Credo III.

si-am. Confí-te-or únun baptísmá in remissi-ónem péc-
catórum. Et exspécto ressurrecti-ónem mortu-órüm. Et
ví-tam ventú-ri saécu-li. A-

men.

III

C Rédó in únun Dé- um, Pátre omnipoténtem,
factó-rem caéli et térrae, vi-síbi-li-um ómni- um, et

invi-síbi-

li-um. Et in únun Dóminum Jé-sum Chri-

stum, Fí-li-um Dé-i unigéni-tum. Et ex Pátre ná-
tum

ante ómni-a saé-
cu-la. Dé-um de Dé-o, lúmen de lú-

mine, Dé-um vérum de Dé-o véro. Géni-tum, non fá-
Credo III.

ctum, consubstanti-álem Pátri: per quem ómní a fácta
sunt. Qui propter nos hámines, et propter nóstram salú-
tem descéndit de caélis. Et incarnátus est de Spí-ri-tu
Sántco. ex Ma-ri-a Vírgine: Et hámo fáctus est. Cru-
ci-fi-xus ét-i-am pro nóbis: sub Pónti-o Pi-láto pás-
sus, et se-pút-tus est. Et resurréxit térti-a dí-e, secún-
dum Scriptú-ras. Et ascéndit in caélum: sédet ad déxte-
ram Pá-tris. Et í-terum ventúrus est cum gló-ri-a, ju-
di-cáre vivos et mórtu-os: cújus régni non é-rit fí-nis. Et
in Spí-ri-tum Sánctum, Dóminum, et vivi-fi-cántem:qui

IV

Rédo in unum Déum, Patrem omnipoténtem, factórem caeli et térrae, vi-sibi-úm ómni-um, et invi-si-
bí-li-um. Et in únum Dóminum Jésum Christum, Fí-li-um Dé-i unigé-ni-tum. Et ex Pátre ná-tum an-te ómni-a saé-
cu-la. Dé-um de Dé-o, lúmen de lúmine, Dé-um vé-rum
de Dé-o vé-ró. Géni-tum, non fáctum, consubstanti-á-lem
Pátri : per quem ómni-a fácta sunt. Qui propter nos hómi-
nes, et propter nóstram sa-lú-tem descéndit de caé-
lis. Et

incarná-tus est de Spí-ri-tu Sáncto ex Ma-rí-a Virgi-
ne : Et hómo fáctus est. Cru-ci-fi-xus ét-i-am pro nó-
bis sub Pónti-o Pi-lá-to pás-sus, et sepúltus est. Et resur-
réxit térti-a diá-e, secúndum Scriptú-ras. Et ascéndit in
Credo IV.

caelum: sedit ad dexterae Patris. Et iterum venturus est cum gloria, iudicaret vivos et mortuos: quis regnus non erit finis. Et in Spiritum Sanctum, Dominum, et

vi-vificat: qui ex Patre Fili-oque procedit. Qui cum Patre et Fili-o simul adoratur, et glorificatur: qui locutus est per Prophetias. Et unam sanctam catholici-

cam et apostolicae Ecclesiae. Confite-or unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi.

Amen.
Credo V.

V

IV

Ré-do in ü-num Dé-um, * or Crédo in ünum Dé-um, * Pátre omnipot-éntem, factórem caéli et térrae,


Et ex Pátre nátum ante ómi- a saécu-la. Dé-um de Dé-o, lúmen de lúmine, Dé-um vérum de Dé-o vé-

ro. Géni-tum, non fáctum, consubstanti-á-lem Pátri:

per quem ómni-a fácta sunt. Qui propter nos hómines

et propter nóstram sa-lú-tem descéndit de caé-lis. Et in-
carnátus est de Spí-rí-tu Sáncto ex Ma-rí-a Vírgi-ne:

Et hómo fáctus est. Cru-ci-fí-xus ét-i-am pro nó-bis:

sub Pónti-o Pi-láto pássus, et sepúltus est. Et resur-

réxit térti-a dé-i-e, secúndum Scriptú-ras. Et ascén-
dit in caélum: sédet ad déxteram Pátris. Et í-terum
ventúrus est cum gló-ri-a, judicá-re vívos et mórtu-
os.

cújus régni non é-rit fí-nis. Et in Spí-rí-tum Sánctum,

Dóminus, et vi-vi-ficántem: qui ex Pátre Fi-li-

procé-dit. Qui cum Pátre et Fi-li-o simul adorá-tur,

et conglori-fi-cá-tur: qui locútus est per Prophé-tas.
Credo VI.

Et unam sanctam catholicae et apostolicae Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum.

Et vitam venturi saeculi. Amen.

VI

Redo in unum Deum, * or Credo in unum Deum * Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium.

Et in unum Dominum Jesum Christum Filium Dei unigenitum. Et ex Patre natum ante omnem saeculum.
Credo VI.

Deum de Deo, lumen de lumine, Deum verum de Deo vero. Géni-tum, non factum, consubstantiali-álem Patris: per quem omni-a fácta sunt. Qui propter nos homines, et propter nostram salú-tem descéndit de caé-lis. Et incarná-tus est de Spí-ri-tu Sancto ex Ma-ri-a Virgi-ne: Et homo factus est. Crucí-fi-

xus ét-i-am pro nó-bis: sub Pónti-o Pi-lá-to pássus, et sepúltus est. Et resurré-xit térti-a dí-e, secúndum Scriptú-ras. Et ascéndit in caé-lum: sédet ad déxte-

ram Pá-tris. Et í-terum ventú-rus est cum gló-ri-a
judicáre vivos et mórtuos: cújus régni non é-rit fí-
nis. Et in Spí-ri-tum Sánctum, Dóminum, et vi-vi-fi-
cán-tem: qui ex Pátre Fí-li-óque procé-dit. Qui cum
Pátre et Fí-li-o si-mul ado-rá-tur, et conglo-ri-fi-cá-
tur: qui locútus est per Prophé-tas. Et ú-nam sánctam
cathó-li-cam et apostó-li-cam Ecclé-si-am. Confi-te-or
ú-num baptisma in remissi-ó-nem pecca-tó-rum. Et
exspécto resurrecti-ó-nem mortu-ó-rum. Et ví-tam

This Ordinary is NOT meant to be a matter of hard and fast rule: chants from one Mass may be used together with those from others, the Ferial Masses excepted. In the same way, according to the degree of solemnity, one or more of the following Chants “ad libitum” may be employed.
CHANTS "AD LIBITUM."

Kyrie.

I

(Clemens Rector)

\[ K \]


Chrí-ste e- lé-i-son. Chrí-ste


Ký- ri-e e-

96 Chants "ad libitum." — Kyrie.

II

(Summe Deus)

Ky-rie e- lé-i-son. Ky-rie

e- lé-i-son. Ky-rie e- lé-i-son. Chríste
e- lé-i-son. Chríste e- lé-i-son. Chríste
e- lé-i-son. Ky-rie e- lé-i-son. Ky-rie
e e- lé-i-son. Ky-rie e- lé-i-son.
III

(Rector cosmi pie)


IV

(Kyrie altissime)
Chants "ad libitum." — Kyrie.


** e- lé- i-son.

V

(Condítor Kyrie omnium)

VII

Chants "ad libitum". — Kyrie.

VI

(Te Christe Rex supplices)
Chants "ad libitum". — Kyrie.


VII
(Splendor aeterne)


VIII
(Firmator sancte)

Chants "ad libitum". — Gloria.

IX

(O Pater excelse)

VIII

K Yri-e * e-lé-i-son. iiij. Chrístē

e-lé-i-son. iiij. Ký-ri-e * e-

e-lé-i-son. iiij.

Gloria.

I

VIII

G Ló-ri-a in excél-sis Dé-o. Et in térra pax ho-
mí-ní-bus bónae vo-luntá-tis. Laudámus te. Benedí-
Dómine Dé-us, Rex caeléstis, Dé-us Pá-ter o-mnipot-ens.

Dómine Fí-li unigéni-te Jé-su Chri-ste. Dómine Dé-us, 

Agnus Dé-i, Fí-li-us Pátris. Qui tóllis peccáta múndi,

mi-seré-re nóbis. Qui tóllis peccá-ta múndi, sús-ci-pe de-

pre-ca-ti-ónem nóstram. Qui sédes ad dexte-ram Pátris,

mi-se-ré-re nóbis. Quóni-am tu só-lus sánctus. Tu só-lus 

Dóminus. Tu só-lus Altíssimus, Jé-su Chri-ste. Cum Sán-

Gloria.


Grá-ti-as ágimus tí-bi propter mágnam gló-ri-am tú-am. Dómine Dé-us, Rex caeléstis, Dé-us Pá-ter omnípot-ens, Dómine Fí-li unigéni-te Jé-su

Pá-tris. Qui tól-lis peccá-ta múndi, mi-se-re-re nó-bis. Qui tól-lis peccá-ta múndi, súscipe depreca-ti-ó-
nem nostram. Quī sēdes ad dēxte-ram Pātris, mi-
se-rē-re nō-bis. Quōni-am tu só-lus sānctus. Tu só-lus Dō-
minus. Tu só-lus Altīssimus, Jē-su Chrīste. Cum Sān-

III

G

Lō-ri-a in excél-sis Dē-o. Et in térra pax
homī-nibus bónae vo-luntā-tis. Laudāmus

tе. Benedī-cimus te. Ado-rā-

mus te. Glo-ri-fi-cā-mus te. Grā-ti-as

ā-gimus tí-bi pro-pter mágnam glō-ri-am tū-
am.

Dōmi-ne Dé-us, Rex cae-lēstis, Dé-us Pā-
ter
omnipotens. Domine Fili unigenite

Gloria. 105

Jesus Christ. Domine Deus, Agnus

Dei, Filius Patris. Qui tollis peccata mundi,

misere re nobis. Qui tollis peccata mundi, susci

pe deprecatio nem nostram. Qui sedes ad dex-

teram Patris, misere re nobis. Quoniam tu solus

sanctus. Tu solus Dominus. Tu solus Altissimus,

Jesus Christ. Cum Sancto Spiritu, in

gloria a Dei Patris.

Amen.
Gloria.

IV
(Ambrosian Chant)

Gloria in excelsis Deo. Et in terra pacem
minibus bonae voluntatis. Laudamus te. Benedicitur

Adoramus te. Gloriae tibi propter magnam gloriae tuae.

Deus, Rex caelestis, Deus Pater omnipotens. Domine

Filii unigenite Jesu Christe. Domine Deus,

Agnus Dei, Filii Patris. Qui tollis peccata mundi,

mi-se-re-re nobis. Qui tollis peccata mundi,

susci deprecati-onem nostram. Qui se-

Deus, Rex caelestis, Deus Pater omnipotens. Domine

Filii unigenite Jesu Christe. Domine Deus,

Agnus Dei, Filii Patris. Qui tollis peccata mundi,

mi-se-re-re nobis. Qui tollis peccata mundi,

susci deprecati-onem nostram. Qui se-

Deus, Rex caelestis, Deus Pater omnipotens. Domine

Filii unigenite Jesu Christe. Domine Deus,

Agnus Dei, Filii Patris. Qui tollis peccata mundi,

mi-se-re-re nobis. Qui tollis peccata mundi,

susci deprecati-onem nostram. Qui se-

Deus, Rex caelestis, Deus Pater omnipotens. Domine

Filii unigenite Jesu Christe. Domine Deus,

Agnus Dei, Filii Patris. Qui tollis peccata mundi,

mi-se-re-re nobis. Qui tollis peccata mundi,

susci deprecati-onem nostram. Qui se-

Deus, Rex caelestis, Deus Pater omnipotens. Domine

Filii unigenite Jesu Christe. Domine Deus,

Agnus Dei, Filii Patris. Qui tollis peccata mundi,

mi-se-re-re nobis. Qui tollis peccata mundi,

susci deprecati-onem nostram. Qui se-

Deus, Rex caelestis, Deus Pater omnipotens. Domine

Filii unigenite Jesu Christe. Domine Deus,

Agnus Dei, Filii Patris. Qui tollis peccata mundi,

mi-se-re-re nobis. Qui tollis peccata mundi,

susci deprecati-onem nostram. Qui se-

Deus, Rex caelestis, Deus Pater omnipotens. Domine

Filii unigenite Jesu Christe. Domine Deus,

Agnus Dei, Filii Patris. Qui tollis peccata mundi,

mi-se-re-re nobis. Qui tollis peccata mundi,
des ad dexteram Patris, misericordia nostra. Quoniam tu
solum sanctus. Tu solus Dominus. Tu solus Altissimus,

Jesu Christe. Cum Sancto Spiritu, in gloria

a Dei Patris. ** Amen.

Sanctus.

S

Anctus, * Sanctus, Sanctus Dominus Deus
Sabbath. Pleni sunt caeli et terra gloria tua.

Hosanna in excelsis. Benedictus qui venit in nomine
Domini. Hosanna in excelsis.

Anctus, * Sanctus, Sanctus Dominus Deus
Sabbath. Pleni sunt caeli et terra gloria tua.

Agnus.

I


II


donanobispacem.
Sunday at Vespers.

A Peri, Dómine, *os meum ad
benedícendum nomen sanctum tuum: munda quoque *
cor meum ab ómnibus vanís, pervérsis et aliénis cogitatióñibus;
intelléctum illúmina, afféctum inflammá, ut digné, atténte ac
dévóte hoc Offícium recitáre váleam, et exaudíri mérear ante
conspéctum divínæ Majestátis tuæ. Per Christum Dóminum
nostrum. R. Amen.

Dómine, in uniónе illús divínæ intentionís, qua ipse in terris
laudes Deo persolvísti, hanc tibi Horam persólvo.

O Pen, O Lord, my *lips to bless
thy holy name; and cleanse
my *heart from all vain, evil and
wandering thoughts; enlighten my
understanding, inflame my affections;
that I may be able to say this Office
worthily, attentively and with devo-
tion; and may deserve to be heard
in the presence of thy divine Majesty.
Through Christ our Lord.
R. Amen.

O Lord, it is in union with that divine
intention with which thou didst praise
God upon earth, that I discharge
the service of this Hour for thee.

Pater noster. Ave Maria.

Festal Tone.

V. O God, come to my
assistance. R. O Lord,
make haste to help me.
Glory be to the Father,
and to the Son, and to
the Holy Ghost. As it
was in the beginning,
is now, and ever shall
be, world without end.
Amen. Alleluia.

V. Dómine ad adjuvándum
me festína. Gló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sán-
cto. Sicut érat in principi-
o, et nunc, et semper, et in
Sunday at Vespers.

From Septuagesima to Wednesday in Holy Week, the following is said instead of Alleluia:

Laus tibi Dómine Rex aetérnae gló-ri-ae.

**Solemn Tone.**

*At Vespers of Solemn Feasts, the following Chant may be used:*

Príose be to Thee, O Lord, King of everlasting glory.

**Solemn Tone.**

At Vespers of Solemn Feasts, the following Chant may be used:

Praise be to Thee, O Lord, King of everlasting glory.

Laus tibi Dómine Rex aetérnae gló-ri-ae.

The purpose of an Antiphon is to draw our attention to some idea that the Church specially puts before us during the singing of the Psalm. Commonly the Antiphon is taken from the Psalm itself, sometimes from some passage of Holy Scripture relating to the feast. The Antiphons are to be found in the Proper of the Time and of the Saints, or in the Common. Those that follow here are for all ordinary Sundays, apart from Advent, the greater feasts and Paschal Time.

In Paschal Time all five Psalms are sung under the following Antiphon. The Cantor repeats the Intonation for the first verse of each Psalm.

**In Paschal Time**

The Cantor repeats the Intonation for the first verse of each Psalm.

1. Dí-xit Dómi-nus Dómino mé-o; *p. 112.*

During the Year.

Psalm 109.

The eternal begetting of Christ, Priest, King and Judge.

1 Ant. The Officiant:

The Cantor:

The Lord said to my Lord: Sit thou at my right hand:

Séde a déxtris mé-is.


3. Virgam virtútis túae emittet Dóminus ex Sion : * domináre in médio inimícorum tuórum.

4. Técum princípium in díe virtútis túae in splendóribus sanctórum : * ex útero ante lucíferum génuit te.


All the Psalms end thus with the doxology Glória Pátri unless the contrary is indicated.

P. T. — P. 157
The Lord said to my Lord: Sit thou at my right hand.

Psalm 110.
The blessings bestowed by God upon his people.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

dex triis meis.

Magna opera Domini: *

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful, and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his convenant: he will shew forth to his people the power of his works.

That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

9. Sanctum et terræibile nomen ejus: * initium sapientiae timor Domini. Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

10. Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in saeculum saeculi. A good understanding to all that do it: his praise continueth for ever and ever.

11. Glória Patris, et Filii, * et Spiritui Sancto. Great are the works of the Lord; sought out by all these that delight in them.


Great are the works of the Lord; sought out by all these that delight in them.

Psalm 111.

A picture of the just man and of the happiness he enjoys.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

1. Beátus vir qui tìmet Domini: * in mandátis ejus vólet nímis. Flex: commodat, † His seed shall be mighty upon earth: the generation of the righteous shall be blessed.


3. Glória et divitiae in domo ejus: * et justitia ejus mánet in saeculum saeculi. To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.

4. Exortum est in tenebris lumen rectis: * misericors, et miserátor, et justus. Acceptable is the man that sheweth mercy and lendeth: he shall order his
mónes sús in judicio : * quia in aetérnum non commovébitur.

6. In memória aetérna érit justus : * ab audítione mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despíciat inimícos sús.

8. Dispérerit, dédit pauperíbus : † justitia éjus mánet in saéculum saéculi : * córnu éjus exáltabitur in glória.


Ant. Qui tímét Dóminum, in mandá-
tis é-jus cú-pit ní-mis. S IT nómen Dómi-ni.

Psalm 112.

An invitation to praise God and his overruling Providence.

1. Laudáte pú-eri Dóminum : * laudá-
te nó- men Dómi-ni.

2. Sit nómen Dómini benedí-
tum, * ex hoc nunc et úsque in saéculum.

words with judgment, because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord, his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever; his horn shall be exalted in glory.

The wicked shall see and shall be angry, he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

He that feareth the Lord shall delight exceedingly in his commandments.

Praise the Lord, ye children: praise ye the name of the Lord.


5. Qui sicut Dóminus Déus nóster, qui in altís habíait, * et humília réspicit in caélo et in térra?

6. Súscitans a térra inopem, * et de stércore érigens páuperem :

7. Ut cólocet éum princepíbus, * cum princepsíbus pópuli suí.


Blessed be the name of the Lord for ever.

Sit nómen Dómini be-ne-

áltum in saécu-la.  

Psalm 113.

The people set free from Egypt praises its deliverer, acknowledging him as the one true God.

1. In éxi-tu Isra-el de Aégýpto, * dó-

mus Jácob de pópu-lo bárba-ro. 2. Fá-

When Israel went out of Egypt, the house of Jacob from a barbarous people:

Judea was made his sanctuary, Israel his dominion.
Sunday at Vespers.

3. Māre vidit, et fūgit : *
Jordānis convērsus est retrō-
sum.

4. Montes exsultāvērunt ut
arietes, * et cōlles sicut āgni
ōvium?

5. Quid est tībi māre quod
fugisti? * et tu Jordānis, quia
convērsus es retrōsum?

6. Montes exsultāstis sicut
arietes, * et cōlles sicut āgni
ōvium?

7. A fācie Dōmini môta est
tērra, * a fācie Déi Jācōb :

8. Qui convērūit pētram in
stāgna aqūārum : * et rūpem in
fōntes aqūārum.

9. Non nōbis Dōmine, non
nōbis, * sed nōminī tūō da
glōriām :

10. Super misericōrdiā tūa et
veritātē tūa : * nequāndo dīcant
gēntes : Ubi est Déus eōrum?

11. Déus autem nōster in caē-
lo : * ōmnīa quaccūmque vōluit,
fēcit.

12. Simulācrā gēntium argēn-
tum et aūrum, * ōpera mānuum
hōminum.

13. Os hābent, et non loquēnt-
tur : * ōculos hābent, et non
vidēbunt.

14. Aures hābent, et non àu-
dient : * nāres hābent, et non
odorābunt.

15. Mānus habent, et non
palpābunt : † pēdes hābent, et

The sea saw and fled: Jordan was
turned back.

The mountains skipped like rams:
and the hills like the lambs of the
flock.

What ailed thee, O thou sea, that
thou didst flee? And thou, O Jordan,
that thou wast turned back?

Ye mountains, that ye skipped
like rams, and ye hills, like lambs of
the flock?

At the presence of the Lord, the
earth was moved: at the presence of
the God of Jacob.

Who turned the rock into pools of
water, and the stony hill into foun-
tains of waters.

Not to us, O Lord, not to us: but
to thy name give glory.

For thy mercy, and for thy truth's
sake: lest the Gentiles should say:
Where is their God?

But our God is in heaven: he hath
done all things whatsoever he would.

The idols of the Gentiles are silver
and gold, the works of the hands of
men.

They have mouths and speak not:
they have eyes and see not.

They have ears and hear not: they
have noses and smell not.

They have hands and feel not,
they have feet and walk not: neither
Sunday at Vespers.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord: who made heaven and earth.

The heaven of heaven is the Lord's; but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord: who made heaven and earth.

The heaven of heaven is the Lord's; but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

But our God is in heaven; he hath done all things whatsoever he would.
Sunday at Vespers.

Little Chapter.

* A short reading from Holy Scripture.

Benedictus De-us, et Pater Dómini nostri Jésu Christi, † Pater mi-se-

Benedict us God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who com-
forteth us in all our tribulation. 2 Cor. 1, 3-4. Rf. Thanks be to God.

ricordi-árum, et De-us to-tí-us consola-ti-ónis, * qui con-


Hymn.

This hymn treats of the creation of light on the first day of the week, which is Sunday, and bids us flee the shadows of sin. It is said to have been written by St Gregory the Great, Pope about 600.

1. O blest Creator of the Light! Whodost the dawn from darkness bring; and framing Nature’s depth and height, didst with the light thy work begin.

VIII

Lucis Cré-a-tor óptime, Lú-

cem di-é-rum próferens, Primór-di-

lú-cis nóvae Múndi pá-rans o-ri-ginem: 2. Qui máne

júctum véspe-ri di-em vocá-

rí praéci-pis: Illábi-
120 Sunday at Vespers.

1. When there is a commemoration of Our Lady, the doxology is as follows:

2. Who gently blending eve with morn, and morn with eve, didst call them day;—thick flows the flood of darkness down; O hear us as we weep and pray.

3. Keep thou our souls from schemes of crime, nor guilt remorseful let them know; nor, thinking but on things of time, into eternal darkness go.

4. Teach us to knock at Heaven's high door; teach us the prize of life to win; teach us all evil to abhor, and purify ourselves within.

5. Father of mercies! hear our cry; hear us, co-equal Son! who reignest with the Holy Ghost while endless ages run. Amen.

O Jesu! born of Virgin bright, immortal glory be to Thee; praise to the Father infinite, and Holy Ghost eternally. Amen.

2. Who gently blending eve with morn, and morn with eve, didst call them day;—thick flows the flood of darkness down; O hear us as we weep and pray.

3. Keep thou our souls from schemes of crime, nor guilt remorseful let them know; nor, thinking but on things of time, into eternal darkness go.

4. Teach us to knock at Heaven's high door; teach us the prize of life to win; teach us all evil to abhor, and purify ourselves within.

5. Father of mercies! hear our cry; hear us, co-equal Son! who reignest with the Holy Ghost while endless ages run. Amen.

O Jesu! born of Virgin bright, immortal glory be to Thee; praise to the Father infinite, and Holy Ghost eternally. Amen.
de Virgine, Cum Pátre et almo Spí-ri-tu, In sempi-
térna saécu-la. Amen.

\textit{V.} Let my prayer be directed, O Lord. \textit{R.} As incense in thy sight.

\textit{V.} Di-rigátur Dómíne orá-tí-o mé-

\textit{R.} Sicut incénsum in conspéctu tú-o.

\textit{Or, according to a more recent custom :}

\textit{V.} Di-rigátur Dómíne orá-tí-o mé-a.
\textit{R.} Sicut incénsum in conspéctu tú-o.

\textit{At the Magnificat the Antiphon is Proper.}

Canticle of the Blessed Virgin Mary. \textit{Luke 1, 46-55.}

\begin{align*}
\text{M} & \text{agníficat a} \text{nima méa Dó-
\text{minum.} \\
\text{Et exsultávit spíritus méus in Deó salutári méo.} \\
\text{Quia respéxit humilitátem ancíllae súae: ecce enim ex hoc beátam me dícunt ómnés genera-
\text{riones.} \\
\text{Quia fécit míhi mánga qui pótenis est: et sánctum nómen ejus.} \\
\text{Et misericórdia éjus a progé-
\text{nies in progénies: timéntibus éum.} \\
\text{Fécit poténtiam in bráchio súo: dispérsit supérbos ménte córdis súi.} \\
\text{Depósuit poténtes de séde, et exaltávit húmiles.}
\end{align*}

\begin{align*}
\text{M} & \text{Y soul doth magnify the Lord,} \\
\text{And my spirit hath rejoiced in God my Saviour.} \\
\text{Because he hath regarded the humi-
\text{lity of his handmaid: for behold from henceforth all generations shall call me blessed.} \\
\text{Because he that is mighty hath done great things to me: and holy is his name.} \\
\text{And his mercy is from generation unto generations, to them that fear him.} \\
\text{He hath showed might in his arm. he hath scattered the proud in the conceit of their heart.} \\
\text{He hath put down the mighty from their seat, and hath exalted the humble.}
\end{align*}
Sunday at Vespers.

Esuriéntes implévit bónis: * et dívites dimísit inánés.

Suscépit Isræl puérum súum, * recordátus misericór-diae súae:

Sicut locútus est ad pátres nóstros, * Abraham et sémíni éjus in sǽcula.


The Antiphon is repeated: then the Officiant recites the Collect of the day.

D

Ominus vobísicum. R. Et cum spí-ri-tu tú-o,... per

ómi-n-a sǽcú-la sǽcú-lórüm. R. Amen.

Older solemn tone.

D

Ominus vobísicum. R. Et cum spí-ri-tu tú-o,... per

ómi-n-a sǽcú-la sǽcú-lórüm. R. Amen.

Any Commemorations are here added, ending with the Suffrage of All the Saints, if it is said, or in Paschal Time the Commemoration of the Cross.

Suffrage of All the Saints.

Out of Paschal Time the following Suffrage is said at Sunday Vespers, unless there is a Commemoration of a feast of double rite or of an Octave. It is omitted in Advent and Passiontide.

Ant. II

E-á-ta Dé- i Génitrix, * Virgo

May the Blessed Vir-gin Mary, Mother of God, and all the Saints, intercede for us with the Lord.
Sunday at Vespers.

Ma-rí-a, Sanctíque ómnes intercé-dant pro nó-bis ad Dó-

minum.

Y. Mirificávit Dóminus Sán-
certos suós.
R. Et exaudívit éos clamántes
ad sé.

The Lord has made his saints
wonderful.
R. And he heard them when they
called upon him.

Prayer.

A cunctís nos, quaésumus Dó-
mine, mentís et córporis
defénde periculís:* et interce-
dénte beáta et gloriósa semper
Virgíne Dei Genitricé María,
cum beáto Joseph, beáti Apó-
stolís tuís Petro et Paulo, atque
beáto N. et ómnibus Sanctis,
salútém nobis tríbue benignus
et pacem; ** ut destrúctis ad-
versitátibus et erróribus univer-
sís,* Ecclé-sia tua secúra tibi
serviat libertáte. Per eúndem
Dóminum nostrum Jesum Chi-
ristum Filium tuum:* qui tecum
vivit et regnat in unitáte Spíri-
tus Sancti Deus, per ómnia saé-
cula saeculórum. R. Amen.

"In this Prayer, the Titular Saint of the Church in which the
Office is celebrated, is named at the letter N. An Archangel and St. John the Baptist
are named before St. Joseph.

Commemoration of the Cross.

In Paschal Time, this Suffrage is replaced by the Commemoration of the
Cross which is said according to the same rubrics.

Ant. vi

C

Ruci-

fíxus * surréxit a mó-

tu-

is, et red-émit nos, alle-
lú-

ia alle-lú-ia.

He who was Crucified
has risen from the dead
and has redeemed us.
Sunday at Vespers.

℣. Dícite in nátiónibus, alleluía.
℟. Quia Dóminus régnavit a língno, alleluía.

Prayer.

Deus, qui pro nobis Fílium tuum Crucis patibulum su-bíre voluísti, ut inimici a nobis expélleres potestátem: * congréde nobis fámulis tuis; ut re-surrectiónis grátiam consequémur. Per eúmdem Dóminus nostrum Jesum Christum Fílium tuum: * qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. Ñ. Amen.

O God, who hast willed that for us thy Son should suffer the gibbet of the Cross, to deliver us from the power of the enemy, * grant to us thy servants that we may obtain the grace of resurrection. Through the same Jesus Christ Our Lord, Thy Son, who lives and reigns with Thee, in the unity of the Holy Ghost, one God, world without end. Ñ. Amen.

After the final Collect there follows:

℣. Dóminus vobiscum.
℟. Et cum spíritu tóo.

The Cantors.

℣. Benedicámus Dómino.
 Rose. Déo grátias v. 140.

The Officiant next says on a lower note:

℣. Fidelium ámbium per mise- ricórdiam Déi requiéscant in pácé.
℟. Amen.

Compline is then said. However, if Compline is not to follow immediately, the Pater noster is here said in silence, and the Officiant adds the following Ñ. on the same note as the Ñ. Fidelium.

℣. Dóminus det nóbis suam pácem.

An Anthem to the Blessed Virgin is then sung according to the Season. p. 238 or p. 245. After which, the following is said on a lower note as above:

℣. Divinum auxílium máneat semper nóbiscum.
℟. Amen.

℣. May the divine assistance remain always with us.
*R. Amen.
Antiphons and Versicles
for Commemoration of the Saints at Vespers.

For Martyrs in Paschal Time.

At I Vespers.

Ant. I

Light perpetual shall shine upon thy Saints, O Lord; and eternal ages, alleluia.

UX perpé-tu-a * lú-cébit Sán-

ctis tú- is, Dómine : et aétérni-

tas témpo-

rum, alle-

lú-ia.

V. Sáncti et jústi in Dómino gaudéte, allelúia.

R. Vos elégit Déus in haere-
ditátem síbi, allelúia.

At II Vespers.

Ant. VIII

O ye holy and just ones, rejoice in the Lord, alleluia.

V. O ye holy and just ones, rejoice in the Lord, alleluia.

R. God has chosen you to himself as an inheritance, alleluia.

Ant. VIII

Ancti et jústi * in Dómi-

no gaudé-te, alle-lú-ia : vos e-légit Dé-us in haeredi-tá-

tem síbi, alle-lú- ia.
Commemoration of the Saints at Vespers.

If a Commemoration is to be made from another Office which has the same Antiphon, there is said:

Ant. I

Daughters of Jerusalem, come see the Martyrs with the crowns with which the Lord crowned them on a solemn and joyful day, alleluia, alleluia.

n is quibus coronavit eos Dominius in die

solemnitatis et laetitiae, allelui a, allelui a.

V. Pretiosa above. If it has already been said:

V. Lux perpetua lucabit sanctis tuis Domine, allelui a.

R. Et acternitas temporum, allelui a.

For one Martyr out of Paschal time.

At II Vespers.

Ant. viii

This Saint fought to the death for the law of his God, and had no fear of the words of wicked men; for he was set firmly upon the solid rock.
Commemoration of the Saints at Vespers.

V. Glória et honóre coronásti éum Dómine.
R. Et constituiísti éum super ópera mánuum tuárum.

At II Vespers.

If any man will come after me, let him deny himself, and take up his cross, and follow me.

Mat. 16, 24.

Justus ut palma florébit.
R. Sicut cédrus Libáni multiplierútur.

If a Commemoration is to be made from another Office which has the same Antiphon, there is said:

Ant. III

UI ó-dit * ánimam sú-am in hoc múndo, in vi-tam ae-térnam custó-dit é-am.

V. Jústus ut palma. If it has already been said:

V. Posuísti Dómine super caput éjus.
R. Corónam de lápide pre-tióso.
For several Martyrs out of Paschal Time.

At I Vespers.

Ant. VIII

I

-ştórurn est enim * régnum

caelórurn, qui contempsérunt ví-tam

múndi, et pervenérunt ad praémi-a régni, et lavé-
	runt stó-las sú-as in sán-guine Agni.

V. Laetámini in Dómino, et exsultáte justi.

R. Et gloriámini ómnes récti córde.

At II Vespers.

Ant. VI

G

Audent in cae-lis * ánimae San-

tór-urn, qui Chrísti vestí-gi-a sunt

se-cú-ti: et qui-a pro é-jus amó-re sán-guinem sú-
Commemoration of the Saints at Vespers. 129

V. Exsultábunt sáncti in glória.
R. Laetábuntur in cubílibus suis.

If a Commemoration is to be made from another Office which has the same Antiphon, there is said:

Ant. V


V. Exsultábunt above. If it has already been said:

V. Exsúltent justí in conspéctu Déi.
R. Et delecténtur in lætitia.

For a Confessor Bishop.

At I Vespers.

Ant. I

Acérdos et Pónti-fex, * et O Priest and Pontiff, and doer of mighty works, good shepherd of the people; pray for us to the Lord.
vīrūtum ópī-fex, pāstor bóne in pō-pu-lo: ó-ra pro
nóbis Dōminum. P. T. Alle-lú-ia.

V. Amávit éum Dóminus, et ornávit éum. (P. T. Allelúia.)
R. Stólam glóriæ in-duit éum. (P. T. Allelúia.)

The Lord loved him and adorned him.

R. He clothed him with a robe of glory.

At II Vespers.

The Lord loved him and adorned him; clothed him with a robe of glory; and crowned him at the gates of paradise. Ecclus. 45, 9.

V. Jústum dedúxit Dóminus per vías rectas. (P. T. Allelúia.)
R. Et ostendit illi régnum Déi. (P. T. Allelúia.)

V. The Lord led the just by right ways.

R. And showed him the kingdom of God.

The following Antiphon for the Magnificat is used for a Pope at II Vespers.
If a second Pope is commemorated the Antiphon is Amávit as above.

While he was High Priest, he had no fear of earthly things; but passed with glory to the heavenly kingdom.
Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things, says the Lord. Mat. 25, 23.

If a Commemoration is to be made from another Office which has the same Antiphon, there is said:

Ant. I

E

U-ge, * serve boné et fi-

dé-lis, qui-a in pauca fu-isti fi-

dé-lis, supra múlta te constí-tu-am, dí-cit Dóminus.

P. T. Alle-lú-ia.

V. Jústum dedúxit above. If it has already been said:

V. Elégit éum Dóminus sacer-

dótem sibi. (T. P. Allelúia.)

V. The Lord chose him as his own Priest.

R. Ad sacrificándum éi hó-

stiam láudis. (T. P. Allelúia.)

R. To offer him the sacrifice of praise.

For Doctors.

At I et II Vespers.

Ant. II

O

Dóctor óptime, * Ecclé-

O best of Teachers, light of Holy Church, blessed N., lover of God’s law; pray for us to the Son of God.
Commemoration of the Saints at Vespers.

si-ae sánctae lúmen, be-áte N., * divínae légis ámá-

* Names of the Doctors of the Church.

Bé-da Al- bérte Ba-sí-li Gregó- ri
Ephrem Am-bró-si Bernárde Hi- lá- ri
Lé- o An- sélme Cy-ríl-le Jo- ánnes
Pé-tre An- tó-ní Francísce Ro-bér-.te
Thóma

At I Vespers:

V. Amavit éum Dóminus, et
ornávit éum. (P. T. Allelúia.)
Ry. Stólam glóriae induit éum.

At II Vespers:

V. Jústum dedúxit Dóminus per vías réctas. (P. T. Allelúia.)
Ry. Et osténdit illi régnum Déi.

The Lord led the just by right ways.
He clothed him with a robe of glory.

The Lord led the just by right ways.
And showed him the kingdom of God.
For a Confessor not a Bishop.

At I Vespers.

Ant. I

I will liken him to a wise man, that built his house upon a rock.
Mat. 7, 24.

Pi-enti, qui aedificavit domum su-am supra petram.

P. T. Alle-lú-ia.

V. Amavit eum Domínus, et ornavit eum. (P. T. Allelúia.)
R. Stolam glóriae induit eum. (P. T. Allelúia.)

At II Vespers.

Ant. viii

This man despised the world and earthly things, winning the victory; he laid up riches in heaven by word and deed.

Et terrëna, triumphans, divíti-as caél- lo condidit ó- re, mánu. P. T. Alle-lú-ia.

V. Jústum dedúxit Domínus per vias réctas. (P. T. Allelúia.)
R. Et ostendit illi régnum Déi. (P. T. Allelúia.)

V. The Lord led the just by right ways.
R. And showed him the kingdom of God.
Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord. Mat. 25, 23.

If a Commemoration is to be made from another Office which has the same Antiphon, there is said:

**Ant. iv**

Eni sponsa Christi, accipere coronam, quam tibi Dominus praeparavit in aeternum. P. T. Allelúia.

**V.** Os justi meditabitur sapientiam. (P. T. Allelúia.)
**R.** Et lingua ejus loquétur judicium. (P. T. Allelúia.)

V. The mouth of the just shall meditate wisdom.
R. And his tongue shall speak judgement.

For a Virgin.

At I Vespers.

Come, bride of Christ, receive the crown which the Lord has prepared for thee eternally.

Spécie tua et pulchritúdine tua. (P. T. Allelúia.)

Inténde, próspera procede, et régna. (P. T. Allelúia.)

With thy comeliness and thy beauty.
Set out, proceed prosperously, and reign.
Commemoration of the Saints at Vespers.

At II Vespers.

Ant. VII


Eni, sponsa Christi, receive the crown which the Lord has prepared for thee eternally.

V. Diffusa est gratia in labiis tuis. (P. T. Alleluia.)
R. Propterca benedixit Deus in aeternum. (P. T. Alleluia.)

V. Grace is poured abroad in thy lips. R. Therefore God has blessed thee for ever and ever.

If a Commemoration is to be made from another Office which has the same Antiphon the Antiphon Simile est, p. 136, is said with the V. Diffusa est; or if it has already been said:

V. Adjuvabit eam Deus vultu suo. (P. T. Alleluia.)
R. Deus in medio ejus, non commovetur. (P. T. Alleluia.)

V. God shall help her with his countenance. R. God is in the midst of her, she shall not be moved.

For several Virgins.

Ant. IV

Petrarca, * aptate lampades vestras: ecce sponsus venit, exite obviam

Rudentes Virgines, go forth to meet him. Mat. 25, 4 and 6.

V. Adducentur regi virgines post eam. (P. T. Alleluia.)
R. Proximae ejus afferentur tibi. (P. T. Alleluia.)

V. The Virgins in her train shall be led to the King. R. Her companions shall be brought to thee.
For a Holy Woman.

At I Vespers.

The kingdom of heaven is like a merchant seeking precious pearls: when he had found one of great price, he gave all that he had, and bought it. Mat. 13, 45-46.

**Ant. viii**


**V.** Spécie túa et pulchritúdine túa. (P. T. Alle-lú-ia.)

**R.** Inténde, próspero procede, et régna. (P. T. Alle-lú-ia.)

**At II Vespers.**

She opened her hand to the needy, and stretched out her hands to the poor; and she did not eat the bread of idleness. Prov. 31, 20.

**Ant. viii**

Anum sú-am * apérui-it íno-pi, et pálm-as sú-as exténdit ad páupe-rem:


**V.** Diffús-a est grá-tia in lábiis tuis. (P. T. Alle-lú-ia.)

**R.** Propitión-brea bene-dixit te Déus in acténum. (P. T. Alle-lú-ia.)

**V.** With thy comeliness and thy beauty.

**R.** Set out, proceed prosperously, and reign.

**V.** Grace is poured abroad in thy lips.

**R.** Therefore God has blessed thee for ever and ever.
Commemoration of the Saints at Vespers.

If a Commemoration is to be made from another Office which has the same Antiphon, there is said:

Give her of the fruit of her hands; and let her works praise her in the gates. Prov. 31, 31.

Give her of the fruit of her hands; and let her works praise her in the gates. Prov. 31, 31.

P. T. Alle-lú- ia.

Y. Diffúsa est above. If it has already been said:

Y. Adjuvábit éam Déus váltu suo. (P. T. Allelúia.)

Rv. Déus in médio éjus, non commovébitur. (P. T. Allelúia.)

Rv. God shall help her with his countenance.

Rv. God is in the midst of her, she shall not be moved.

For several Holy Women.

At I and II Vespers.

Theirs is the kingdom of heaven; for they despised the life of the world, obtained the rewards of the kingdom, and washed their robes in the blood of the Lamb. Apoc. 7, 14.

Thou hast crowned them with glory and honour, O Lord.

And hast set them over the works of thy hands.
Benedicamus Domino.

I. On Solemn Feasts.

At I Vespers.

Enedi-cámus Dó-

مي-no.

Another tone.

Enedi-cámus Dó-

مي-no.

At II Vespers.

Enedi-cá-

mus Dó-

مي-no.
Another tone.

Enedi-cámus Dó-

mi-no.

Ry. Dé-

do grá-

ti-as.

II. On lesser Feasts.

At I Vespers.

Enedi-cá- mus Dó-

mino.

Ry. Dé-

do grá-

ti-as.

At II Vespers.

Enedi-cá- mus Dómino.

Ry. Dé-

do grá-

ti-as.
Another tone.

Benedicamus Domino.

III. The Sundays within the Octaves of the Nativity of Corpus Christi and of the Sacred Heart.

Benedicamus Domino. R. Dé- o grá-ti-as.

IV. On Feasts of the Blessed Virgin.

On Solemn feasts of the Blessed Virgin, the V. Benedicámus Dómino, is sung as on p. 138; on other feasts, the following tone is used:

Benedicámus Dómino. R. Dé-o grá-ti-as.

V. On Sundays during the Year, and on the Sundays of Septuagesima, Sexagesima and Quinquagesima.

Benedicámus Dómino.
VI. On the Sundays of Advent and Lent.

Benedicamus Domino.

R. Dé-o grá-ti-as.

VI

Enedicámus Dó-mi-no.

R. Dé-o grá-ti-as.

VII. On the Sundays of Paschal Time.

(In the Office of the Time.)

Enedicámus Dó-mi-no.

R. Dé-o grá-ti-as.

Anthems to the Blessed Virgin Mary, p. 238-245.

Hypermetric Syllables in the Hymns.

According to a decree of the S. C. of Rites, dated May 14th 1915, hypermetric or redundant syllables in the Hymns may be elided, if this method of interpretation is considered easier or more fitting. Two methods are therefore allowed:

either (a) the pronunciation of the hypermetric syllable, by giving it the separate note allotted to it in the notation, according to the rules indicated in the official edition of the Roman Antiphonary.

or (b) the suppression of the hypermetric syllable by elision, thus keeping the ordinary melodic formula.

Hypermetric syllables are printed in italics in our editions. e. g. Cum Patre et almo Spiritu.
The Eight Tones of the Psalms.

The first verse of a psalm is always intoned by the Cantor with the formula of intonation proper to each tone. The verses following begin on the dominant. This rule is applied even to the psalms (or divisions of psalms) which are sung under one Antiphon, provided that each ends with the doxology Glória Patri.

<table>
<thead>
<tr>
<th>First Tone</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mediant of 2 accents.</td>
<td>Endings of 1 accent with 2 preparatory syllables. (In the ending D², the additional note of the dactylic cadence is anticipated with the accented syllable and precedes the clivis).</td>
</tr>
</tbody>
</table>

Int. Tenor and Flex (') Mediant Tenor

(') The flex is made by lowering the voice a second or a third, according to the tone, on the last syllable before the sign † or on the last syllable but one if this syllable is not accented. However, a different interpretation is allowed. The inflexion of the voice may be replaced by a simple prolongation of the dominant (tenor) and a slight pause. These rules are applied also to monosyllables and Hebrew words. (S. C. of Rites, July 8th and Dec. 12th 1912).
Second Tone.

Mediant of 1 accent.  

Ending of 1 accent with 1 preparatory syllable.

<table>
<thead>
<tr>
<th>Int.</th>
<th>Tenor and Flex</th>
<th>Mediant</th>
<th>Tenor</th>
<th>Sole ending.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
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</table>

or:

<table>
<thead>
<tr>
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<th>Tenor and Flex</th>
<th>Mediant</th>
<th>Tenor</th>
<th>Sole ending.</th>
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</table>

Third Tone.

Mediant of 2 accents (the additional note of the dactylic cadence is anticipated with the accented syllable and precedes the clivis).

Endings of 1 accent with 1 preparatory syllable, a, b, — with 2 preparatory syllables, a², g, — with 3 preparatory syllables, g².

<table>
<thead>
<tr>
<th>Int.</th>
<th>Tenor and Flex</th>
<th>Mediant</th>
<th>Tenor</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 In accordance with the decree of the Sacred Congregation of Rites, dated July 8th 1912, if a monosyllable or a Hebrew word occur in the Lessons or Versicles, or at the mediant of the psalms, it is permissible to modify the ending (B), or to keep the ordinary modulation (A).
Fourth Tone.

Mediant of 1 accent with 2 preparatory syllables.
Endings of 1 accent with 3 preparatory syllables. (In the Termination E, the additional note of the dactylic cadence is anticipated with the accented syllable and precedes the clivis.)

Int. Tenor and Flex Mediant Tenor

Another position of the same tone.

Fifth Tone.

Mediant of 1 accent.

Endings of 2 accents.

Int. Tenor and Flex Mediant Tenor Sole ending.
Sixth Tone.

Mediant of 2 accents — or of 1 accent
with 1 preparatory syllable.  Ending of 1 accent with 2 preparatory syllables.

Int. Tenor and Flex Mediant

Another formula.

Int. Tenor and Flex Mediant

or:

Tenor Sole ending

Seventh Tone.

Mediant of 2 accents.  Endings of 2 accents.

Int. Tenor and Flex Mediant

Endings

a
b
c
c'
d
Eighth Tone.

Mediant of 1 accent.  Endings of 1 accent

Int.  Tenor and Flex  Mediant Tenor  Endings

or:

Int.  Tenor and Flex

The « Peregrinus » Tone. ¹

Mediant of 1 accent with 3 preparatory syllables, — or with 2 preparatory syllables.

Ending of 1 accent with 1 preparatory syllable.

Another formula.

Int.

In accordance with the authorisation granted by Rome, a sol may be added ad libitum before the si at the mediant of the Peregrinus tone. Owing to this slight change, this formula becomes regular and is of 1 accent with 3 preparatory syllables.
Vesper Psalms Grouped in Tones,
with the adaptation, by means of special types, of all cadences of the text to the different psalmodic clauses, mediants, and endings.

The eternal begetting of Christ, Priest, King and Judge.

Tone 1 D, D, D, f, g, a, a, a.
Mediant of 2 accents.

Endings of 1 accent with 2 preparatory syllables. (For the ending D, an extra note is added in anticipation of the accent in dactylic cadences).

1. Dixit Dominus Domino mé-o:* Sède a dextris mé-is or : mé-is. or : mé-is. or : mé-is. or : mé-is.

The Lord said to my Lord: Sit thou at my right hand:


3. Virgam virtútis túae emittet Dóminus ex Sion :* domináre in médio inimicórum tuórum.

4. Técum principióm in die virtútis túae in splendóribus sarxietyum: * ex útero ante luciferum génui te.

5. Juravit Dóminus et non peńitebit éum : * Tu es sacérdos in aceternum secúndum órdinem Melchisedech.(D:Melchisedech.)

6. Dóminus a dextris tús, * confrégit in die irae súae réges.

Until I make thy enemies thy footstool.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: from the womb before the day star I begot thee.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

The Lord at thy right hand hath broken kings in the day of his wrath.
8. De torrente in via bibet: * He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

Tone 2 D.

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.

1. Dixit Dominus Domino me-o: * Se-de a dextris me-is.
4. Tecum principium in die virtutis tuae in splendoribus sanitorum: * ex utero ante luciferum genuit te.

Tone 3 b, a.

Mediant of 2 accents (with an extra Endings of 1 accent with 1 preparatory note in anticipation of the accent in dactylic cadences).

1. Dixit Dominus Domino me-o: * Se-de a dextris me-is.
Dixit Dominus. 3 a², g. — 4 E, A, A*.

4. Técum principium in die virtutis túaæ in splendoribus sanétórum:* ex útero ante luciferum génuit te.
5. Jurávit Dóminus, et non paenitébit éum:* Tu es sacérdos in aetérnum secúndum órdinem Meleðhisedech.
6. Dóminus a déxtris tús,* confrégit in die írae súaæ réges.
7. Judicábit in natiónibus, implébit ruínas:* conquassábit cápita in térra muitórum.
8. De torrénente in via bibet:* proptérea exaltábit cápút.

Tone 3 a², g.

Mediant of 2 accents (with an extra Endings of 1 accent with 2 preparatory note in anticipation of the accent in dactylic syllables.

1. Dixit Dóminus Dómino mé- o:* Sede a déxtris mé- is.

or : mé- is. 9. Gló- ri- a Pátri et Fil- lo- o, *

2. Donec ponam inimicos túsos,* scabéllum pédum tuórum.
3. Virgam virtútis túaæ emittet Dóminus ex Sión:* domináre in médio inimicórum tuórum.
4. Técum principium in die virtutis túaæ in splendoribus sanétórum:* ex útero ante luciferum génuit te.
5. Jurávit Dóminus, et non paenitébit éum:* Tu es sacérdos in aetérnum secúndum órdinem Meleðhisedech.
6. Dóminus a déxtris tús,* confrégit in die írae súaæ réges.
7. Judicábit in natiónumibus, implébit ruínas:* conquassábit cápita in térra muitórum.
8. De torrénente in via bibet:* proptérea exaltábit cápút.

Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences.)

1. Dixit Dóminus Dómino mé- o:* Sede a déxtris mé- is.
1. Dixit Dominus Domino meo: * Sedea dextris meis.

or: me- is. secundum ordinem Melchisedech.

4. Tecum principium in die virtutis tuae in splendóribus sanctórum: * ex utero ante luciferum genui te.
5. Juravit Dominus, et non paenitébit eum: * Tu es sacerdos in aeternum secundum ordinem Melchisedech. (E: Melchisedech.)

Tone 6 F.

Mediant of 1 accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.

1. Dixit Dominus Domino meo: * Sedea dextris meis.

4. Tecum principium in die virtutis tuae in splendóribus sanctórum: * ex utero ante luciferum genui te.
Tone 7 a, b, c, c², d.

Mediant of 2 accents.

Endings of 2 accents.

1. Dixit Dominus Domino mé-o : * Sede a déx-tris mé-is.

or : mé-is. or : mé-is. or : mé-is. or : mé-is.

3. Virgam virtútis túaem emittet Dóminus ex Sión : * domináre in médio inimícorúm tuórum.
4. Técum princípiúm in die virtútis túaem in splendóribus sanctórum : * ex útero ante luciferum génui te.
6. Dóminus a déxtris túüs, * confregit in die írae súae réges.

Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.

1. Dixit Dominus Domíno mé-o : * Sede a déxtris mé-is.

or : mé-is. or : a déxtris mé-is.

3. Virgam virtútis túaem emittet Dóminus ex Sión : * domináre in médio inimícorúm tuórum.
4. Técum princípiúm in die virtútis túaem in splendóribus sanctórum : * ex útero ante luciferum génui te.
6. Dóminus a dextris tús, * confrégit in die írae súae régès.
8. De torrénte in viá bìbet : * proptérea exaltábit eáput.

Psalm 110. Confitebor.

The blessings bestowed by God upon his people.

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents.

Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences.)

1. Confitébor tí-bi Dómine in to-tó cór-de mé-o : * in consí-li-o justórum et congregati-ó-ne. or : congregati-ó-ne. or : congregati-ó-ne.

3. Conféssio et magníficéntia ópus éjus : * et justítia éjus mánet in saéculum saéculi. (D² : saéculi.)
4. Memóriam fécit mirabilium suórum, † miséricors et misérátor Dóminus : * éscam dédit timéntibus se.
5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :
6. Ut det illis haereditátem gén tum : * ópera mánuum éjus véritas et judicium. (D² : judicium.)
7. Fídélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et aequitáte.
9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae timor Dómini. (D² : Dómini.)
10. Intelléctus bónus omnibus faciéntibus éum : * laudátió éjus mánet in saéculum saéculi. (D² : saéculi.)

Tone 2 D.

Mediant of i accent. Ending of i accent with i preparatory syllable.

1. Confitébor tíbi Dómine in tóto córde mé- o : * in consíli-o

justórum et congregati- ó- ne Flex : su-ór um, †

4. Memóriam fécit mirábilium suórum, † miséricors et misérátor Dó­minus : * éscam dédit timéntibus se.
5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :
6. Ut det illis haereditátem gén tum : * ópera mánuum éjus véritas et judicium.
7. Fídélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et aequitáte.
8. Redemptioném misit pópulo súo : * mandávit in aetérnum testa­mentum súum.
10. Intelléctus bónus omnibus faciéntibus éum : * laudátió éjus mánet in saéculum saéculi.
Confitebor. 3 b, a. — 3 a², g.

Tone 3 b, a.

Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllable).

1. Confitebor tibi Domine in toto cor-de mé-o:* in consi-li-o

justórum et congregati-ó-ne. or: congregati-ó-ne.

Flex: su-órum, † 2. Mágna ópera Dómi-ni: *

3. Conféssio et magnificéntia ópus éjus:* et justitia éjus mánet in saéculum saéculi.
4. Memóriam fécit mirabilium suórum, † miséricors et miserátor Dóminus:* éscam dedit tíméntibus se.
5. Mémor érit in saéculum testaménti súi:* virtútem óperum suórum annuntiábit pópulo suó:
6. Ut det illis haereditátem géntium:* ópera mánum éjus véritas et judicium.
7. Fidélia ómnia mandáta éjus:* confirmáta in saéculum saéeuli:* fácta in veritáte et aequitáte.
8. Redemptionem misit pópulo suó:* mandávit in aetérnum testaméntum súum.
10. Intelléctus-bónus ómnibus faciéntibus éum:* laudátio éjus mánet in saéculum saéculi.

Tone 3 a², g.

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables).

1. Confitébor tibi Domine in toto cor-de mé-o:* in consi-li-o
Confitebor tibi Domine in toto corde meo:* in consilio  
justorum et congregatio-ones. Flex: su-orum,  

2. Magna opera Domini:* 
3. Confessio et magnificentia opus ejus:* et justitia ejus manet in saeculum saeculi. 
4. Memoriae fecit miracula suorum, † misericors et miserator Dominus:* escam dedit timentiibus se. 
5. Memoria erit in saeculum testamenti sui:* virtutem operum suorum annuntiabit populo suo: 
6. Ut det illis haereditatem gentium:* opera manuum ejus veritas et iudicium. 
7. Fidelia omnia mandata ejus:* confirmata in saeculum saeculi:* facta in veritate et aequitate. 
8. Redemptionem misit populo suo:* mandavit in aeternum testamentum suum. 
10. Intellectus bonus omnibus facientibus eum:* laudatio ejus manet in saeculum saeculi. 

Tone 4 E, A, A*. 

Mediant of 1 accent with 2 preparatory syllables. 
Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences.)
1. Confitebor tibi Dómine in tóto córde mé- o : * in consí-li-o


3. Conféssio et magnificéntia ópus éjus : * et justitía éjus mánet in saéculum saéculi. (E : saéculi.)

4. Memóriam fécit mirabilium suórum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.

5. Mémor érit in saéculum testamente súi : * virtútem óperum suórum annuntiátbit pópulo suó :

6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritis et judíciwm. (E : judiciwm.)

7. Fidélia ómnia mandáta éjus : † confirmáta in saeculum saeculi : * fácta in veritáte et aequitáte.

8. Redemptionem misit pópulo suó : * mandávit in aetérnum testamento suum.

9. Sánctum et terríbile nòmen éjus : * initium sapiéntiae timor Dómini. (E : Dómini.)

10. Intelléctus bonus ómnibus faciéntibus éum : * laudatío éjus mánet in saéculum saéculi. (E : saéculi.)


Tone 5 a.

Mediant of 2 accents. Ending of 2 accents.

1. Confitebor tibi Dómine in toto córde mé- o : * in consíli- o

justórum et congregati- ó- ne. or : congregati- ó- ne.

Ending on E of v. 3.

Flexe : su-órum, † in saé-culum saécu- li.
5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo suó :
6. Ut det illis haereditátem génitum : * ópera márnum ejus véritas et judícium.
7. Fidélia ómnia mandáta ejus : † confirmáta in saéculum saéculi : * fácta in veritáte et æquitáte.
10. Intelléctus bónus omnibus faciéntibus éum : * laudatio ejus mánet in saéculum saéculi.
12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saécu-

Tone 7 a, b, c, c², d.

I will praise the, O Lord, with my whole heart; in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.
5. Mémor érit in saéculum te-
   stamenti súi : * virtútem óperum 
   suórum annuntiábit pópulo suó : 

6. Ut det illis haereditátem 
   géntium : * ópera mánuum éjus 
   véritas et judícium. 

7. Fidélia ómnia mandáta 
   éjus : † confirmáta in saéculum 
   saéculi : * fácta in veritáte 
   et aequitáte. 

8. Redemptionem misít pó-
   pulo suó : * mandavít in ae­ 
   túnum testamentum súum. 

9. Sánctum et terríble nómen 
   éjus : * initium sapiéntiae tímor 
   Dómini. 

10. Intelléctus bónus ómnibus 
    faciéntibus éum : * laudátió éjus 
    mánet in saéculum saéculi. 


12. Sicut érat in princípio, et nune, et sémper, * et in saécula saecu-
    lórum. Amen.

He will be mindful for ever of his 
   covenant: he will shew forth to his 
   people the power of his works. 

That he may give them the inheri-
   tance of the Gentiles: the works of 
   his hands are truth and judgment. 

All his commandments are faithful: 
   confirmed for ever and ever, made in 
   truth and equity.

He hath sent redemption to his 
   people: he hath commanded his 
   covenant for ever. 

Holy and terrible is his name: the 
   fear of the Lord is the beginning of 
   wisdom. 

A good understanding to all that 
   do it: his praise continueth for ever 
   and ever.


\[\rho\mathfrak{T} - \rho_3 \, 164\]

\text{Tone 8 G, G*, c.}

Mediant of 1 accent. 
Endings of 1 accent with 2 preparatory 
syllables.

1. Confitebor tibi Dómine in toto córde mé-
   o : * in consíli-o 

gati- ó- ne. Flex : su-órum, †


3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in 
   saéculum saéculi. 

4. Memóriam fécit mirabilium suórum, † miséricors et miserátor Dó-
   minus : * éscam dedit timéntibus se. 

5. Memor érit in saéculum testamenti súi : * virtútem óperum suó-
   rum annuntiábit pópulo súo : 

6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritas 
   et judícium.
Beatus vir, 1 D, D, D², f, g, g², a, a², a³.


10. Intellec tus bonus omnibus facientibus eum: * laudatio ejus manet in saeculum saeculi.


Psalm 111. Beatus vir.

A picture of the just man and of the happiness he enjoys.

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences.)

1. Be-átus vir qui ti- met Dóminum: * in mandatis é-jus vô-let ni-

D D D² f g g²

mis. or : ni- mis. or : ni- mis. or : ni- mis. or : ni- mis. or : ni- mis. or : ni- mis.

or : ni- mis. or : ni- mis. or : ni- mis. Flex : cómodat, †

2. Póten s in térra érit sémen éjus: * generatio rectórum benedícéetur.

3. Glória et divitiae in domo éjus: * et justitia éjus manet in saécu-

lum saeculi. (D² saeculi.)

4. Exortum est in tenebris lumen réctis: * misericors, et miserátor, et jus-

5. Jucundus hómo qui miserétur et cómodat, † dispónet sermones suos in judicio: * quia in aeternum non commovébitur. (D²: commové-

blitur.)

6. In memória aeterna érit justus: * ab audítione mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus: * non commovébitur donec despíciat inimicos suos.

8. Dispérsit, dédit paupéribus: † justitia ejus manet in saeculum saeculi: * córnui ejus exaltábitur in glória. (D²: glória.)

11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saécu-
   lórum. Amen.

**Tone 2 D.**

Mediant of 1 accent.  
Ending of 1 accent with 1 preparatory syllable.

1. Be-átus vir qui tímet Dóminum : * in mandá-tis éjus vólet ni-

mis. *Flex* : cómodo,  

2. Potens in térra érit sémen éjus : * generáatio rectórum benedíécétur.

3. Glória et divítiae in dómo éjus : * et justitia éjus mánet in saécu-
   lum saéculi.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et misératór, 
et jústus.

5. Jucúndus hómo qui miserétur et cómodat, † dispónet sermónes 
súos in judício : * quia in aetérnum non commóvēbitur.

6. In memória aetérna érit jústus : * ab auditióne mála non tímēbit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor 
éjus : * non commovēbitur donec despiciat inimícos suós.

8. Dispérsit, dédit paupéribus : † justitia éjus mánet in saéculum 
   saéculi : * córnu éjus exaltābitur in glória.

9. Peccatór vidēbit, et irascéétur, † déntibus suís frémet et tabéscet:* 
desidérium peccatórum perībit.


11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saécu-
   lórum. Amen.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note added in anticipation of the accent in dace-
tylic cadences.)  
Endings of 1 accent with 1 preparatory syllable.

1. Be-átus vir qui tímet Dómi-num : * in mandá-tis éjus vólet ni-

mis. *or* : ni- mis. *Flex* : cómodo,  

2. Potens in térra érit sémen éjus : * generáatio rectórum benedíécétur.
Beatus vir. 3 a², g.

5. Jucundus homo qui miseretur et commodat, † disponeat sermones suos in judiæo: * quia in aeternum non commovetur.
6. In memoria aeterna erit justus: * ab auditione mala non timetur.
7. Paratum cor ejus sperare in Domino, † confirmatum est cor ejus: * non commovetur donec despiciat inimicos suos.
8. Dispersit, dedit paupéribus: † justitia ejus manet in saeculum saeculi: * cornu ejus exaltabitur in gloria.

Tone 3 a², g.

Mediant of 2 accents (with an extra Endings of 1 accent with 2 preparatory note added in anticipation of the accent in syllables.
dactylic cadences).

N° 805. — 6
Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables. Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences.)

1. Beátus vir qui timet Dóminum : * in mandá-tis é-jus vó-let ni-

Ending on E. of v. 3.

mis. Flex : cómmodat, † in saéculum saéculi.

Tone 5 a.

Mediant of 1 accent. Ending of 2 accents.

1. Beátus vir qui timet Dóminum : * in mandá-tis é-jus vó-let ni-
1. Beatus vir qui timet Dominum: * in mandatis ejus volebit misericordiam. 

2. Potens in terra erit semen ejus: * generatio rectorum benedicetur.


5. Jucundus homo qui miseretur et commodat, † disponeit sermones suos in iudicio: * quia in aeternum non commovabitur.

6. In memoria aeterna erit justus: * ab auditione mala non timabit.

7. Paratum cor ejus sperare in Domino, † confirmatum est cor ejus: * non commovabitur donec despiciat inimicos suos.


Tone 6 F.

Mediant of y accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.

1. Be-atus vir qui timet Doiminum: * in manda-tis ejus volet ni-
7. Parátüm cor éjus speráre in Dómino, † confirmátum est cor éjus: * non commóvérítur donec despíciat inimícos suós.


**Tone 7 a, b, c, c², d.**

Mediant of 2 accents.  
Endings of 2 accents.

1. Be-átus vir qui ti-met Dóminum: * in mandá-tis é-jus vó-let


5. Jucúndus hómo qui miseréatur et cómmodat, † dispónet sermónes suós in judicio: * quia in aetérnum non commóvérítur.

6. In memória aetérna érit jústus: * ab auditióne mála non timébit.

7. Parátüm cor éjus speráre in Dómino, † confirmátum est cor éjus: * non commóvérítur donec despíciat inimícos suós.


Tone 8 G, G*, c.

Médiant of 1 accent.

Endings of 2 accent with 2 preparatory syllables.

Blessed is the man that feareth the Lord: he shall delight exceedingingly in his commandments.

dá-tis é-jus vó-let ní- mis. or : ní- mis. or : vó-let ní- mis.

Flex : cómmodat, †

2. Pótens in terra érit sémen éjus : * generátió rectórum bene-
diecétur.


4. Exórtum est in ténébris lú-
men réctis : * miséricors, et mis-
rátor, et justus.

5. Jucúndus hómo qui misericú-
tur et cómmodat, † dispónet ser-
mónes suós in judício : * quia in aetérnum non commóvëbitur.

6. In memória aetérna érit jústus : * ab auditióne mála non tímëbit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovëbitur donec despiciat inimicos suós.

8. Dispérsit, dedit paupéri-
bus : † justitia éjus mánet in saéculum saéculi : * córnu éjus exal-
tábëtur in glória.

9. Peccátor vidébit, et irascé-
tur, † déntibus suís frémet et tabéscet : * desidérium peccató-
rum perbít.


11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecú-
lórum. Amen.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.

Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment, because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord, his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever; his horn shall be exalted in glory.

The wicked shall see and shall be angry, he shall gnash with his teeth and pine away: the desire of the wicked shall perish.
Psalm 112. Laudate pueri.

An invitation to praise God and his overruling Providence.

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables. (For the ending D, an extra note is added in anticipation of the accent in dactylic cadences).

1. Laudate pueri. D, D, D², f, g, g², a, a², a³. – 3 b, a.

Tone 3 b, a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic syllable).

1. Laudate pueri. D, D, D², f, g, g², a, a², a³. – 3 b, a.
Laudate pueri. 3 a\textsuperscript{2}, g. — 4 E, A, A* 

3. A solis ortu usque ad oceanum, * laudabile nomen Dominii.
5. Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in caelo et in terra?
6. Suscitans a terra inopem, * et de stercore erigens pauperem :
7. Ut collocet eum cum principibus, * cum principibus populi sui.

Tone 3 a\textsuperscript{2}, g.

Mediant of 2 accents (with an extra note added in anticipation of the accent in syllables. dactylic cadences).

1. Laudate pueri Dominum : * laudate nomen Dominii. or : Dominii.

3. A solis ortu usque ad oceanum, * laudabile nomen Dominii.
5. Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in caelo et in terra?
6. Suscitans a terra inopem, * et de stercore erigens pauperem :
7. Ut collocet eum cum principibus, * cum principibus populi sui.

Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables. Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences).

1. Laudate pueri Dominum : * laudate nomen Dominii.

2. Sit nómen Dómini benedictum, * ex hoc nunc, et usque in saécu-
   lum. (E : saéculum.)

   (E : Dómini.)


5. Quis sicut Dóminus Déus nóster, qui in álitis hábitat, * et humília
   réspicit in caélo et in térra?

6. Súcítans a térra inopem, * et de stércore érigens páuperem :
   (E : páuperem :)

7. Ut cóllocet éum cum prinéipibus, * cum prinéipibus pópuli súi.


10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
    lórum. Amen.

**Tone 5 a.**

*Mediant of 1 accent. Ending of 2 accents.*


2. Sit nómen Dómini benedictum, * ex hoc nunc, et usque in saécu-
   lum.


5. Quis sicut Dóminus Déus nóster, qui in álitis hábitat, * et humília
   réspicit in caélo et in térra?

6. Súcítans a térra inopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum cum prinéipibus, * cum prinéipibus pópuli súi.


10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
    lórum. Amen.

**Tone 6 F.**

*Mediant of 1 accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.*


5. Quis sicut Dóminus Dèus nóster, qui in álitis hábitat, * et humília réspicit in caélo et in térra?

6. Súsctans a térra inopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum cum princípibus, * cum princípibus pópuli súi.


Laudate pueri. 8 G, G*, c. — Peregrinus.

Tone 8 G, G*, c.

Mediant of 1 accent. 

Endings of 1 accent with 2 preparatory syllables.


or : nómen Dómini.


5. Quis sicut Dóminus Déus nóster, qui in ál tis hábitat, * et humília réspic it in caélo et in térra?

6. Súscitans a térra inopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum cum princípibus, * cum princípibus pópuli súi.

8. Qui habitáre fácit stérelem in dómo, * mátre m fíliórum laetántem.


Tonus Peregrinus.

Mediant of 1 accent with 3 preparatory syllables. 

Ending of 1 accent with 1 preparatory syllable.

1. Laudá-te pú-e-ri Dóminus : * laudá-te nómen Dómi-ni. 2. Sit nómen

Dómi-ni benedíctum : * ex hoc nunc, et usque in saéculum.


5. Quis sicut Dóminus Déus nóster, qui in ál tis hábitat, * et humília réspic it in caélo et in térra?

6. Súscitans a térra inopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum cum princípibus, * cum princípibus pópuli súi.

8. Qui habitáre fácit stérelem in dómo, * mátre m fíliórum laetántem.


Psalm 113. In exitu.

The people set free from Egypt praises its deliverer, acknowledging him as the one true God.

Tone 2 D.

Mediant of I accent.

Ending of I accent with I preparatory syllable.

Flex: palpabunt: †

1. In eX-tu Isra-el de Aég-y-pto, dömus Jácob de pópu-lo bárbaro.

2. Fácta est Judaéa sanctíficátio éjus, Israel potéstas éjus.
5. Quid est tibi máre quod fugísti? et tu Jordánis, quia convérsus es retrórum?
6. Móntes exsultástis sicut aríetes, et cólles sicut ágni óvium?
7. A fácie Dómini móta est térra, a fácie Déi Jácob:
10. Super misericórdia túa et veritáte túa: nequándo dicánt gentes: Ubí est Déus eórum?
11. Déus autem nóster in eaélo: omnia quaeécumque voluít, fécit.
16. Símiles illis fiant qui fáciant éa: et ómnes qui confidunt in éis.
17. Dómus Israel sperávit in Dómino: adjútor eórum et protéctor eórum est.
18. Dómus Aaron sperávit in Dómino: adjútor eórum et protéctor eórum est.
19. Qui timent Dóminum speráverunt in Dómino: adjútor eórum et protéctor eórum est.
22. Benedíxit ómnibus qui timent Dóminum, pusíllis cum májóribus.
24. Benedicti vos a Dómino, * qui fécit caelum et terram.
27. Sed nos qui vívimus, benedícimus Dómino : * ex hoc nunc et usque in saéculum.
29. Sicut érat in princípio, et nunc, et sémper, * et in saécula saécu-
1. In exi-tu Isra-el de Æ-gýpto, * domus Jácob de pópu-lo bárba-
2. Facta est Judaea sanctificátio ejus : * Israel potéstas éjus.
5. Quid est tibi máre quod fugisti? * et tu Jordánis, quia convérsus es retrórsum?
6. Móntes exsultástis sicut arietes, * et colles sicut ágni óvium?
7. A fácie Dómini móta est térra, * a fácie Déi Jácob :
10. Super misericórdia túa et veritáte túa : * nequando dicant géntes : Ubi est Déus eòrum?
11. Déus autem nóster in caelo : * ómnia quæcúmque vóluit, fécit.
12. Simulácrum géntium argéntum et áurum, * ópera mánuum hó-
15. Mánus hábent, et non palpábunt : † pedes hábent, et non ambu-
17. Dómus Israel sperávit in Dómino : * adjútor eórum et protector eórum est.
18. Dómus Aaron sperávit in Dómino : * adjútor eórum et protector eórum est.
19. Qui timent Dóminum speravérunt in Dómino : * adjútor eórum et protéctor eórum est.
22. Benedíxit ómnibus qui tíment Dóminum, * pusíllis cum majóribus.
24. Benedicti vos a Dómino, * qui fécit caélium et térram.
27. Sed nos qui vivimus, benedíctimus Dómino, * ex hoc nunc et usque in saéculum.

Tone 4 A, A*.

Mediánt of 1 accent with 2 preparatory syllables. Endings of 1 accent with 3 preparatory syllables.

1. In exi-tu Isra-el de Égýpto, * domus Jácob de pópulo bárbaro.

or: bárbaro. Flex: palpábunt: †

5. Quid est tibi máre quod fugísti? * et tu Jordánis, quia conversus es retrósum?
6. Montes exsultástis sicut arietes, * et cólles sicút ágni óvium?
7. A fácie Dómini móta est térra, * a fácie Déi Jácob :
10. Super misericórdia tua et veritàte tua : * nequándo dicant géntes: Ubi est Déus eórum?
11. Déus autem nóster in caélo : * ómnia quae cúcumque vólit, fécit.
16. Símilis illis fiant qui fáciant ēa: * et ómnēs qui con fidunt in ēis.
17. Dōmus Israel sperávit in Dómino: * adjútor eórum et protéctor eórum est.
18. Dōmus Aaron sperávit in Dómino: * adjútor eórum et protéctor eórum est.
19. Qui timent Dóminum speravérunt in Dómino: * adjútor eórum et protéctor eórum est.
27. Sed nos qui vívimus, benedicimus Dómino, * ex hoc nunc et usque in saeculum.
29. Sicut érat in princípio, et nunc, et sémper, * et in saecula saecula-

Tone 5 a.

Mediant of 1 accent. | Ending of 2 accents.
---|---

Flex: palpábunt: † ...et protéctor e-órum est.

5. Quid est tibi māre quod fugisti? * et tu Jordānis, quia convérsus és retrórsum?
6. Mōntes exsultástis sicut arietes, * et cólles sicut ágni óvium?
10. Super misericórdia túa et veritāte túa: * nequándo dicant géntes: Úbi est Déus eórum?
11. Déus autem nóstér in caēlo: * ómnia quaecáumque vóluit, fécit.
12. Simulácrα géntium argéntum et áurum, * ópera mánuum hó-

minum.
15. Mánus hábent, et non palpábunt: † pédes hábent, et non ambulábunt: * non clamábunt in gútture súo.
16. Símiles illis sìant qui fácìunt éa: * et ómnes qui confidunt in éis.
17. Dómus Israel sperávit in Dómino: * adjútor éorum et protectór éorum est.
18. Dómus Aaron sperávit in Dómino: * adjútor éorum et protectór éorum est.
19. Qui tíment Dóminum speráverunt in Dómino: * adjútor éorum et protectór éorum est.
22. Benedíxit ómnibus qui tíment Dóminum, * pusíllis eum májóribus.
24. Benedícti vos a Dómino, * qui fécit caélum et térram.
27. Sed nos qui vivimus, benedícímus Dómino, * ex hoc nunc et úsque in saéculum.

Tone 7 c².

Mediant of 2 accents. Ending of 2 accents.

When Israel went out of Egypt, the house of Jacob from a barbarous people:

Jácob de pólpuo bárbaro. Flex: palpábunt: †

5. Quid est tibi máre quod fugísti? * et tu Jordánis, quia convérsus és retrósum?
Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

At the presence of the Lord the earth was moved: at the presence of the God of Jacob:

Who turned the rock into pools of water, and the stony hill into fountains of waters.

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths and speak not: they have eyes and see not.

They have ears and hear not: they have noses and smell not.

They have hands and feel not, they have feet and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.
23. Adjiciat Dominus super vos; * super vos, et super filios vostros.
25. Caelum caeli Dominus: * terram autem dedidit filiis hóminum.

Tone 8 G.

Mediant of 1 accent: Ending of 1 accent with 2 preparatory syllables.

1. In exitu Isra-el de Ægypto, * domus Jacob de pópu-lo bárbaro.

Flex: palpábunt: †

5. Quid est tibi máre quod fugisti? * et tu Jordánis, quia convérsum es retrósum?
6. Montes exsultástis sicut arietes, * et colles sicut ágni óvium?
7. A fácie Dómini móta est térra, * a fácie Déi Jácob:
9. Non nóbis Dómine, non nóbis: * sed nómini túo de glóriam.
10. Super misericórdia túa et veritáte túa: * nequando dicánt gentes: Ubi est Déus eórum?
11. Déus autem nóster in'caelo: * ómnia quae cómique vólit, fécit.
17. Domo Israel speravit in Domo: adjutor eorum et protector eorum est.
18. Domo Aaron speravit in Domo: adjutor eorum et protector eorum est.
24. Benedicti vos a Domo, qui fecit caelum et terram.
27. Sed nos qui vivimus, benedicimus Domino, ex hoc nunc et usque in saeculum.

Psalm 115. Credidi.
An offering to God of the sacrifice of thanksgiving.

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

1. Credi-di propter quod locutus sum: ego autem humiliatus sum

\[\text{D} \quad \text{D} \quad \text{D}^2 \quad \text{f} \quad \text{g}\]

ni-mis. or: ni-mis. or: nimis. or: ni-mis. or: ni-mis.
\[\text{g}^2 \quad \text{a} \quad \text{a}^2 \quad \text{a}^3\]

or: ni-mis. or: ni-mis. or: ni-mis. or: ni-mis.

Flex: vincu-la mé-a: †
2. Ego dixi in excésu méo: * Omnis hómo méndax.
3. Quid retribuam Dómino, * pro omnibus quae retribuít mihi?
5. Vóta méa Dómino réddam coram ómni pópulo éius: * pretiósa in conspéctu Dómini mors sanctórum éius.
8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éius: * in átriis dómus Dómini, in médio tui Jerúsalem. (D²: Jerúsalem.)

**Tone 2 D.**

Mediant of 1 accent.  
Ending of 1 accent with 1 preparatory syllable.

1. Crédidi propter quod locútus sum: * égo autem humi-li-átus sum

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note)  
Endings of 1 accent with 1 preparatory syllable in anticipation of the accent in dactylic syllable.

1. Crédidi propter quod locútus sum: * égo autem humi-li-átus sum
Credidi. 3 a², g.

1. Crédidi propter quod locútus sum: * ego autem humil-iatús sum

2. Ego dixi in exéessu méo : * Omnís hómo méndax.
3. Quid retribuam Dómino, * pro ómnibus quae retribuit míhi?
5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanctórüm éjus.

Tone 3 a², g.

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory added in anticipation of the accent in syllables. dactylic cadences).

1. Crédidi propter quod locútus sum : * ego autem humil-iatús sum

2. Ego dixi in exéessu méo : * Omnís hómo méndax.
3. Quid retribuam Dómino, * pro ómnibus quae retribuit míhi?
5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanctórüm éjus.
Credidi. 4 E, A, A*.

Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables.  
Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences).

1. Credidi propter quod loeútus sum: * ego autem humi-li-átus sum

E

nimir. Flex: vincu-la mé-a:

1. Credidi propter quod loeútus sum: * ego autem humi-li-átus sum

A A*

nimis. or: ni-mis. Flex: vincu-la mé-a:

2. Ego dixi in exèssu méo: * Omnis hómo méndax.

3. Quid retribuam Dómino, * pro ómnibus quae retribuit mihi?


5. Vóta méa Dómino réddam coram ómni pópulo éjus: * pretiósa in conspéctu Dómini mors sanctórum éjus.


8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus: * in átris dómus Dómini, in médio tui Jerusalem. (E: Jerusalem.)


Tone 7 a, b, c, c°, d.

Mediant of 2 accents.  
Endings of 2 accents.

1. Cré-di-di propter quód loeútus sum: * égo
autem humi-li-átus sum ni- mis. or : ni- mis. or : ni- mis. or : ni-

c

mis. or : ni- mis. Flex : víncula mé- a : †

2. Ego dixi in excéssu méo : *
Omnis hómo mén- dax.

3. Quid retribuam Dómino, *
pro ómnibus quae retribuit
mihi?

4. Cálicem salutáris acce-
piam : * et nómen Dómini invo-
cábo.

5. Vóta méa Dómino réddam
coram ómini pópulo éjus : * pre-
tiósa in conspéctu Dómini mors
sanctórum éjus.

6. O Dómíne quia égo sérvus
átus : * égo sérvus túus, et fílius
anellae túae.

7. Dirupisti víncula méa : †
tibi sacrificábo hóstiam láudis, *
et nómen Dómini invo cábo.

8. Vóta méa Dómino réddam
in conspéctu ómi- nis pópuli éjus : *
in áltriis dómus Dómini, in médio
tuí Jerusalem.


10. Sicut érat in princípio, et núnc, et sémper, * et in saécu-
la saeculórum. Amen.

Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.

1. Crédidi propter quod loeútus sum : * égo autem humi-li-átus sum
Psalm 116. Laudate Dominum.

All nations called upon to praise God.

Tone 1 D, D², f, g, a².

Mediant of 2 accents. Ends of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

1. Laudá-te Dóminum ómnes gén-tes : * laudá-te é-um ómnes pópu-

D  D²  f  g  a²

li. or : pópu-li. or : pópu-li. or : pópu-li. or : pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in aétérnum.


4. Sicut érat in princípio, et núne, et sémper, * et in saécula saecu-
lórum. Amen.
1. Laudate Dominum omnes gentes: * laudate e-um omnes popu-li.
2. Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in aeternum.

Tone 3 a², g.

Mediant of 2 accents (with an extra note added in anticipation of the accent in syllable.
dactylic cadences).

1. Laudate Dominum omnes gentes: * laudate e-um omnes popu-li.
2. Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in aeternum.

**Tone 4 A.**

Mediant of 1 accent with 2 preparatory Ending of 1 accent with 3 preparatory syllables.

1. Laudá-te Dóminus ómnes gén-tes:* laudá-te é-um ómnes pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus:* et véritas Dómini mánet in aetérnum.

**Tone 5 a.**

Mediant of 1 accent. Ending of 2 accents.

1. Laudá-te Dóminus ómnes gén-tes:* laudá-te é-um ómnes pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus:* et véritas Dómini mánet in aetérnum.

**Tone 7 a, c, c², d.**

Mediant of 2 accents. Ending of 2 accents.

1. Laudá-te Dóminus ómnes gén-tes:* laudá-te é-um ómnes pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus:* et véritas Dómini mánet in aetérnum.
186 Laudate ... — Laetatus sum. I D, D, D², f, g, g², a, a², a³.

Tone 8 G, c.

Mediant of I accent. Endings of I accent with 2 preparatory syllables.


or: ómnes pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus: * et véritas Dómini mánet in aetérnum.


Psalm 121. Laetatus sum.
The pilgrim's joy on reaching Jerusalem.

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents. Endings of I accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

1. Laetátus sum in his quae dicta sunt mi- hi: * In dómum Dómi-ni

or: i-bimus. or: i-bimus. or: i-bimus. or: i-bimus.

or: i-bimus. or: i-bimus. or: i-bimus.

2. Stántes érant pédes nóstri, * in átriis tuis Jerú-salem. (D³: Jerú-salem.)


4. Illuc enim ascendérunt tríbus, tríbus Dómini: * testimónium Israel ad confiténdum nómini Dómini. (D²: Dómini.)

5. Quia illic sedérunt sédes in judicio, * sédes super dómum Dávid.
Laetatus sum. 3 b, a. — 3 a², g. 187

7. Fiat pax in virtúte túa : * et abundántia in túrribus túis.
8. Propter frátres méos et próximos méos, * loquébar pácem de te :
11. Sicut érat in princípio, et núnec, et sémper, * et in saécula saecu-
lórum. Amen.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note
Endings of 1 accent with 1 preparatory
in anticipation of the accent in dactylic syllable.

tonecadences).

1. Laetátus sum in his quae dícta sunt mí-hi : * In dómum Dómi-

i-bimus or : i-bimus. 3 ...quae aedíficátur ut éivi-tas :

3. Jerúsalem, quae aedificáetur ut eívitas : * cújus participátio éjus
in idípsum.
4. Illuc enim ascéndérunt tróbis, tróbí Dómini : * testimónium
Israel ad confiténdum nómini Dómini.
5. Quia illíc sedérunt sédés in júdício : * sédés super dómum Dávid.
7. Fiat pax in virtúte túa : * et abundántia in túrribus túis.
11. Sicut érat in princípio, et núnec, et sémper, * et in saécula saecu-
lórum. Amen.

**Tone 3 a², g.**

Mediant of 2 accents (with an extra note
Endings of 1 accent with 2 preparatory
in anticipation of the accent in dactylic syllables.

tonecadences).

1. Laetátus sum in his quae dícta sunt mí-hi : * In dómum Dómi-ni
1. Laetatus sum in his quae dicta sunt mi- hi : *

In dónum Dómini ibimus.

1. Laetatus sum in his quae dicta sunt mi- hi : * In dónum Dómini

a²

1-bimus. or : ibimus. 3. ...quae aedificat ur ut eivi- tas : *

3. Jerúusalem, quae aedificat ur ut eivitas : * cújus participatio éjus
in idípsum.

4. Illuc enim ascéndérunt tribus, tribus Dómini : * testimónium
Israel ad confitendum nómini Dómini.
5. Quia illic sedéran t sédés in judíe lo, * sédés super dómum Dávid.
6. Rogáte quae ad péacem sunt Jerúusalem : * et abundántia diligén-
tibus te.
7. Fiat pax in virtúte túa : * et abundántia in túrribus túa.s.
8. Propter frátres méos et próximos méos : * loquebar péacem de te :
11. Sicut érat in princípio, et núnce, et sémper, * et in saécula
saeculórum. Amen.

Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory
syllables. Endings of 1 accent with 3 preparatory
syllables. (For the ending E, an extra
note is added in anticipation of the accent
in dactylic cadences).

I rejoiced at the
things that were said to
me: We shall go into
the house of the Lord.

2. Stántes erant pèdes nóstri, * | Our feet were standing in thy
in átriis túis Jerúusalem. (E : Jerú-
salem.)

4. Illuc enim ascendērunt tribus, tribus Dōmini : * testimōniōm Israel ad confītēndum nómini Dōmini. (E : Dōmini.)

5. Quia illic sedērunt sédes in judicīō, * sédes super dōmum Dāvid.

6. Rogāte quae ad pácem sunt Jerūsalem : * et abundāntiā diligēntiibus te.

7. Fiat pax in virtūte tūa : * et abundāntiā in tūribus tūis.

8. Propter frātres méos et próximos méos, * loquébar pácem de te :  


Tone 5 a.

Mediant of 1 accent.  Ending of 2 accents.

1. Laetátus sum in his quae dīcta sunt mi- hi : * In dōmum Dōmini

ibimus.


4. Illuc enim ascendērunt tribus, tribus Dōmini : * testimōniōm Israel ad confītēndum nómini Dōmini.

5. Quia illic sedērunt sédes in judicīō, * sédes super dōmum Dāvid.

6. Rogāte quae ad pácem sunt Jerūscalēm : * et abundāntiā diligēntiibus te.

7. Fiat pax in virtūte tūa : * et abundāntiā in tūribus tūis.

8. Propter frātres méos et próximos méos, * loquébar pácem de te :


**Tone 6 F.**

Mediant of 1 accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.

1. Laetátus sum in his quae dicta sunt mi­hi : * In dómum Dómini

ibimus.

4. Illuc enim ascendérunt tribus, tribús Dómini : * testimoniónum Israel ad confiténdum nómini Dómini.
7. Fiat pax in virtúte túa : * et abundántia in túribús túís.

**Tone 7 a, b, c, c², d.**

Mediant of 2 accents. Endings of 2 accents.

1. Laetátus sum in his quae dicta sunt mi­hi : * In dómum Dómini

ibimus. or : i-bimus. or : i-bimus. or : i-bimus. or : i-bimus. or : i-bimus.

4. Illuc enim ascendérunt tribus, tribús Dómini : * testimoniónum Israel ad confiténdum nómini Dómini.
Psalm 125. \textit{In convertendo.}

\textit{Return from captivity in Babylon.}

\textbf{Tone 7 a, c\textsuperscript{2}.}

\begin{itemize}
  \item 1. In convertendo Dóminus captivitatem Sion: * facti sumus
\end{itemize}
1. In convertendo Dominus captivitatem Sion.

2. Tunc replétum est gáudio os nóstrum : * et língua nóstræ exsultatióne.

3. Tunc dícent inter géntes : * Magnificávit Dóminus fáceré cum éis.


Tone 8 G, G*, c.

Mediant of 1 accent. Endings of 1 accent with 2 preparatory syllables.

When the Lord brought back the captivity of Sion, we became like men comforted.

Then was our mouth filled with gladness: and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful.

Turn again our captivity, O Lord, as a stream in the south.
They that sow in tears shall reap in joy.

Going, they went and wept, casting their seeds.

But coming, they shall come with joyfulness, carrying their sheaves.


10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

Psalm 126. Nisi Dominus.

The necessity of grace. — The blessing of having many children.

Endings of 1 accent with 2 preparatory syllables.

1. Ni-si Dominus aedi-fi-cáverit dó-mum, * in vánum laboráverunt qui


3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedé-
ritis, qui manducátis páne m dolóris.

4. Cum déderit diléctis súis sómnum : * ecce haéréditas Dómini,
filii : mérces, fruítus véntris.

5. Sicut sagíttae in mánu poténtis : * ita filii excassórum.

6. Beá tus vir qui implévit desidérium súum ex ipsis : * non confun-
détur cum loquéntur inimícis suís in pórta.


8. Sicut érat in princípio, et núne, et sémper, * et in saécula saecu-
lórum. Amen.

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Ni-si Dóminus aedí-ficáve-rit dó-mum, * in vánum laboravérunt qui aedí-ficant é- am.


3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedéritis, qui manducátis pánem dolóris.


5. Sicut sagittae in mánu potentís : * ita filii excussórum.

6. Beátus vir qui implévit desidérium súum ex ípsís : * non confun-détur cum loqué tur inimícis súis in pórta.


Tone 5 a.

Mediant of 1 accent.       Ending of 2 accents.


3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedéritis, qui manducátis pánem dolóris.


5. Sicut sagittae in mánu potentís : * ita filii excussórum.

6. Beátus vir qui implévit desidérium súum ex ípsís : * non confun-détur cum loqué tur inimícis súis in pórta.

**Tone 7 a, b, c, c², d.**

Mediant of 2 accents.  
Endings of 2 accents.

1. Ni-si Dóminus aedí-ficáverit dó-mum, * in vánum laborávérunt qui aedí-ficánt é-am. or : é-am. or : é-am.


3. Vánum est vóbis ante lúcem surgére : * surgite postquam sedérítis, qui manducátis pánum dolóris.


5. Sicut sagíttae in mánu poténtis : * ita filií excussórum.

6. Beáthus vir qui implévit dési-dérium súum ex ipsis : * non confundétur cum loquétur inimícis súis in pórta.


**Tone 8 G, G*, c.**

Mediant of 1 accent.  
Endings of 1 accent with 2 preparatory syllables.

1. Ni-si Dóminus aedí-ficáve-rít dó-mum, * in vánum laborávérunt qui
Psalm 127. Beati omnes.

The blessings God grants to his faithful servants.

Tone 4 E.

Mediant of 1 accent with 2 preparatory syllables. Ending of 1 accent with 3 preparatory syllables (and an extra note is added in anticipation of the accent in dactylic cadences).

1. Be-á-ti ómnes qui tìment Dóminum, * qui ambu-lant in vi-ís é-ju-st. 5 ...hómo * qui timet Dómi-num.


5. Ecce sic benedicétur hómo * qui timet Dóminum.

For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

Thy wife as a fruitful vine, on the sides of thy house.

Thy children as olive plants, round about thy table.

Behold, thus shall the man be blessed that feareth the Lord.


**Tone 6 F.**

Mediant of 1 accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.


5. Ecce sic benédicétur hómo * qui tímét Dóminum.


**Psalm 129. De profundis.**

The sinner’s appeal to the mercy of God, his only refuge.

**Tone 4 A, A*.**

Mediant of 1 accent with 2 preparatory syllables. Endings of 1 accent with 3 preparatory syllables.

1. De profúndis clamávi ad te Dómine: * Dó-

mine exáudi vócem mé- am. or: mé- am.
2. Fiant aures tuae intende nt es * in vócem deprecationis méae.

3. Si iniquitátes observáveris Dómine : * Dómine, quis sustinébit?

4. Quia apud te propitiatio est : * et propter légem túam sustinuit te Dómine.

5. Sustínuit ánima méa in vérébo ejus : * sperávit ánima méa in Dómino.


7. Quia apud Dómini nuní mercíórdia : * et copiósa apud éum redémptio.

8. Et ipse rédimet Israel * ex omnibus iniquitáibus ejus.


Psalm 131. Memento.

The ark of the Covenant carried to Jerusalem, and God's promises.

Ton 3 a², g.

1. Meménto Dómine Dávid, * et ómnis mansu-e-túdi-nis é- jus :

2. Sicut jurávit Dómi-no, *

3. Si introiero in tabernáculum dómus méae, * si ascéndero in léc tum strátí méi :

4. Si dédero sómnun óculis méis, * et pálpebris méis dormitattó- nem :

5. Et réquiem tempóribus méis, donec invéniam lócum Dómino, * tabernáculum Déo Jácob.
7. Introíimbus in tabernáculum éjus: * adorábimus in lóco ubi stetérunt pédes éjus.
12. Si custódierunt filii tui testa[m]éntum méum, * et testimónia méa haec, quae docébo éos:
15. Haec réquies méa in saéculum saéculi: * hic habitábo quóniam élégit éam.
17. Sacerdótes éjus índuam salutári: * et sáncti éjus exsultatióne exsaltábunt.
19. Inimícos éjus índuam confusiónem: * super ipsum autem efflorébit sanctificátio méa.

Tone 8 G, G*, c.

Mediant of i accent.  Endings of i accent with 2 preparatory syllables.

1. Memento Dómine Dávid, * et ómnis man-


How be swore to the Lord, he vowed a vow to the God of Jacob:

If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

If I shall give sleep to my eyes, or slumber to my eyelids,
Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

We will go into his tabernacle: we will adore in the place where his feet stood.

Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

Let thy priests be clothed with justice: and let thy saints rejoice.

For thy servant David's sake, turn not away the face of thy anointed.

The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

If thy children will keep my covenant, and these my testimonies which I shall teach them:

Their children also for evermore shall sit upon thy throne.

For the Lord hath chosen Sion: he hath chosen it for his dwelling.

This is my rest for ever and ever: here will I dwell, for I have chosen it.

Blessing I will bless her widow: I will satisfy her poor with bread.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

There will I bring forth a horn to David: I have prepared a lamp for my anointed.

His enemies I will clothe with confusion: but upon him shall my sanctification flourish.


7. Introíbimus in tabernáculum éjus: * adorábimus in lóco ubi stétérunt pédes éjus.


12. Si custodierunt filii tui testa-méntum méum, * et testimonía méa haec, quae docébo éos:


15. Haec réquies méa in saécu-lum saéculí: * hic habitábo qué-niam elégi éam.


17. Sacerdótes éjus índuam salútári: * et sáncti éjus exsulta-tatióné exsultábunt.


19. Inimicos éjus índuam con-fusione: * super ípsum autem efflorébit sanctificatión meá.


Psalm 137. Confitebor... quoniam.

Praise to God in sight of the Angels; all the earth to come and praise him.

Tone 3 a².

1. Confitebor tibi Domine in toto cor-de mé-o: * quóniam audísti vérba óris mé-i. Flex: vivifi-cábis me: †

2. In conspéctu Angelórum psállam tibi: * adorábo ad témplum sánctum tÚum, et confitebor nómini tÚo.

3. Super misericórdia túa et veritáte túa: * quóniam magníficásti super ómne, nómen sánctum tÚum.

4. In quacúmque die invócávero té, exáudi me: * multiplica-bis in ánima méa virtútem.

5. Confiteántur tibi Domíne ómnes réges térrae: * quia audírunt ómnia vérba óris tÚi:

6. Et cántent in viís Dómini: * quóniam máagna est glória Dómini.

7. Quóniam excélsus Dóminus, et humília réspicit: * et álta a longe cognóscit.

8. Si ambulávero in médio tribulationis, vivifi-cábis me: † et super íram inimícórum méórurn extendísti mánum tÚum, * et sálvum me fécit dextera tÚa.

9. Dóminus retribuet pro me: † Dómine, misericórdia tÚa in saéeu-llum: * ópera mánuum tuárum ne despícias.


Tone 7 c.

1. Confitébor tibi Dómine in tóto córde mé-
Domine probasti me. 2 D.

I will sing praise to thee in the sight of the angels: I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

In what day soever I shall call upon thee, hear me. Thou shalt multiply strength in my soul.

May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

And let them sing in the ways of the Lord: for great is the glory of the Lord.

For the Lord is high, and looketh on the low: and the high he knoweth afar off.

If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

The Lord will repay for me: thy mercy, O Lord, endureth for ever. O despise not the works of thy hands.

Psalm 138. Domine probasti me.

Hymn to the omniscience and omnipresence of God.

Tone 2 D.

Mediant of 1 accent.

1. Dómine probásti me et cognovísti me: * tu cognovísti sessi- ónem
Domine probasti me. 2 D.

mé-am et resurrecti-ónem mé-am. Flex : a te, ✡

2. Intellexisti cogitatiónes méas de lóngé : * sémítam méam et funículum méum invéständi.
3. Et ómmes viás méas praevidísti : * quia non est sérmo in língua méa.
4. Ecce Dómíne tu cognovísti ómnia novíssima et ántiqua : * tu formásti me, et posuísti super mé mánum túam.
5. Mirábilis fácta est sciéntia túa ex me : * confortáta est, et non póteró ad éam.
6. Quo íbo a spíritu túo? * et quo a fácie túa fúgiam?
7. Si ascéndero in caélum, tu illic es : * si descéndero in inférmum, ádes.
8. Si súmpsero pénnas méas dilúculo : * et habitávero in extrémis máris :
9. Etenim illuc mánum túa dedúcet me : * et tenébit me déxtéra túa.
11. Quía ténébrae non obscúrabúntur a te, ✡ et nox sicut diesillu­nábítur : * sicut ténébrae éjus, ita et lúmen éjus.
12. Quia tu possédisti rénes méos : * suscépísti me de útero mátris méae.
18. Si occíderis Déus peccatóres : * viri sanguinum declaráte a me :
20. Nonne qui odérent te Dómíne óderam? * et super inimícos túos tabesebam?
22. Próba me Désus, et scító cor méum : * interróga me, et cognóscé sémitas méas.
23. Et vide, si via iniquitátis in mé est : * et déduc me in via ætérna.
Domine probasti me. 3 a.

Tone 3 a.

Mediant of 2 accents (with an extra note Ending of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllable).

1. Domine probasti me et co-gnovisti me : * tu cognovisti sessi-ónem
mé-am et resurrecti-ónem mé-am. Flex : a te, †

2. Intellexisti cogitationes méas de lónge : * sémitam méam et funi-
culum méum investigásti.

3. Et omnes vias méas praevídisti : * quia non est sérmo in língua méa.

4. Ecce Dómine tu cognovísti ómnia novíssima et antíqua : * tu
formásti me, et posústi super me mãnum túam.

5. Mirábilis fácéa est sciéntia túa ex me : * confortátæ est, et non
pótero ad éam.

6. Quo íbo a spiritú tóo? * et quo a fácie túa fúgium?

7. Si ascéndero in caélum, tu íllie es : * si descéndero in inférnum,
ádes.

8. Si súmpsero pénnas méas dilúeulo : * et habitávero in extrémis
máris.

9. Etenim illuc mãnu túa dedúcet me : * et tenébit me dëxtera
túa.

10. Et díxi : Fórsitan ténæbrae concúlæábunt me : * et noks illumi-
nátio méa in deliciis méis.

11. Quia ténæbrae non obscurábuntur a te, † et nox sicut dies illumi-
nábítur : * sicut ténæbrae éjus, íta et lúmen éjus.

12. Quia tu possédísti rënes méos : * suscépsti me de útero mátris
méae.

13. Confitébor tibi quia terribiliter magnificátus es : † mirabilió opera
túa, * et ánima méa cognóscit nímis.

14. Non est occultátum os méum a te, quod fecísti in occúlto : * et
substántia méa in inferioribus térrae.

15. Imperféc tum méum vidéruit óculi tóu, † et in libro tóu ómnes
scribéntur : * díes formabúntur, et némó in éís.

16. Mihi autem nímis honorificáti sunt amíci tóu Déus : * nímis con-
fortátus est principátus eórum.

17. Dinúmerabo éós, et super arénam multiplicabúntur : * exsurréxi,
et adhuc sum técum.

18. Si occéderis Déus peecatóres : * víri sanguínum declínáte a me :
Domine probasti me. 7 a, c, c².

20. Nnonne qui odérun te Dómíne óderam? * et super inimícos túos tabasebáam?


22. Próba me Déus, et seíto cor méum : * interroga me, et cognóscé sémítas méas.

23. Et vídè, si vía iniquitátis in mé est: * et déduc me in vía aetérna.


Tone 7 a, c, c².

Mediant of 2 accents. Endings of 2 accents.

Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up.

1. Dómíne probásti me et cognovísti me : *


tu cognovísti sessiónem mé-am et resurrectí-o-nem mé-am.

or: mé-am. or: mé-am. Flex: a te, †

Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

And thou hast foreseen all my ways: for there is no speech in my tongue.

Behold, 0 Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

Whither shall I go from thy spirit? Or whither shall I flee from thy face?

If I ascend into heaven, thou art there: if I descend into hell, thou art present.

If I take my wings early in the morning, and dwell in the uttermost parts of the sea:
9. Etenim illuc manus tua deducet me: * et tenebit me dexterata tua.
10. Et dixi: Fórsitan tenebrae concúleabant me: * et nox illuminátio mea in deliciis meas.
11. Quia tenebrae non obscurabuntur a te, † et nox sicut dies illuminabitur: * sicut tenebrae ejus, ita et lúmen ejus.
12. Quia tu possédisti rēnes meas: * suscipisti me de útero mátris meae.
15. Imperfectum méum vidérunt óculi tūi, † et in libro tuo omnes scribentur: * dies formabuntur, et nemo in eis.
18. Si occíderis Déus peecatóres: * viri sanguinum declinátæ a me:
20. Nonne qui odérunt te Dómine óderam? * et super inimícos tuós tabesébam?
22. Próba me Déus, et seítò cor méum: * intérroga me, et cognóscæ semitas méas.
23. Et vide, si viá iniquitátis in mé est: * et déduc me in viá actērna.

Even there also shall thy hand lead me: and thy right hand shall hold me.
And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.
But darkness shall not be dark to thee, and night shall be light as the day: the darkness thereof, and the light thereof are alike to thee.
For thou hast possessed my reins: thou hast protected me from my mother's womb.
I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.
My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.
Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.
But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.
I will number them, and they shall be multiplied above the sand. I rose up and am still with thee.
If thou wilt kill the wicked, O God: Ye men of blood, depart from me:
Because you say in thought: They shall receive thy cities in vain.
Have I not hated them, O Lord, that hated thee: and pined away because of thy enemies?
I have hated them with a perfect hatred: and they are become enemies to me.
Prove me, O God, and know my heart: examine me and know my paths,
And see if there be in me the way of iniquity: and lead me in the eternal way.
Psalm 147. Lauda Jerusalem.

Jerusalem to praise God for his benefits towards her and for the wonders of creation.

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

Praise the Lord, O Jerusalem: praise thy God, O Sion.

1. Lauda Jerúusalém Dóminum: * láuda Dé-um

D
D
D²
f

G

g

tú-um Si- on. or : Si- on. or : Si- on. or : Si- on. or : Si- on.

or : Si- on. or : Si- on. or : Si- on. or : Si- on.

2. Quóniam confortávit séras portárum tuárum: * benedíxit filiís túis in te.


5. Qui dat nivem sicut lá-

nam: * nébulam sicut cínere spárgit.

6. Méttit crístállum súam sicut buceállas: * ante fáciem frígoris ejus quis sustínébit?


8. Qui annúntiat vérbum súum Jácob: * justítias et judícia súa Israel. (D² : Israel.)

Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filled thee with the fat of corn.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels:

Who shall stand before the face of his cold?

He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

Who declareth his word to Jacob: his justices and his judgements to Israel.
Lauda Jerusalem. 2 D. — 3 b, a.

9. Non fécit táliter ómni na-
tióni: * et judícia súa non mani-
festávit éis.

He hath not done in like manner
to every nation: and his judgements
he hath not made manifest to them.


11. Sicut érat in princípio, et núne, et sémper, * et in saécula saecu-
lórum. Amen.

Tone 2 D.

Mediant of 1 accent.

Ending of 1 accent with 1 preparatory syllable.

1. Látdua Jerúsalem Dóminum: * láuda Dé-um tú-um Si-
on.

2. Quóniam confortávit séras portárum tuárum: * benedíxit filiis túís in
té.

3. Qui pósuit fines túos pácem: * et ádipe fruménti sátiát té.

4. Qui emitit eloquium súum téræae: * velóciter currít sérmo éjus.

5. Qui dat nívem sicut lánam: * nébulam sicut cinerem spár- git.

6. Míttit crústállum súam sicut buceéllas: * ante fácieam frígoris éjus
quís sustínébit?

7. Emítet vérbum súum, et liquefáciet éa: * flábit spíritus éjus, et
fluent áquae.

8. Qui annúntiat vérbum súum Jácub: * justítias et judícia súa Israèl.

9. Non fécit táliter ómni natióni: * et judícia súa non manifestávit éis.


11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

Tone 3 b, a.

Mediant of 2 accents (with an extra note) Endings of 1 accent with 1 preparatory
in anticipation of the accent in dactylic syllable.

cadences).

1. Látdua Jerúsalem Dóminum: * láuda Dé-um tú-um Si-
on.

2. Quóniam confortávit séras portárum tuárum: * benedíxit filiis túís in
té.

3. Qui pósuit fines túos pácem: * et ádipe fruménti sátiát té.

4. Qui emitit eloquium súum téræae: * velóciter currít sérmo éjus.

5. Qui dat nívem sicut lánam: * nébulam sicut cinerem spár- git.
Lauda Jerusalem. 3 a², g. — 4 E, A, A*.

6. Mittit crystallum súam sicut buceéllas: * ante faciem frigoris ejus quis sustinébit?
8. Qui annúntiat vérbum suum Jácob: * justítias et judícia suá Israel.

**Tone 3 a², g.**

Mediant of 2 accents (with an extra note) Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables.

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1. Laúda Jerúsa-le-m Dóminum: * láuda Dé-um tú-um Si-on.

or: Si-on.

2. Quóniam confortávit séras portárum tuárum: * benédíxit filiis tútis in té.
3. Qui pósuit fines túos pácem: * et ádipe fruménti sátiát te.
5. Qui dat nívem súam: * nébulam súam nívem súam.
6. Mittit crystallum suam sicut buceellás: * ante fáciem frigoris ejus quis sustinébit?
8. Qui annúntiat vérbum suum Jácob: * justítias et judícia suá Israel.

**Tone 4 E, A, A*.**

Mediant of 1 accent with 2 preparatory Endings of 1 accent with 3 preparatory syllables. (For the Ending E, an extra note is added in anticipation of the accent in dactylic cadences).

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1. Láuda Jerúsa-le-m Dóminum: * láuda Dé-um tú-um Si-on.

2. Quóniam confortávit séras portárum tuárum : *benedíxit filiis túis in te.*
3. Qui póspuit fines túos pácem : *et ádipe fruménti sàlitat te.*
4. Qui emíttit elóquium súum térrae : *velóciter cúrrit sêrmo éjus.*
5. Qui dat nívem sìcut lánam : *nébulam sìcut cînerem spárgit.*
6. Mítít crýstallum súam sìcut buceîlás : *ante fâciem frígoris éjus quis sustînèbit?*
8. Qui annúntiat vèrbum súum Jâcôb : *justítias et judícia súa Israel.*
9. Non fécit táliter omni natióni : *et judícia súa non manifestávit éis.*

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**Tone 5 a.**


2. Quóniam confortávit séras portárum tuárum : *benedíxit filiis túis in te.*
3. Qui póspuit fines túos pácem : *et ádipe fruménti sàlitat te.*
4. Qui emíttit elóquium súum térrae : *velóciter cúrrit sêrmo éjus.*
5. Qui dat nívem sìcut lánam : *nébulam sìcut cînerem spárgit.*
6. Mítít crýstallum súam sìcut buceîlás : *ante fâciem frígoris éjus quis sustînèbit?*
8. Qui annúntiat vèrbum súum Jâcôb : *justítias et judícia súa Israel.*
9. Non fécit táliter omni natióni : *et judícia súa non manifestávit éis.*
1. Laudà Jerùsalem Domínun : * láuda Dé-um tū- um Si- on.

2. Quóniam confortávit sérás portárum tuárum : * benedit filiis túis in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.


5. Qui dat nívem sicut lánam : * nélulam sicut eínerem spáræt.

6. Mittit crystállum súam sicut buceéllas : * ante fáciem frígoris éjus quis sustinébit?


8. Qui annúntiat vérbum súum Jácob : * justítias et judícia súa Israel.


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Tone 7 a, b, c, c², d.

Mediant of 2 accents.

Endings of 2 accents.

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Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.

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6. Mittit crystallum suam sicut buceellas: * ante faciem frigoris ejus quis sustinabit?
8. Qui annuntiat verbum suum Jacob: * justitias et judicia sua Israel.

Canticle of the Blessed Virgin

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents.

Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

1. Magnificat *
2. Et exsultavit spiritus meus * in D D
   ánima mé-a Dóminum. or : Dóminum. or : Dóminum.
   Dé-o sa-lu-tári mé-o. or : mé-o. or : mé-o.

or : Dóminum. or : Dóminum. or : Dóminum. or : Dóminum.
   mé-o. or : mé-o. or : mé-o. or : mé-o.

or : Dóminum. or : Dóminum. or : Dóminum. or : Dóminum.
   mé-o. or : mé-o. or : mé-o. or : mé-o.

3. Quia respexit humilitatem
   ancillae suae: * ecce enim ex hoc beatam me dicent ómnes generationes.
   Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.
4. Quia fécit mihi mágna qui pótens est:* et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies* timéntibus őum.
6. Fécit poténtiam in bráchio súo:* dispersit supérbos ménte córdis súi.
7. Depósuit poténtes de sédé,* et exaltávit húmiles.(D: húmiles.)
8. Esuriéntes implévit bónis:* et divites dimísit inánes.
9. Suscépit Israel púerum súum,* recordátus misericórdiae súae.
10. Sicut locútus est ad pátres nóstros,* Abraham et sémini éjus in saécula. (D: saécula.)

**Tone 2 D or A.**

Mediant of 1 accent.  
Ending of 1 accent with 1 preparatory syllable.

1. Magní­ficat * ánima mé-a Dóminum.

2. Et exsultávit spíritus mé- us* in Dé-o salutári mé- o.

3. Quia respéxit humilitátem ancíllae súae:* ecce enim ex hoc béa­tum me dicent ómnes generatiónes.
4. Quia fécit mihi mágna qui pótens est:* et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies* timéntibus őum.
6. Fécit poténtiam in bráchio súo:* dispersit supérbos ménte córdis súi.
7. Depósuit poténtes de sédé,* et exaltávit húmiles.
8. Esuriéntes implévit bónis:* et divites dimísit inánes.
9. Suscépit Israel púerum súum,* recordátus misericórdiae súae.
10. Sicut locútus est ad pátres nóstros,* Abraham et sémini éjus in saécula.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllables).

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1. Magnificat * ánima mé-a Dóminum.
2. Et exsultavit spíritus mé-us * in Dé-o sa-lú-tári mé-o.

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1. Magnificat * ánima mé-a Dóminum.
2. Et exsultavit spíritus mé-us * in Dé-o sa-lú-tári mé-o.

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1. Quia respéxit humilitátem aneillae súa : * ecce enim ex hoc beátam mé dicent ómnem generatiónes.
2. Quia fécit mihi mágna qui pótens est : * et sánctum nómen éjus.
3. Quia fécit mihi mágna qui pótens est : * et sanctum nómen éjus.
4. Esuriéntes implévit bónis : * et divites dimítit inánés.
5. Esuriéntes implévit bónis : * et divites dimítit inánés.
7. Esurientes implevit bónis : * et divites dimisit imínes.

**Tone 3 a², g.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables).

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1. Magnificat * ánima mé-a Dóminum.
2. Et exsultavit spíritus mé-us * in Dé-o sa-lú-tári mé-o.

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1. Quia a fécit mihi mágna qui pótens est : *
2. Quia a fécit mihi mágna qui pótens est : *
3. Quia a fécit mihi mágna qui pótens est : *
4. Quia a fécit mihi mágna qui pótens est : *
5. Quia a fécit mihi mágna qui pótens est : *
6. Quia a fécit mihi mágna qui pótens est : *
7. Quia a fécit mihi mágna qui pótens est : *
8. Quia a fécit mihi mágna qui pótens est : *
9. Quia a fécit mihi mágna qui pótens est : *
10. Quia a fécit mihi mágna qui pótens est : *
11. Quia a fécit mihi mágna qui pótens est : *
12. Quia a fécit mihi mágna qui pótens est : *
Magnificat. Simple tone. 4 E, A, A*.

3. Quia respéxit humilitátem ancíllae súae:* ecce enim ex hoc bé-tam mé dicent ómnes generationes.
4. Quia fécit míhi mágna qui pótens est:* et sánctum nómen éjus.
5. Et misericórdia éjus a progénies in progénies * timéntibus éum.
6. Fécit poténtiam in bráchio súo:* dispérsit supérbos ménte córdis súi.
7. Déposuit poténtes de séde,* et exáltávit húmiles.
8. Esuriéntes implévit bónis:* et dívites dimísit inánes.
9. Suscépit Israel púerum súum,* recordátus misericórdiae súae.
10. Sicut locútus est ad pátres nóstros,* Abraham et sémini éjus in saécula.

Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables. Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences).

3. Quia respéxit humilitátem ancíllae súae:* ecce enim ex hoc bé-tam mé dicent ómnes generationes.
4. Quia fécit míhi mágna qui pótens est:* et sánctum nómen éjus.
5. Et misericórdia éjus a progénies in progénies * timéntibus éum.
6. Fécit poténtiam in bráchio súo:* dispérsit supérbos ménte córdis súi.
7. Déposuit poténtes de séde,* et exáltávit húmiles. (E: húmiles.)
8. Esuriéntes implévit bónis:* et dívites dimísit inánes.
9. Suscépit Israel púerum súum,* recordátus misericórdiae súae.
10. Sicut locútus est ad pátres nóstros,* Abraham et sémini éjus in saécula. (E: saécula.)
12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

**Tone 5 a.**

Mediant of 1 accent.  Ending of 2 accents.

1. Magnificat * ánima me- a Dóminationem.
2. Et exsultavit spi-ri-tus mé- us * in Dé-o sa-lu-tá- ri mé- o.

3. Quia respéxit humilitatem ancillae súae : * ecce enim ex hoc beá-
tam me dícent ómnes generationes.
4. Quia fécit mihi márgna qui pótens est : * et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.
6. Fécit poténtiam in bráchio sóu : * dispérsit superóbos ménte córdis súi.
12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

**Tone 6 F or C.**

Mediant of 1 accent with 1 preparatory syllable.  Ending of 1 accent with 2 preparatory syllables.

1. Magnificat * ánima mé- a Dóminationem.
2. Et exsultavit spi-ri-tus mé- us * in Dé-o sa-lu-tá- ri mé- o.

3. Quia respéxit humilitatem ancillae súae : * ecce enim ex hoc beá-
tam me dícent ómnes generationes.
4. Quia fécit mihi márgna qui pótens est : * et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.
6. Fécit poténtiam in bráchio sóu : * dispérsit superóbos ménte córdis súi.
12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

**Tone 7 a, b, c, c², d.**

**Mediant of 2 accents.**

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
<th>c</th>
<th>c²</th>
<th>d</th>
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</thead>
<tbody>
<tr>
<td>G</td>
<td>G</td>
<td>c</td>
<td>c²</td>
<td>d</td>
</tr>
</tbody>
</table>

**Endings of 2 accents.**

- á-nima mé- a Dóминum.
- in Dé-o sa-lu-tá- ri mé- o.
- * Dóминum. or : * Dóминum. or : * Dóминum. or : * Dóминum.
- Dóминum. mé- o.
- mé- o.
- mé- o.

3. Quia respéxit humilitátem anteillae súae : * ecce enim ex hoc bé-
tam me dícent ómnes generationés.
4. Quia fécit mihi mángna qui pótens est : * et sánctum nómen éjus.
5. Et misericórdia éjus a progénies * timéntibus éum.
6. Fécit poténtiam in bráchio suo : * dispersít supérbos ménte
côrdis súi.
12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

**Tone 8 G, G*, c.**

**Mediant of 1 accent.**

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>G</td>
<td>G</td>
<td>c</td>
<td>G</td>
</tr>
</tbody>
</table>

**Endings of 1 accent with 2 preparatory syllables.**

- * ánima mé-a Dóminum. or : Dóminum. or : mé-a Dóminum.
- G*, or : c, and so for all the verses.
Magnificat. Solemn tones. I D, D, D, f, g, g, a, a, a.

3. Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beatam me dicent omnes generationes.
4. Quia fecit mihi magna qui potent est: * et sanctum nomen ejus.
5. Et misericordia ejus a progénies in progénies * timentibus eum.
6. Fecit potentiam in bráchio suo: * dispersí supérbo ménte córdis suí.

The Solemn Tones

For use on Principal Feasts (1st and 2nd Class).

Tone 1 D, D, D, f, g, g, a, a, a, and Tone 6 F or C.

Mediant of 1 accent with 3 preparatory syllables (and an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables. (For the ending D, an extra note is added in anticipation of the accent in dactylic cadences).

My soul doth magnify the Lord.

And my spirit hath rejoiced in God: my soul hath magnified the Lord.
Magnificat. Solemn tones. 6 F or C. — 2 D or A. 219

**Tone 6.** *(For the ending C omit the ♩).*

1. Magnificat
2. Et exsultavit spiritus me-us in De-o sa-lu-tari me-o.

3. Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beátam me dicent ómnes generationes.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generations, to them that fear him.

He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant: being mindful of his mercy.

As he spoke to our fathers: to Abraham and to his seed for ever.

---

**Tone 2 D or A.**

Mediant of 1 accent with 3 preparatory syllables.

Ending of 1 accent with 1 preparatory syllable.

1. Magnificat
2. Et exsultavit spiritus me-us in De-o sa-lu-tari me-o.

3. Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beátam me dicent ómnes generationes.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.
6. Fécit poténtiam in bráchio suo:*dispérsit superbos ménte córdis suí.
7. Depósuit poténtes de sédé,* et exaltávit húmiles.
8. Esuriéntes implévit bónis:* et divítes dimísit inánès.
9. Suscépit Israel púerum súum,* recordátu misericórdiæ súae.
10. Sicut locútus est ad pátres nóstros,* Abraham et sémini éjus in saécula.

Tone 3 b, a.

Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllable.

1. Magni-ficat * ánima mé-a Dóminum.
2. Et exsultávit spíritus mé-us* in Dé-o sa-lu-tári mé-o.

or: {Dóminum. 4. Qui-a fécit mihi mágna qui pó tents est:* mé-o. 11. Gló-ri-a Pá- tri et Fi-li-o,*

3. Quia respéxit humilitátem aneillae súae:* ecce enim ex hoc bé-tam me dícent ómnes generatiónes.
4. Quia fécit mihi mágna qui pó tentes est:* et sánctum nómen éjus.
5. Et misericórdia éjus a progenie in progénies* timentibus éum.
6. Fécit poténtiam in bráchio suo:*dispérsit superbos méntecórdissuí.
7. Depósuit poténtes de sédé,* et exaltávit húmiles.
8. Esuriéntes implévit bónis:* et divítes dimísit inánès.
9. Suscépit Israel púerum súum,* recordátu misericórdiæ súae.
10. Sicut locútus est ad pátres nóstros,* Abraham et sémini éjus in saécula.

Tone 3 a², g.

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables.

1. Magni-ficat * ánima mé-a Dóminum.
2. Et ex-sultávit spíritus mé-us* in Dé-o sa-lu-tári mé-o.
Magnificat. Solemn tones. 4 E, A, A*.

or : { Dominum. 4. Qui- a fécit mihi mágna qui pó tens est : *
      mé- o. 11. Gló- ri- a Patí- et Fi- lí- o, *

3. Quia respéxit humilitátem ancellae suae : * ecce enim ex hoc beá- tám me dicent ómnés generatíones.
4. Quia fécit mihi mágna qui pó tens est : * et sántcum nómen ejus.
5. Et misericórdia ejus a progénies * timéntibus éum.
6. Fécit poténtiam in bráchio suo : * dispersit superbos ménte córdis suí.

Tone 4 E, A, A*.

Mediant of 1 accent with 3 preparatory
Endings of 1 accent with 3 preparatory
syllables. syllables. (For the ending E, an extra note
is added in anticipation of the accent in
dactylic cadences).

or : { Dominum.
      mé- o.
Magnificat. Solemn tones. 5 a. — 6 — 7 a, b, c, c², d.

7. Dépósuit poténtes de sédé, * et exaltávit húmiles. (E : húmiles.)
10. Sicut locútus est ad pátres nóstros, * Abraham et sémíni éjus in saécula. (E : saécula.)

Tone 5 a.

Mediant of 1 accent with 1 preparatory Ending of 2 accents.

1. Magni- fi-cat * á-nima mé- a Dóminus.
2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu- tá- ri mé- o.

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beá- tam me dícent ómnes generatíones.
4. Quia fécit míhi mágná qui pótnens est : * et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progéniés * timéntibus éum.

Tone 6, p. 219.

Tone 7 a, b, c, c², d.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences) Endings of 2 accents.

1. Magni- fi-cat * á-nima mé- a Dóminus.
2. Et exsultávit spí-ri-tus mé- us * in Dé- o sa-lu- tá- ri mé- o.
Magnificat. Solemn tones. 8 G, G*, c. 223

or: \{Dóminum. or: \{Dóminum. or: \{Dóminum. or: \{Dóminum. \\
\{mé- o. \{mé- o. \{mé- o. \{mé- o.

3. Quia respéxít humilitátem ancillae súae: * ecce enim ex hoc bé-tam me dícent ómnès generationes.
4. Quia fécit mihi mágna qui pótenst est:* et sánctum nómen éjus.
5. Et misericórdia éjus a progéni in progéni * timéntibus éum.
7. Dépósuit poténtes de sède,* et exaltávit húmiles.
8. Esuriéntes implévit bónis:* et dívites dímisit inánes.
9. Suscépit Israel púerum súum,* recordátor misericórdiae súae.
10. Sicut locútus est ad pátres nóstroś,* Abraham et sémini éjus in saécula.


Tone 8 G, G*, c.

Mediant of i accent with 3 preparatory Endings of 1 accent with 2 preparatory syllables.

G*

or: \{Dóminum. or: \{ánima mé-a Dóminum. \\
\{mé- o. \{sa-lu-tári mé- o.

3. Quia respéxít humilitátem ancillae súae: * ecce enim ex hoc bé-tam me dícent ómnès generationes.
4. Quia fécit mihi mágna qui pótenst est:* et sánctum nómen éjus.
5. Et misericórdia éjus a progéni in progéni * timéntibus éum.
7. Dépósuit poténtes de sède,* et exaltávit húmiles.
8. Esuriéntes implévit bónis:* et dívites dímisit inánes.
9. Suscépit Israel púerum súum,* recordátor misericórdiae súae.
10. Sicut locútus est ad pátres nóstroś,* Abraham et sémini éjus in saécula.

Sunday at Compline.

The Office of Compline goes back to the period immediately after the persecutions of the Church. It is a preparation for the night’s sleep; for which it begs God’s blessing and the Holy Angels’ protection.

Pray, Father, bless us.

May the Lord almighty grant us a quiet night and a perfect end. R/. Amen.

Short Lesson. 1 Pet. 5, 8-9.

Brethren, be sober and watch, for your enemy, the devil, goeth about like a roaring lion, seeking whom he may devour. Resist him, strong in faith. But thou, O Lord, have mercy on us. R/. Thanks be to God.

dévoret: *cú-i re-sist-i-te fórtes in fí-de. Tu autem Dómi-
MAY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life. R\textsuperscript{1}. Amen.

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints and to 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.

**The Officiant next says on the same lower note:**

\textbf{M}AY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life. R\textsuperscript{1}. Amen.

\textbf{M}AY the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R\textsuperscript{1}. Amen.
The Officiant then sings:

\[ \text{V. Convert us, O God of our salvation.} \]
\[ \text{R. And turn away thine anger from us.} \]

\[ \text{nóster. R. Et avérte í-ram tú-am a nóbis.} \]

**Ferial Tone. (Make the sign of the Cross).**

\[ \text{V. O God, make speed to help me. R. O Lord, make haste to succour me. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning is now and ever shall be, world without end. Amen, Alleluia. or: Praise be to Thee, O Lord, King of eternal glory.} \]

\[ \text{et Spi-rí-tu-i Sáncto. Sicut érat in princípio, et nunc,} \]

\[ \text{et semper, et in saécu-la saecu-lórum. Amen. Alle-} \]

\[ \text{lú-ia. Or: Laus tí-bi Dómine Rex aetérnæ gló-ri-ae.} \]

*The Officiant intones the following Antiphon:*

**During the Year.**

\[ \text{VIII g} \]

\[ \text{M Ise-ré-re.} \]

**In Paschal Time.**

\[ \text{VIII g} \]

\[ \text{A Lle-lú-ia.} \]
Psalm 4.

Joy and Peace in confidence in God.

1. Cum invocārem exaudīvit me Dē-us


3. Filīi hōminum, usquequo grāvi eōrde? * ut quid diligitis vanitātem et quaerītis mendā-cium?

4. Et scitōte quōniam mirifica-vit Dōminus sānc tum sūm : * Dōminus exaudīt me cum clā-mávero ad ēum.


7. Signātum est super nos lū-men vūltus tūi Dōmine : * dedisti laetitiam in cōrde mēo.


10. Quōniam tu Dōmine singu-lāriter În spe * constituisti me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace in the selfsame, I will sleep and I will rest:

For thou, O Lord, singularly hast settled me in hope.
Sunday at Compline.


Psalm 90.

Security in confidence in God.

He that dwelleth in the aid of the most High, shall abide under the protection of the God of heaven.

1. Qui habi-tat in adjutó-ri-o Altíssi-

3. Quóniam ipse liberávit me de láqueo venántium, * et a vérbo áspero.
4. Scápulis súis obumbrábit tibi: * et sub pénnis éjus sperábis.
5. Scútó circúmdabit te véritas éjus: * non timébis a timóre noctúrno,
6. A sagíttá volán-te in die, † a négo-tio perambulán-te in téne-

7. Cá-dent a lá-tere túo mílle, † et déce-m millia a décbris tuis: * ad te autem non appro-pin-quábit.

Flex: dí-e, †

He shall say to the Lord: Thou art my protector and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night,

Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because thou, O Lord, art my hope: thou hast made the most High thy refuge.
There shall no evil come to thee: nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee, to keep thee in all thy ways.

In their hands they shall bear thee up, lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Because he hoped in me I will deliver him: I will protect him because he hath known my name.

He shall cry to me, and I will bear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will shew him my salvation.

Psalm 133

God's servants are invited to continue his praises during the night.

Behold now bless ye the Lord: all ye servants of the Lord:

1. Ecce nunc benedí-ci-te Dóminum, *


4. Benedícat te Dóminus ex Sión, * qui fécit caélum et térram. Who stand in the house of the Lord, in the courts of the house of our God. In the nights lift up your hands to the holy places: and bless ye the Lord.

May the Lord out of Sion bless thee, he that made heaven and earth.
5. Glória Pátri, et Filio, * et Spiritui Sancto,

**During the Year. Antiphon.**

Have mercy on me, O Lord, and hear my prayer.

**In Paschal Time. Antiphon.**

In the year. Antiphon.

exáudi o-rá-tiónem mé-am.

**Hymn.**

*The Chant of the Hymn Te lúcis ante términum, varies according to the Season and Feast. It is indicated in the Proper. p. 246. The Chant for Ordinary Sundays and for Feasts which have no Proper tone is as follows:*

Now with the fast departing light, Maker of all! we ask of Thee, of Thy great mercy, through the night, our guardian and defence to be.

Far off let idle visions fly; no phantom of the night molest: curb Thou our raging enemy, that we in chaste repose may rest.

Father of mercies! hear our cry; hear us, O sole-begotten Son! Who, with the Holy Ghost most high, reignest while endless ages run. Amen.
cti-um phantásmata; Hostémque nóstrum cóprime,

Ne pollu-ántur córpora. 3. Praésta, Páter pi-íssime, Patrí-
que cómpar Uni-ce, Cum Spí-ritu Parácli-to, Régnans per
ómne sǽculum. Amen. (1)

Chapter.  
Jerem. 14, 9.

Thou art in the midst of us, O Lord, and upon us Thy holy Name is invoked; do not desert us, O Lord our God. RY. Thanks be to God.

vocátum est super nos: * ne dere-línquas nos Dómine

Dé-us nóster. RY. Dé-o grá-ti-as.

1 When at Sunday Vespers there is a commemoration of Our Lady, the melody of the Hymn at Compline is no. 2, p. 247. This occurs on: Feb. 10 and 11; July 15 and 16; Aug. 4, 17, 18, 19 and 20; Sept. 11 and 12, 23 and 24; Nov. 20 and 21.
Short Respond. During the Year.

Into Thy hands, O Lord, I commend my spirit, * Com-
méndo spí-ri-tum mé-um. Repeat: In

mánus. V. Redemísti nos Dómine, Dé-us ve-ri-tá-tis. * Com-
méndo. V. Glóri-a Pátri, et Fi-li-o, et Spi-ri-tu-i Sán-
cto. In mánus.

In Passion tide the V. Glória Pátri is omitted. In mánus is repeated after
Comméndo spíritum méum.

V. Custódi nos Dómine, ut pupíllam ócu-li. (Another chant, p. 121).
Rf. Sub úmbra alárum tuárum prótege nos.

Short Respond. During Advent.

N mánu-s tú-as Dómine, * Comméndo spí-
rí-tum mé-um. In mánu-s. V. Redemísti nos Dómine, Dé-us ve-
ri-tá-tis. * Comméndo. V. Gló-ri-a Pátri, et Fi-li-o,
et Spiritu Sancto. In manus.

V. Custodi nos Domine, ut pupillam oculi.
R. Sub umbra alarum tua rum protege nos.

Short Respond. In Paschal Time.

VI
N manus tueas Domine, commendo spiritum
menum: * Alleluia, alleluia. In manus. V. Redemisti
nos Domine, Deus veritatis. * Alleluia, alleluia.

V. Gloria Patri, et Fili o, et Spiritu Sancto.

In manus.

V. Guard us, O Lord, as the apple of Thine eye.
R. Under the shadow of Thy wings protect us.

V. Custodi nos Domine, ut pupillam oculi.
R. Sub umbra alarum tua rum protege nos, alleluia.
Canticle of Simeon.

Officiant.

Ant. III a

S

Alva nos.

The Cantor.

Holding the holy Child, the Messias, in his arms, the old man, Simeon, gave God thanks before he should die in peace. (See the Gospel for Febr. 2nd, p. 1051).

We, as blessed as he was, bear Christ in our hearts by grace: and before sleep, the image of death, make Simeon’s words our own. We also may depart in peace, for the Light will overcome the darkness.

This is a passage of the Gospel: so we make the sign of the Cross as it begins, and remain standing.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou has prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

1. Nunc dimittis servum tū-um Dōmi-

2. Qui-a vidé-runt ócu-li mé- i *

3. Quod parásti * ante fáci-em ó-

4. Lúmen ad reve-la-ti-ónem gén-


et Gló-ri-am plébis tū-ae, Isra-el.

6. Sic-ut é-rat in prin-
Sunday at Compline.


Amen.

Ant. Save us, O Lord, whilst awake, and guard us as we sleep; that we may watch with Christ, and rest in peace.

Alva nos, Dómine, vi-gí-lán-
tes, custódi nos dormi-éntes: ut vi-

gi-lémus cum Chrísto, et requi-escámus in pá-ce.

T. P. Alle-lú-ia

Prayers.

The following Prayers are said on all Sundays of semi-double rite; they are omitted, however, if the Commemoration of a Double feast or of an Octave occurs at Vespers.

Officiant.  All.

Sunday at Compline.

Páter nóster. cont. silently. Et ne nos indúcas in tentá-

má-lo.

Crédó in Déum. cont. silently. I believe in God.

V. Cánris resurrectiónem. The resurrection of the body.


V. Benedíctus es Dómine Déus pártrum nostrórum. V. Blessed art Thou, O Lord, the God of our fathers.

R. Et laudábilis et gloriósus Sed lí-be-ra nos a

ti-ónem.

Et ne nos inducas in tentaciónem.

Benedíctus es Dómine in saécula. V. Blessed art Thou, O Lord, in saecula.

V. Benedícamus Pátre et Fílium cum Sáncto Spíritu. V. Let us bless the Father and the Son with the Holy Ghost.

R. Laudémus et superexaltémus éum in saécula. R. Let us praise and exalt Him above all for ever.

V. Benedícat et custódiat nos omni-potens et miséricors Dó-
infirmámento caéli. V. May the almighty and merciful

minus. R. Amen.

R. Et laudábilis et gloriósus And worthy to be praised, and et superexaltátus in saécula.

R. Et laudábilis et gloríosus worthy to be praised, and et superexaltátus in saécula.

R. Benedícat et custódiat nos and glorified, and exalted above all for ever.

omnipotens et misericors Dó-
y. Let us bless the Father and the R. And worthy to be praised, and Son with the Holy Ghost.

glorious, and exalted above all for ever.

V. Let us bless the Father and the R. Let us praise and exalt Him Son with the Holy Ghost.

above all for ever.

V. Benedíctus es Dómine in R. And worthy to be praised, and firmament of heaven.

et gloriosus, et superexaltáti

V. Let us bless the Father and the R. And worthy to be praised, and Son with the Holy Ghost.

et gloriosus, and exalted above all for ever.

May the almighty and merciful R. Amen.

Lord bless us and keep us.

R. Vouchsafe, O Lord, this night. R. To keep us without sin.

R. Vouchsafe, O Lord, this night. R. Have mercy on us, O Lord.

R. Have mercy on us. R. Let thy mercy, O Lord, be upon

us.

R. As we have hoped in Thee.

R. O Lord, hear my prayer.

R. And let my cry come unto Thee.

R. The Lord be with you.

R. And with thy spirit.

Let us pray.

Visita, quaesumus Dómine, hab-

itationem istam, et omnes

insidias inimíci ab ea longe re-

Orémus.

Visita, quaesumus Dómine, ha-

bitationem istam, et omnes

insidias inimíci ab ea longe re-

Visita, quaesumus Dómine, ha-

bitationem istam, et omnes

insidias inimíci ab ea longe re-
Sunday at Compline.

pelle: † Angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum: † qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. R. Amen.

†. Dominus vobiscum.  R. Et cum spiritu tuo.

†. Bene-dicamus Domino.  R. De-o gra-ti-as.

Let us bless the Lord.

Thanks be to God.

Blessing (given by the Officiant on one note, slowly and gravely).


May the almighty and merciful Lord bless and guard us, the Father, the Son, and the Holy Ghost. R. Amen.

The †. Fidelium animae, is omitted, but one of the following Anthems is said according to the Season, pp. 238-245.

Afterwards is said on a lower note:

†. Divinium auxilium maneat semper nobiscum. R. Amen.

May the divine help remain always with us. R. Amen.

Then in silence Pater noster, Ave Maria, and Credo.

Compline is said as above throughout the year, on Sundays and Feasts, except:

1. Maundy Thursday and Good Friday, p. 567.
2. Holy Saturday, p. 637.
4. All Saints’ Day (or, if this is a Saturday, the day following), p. 1550.

Note.

The Anthems to the Blessed Virgin Mary which follow, are sung standing from Saturday Vespers until Sunday night, the rest of the week kneeling. But Regina caeli is sung standing throughout Paschal Time.

This rule holds good if they are sung apart from the Office at Benediction.
Anthems to the Blessed Virgin Mary.

Alma Redemptoris.

Solemn Tone.

¶ From Vespers of Saturday before the 1st Sunday of Advent to 2nd Vespers of the Purification.

Mother beloved of our Saviour, and Gate wide open of heaven, Star of the Sea, bring help to the people that weakens and wavers, strive though it may to stand. O thou, whom marvelling Nature saw to be Mother of God, and to bear the Creator within thee; Virgin before and since, O thou to whom Gabriel kneeling, uttered his "Hail", show pity, we pray, to the sinners that ask it.
Anthems to the Blessed Virgin Mary.

Simple Tone.

\[\text{V. L'\-ma \* Redemptó-ris Má-ter, quae pérvi-a caéli.}\]

\[\text{A Ló-reta, quae pervia caéli, porta mánes, Et stél-la má-ris, succúrrre cadénti, súrgere qui curat pópu-lo : Tu quae genu-ísti, natura mirán-te, tú-um sánctum Geni-tó-rem : Vírgo pri-us ac posté-ri-us, Gabrié-lis ab óre sûmens illud Ave, pecca-tó-rum mi-se-ré-re.}\]

\[\text{During Advent.}\]

\[\text{V. Angelus Dómini nuntiávit Maríae.}\]
\[\text{R. Et concépit de Spíritu Sáncto.}\]
\[\text{Orémus.}\]

\[\text{G Rátiám tuam, quaésumus Dómine, méntibus nostris infúnde : \* ut quí, Angelo nuntiánte, Christi Filii tuí incarna-tiónem cognóvimus, \* per passiónem ejus et crucem ad resurr-ectionís glóriam perducámur. Per eúmdem Christum Dómi-num nostrum. R. Amen.}\]

\[\text{V. The Angel of the Lord declared unto Mary,}\]
\[\text{R. And she conceived of the Holy Ghost.}\]
\[\text{Let us pray.}\]

\[\text{Y Our forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His resurrection. Through the same Christ our Lord.}\]
\[\text{R. Amen.}\]
From 1st Vespers of Christmas to 2nd Vespers of the Purification.

Post partum Virgo inviolata permansisti.

(DEI Genitrix intercede pro nobis.)

Let us pray,

O Deus, qui salutis aeternae, beatae Mariae virginitate foecunda, humano generi praemia praestitisti: * tribue, quaesumus; ut ipsam pro nobis intercedere sentiamus, * per quam meruimus auctorem vitae suscipere, 06ominum nostrum Jesum Christum Filium tuum. 06. Amen.

Ave Regina cælorum.

From Compline of February 2nd (even if the Feast of the Purification is transferred) until Compline of Wednesday in Holy Week.

Solemn Tone.

Hail, Queen of Heaven! Hail, Queen of Angels! Hail, blest Root and Gate, from which came light upon the world! Rejoice, O glorious Virgin, that surpassest all in beauty! Hail, O most lovely, and pray to Christ for us.
Anthems to the Blessed Virgin Mary.

ra, Et pro nó-bis Chrístum * exó-ra.

Simple Tone.

Ave Regina caelórum, * Ave Dómina Ange-ló-
rum: Sálve rádix, sálve pórta, Ex qua m úndo lux est
órta. Gáude Vírgo glo-ri-ósa, Su-per ómnes speci-ó-
sa: Vá-le, o valde decó-ra, Et pro nó-bis Chrístum
exó-ra.

V. Dignáre me laudáre te Vír-go sacráta.
R. Da míhi virtútem contra hóstes túios.

Orémus.


V. Vouchsafe, O holy Virgin, that I may praise thee.
R. Give me power against thine enemies.

Let us pray,

Grant, O merciful God, Thy protection to us in our weakness; that we, who celebrate the memory of the holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. R. Amen.
Regina caeli.

* From Compline of Holy Saturday to None of Saturday after the Feast of Pentecost.

Solemn Tone.

Ant. vi

Egína caé-li, * laetá-re, alle-lú-ia : Qui-a quem me-ru-ísti por-tá-re, alle-lú-ia : Resurre-xit, sic-ut dixit, alle-lú-ia : O-ra pro nó-bis Dé- um, alle-

Simple Tone.

Egína caé-li * laetáre, alle-lú-ia : Qui-a quem me-

ru-ísti portáre, alle-lú-ia : Resurrexit, sicut dixit, alle-
lú-ia: Ora pro nobis Dé-um, alle-lú-ia.

V. Gáude et laetáre Virgo Maria, alleluia.
R. Quia surrexit Dóminus vere, alleluia.

Orémus.

 Deus, qui per resurrectionem Filii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es: præsta, quaesumus; ut per ejus Genitrícem Virginem Mariam * perpéctaæ capiámus gáudia vitæ. Per eúmund Christum Dóminum nostrum. R. Amen.

V. Rejoice and be glad, Virgin Mary, alleluia.
R. For the Lord is risen indeed, alleluia.

Let us pray.

O God, who didst vouchsafe to give joy to the world through the resurrection of Thy Son our Lord Jesus Christ; grant, we beseech Thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. R. Amen.

Salve Regina.

†From 1st Vespers of the Feast of the Blessed Trinity to None on Saturday before the 1st Sunday of Advent.

Solemn Tone.

Ant. I  

S Al-ve,* Re-gí-na, máter mi-  

se-ricórdi- ae: Vi- ta, dulcé-do,  

et spes nóstra, sál-ve. Ad te clamá-  

mus, éxsu-les, fí-li- i Hévaé. Ad te  

Hail, holy Queen, Mother of mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clemem, O loving, O sweet Virgin Mary.
Anthems to the Blessed Virgin Mary.


Simple Tone.

Alve Regina, mater misericordiae: Vita, dulcedo, et spes nostra, salve. Ad te clamamus, exules, filii Hevae. Ad te suspiramus, gementes et flentes
in hac lacrimarum vālē. E-ia ergo, Advocāta nōstra,

íllos tū-os mi-se-ricórdes óculos ad nos converte. Et

Jēsum, benédictum frūctum vēntris tū-ī, nōbis post hoc

exsí-li-um osténde. O clé-mens, O pī- a, O
dúlcis * Vīrgo Mā-ri-a.

V. Pray for us, holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray.

Almighty, everlasting God, who with the co-operation of the Holy Ghost didst prepare the body and soul of the glorious Virgin Mary, to make it fit to be the worthy dwelling of Thy Son; grant that by the loving intercession of her in whose commemoration we rejoice, we may be delivered from present ills, and from everlasting death. Through the same Christ our Lord. R. Amen.

This V. is said on a lower note.

V. Divīnum auxilium máneat semper nobiscum. R. Amen.

V. May the divine help remain always with us. R. Amen.

This Versicle ends Vespers and Compline.
At Compline, Pater, Ave, and Credo are added, in silence.
Tones for the Hymn
"Te lucis ante terminum"
for different Seasons and for Feasts.

NOTE.—When a special hymn-tune is given for a Feast, it is used also on the evening of the Vigil.

1. On Solemn Feasts
(apart from the Feasts which have a special tune).

IV

E lucis ante térmi-num, Ré-
rum Cré-átor, póscimus, Ut pro tú-a
clementi-a, Sis praésul et custó-
di-a. 2. Procul recé-dant sómni-a,

Et nócti-um phantásmata: Hostémque nóstrum cóm-
prime, Ne pollu-ántur córpo-ra. 3. Praésta, Pá-ter pi-
ssi-me, Patríque cómpar Uni-ce, Cum Spí-ritu Pará-

1. Now with the fast departing light, maker of all! we ask of Thee, of Thy great mercy, through the night, our guardian and defence to be.

2. Far off let idle visions fly; no phantom of the night molest: curb Thou our raging enemy, that we in chaste repose may rest.

3. Father of mercies! hear our cry; hear us, O sole-begotten Son! who, with the Holy Ghost most high, reignest while endless ages run. Amen.
Tones for the Hymn "Te lucis ante terminum." 247

cli-to, Régnavs per ómne saécu-lum. Amen.

2. On Feasts of B. V. M. and during their Octaves (even in Paschal Time):

E lú-cis ante términum, Rérum Cre-á-tor, pósci-mus, Ut pro tú-a cleménti-a, Sis praésul et custó-di-a.

2. Procul re-cédant sómni-a, Et nócti-um phantásmata:

Ho-stémque nóstrum cómprime, Ne pollu-ántur córpora.

3. Jésu, tí-bi sit gló-ri-a, Qui nátus es de Virgine, Cum

Pátre et álmo Spí-ri-tu, In sempi-

térna saécu-la. Amen.
3. During Advent.

This tune is used during Advent until Christmas Eve exclusively, even on Saints' Days. However, on the Feast of the Immaculate Conception and during its Octave the usual tune for Feasts of Our Lady is sung, p. 247. But on the Sunday in the Octave, and on the Octave Day (December 15) if it is a Sunday, the Advent tune is sung with the Sunday Doxology.

Tones for the Hymn "Te lucis ante terminum". 249

mus, Ut pro tua clementia, Sis praesul et custodi-a. 2. Procul recedant somnia, Et noctium phantasmata: Hostemque nostrum comprime, Ne polluan-tur corpora. 3. Jesu, tibi sit gloria, Qui natus es de Virgine, Cum Patre et almo Spiritu,

In sempiterna saecula. Amen.

The Compline Hymn is sung to this tune (or, if preferred, to that of Vespers) until the Epiphany, in the Office of the Season and that of Saints, including the Feast of the Holy Name.

However, if the Feast of the Holy Name is kept on Sunday, January 5, the tune and Doxology of the Epiphany are used, as below.

5. For the Feast and Octave of the Epiphany.

VIII

E lucis ante terminum, Rerum Creator, poscimus, Ut pro tua clementia, Sis praesul et custodi-a.
2. Procul recéndant sómni-a, Et nócti-um phantásma-ta:

Hostémque nóstrum cóprime, Ne pollu-ántur córpora.

3. Jésu, tí-bi sit glóri-a, Qui apparu-ísti géntibus, Cum

Pátre et álmo Spí-ri-tu, In semi-
térica saécu-la. Amen.

On the Feast of the Holy Family, the Hymn is sung as above, with
Doxology as follows:

3. To Thee, O Jesu, who Thyself hast to the Gentile world display’d, praise, with the Father evermore, and with the Holy Ghost, be paid. Amen.

3. To Thee, O Jesu, who Thyself hast to the Gentile world display’d, praise, with the Father evermore, and with the Holy Ghost, be paid. Amen.

6. During Lent.

E lú-cis ante términum, Rérum Cré-átor, pósci-
mus, Ut pro tú-a cleménti-a, Sis praésul et custódi-a.

2. Procul re-cédant sómni-a, Et nócti-um phantásmata:

Hostémque nóstrum cóprime, Ne polluántur cór-

pora. 3. Praésta, Pá-ter pi-íssime, Patrique cómpar

Unice, Cum Spí-ri-tu Parácli-to, Régnans per ómne

saécu-lum. Amen.

The Hymn is sung to this tune until Passion Sunday exclusively, even on Saints’ Days, unless otherwise noted.

If the Feast of the Annunciation, March 25, falls on a Sunday in Lent or on Passion Sunday, it is transferred to the Monday; but on the Sunday evening the tune and Doxology are of Our Lady, p. 247.

7. During Passiontide.

E lúcis ante términus, Rérum Cré-á-tor, pósci-

mus, Ut pro tú-a cleménti-a, Sis praésul et custó-
At Compline.

Jesus, who for thy slaves hast died, glory and honour be to thee, with Father, Spirit, ever one, from age to age eternally. Amen.

This tune is used until Maundy Thursday, unless otherwise noted.

On the Feasts of the Seven Sorrows of Our Lady in Passiontide and on September 15, the above tune is used, with Doxology as follows:

Jesus, who for thy slaves hast died, glory and honour be to thee, with Father, Spirit, ever one, from age to age eternally. Amen.

8. In Paschal Time, on Sundays and Feasts
(Feasts of B. V. M. excepted).

E lúcis ante términus, Rérum
Tones for the Hymn "Te lucis ante terminum". 253

through the night, our guardian and defence to be.

2. Far off let idle visions fly; no phantom of the night molest: curb Thou our raging enemy, that we in chaste repose may rest.

To God the Father, with the Son who from the grave immortal rose, and Thee, O Paraclete, be praise, while age on endless ages flows. Amen.

9. From the Ascension to Pentecost.

4

E lú-cis ante términum, Rérum Cre-á-tor, póscimus, Ut pro tú- a cle-menti-a, Sis praé-sul et custó-di-a. 2. Procul recé-dant sómni-a, Et nócti-um phante

sia-ta: Hosté-mque nó-
tāsmata, Hostēmque nostrum cóprime, Ne pollu-án-
tur córpora. 3. Jēsū tī-bi sit glō-ri-a, Qui vīctōr in caē-
lum rēdis, Cum Pātre et álmo Spī-

On the Feast of the Transfiguration, August 6, the Doxology is as follows:

3. Jēsū tī-bi sit glō-ri-a, Qui te

revé-las pārvu-lis, Cum Pātre et ál-

10. For the Feast of Pentecost, Whit Sunday, and its Octave.

E lūcis ante términum, Ré-rum Cre-átor, pósci-
mus, Ut pro tú- a cleménti-a, Sis praēsul et custō-
To God the Father, with the Son who from the grave immortal rose, and Thee, O Paraclete, be praise, while age on endless ages flows.

Amen.

On the Feast of Christ the King, the Doxology is as follows:

11. For the Feast of Corpus Christi and its Octave.

Tune and Doxology as for Christmas, p. 248.
12. For the Feast of the Sacred Heart and its Octave.

E lúcis an-te térmi-num, Rérum Cré-á-tor, pós-
cimus, Ut pro tú-a clémen-ti-a, Sis praésul et cu-
stó-di-a. 2. Pro-cul recé-dant sómni-a, Et nócti-
phantásma-ta: Hostémque nó-strum cómprime, Ne pol-
lu-ántur córpo-ra. 3. Jé-su, tibi sit glóri-a, Qui Córde
fúndis grá-ti- am, Cum Pátre et ál-mo

 Jesús, Whose Heart doth pour forth grace, immortal glory be to Thee, with Fa-
ther, Spirit, ever one, from age to age eternally. Amen.

Tune as for the Ascension, with proper Doxology, p. 254.

14. On the Feast of Christ the King.
Tune as for Whit Sunday, with proper Doxology, p. 255, even if the Feast is kept on October 31.

15. On the Feast of the Seven Sorrows of Our Lady, September 15.
Tune as for Passiontide, with proper Doxology, p. 252.
The Liturgical Year shortly explained.

**Proper of the Season.**

The first division of the liturgical books is known as the Proper of the Season, because it contains the Offices that are Proper or special to the Feasts of Our Lord and to Sundays during each Season or period of the Church's year.

These various Seasons are all centred round the Feasts of Christmas and Easter, thus forming two Cycles, of which the first is only the preparation for the second.

I — Cycle of Christmas or of the Incarnation.

Season

\[
\begin{align*}
\text{of Advent} & : 4 \text{ Sundays} \\
\text{of Christmas} & : 5-8 \text{ Sundays} \\
\text{of the Epiphany} & : 9-12 \text{ Sundays}
\end{align*}
\]

II — Cycle of Easter or of the Redemption.

Season

\[
\begin{align*}
\text{of Septuagesima} & : 9 \text{ Sundays} \\
\text{of Lent} & : 40-45 \text{ Sundays} \\
\text{of the Passion} & : 8 \text{ Sundays after Paschal Time} \\
\text{of Easter (Paschal Time)} & : 23-28 \text{ Sundays after Whit Sunday}
\end{align*}
\]

These liturgical Seasons reawaken in us, by the yearly celebration of our great solemnities, the sanctifying thought of the divine mysteries; and this in an historical order which is that of the Gospel itself.

**Proper of the Saints.**

The Proper of the Saints, as its name implies, comprises, by order of months and days, all the Feasts of Our Lady, of the Holy Angels and of the Saints that have a fixed date in the Calendar of the universal Church. It also includes certain Feasts of Our Lord: the Precious Blood and the Transfiguration, the Finding and the Exaltation of the Cross, Christ the King; and the Dedication of a Church.
Rank of Sundays and Feasts.

Both Sundays and Feasts of the Proper of the Season and of the Proper of the Saints have various degrees of dignity.

a) Sundays are divided into:

- Privileged:
  - of the 1st Class: Ten
    - 1st Sunday of Advent
    - Eight successive Sundays from the 1st of Lent to Low Sunday.
    - Whit Sunday.
  - of the 2nd Class: Six
    - Last three Sundays of Advent.
    - Septuagesima, Sexagesima, Quinquagesima.

Ordinary: All the remaining Sundays.

b) Feasts of Saints are divided into:

- Solemn Feasts, Double of the 1st Class or of the 2nd Class.
- Lesser Feasts, Greater Double; Double; Semi-double; Simple.

Feasts of Saints falling on a Sunday.

I. — Solemn Feasts.

These have to be observed every year. If they coincide with a Sunday:

- either they replace the Sunday;
- or they are transferred to Monday, or even some later day.

1) A Solemn Feast of a Saint has precedence of an Ordinary Sunday. The latter has only a Commemoration.

For example, the Feast of an Apostle will replace a Sunday after Pentecost.

2) A Solemn Feast of the 2nd Class gives way to any privileged Sunday. The Feast is transferred to the following day. It is not commemorated at Mass on the Sunday. All the same, Vespers that day will be 1st Vespers of the Feast, with a Commemoration of the Sunday.

For example, if the Feast of St Andrew (Nov. 30), 2nd Class, coincides with the 1st Sunday of Advent, 1st Class, it is transferred to Monday. At Mass on Sunday, St Andrew is not commemorated. Vespers are of St Andrew, with a Commemoration of the Sunday. The same holds good if the Feast of St Thomas (Dec. 21) coincides with a Sunday of Advent.
3) A Feast of the 1st Class gives way to a privileged Sunday of the 1st Class, but not to one of the 2nd Class.

_1st example._ If the Feast of the Immaculate Conception (Dec. 8), 1st Class, coincides with the 2nd or 3rd Sunday of Advent, 2nd Class, the Office is of the Immaculate Conception, with a Commemoration and Last Gospel of the Sunday.

_2nd example._ If the Feast of St. Joseph (March 19), 1st Class, coincides with a Sunday of Lent, 1st Class, the Feast is transferred to the following day. If it coincides with Palm Sunday, it is transferred after Low Sunday; for no Saint's Feast can be celebrated between Palm Sunday and Low Sunday. The same holds good for the Annunciation (March 25).

II. — Lesser Feasts.

_(Greater Double, Double, Semi-double, Simple)._ These less important Feasts cannot displace any Sunday, nor are they ever transferred.

Yet the Church takes care that the more important observance of the Sunday should not make us forget the Saint's Day altogether. It is commemorated as follows:

At Mass, the Collect, Secret and Postcommunion of the Saint are added to those of the Sunday (see the Notes for the 1st Sunday of Advent, p. 261).

At Vespers, after the Prayer of the Sunday, the Magnificat Antiphon of the Saint is sung with its Versicle and Prayer.

>Note._ 1) These Lesser Feasts of Saints may be entirely omitted, even as Commemorations, if they coincide with a great Feast which admits of no other Commemoration; for example, Easter or Whit Sunday.

2) When a Sunday falls in the Octave of a Feast, the Feast is commemorated at Mass and Vespers.

3) By exception, certain lesser feasts are kept on Sunday under the same conditions as greater feasts. These are: the Feast of the Holy Family; the Octave Day of the Epiphany, Jan. 13; the Exaltation of the Holy Cross, Sept. 14; and the Dedication of the Basilicas of St. Peter and of St. Paul, Nov. 18.

4) Besides those feasts kept by the universal Church, there is a large number of others, proper to certain countries, provinces, dioceses, cities or Religious Orders; their offices are given in special Supplements. They follow the same rules as the feasts of the universal Church.
Proper of the Season.

ADVENT.

During Advent, the Church is preoccupied with the threefold Coming of Christ: on earth, to work our Redemption; in our hearts, by his grace; at the final Judgement. The Church foretells, and is expectant of the Coming, and hastens it by her prayers; she prepares for it by recollection and penitence. These three or four weeks have as a dominant theme the Annunciation, and they have borrowed something of its joy. Isaias, Emmanuel's Prophet, St John Baptist his Forerunner, St Paul his Apostle, urge us daily to make ready the way of him who is to come.

First Sunday of Advent.

Sunday of the 1st Class. Station at St Mary Major.

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

Ps. Show, O Lord, thy ways to me, and teach me thy paths.

Ps. 24, 1-3.
First Sunday of Advent.

Ps. Ví-as tú-as, Dómine, démonstra mí-hi: * et sémi-tas


The Introit Ad te levávi is repeated as far as the Psalm.
This method of repeating the Introit is observed throughout the year.
Kýrie XVII. p. 76.

Glória in excélsis is omitted from the 1st Sunday of Advent until Christmas, except on Feasts.

Collect.


A Rise in thy strength, we beseech thee, O Lord, and come: against the dangers which threaten us because of our sins, be thy presence our sure defence, be thy deliverance our safety for evermore. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

The Prayers at Mass.

The Prayers at Mass are the Collect, Secret and Postcommunion.

On Sundays, there are, as a rule, three Collects, three Secrets and three Postcommunions. The first is of the Sunday.

For the second and third, the rules are as follows:

A) If there is no Feast of a Saint, the additional prayers nos. 2 and 3 are said, as indicated after those of the Sunday.

B) If there is a Feast of a Saint, account must be taken of its rank:
Simple, Semi-double, Double, Greater Double, (as shown at the head of each Feast).

a) If this Feast is Simple or Semi-double (for example Nov. 29, Dec. 2):
2nd prayer, that of the Saint;
3rd prayer, additional prayer no. 2.
Additional prayer no. 3 is omitted.

b) If this Feast is a Double or Greater Double (for example, Dec. 3, Dec. 6):
2nd prayer, that of the Saint; there is no other.

c) If there are two Feasts of Saints on the same day (for example, Dec. 4):
2nd and 3rd prayers, those of the Saints; there are no additional prayers.
2. Commemoration of Our Lady.

 Deus, qui de beátae Mariae
 Virginis útero, Verbum
 tuum, Angelo nuntiánte, car-
 nem suscipère voluísti: ut
 qui veré eam Genitricem Dei crédímus, e
 jus apud te intercessionibus
 adjuvémur. (Per eúndem Dó- minum).

 O God, who wast pleased that at
 the message of an Angel thy
 Word should take flesh in the womb of
 the Blessed Virgin Mary: grant that
 we, thy suppliants, who believe her
 verily to be the Mother of God, may
 be helped by the prayers she offers
 up to thee on our behalf. (Through
 the same Jesus Christ, our Lord).

 3. For God's Holy Church.

 Ecclésiae tuae, quaésumus Dó-
 mine, preces placátus admit-
te: ut destructis adversitátabus
 et erróribus universís, sécúra
 tibi sérviat libertáte. Per Dó-
 minum.

 Isten, in thy clemency, we beseech
 thee, O Lord, to the prayers of
 thy Church: do thou bring to naught
 all the assaults of her enemies; make
 to cease all false teaching; and enable
 her to serve thee in freedom and in
 safety. Through Jesus Christ.

 3. Or for the Pope.

 Deus, ómnium fidélíum pas-
 tor et rector, fámulum
 tuum N., quem pastórem Ecclé-
siae tuae praéexse voluísti, pro-
pítius réspice: da ei, quaésumus,
 verbo et exemplo, quibus
 praeest, proficere; ut ad vitam,
 una cum grege sibi crédito, per-
véniant sempitérnam. Per Dó-
 minum nostrum Jesum Chri-
 stum.

 O God, the Shepherd and Governor
 of all the faithful, mercifully
 regard thy servant N., whom it has
 pleased thee to set up as chief pastor
 over thy Church: give unto him, we
 beseech thee, both by word and by
 example, to be of profit to all those
 under his charge, so that, together
 with the flock entrusted to him,
 he may attain to life everlasting.
 Through Jesus Christ.

 Lectio Epistolae beati Pauli Apostoli ad Romanos.

 The time draws near; we must get quickly to work. Rom. 13, 11-14.

 Fratres: Scientes, quia hora
 est jam nos de somno sur-
 gere. Nunc enim própior est no-
 stra salus, quam cum crédí-
 mus. Nox præcessit, dies autem
 appropinquavit. Abjiciámus er-
go ópera tenebrárum, et indu-
mur arma lucis. Sicut in die
 honéstæ ambulémus: non in co-
 messationibus, et ebrietátis,
 non in cubíliabus, et impudi-
citiis, non in contentíone, et
 acmulatióné: sed induimini Dó-
 minum Jesum Christum.

 Brethren, knowing the time, that
 it is now the hour for us to rise
 from sleep; for now our salvation is
 nearer than when we believed, The
 night is past, and the day is at hand;
 let us therefore cast off the works of
 darkness, and put on the armour of
 light. Let us walk honestly as in the
 day; not in rioting and drunkenness,
 not in chambering and impurities,
 not in contention and envy; but put
 ye on the Lord Jesus Christ.
None of them that wait on thee shall be confounded. 

≥ Show, O Lord, thy ways to me, and teach me thy paths. Ps. 24, 3-4.

† If preferred, the Cantors may sing the entire Versicle, in which case the Choir then repeats the first part of the Gradual, as in the responsorial rite.

Show us, O Lord, thy mercy: and grant us thy salvation.

Ps. 84, 8.
Cycle of Christmas.

et salu-ta-re tú-

The Choir

um * da nó- bis.

The Allelúia is sung thus throughout the year unless the contrary is indicated.

🔄 Sequentia sancti Evangelii secundum Lucam.

The Coming of the Son of Man. The Parable of the Fig-tree.


The Credo is said.

AT that time, Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world; for the powers of heaven shall be moved. And then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand.

And he spoke to them a similitude: See the fig-tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh; so also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.
The Cantors

Offert. II

A

The Choir

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

Ps. 24, 1-3.

Dé-us mé-us, in te confí-do,

non eru-bé-scam: neque ir-ríde-ant me ini-

mí-ci mé-i: é-te-nim u-níver-si qui te exspé-

c tant, non confun-dén-tur.

Secret.

HÆC sacra nos, Dómine, po-
ténti virtúte mundátos, ad

suum fáciant puríores veníre

princípium. Per Dóminum.
3. For God’s Holy Church.

Prótege nos, Dómine, tuis mystériis serviéntes: ut divinis rebus inhaeréntes, et córpora tibi famulémur et mente. Per Dóminum.

Prótect us, O Lord, who worship round thine Altar: ever cleaving to divine things, may we at all times render an acceptable service to thee. Through Jesus Christ.

3. Or for the Pope.


Look favourably, we beseech thee, O Lord, upon the gifts we offer; and do thou guide and protect at all times N., thy servant, whom thou hast appointed chief shepherd over thy Church. Through Jesus Christ.

Preface of the Blessed Trinity, p. 12.

In certain Dioceses:

Preface of Advent.

Vére dignum et justum est, acuquum et salutáre, nos tibi semper et ubiéque grátias ágere, Dómine sancté, Pater omnipótentis, actérne Deus, per Christum Dóminum nostrum; quem pérdito hóminum géneri Salva-tórem miséricors et fidélis pro-misísti, cujus véritas instruíeret íncios, sánctitas justifiéaret ímpios, virtus adjuvarét infírmos. Dum ergo prope est ut véniat quem missúrus est, et dié affúlget liberationís nostrae, in hác promísiónum tuárum fide piús gáudii exsultámus. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatióni-bus, cumque omni militia caelestis exércitus, hymnum glóriæ tuae cánimus, sine fine dícéntes:

The Cantors

The Choir

Comm. 1

The Lord will give goodness: and our earth shall yield her fruit. Ps. 84.
First Sunday of Advent.

Postcommunion.

"MAY we, in the midst of thy holy temple, O Lord, receive of thy mercy, who seek with fitting honour to welcome the coming festival of our Redemption. Through Jesus Christ, thy Son our Lord.

2. Commemoration of Our Lady.

"MAY, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the message of an Angel, may, by his Passion and Cross, be brought to the glory of his Resurrection. (Through the same).

3. For God's Holy Church.

"Suffer not, we beseech thee, O Lord our God, to succumb to earthly dangers those whom thou hast been pleased to make partakers of the things of heaven. Through Jesus.

3. Or for the Pope.

"MAY, we beseech thee, O Lord, our having received this divine Sacrament, be to us a sure defence: and may it ever afford health and strength to thy servant N., whom it has pleased thee to set up as chief shepherd over thy Church, and also to the flock thou hast entrusted to his care. Through Jesus Christ.

At the end of Mass, the Priest says Benedicámus Dómino; which rule is observed whenever the Glória in excélsis is not said.
AT VESPERS.

The Antiphons at Vespers during Advent are, as a rule, taken from the Prophets, and concern the speedy coming of Christ. They all express jubilation, hope and encouragement in God's service; they prepare us for Christmas, and also for the final coming of Our Lord, when he will appear surrounded by his Saints, to admit us to the splendours of eternal glory.

1 Ant. The Celebrant The Cantor

\[\text{VIII G} \]

In that day, the mountains shall drop down sweetness, and the hills shall flow with milk and honey, alleluia. 
Joel, 3, 18.

Séde a dextris mé-is. — Ps. Dixit Dóminus. \text{VIII g}. p. 151.

2 Ant. VIII G*

In íl-la dí-e stillábunt món-tes dulcédinem, et cólles flú-ent lac
et mel, Alle-lú-ia.

Utundá-re. Ps. Confitébor tí-bi Dómine in
tóto córdé mé-o : * in consí-li-o justórum et congrega-
ti-óne. or: congregati-óne. — Ps. Confitébor. \text{VIII g*}. p. 158.
First Sunday of Advent.

Rejoice greatly, O daughter of Zion; shout for joy, O daughter of Jerusalem, alleluia. 

Zach. 9, 9.

Jucundá- re fé- li- a

Si- on, * exsúltat sa- tis fé- li- a Jerúsa- lem, alle- lu- ia.

3 Ant. 

Ecce Dóminus vén- i- et, Ps. Be- átus vir qui tímet

Dóminus : * in mandá- tis é- jus vó- let ní- mis.

Ps. Beá- tus vir. v a. p. 162.

Ecce Dóminus vén- i- et, et

ómnés sánti é- jus cum é- o : * et

é- rit in di- e ílla lux má- nia, alle- lu- ia.

4 Ant. 

Omnes. Ps. Laudáte pú- e- ri Dóminus : * laudáte

All you that thirst, come to the waters; seek ye the Lord, while he may be found, alleluia. Is. 55, 1, 6.

Ad aquas quaerite Dominum dum inveni-ri potest, alleluia.


Chapter.

The Little Chapter consists as a rule of the opening sentences of the Epistle for the day.

Brethren: It is now the hour for us to rise from sleep; for now is our salvation nearer than when we believed.

R. Thanks be to God.

This Response is always made at the end of the Chapter.
First Sunday of Advent.

Hymn iv

The Celebrant

Re-átor álme siderum, Ætér-
nalux crendénti-um, Jésu, Redemptor
ómni-um, Inténde vó-tis suplicantum.

2. Qui daémonis ne fraudibus Per-í-ret
órbis, ímpetu Amó-ris áctus, lán-
guidi Múndi medé-la fáctus es. 3. Com-
múne qui múndi né-fas Ut expi-áres, ad crúcem E Vír-
gi-nis sacrá-ri-o Intácta pródis víctima. 4. Cújus poté-
stas gló-ri-ae, Noménque cum prínum sónat, Et caéli-tes

The Choir

1. Dear Maker of the starry skies! light of believers evermore! Jesu, Redeemer of mankind! be near us who Thine aid implore.

2. When man was sunk in sin and death, lost in the depth of Satan’s snare, love brought Thee down to cure our ills, by taking of those ills a share.

3. Thou for the sake of guilty men permitting Thy pure blood to flow, didst issue from Thy Virgin shrine and to the Cross a Victim go.

4. So great the glory of Thy might, if we but chance Thy name to sound, at once all Heaven and Hell unite in bending low with awe profound.

5. Great Judge of all! in that last day, when friends shall fail, and foes combine, be pre-
272 Cycle of Christmas.

ultimae Magnum die-i Júdi-cem,

Armis supérneae grá-ti-ae De-fénde


V. Heavens, drop down from above, and let the clouds rain down the Just One.
Rv. Let the earth open and bud forth the Saviour.

plú-ant jústum.
Salva-tó-rem.

At Magnif. The Celebrant The Cantors
Ant. viii g

N E tíme-as. Cant. Magní-ficat * ánima mé-a

Dóminum. Et exsultávit... Cant. Magnificat. viii g. p. 217.
Second Sunday of Advent.

In Advent, the Suffrage of all the Saints is not said. Beneficium Dómino vi. p. 141.
At Compline, the Hymn is sung as above, p. 248.

Second Sunday of Advent.

Sunday of the 2nd Class. Station at the Holy Cross in Jerusalem.

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. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. V. Glory.

Is. 30, 30; Ps. 79, 2.

An- 

tiphon.

Ne tísme- as Márí-a, inveni-

sti grá-ti- am apud Dóminum: ecce 


Intr. vii

P

O-pulus Sí- on, * ec- ce Dó- 

minus véni- et ad salvándas gén-

tes: et audí- tam fá- ci- et Dómi- nus gló-ri- am 

vó- cis sú- ae, in laeti- ti- a cór- dis véstri.

Fcallback not, Mary, for thou hast found grace with God; behold, thou shalt conceive, and shalt bring forth a Son, alleluia.

The other Collects are as on the previous Sunday, p. 262.

Lectio Epistolae beati Pauli Apostoli ad Romanos.


Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

Grad. v

Ex Sí- on *spé-

Dé- us mani-fé- ste vé-

et.  W. Congregá-

vé- runt testa-

mémentum é-

jus *su-per sacri-

fí- ci-a.
I rejoiced at the things that were said to me: We shall go into the house of the Lord.  
Ps. 121, 1.

V. Laetatus sum in his quae dicta sunt mihi: in domum Domini mini.

Sequentia sancti Evangelii secundum Matthaeum.
St John the Baptist sends representatives to Jesus. Matth. 11, 2-10.

AT that time, when John had heard in prison the works of Christ: sending two of his disciples, he said to him: Art thou he that art to come, or do we look for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? Yea I tell you, and more than a prophet. For this is he of whom it is written: Behold I send my Angel before thy face, who shall prepare thy way before thee.
O God, turning thou wilt bring us life; and thy people shall rejoice in thee: show us, O Lord, thy mercy, and grant us thy salvation. Ps. 84, 7-8.

Secret.

Lacáre, quaésumus Dómine, humilitátis nostrae précibus, et hóstis: et ubi nulla súppetunt suffrágia merítórum, tuis nobís succúre praesídii, Per Dómini num nostrum Jesum Christum.

Be appeased we beseech thee, O Lord, by our prayers and by the Sacred Victim we humbly offer: and since no merits of our own can avail us, do thou of thy goodness, come to our succour. Through Jesus Christ.

The other Secrets are as on the previous Sunday, p. 265.

Preface of the Blessed Trinity, p. 12 (or Advent, p. 266).

Arise, O Jerusalem, and stand on high: and behold the joy that cometh to thee from thy God. Bar. 5, 5; 4, 36.
Filled, O Lord, with the Divine Food of souls, we humbly beseech thee to teach us who have partaken of these Mysteries, how to despise the things which are on earth, and those only to value which are from above. Through Jesus Christ.

The other Postcommunions are as on the previous Sunday, p. 267.

**AT VESPERS.**

1 **Ant.**

E 

C-ce in núbibus caéli. *Ps. Díxit Dóminus Dómi-

no mé-o : * Sède a déxtris mé-is.

*Ps. Díxit Dóminus. I g. p. 147.

**Antiphon.**

Ecce in núbibus caéli Dó-

minus vén-i-et, cum potestá-te mágna, alle-lú-ia.

2 **Ant.**

U 


Second Sunday of Advent.

Antiphon.

Urbs fortitúdinis nóstrae Síon,

Salvátor po-né-tur in é-a múrus

et antemurá-le: ape-rí-te pórtas, qui-a nobíscum

dé-us, alle-lú-ia.

3 Ant.

E Cce appará-bit. Ps. Be-átus vir qui tímet Dó-

minum: * in mandá-tis é-jus vó-let ní-mis.

Ps. Beá tus vir. vii a. p. 164.

Antiphon.

Ecce appará-bit Dómi-nus,

et non menti-é-tur: si móram féce-

rit, exspécta é-um, qui-a véni-et, et non tardábit,

alle-lú-ia.
The mountains and the hills shall sing praise before God; and all the trees of the wood shall clap their hands: for the sovereign Lord shall come to reign for ever, alleluia. *Is. 55, 12.*

Ps. Laudate pueri. *If. p. 166.*

Montes et colles cantabunt coram Deo laudem, et omnia ligna silvarum plaudent manibus: quoniam veniet Dominus Dominator in regnum aeternum, alleluia, alleluia.

GPS. In exitu. *III a. p. 172.*

Ecce Dominus noster. Behold, our Lord shall come with strength, to enlighten the eyes of his servants, alleluia.
túte véni- et, ut illúminet ócu-los servórum su-órum,
alle-lú- ia.

Chapter.

Art thou he that art to come, or look we for another? Tell John what you have seen: The blind see, the dead rise again, the poor have the Gospel preached to them, alleluia.

Matt. II, 3-5.

Brethren: What things soever were written, were written for our learning; that through patience, and the comfort of the Scriptures, we might have hope.


At Magnif.
Ant. VIII G*

U es. Cant. Magni-fi-cat * ánima mé-a Dó-

minum. or : mé-a Dóminum. Et exsultávit...


Art thou he that art to come, or look we for another? Tell John what you have seen: The blind see, the dead rise again, the poor have the Gospel preached to them, alleluia.

Matth. xi, 3-5.

Third Sunday of Advent.

Second class. Semidouble. Station at St. Peter's.

Intr. I

G

Audete * in Domino

sem-per: iterum dico, gaudete:

to: mode-stia vestra nota sit

omnibus homini-bus: Dominus

prope est. Nil-hil solli-ci-tis: sed in

omni ora-tione petiti-ones vestae inno-
tescant apud Deum. Ps. Benedixisti, Dmime, terram

tu-am: * avertisti captivi-tatem Jacob. Gloria


**Kyrie XVII. p. 76.**

**Collect.**

_A Urem tuam, quaésumus Dómine, précibus nostris accommoda:_ et _mentis nostrae ténébras grátia tuae visitatio_nis illústra. Qui vivis et regnas cum Deo Patre._

_Bow down thine ear, we beseech thee, O Lord, to our prayers; and by the brightness of thine Advent lighten the darkness of our minds. Who livest and reignest._

_The other Collects are as on the 1st Sunday of Advent, p. 262._

**Lectio Epistolae beati Pauli Apostoli ad Philippenses.**

_The approach of Christmas must give peace and joy._ *Philip. 4, 4-7._


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

_Thou, O Lord, that sittest upon the Cherubim, stir up thy might, and come._ *Ps. 79, 2, 3 and 2._

**Grad. VII**

_Q UI sédes, Dómi-ne,*

super Ché-rubim, ésci-

ta poténti-am tú-am, et vé-ni._

_Thou, O Lord, that sittest upon the Cherubim, stir up thy might, and come._

_Who livest and reignest._

_gis Isra-el, inténde : qui de-dú-
The Jews' leaders send representatives to John the Baptist. John 1, 19-28.


Ad that time: the Jews sent from Jerusalem priests and Levites to John, to ask him, Who art thou? And he confessed, and did not deny; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees.
Third Sunday of Advent.

And they asked him, and said to him, Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying, I baptize with water; but there hath stood one in the midst of you, whom you know not; the same is he that shall come after me, who is preferred before me, the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.

Secret.

DAY by day in devotion of heart may this divine Victim be immolated before thee, O Lord: to us may the Holy Mysteries ever recall thy teaching; and in us may they wonderfully work out thy salvation. Through Jesus Christ.

The other Secrets are as on the 1st Sunday of Advent, p. 265.

Preface of the Blessed Trinity, p. 12 (or Advent, p. 266).

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

Is. 35, 4.

The Lord will come without delay, to shed light on the hidden things of darkness; and he will be manifest to all nations, alleluia.

Postcommunion.

We entreat of thy mercy, O Lord, that this divine Food may cleanse us from sin, and fittingly dispose us for the devout keeping of the festival we are about to celebrate.

The other Postcommunions are as on the 1st Sunday of Advent, p. 267.

AT VESPERS.

1 Ant.

Veni et Dominus. Ps. Dixit Dominus Domino

mē-o : * Sede a dēxtris mē-is.


Antiphon.

Vēni-et Dōminus, et non tar-dabit, ut illūminet abscondi-ta te-nebrārum, et mani-festābit se ad ómnes génites,
Third Sunday of Advent.

alle-lú-ia

2 Ant.

Ps. Confitebor tibi Dómine

in tóto córde mé-o: * in consíli-o justórum et con-

Antiphon.

Jerúsalem gáude gáudi-o má-
gno, qui-a véni- et tí-bi Salvá-tor, alle-lú-ia.

3 Ant.

Ps. Beátus vir qui tímet Dó-

minum: * in mandá-tis é-jus vó-let mí-
mis. Ps. Beátus vir. viii g. p. 165.

Antiphon.

Dábo in Sí-on sa-lú-tem, et I will give salvation
in Sion, and my glory
in Jerusalem, alleluia. Is. 46, 13.
in Jerú-sa-lem gló-ri-am mé- am, alle-lú- ia.

4 Ant. v a

M
Ontes et ómnes cólles. Ps. Laudá-te pú- e-ri Dó-

minum : * laudá-te nómen Dómi-ni.
Ps. Laudáte púeri. v a. p. 168.

An-
tiphon.

Móntes et ómnes cólles humi-

li-abúntur : et érunt práva in di- ré-

cta, et áspera in ví-as plá-nas : véni Dómi-ne, et

nó-li tardáre, alle-lú- ia.

5 Ant.

J

Uste et pi- e vi-vámus. Ps. In éxi-tu Isra-el de

Ægýp-to, * dómus Jácob de pópu-lo bárbaro.
Ps. In éxi-tu. II D. p. 171.
Third Sunday of Advent.

Antiphon.

Ju-sti et pi-e vi-vámus, ex-
spectántes be-átam spem, et ad-véntum Dómi-ni.

Chapter.

Fratres : Gaudéte in Dómino B Rethren : Rejoice in the Lord semper : iterum dico, gau-
déte. + Modéstia vestra nota sit ómnibus homínibus : * Dómi-
nus enim prope est.


The following Antiphon for the Magnificat : Beata es, is sung only until Dec. 16 inclusive. From Dec. 17 onwards, one of the Great Antiphons is sung, p. 290-293.

At Magnif. Ant. VIII G


Antiphon.

Be-áta es Ma-ri-a, quae cre-
didísti : perfi-ci-éntur in te quae
dícta sunt tí-bi a Dómino, alle-lú- ia.

The Great Antiphons:

The Great Antiphons for the Magnificat begin on December 17. They are sung right through both before and after the Canticle, the Choir standing. The last is sung on the day before Christmas Eve. If a Feast occurs, the Great Antiphon forms the Commemoration of Advent.

These seven Antiphons all begin with O. They proclaim in turn the noblest titles of the Messias: Wisdom of God, Leader of the house of Israel, Root of Jesse, etc. They are the Church’s final appeals to its Redeemer.

December 17.

O Wisdom, who art come out of the mouth of the most High, reaching from end to end mightily, ordering all things sweetly; come and teach us the way of prudence. Eccles. 24, 5; Wisd. 8, 1.

O Wisdom, who art come out of the mouth of the most High, reaching from end to end mightily, ordering all things sweetly; come and teach us the way of prudence. Eccles. 24, 5; Wisd. 8, 1.

If this Antiphon is said as Commemoration for Advent, it is followed by the Versicle:

Heavens, drop down from above, and let the clouds rain down the Just One.

Let the earth open and bud forth the Saviour.
December 18.

O Adonai, and Leader of the house of Israel, whodidst appear to Moses in a flame of fire in the bush, and in Sinai didst give the Law; come and redeem us with a mighty arm. Exod. 3, 2 and 20, 1.

December 19.

O Root of Jesse, who standest for an ensign of the people, at whom kings shall shut their mouths, whom the Gentiles shall beseech; come and set us free, delay no longer. Is. 11, 10; 52, 15.
December 20.

O Key of David, and Sceptre of the house of Israel; who openest and none shutteth; who shuttest, and none doth open; come and bring out the captive from the prison-house, that sitteth in darkness and the shadow of death. 

Is. 22, 22; Ps. 106, 10; Luke 1, 79.

Eu ouae. Cant. Magnificat, as on p. 290.

December 21.

O Dayspring, Splendour of the eternal Light, and Sun of Justice; come and enlighten them that sit in darkness and the shadow of death. Zach. 3, 8; 6, 12; Mal. 4, 2; Ps. 106, 10.

Cant. Magnificat, as on p. 290.
December 22.

O King of the nations and their Desire; the Corner-stone, that makes both (both Jews and Gentiles) one; come and save man, whom thou hast made of the slime of the earth. Agg. 2, 8; Ephes. 2, 20 and 14; Gen. 2, 7.

December 23.

O Emmanuel, our King and Lawgiver, Hope of the nations and their Saviour; come and save us, O Lord our God. Is. 7, 14; 33, 22.

bra mórtis. Eu ou a e.
Fourth Sunday of Advent.

Second class. Semidouble. Station at the Twelve Apostles.

If Christmas Eve coincides with the 4th Sunday of Advent, the Mass is of the Vigil, p. 302, with Commemoration of the Sunday; but the Last Gospel In principio.

Intr. I

R

O-rá-te * caé-li dé-su-

per, et nú-bes plú-

ant jú-

stum : ape-ri-átur tér-

ra, et gér-

minet Salva-

tó-

rem. Ps. Caéli enárrant gló-ri-

am

Dé-

i : * et ópe-ra mánu-

um é-jus annúnti-at firma-

mén-tum. Gló-ri-a Pátri. Eu o u a e.

Glória Pátri. I. p. 28.—Kyrie XVII. p. 76.

Collect.

Excita, quaésumus, Dómine, poténtiam tuam, et veni, et magna nobis virtúte succúrre; ut per auxílium grátiæ tuæ, quod nostra peccáta praepé-
diunt, * indulgéntia tuae propi-
tiatiónis accéleret : Qui vivis et regnas cum Deo Patre.

A Rise, we beseech thee, O Lord, in thy strength, and come in might to our aid; that, by the work of thy grace, that good to which our sins are a sore hindrance, may, in the fulness of thy forgiveness, speedily be vouchsafed to us. Who livest

The other Collects are as on the 1st Sunday of Advent. p. 262.
Fourth Sunday of Advent.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The faithful are not to pass judgement on Christ's ministers. I Cor. 4, 1-5.


Ps. 144, 18, 22.

Laudem Domini

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

Ps. 144, 18, 22.

Grad. v

Ps. 144, 18, 22.

The faithful are not to pass judgement on Christ's ministers. I Cor. 4, 1-5.

Rethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of any thing, yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge not before the time, until the Lord come: who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.
et bene-dícat ómnis cá-ro nó-men sánctum *

é-jus.

Come, O Lord, and do not delay; forgive the sins of thy people.

V. Vé-ni, Dómi-ne, et nó-li tar-dá-re: re-lá-xa fa-ci-

no-ra * plé-bis tú-ae.

† Sequentia sancti Evangelii secundum Lucam.


ANno quintodécimo impérii Tíberii Caésaris, procurántе Póntio Piláto Judaéam, tetrár-
cha autem Galilaeæ Heróde, Philíippo autem fratre ejus te-

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

Offert. VIII

Ave * Maria, grata

plena, Dominus te-

Secret.

Mercifully look down, we beseech thee, O Lord, on the Sacrifice laid upon thine altar: and grant that in virtue thereof, our devotion may increase and our salvation be assured.

The other Secrets are as on the 1st Sunday of Advent, p. 265.

Preface of the Blessed Trinity, p. 12 (or Advent, p. 266).

Comm. I

Behold a virgin shall conceive, and bring forth a son; and his name shall be called Emmanuel. *Is. 7, 14.*


Postcommunion.

Having shared in thy gifts, O Lord, we beseech thee, that as we frequent thy mysteries, so more and more we may grow rich in thy grace. Through Jesus Christ.

The other Postcommunions are as on the 1st Sunday of Advent, p. 267.

AT VESPERS.

Sede a dextris me-is. *Ps. Dixit Dominus.*

Ps. Dixit Dominus. *Ig. p. 147.*
Fourth Sunday of Advent.

Blow the trumpet in Sion, for the day of the Lord is near; behold he will come and save us, alleluia, alleluia. Joel 2.

Ecce véniet et ad salvandum nos, alle-lú-ia,
alle-lú-ia.

Cecíte tú-ba in Sí-on,
qui-a prope est dí-es Dó-mi-ni:

Alle-véniet Ps. Confi-tébor tíbi Dómíne in tóto 
córde mé-o: * in consí-li-o justórum et congréga-ti-óne.
Ps. Confitébor tíbi. I f. p. 152.

Behold, the Desired of all nations shall come; and the house of the Lord shall be filled with glory, alleluia. A teg. 2.

Ecce véniet et de-siderá-tus
Cúncis géntibus: et réplébi-tur gló-ri-a dómus Dómi-

ni, alle-lú-ia.
3 Ant.

E

--runt prava. Ps. Beátus vir qui tímét Dóminum:

in mandá-tis éjus vó-let nímis. Ps. Beátus vir. I g. p. 159.

An-
tiphon.

Erunt práva in di-récta, et

áspera in ví-as plá-nas: véní Dó-

mine, et nó-li tardá-re, alle-lú-ia.

4 Ant.

D

Ominus véní-et. Ps. Laudáte pú-e-ri Dóminum:


An-
tiphon.

Dóminus véní-et, occúrri-te

filli, dicéntes: Mágnum princep-

um

The crooked shall become straight, and the rough ways plain; come, O Lord, do not tarry, alleluia. Is. 40.

The Lord shall come, go ye forth to meet him, saying: Great is his dominion, and of his reign shall be no end: God, the Mighty, the Ruler, the Prince of Peace, alleluia, alle-

luia Is. 9, etc.
et regni é-jus non é-rít fínis: Dé-us, fór-tis, domi-ná-
tor, prín-ceps pá-cis, alle-lú-ia, alle-lú- ia.

O

Omni-potens. Ps. In éxi-tu Isra-el de Ægýpto, *

Omnípotens sérmo tú-us Dó-

mine a regá-libus sé-dibus véri-
et, alle-lú- ia.

Chapter.

Fratres: Sic nos éxistimet ho-
mo ut minístros Christi, †
et dispensatóres mysteriórum
Dei. * Hic jam quaéritur inter
dispensatóres, ut fídélis quis in-
veniátor.


At the Magnificat, one of the Great Antiphons, according to the date, p. 290-293.

Christmas Eve.

Double. Station at St Mary Major.

Intr. vi


Collect.

 Deus, qui nos redemptionis nostrae annua exspectatione lacticas: † praesta, ut Unigenitum tuum, quem Redemptorem laeti suscipimus, * venientes quoque judicem secui videamus, Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat.

O God, who year by year makest us to look forward in joy of heart to the festival of the Birth of thine only-begotten Son; grant that, even as we now gladly welcome him for our Redeemer, so we may trustfully go forth to meet him as our Judge. Who lives and reigns.

This Collect only is said, unless the day is Sunday, when Excita, p. 294, is added.
Lectio Epistolarum beatí Pauli Apostoli ad Romanos.

The Child who appears on earth is both God and Man. Rom. 1, 1-6.

Paulus, servus Jesu Christi, vocátus Apóstolus, segregátus in Evangelium Dei, quod ante promísceat per prophétas suos in Scriptúris sanctis de Fílió suo, qui factus est ei ex sémine David secúndum carnem: qui praedestinátus est Fílius Dei in virtute, secúndum spíritum sanctificationis, ex resurrectione mortuórum Jesu Christi Domini nostri: per quem accépimus grátián, et apostolánum ad obediéndum fidei in omnibus géntibus pro nómine ejus, in quibus estis et vos vocáti Jesu Christi Domini nostri.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised before by his prophets in the Holy Scriptures, concerning his Son, who was made to him of the seed of David according to the flesh, who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead; by whom we have received grace and apostleship for obedience to the faith in all nations for his name, among whom are you also the called of Jesus Christ.

This day you shall know that the Lord will come and save us; and in the morning you shall see his glory.

Give ear, O thou that rulest Israel:

et salvábit nos:

mane videbitis glóriam éjus.

Qui régis Isra-él,

inténde:
The Alleluia with its Verse is only said if Christmas Eve falls on a Sunday.

Tomorrow the iniquity of the earth shall be done away; and the Saviour of the world shall reign over us.

4 Esdr. 16, 53.

*Sequentia sancti Evangelii secundum Matthaeum.*

The Annunciation to St Joseph. Matth. 1, 18-21.

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Where-
Upon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus. For he shall save his people from their sins.

On Sunday, the Creed is sung.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in. Ps. 23, 7.

Secret.

G Rrant, we beseech thee, Almighty God, that we, who with joy of heart anticipate the adorable birthday of thy divine Son, may be called blissfully to share in his everlasting gifts: Who lives.


The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God. Is. 40, 5.
Dómini: et vi-dé-bit ómnis cá-ro sa-lu-tá-

Postcommunion.

DA nobis, quaésumus Dómine: V Ouchsafe unto us, we beseech thee,
unigéñiti Fílíi tui recensita nativitáte respiráre; cujus cae-
léstmi mystérió pás-cimur, et potá-
mur. Per eúmdem Dóminum nostrum Jesum Christum.

On Sunday, 2nd Postcommunion: Súmptis, p. 298.
THE NATIVITY OF OUR LORD.

Double of I Class with privileged Octave of III Order.

AT FIRST VESPERS (24 December).

1 Ant.
VIII G
R
EX pa-cí-ficus * magni-fícá-

tus est, cújus vúltum de-síderat u-níversa térra. Ps. Dí-
xit Dóminus Dómino mé-o : * Sédé a déxtris mé-is.
Ps. Dixit Dóminus. viii g, p. 151.

2 Ant.
vii a
M
Agni-fícá-tus est * Rex pací-
ficus super ómnes réges u-níversae térrae. Ps. Confi-
tébor tí-bi Dómine in tóto córde mé-o : * in consí-li-o

3 Ant.

VIII G

Omplé-ti sunt * dí-es Ma-

rí-ae, ut pá-re-ret fí-li-um sú-um primogéni-tum. Ps. Beá-
tus vir qui tímet Dó-minum : * in mandá-tis é-jus vô-

let nímis. — Ps. Beá-tus vir. VIII G, p. 165.

4 Ant.

VIII G

Ci-tó-te * qui-a prope est ré-
gnum Dé- i: amen dí-co vô-bis, qui-a non tardá-bit.


5 Ant.

I G

E-vá-te cápi-ta véstra : * ecce

appropinquábit redémti-o véstra. Ps. Laudá-te Dó-minum

Mary's days were accomplished, that she should bring forth her first-born son. Luke 2, 6-7.

Know that the Kingdom of God is at hand; verily I say to you, it will not tarry. Luke 10.

Lift up your heads; behold, your redemption is at hand. Luke 21, 28.
Christmas: At First Vespers.

ómnnes géntes: * laudáte é-um ómnnes pópu-li.
Ps. Laudáte Dóminum. 1 g. p. 183.

Chapter. (From the Epistle for the Mass of the Dawn).

A Ppáruit benignitas et humá-

nitas Salvatóris nostri Dei; †
non ex opéribus justitiae, quae
fécimus nos, * sed secúndum
suam misericórdiam salvos nos
fécit.


Y. Tomorrow shall
the iniquity of the land
be blotted out.

Ty. And the Saviour
of the world shall reign
over us.

At Magn.
Ant. VIII G

Caéló, vidébi-tis Régem ré-
gum pro-
cédéntem a Pátre, tamquam spóñsum de thá-lamo

Chano. (From the Epistle for the Mass of the Dawn).
sú-o. Cant. Magníficat * ánima mé-a Dóminum. Et

exsultávit... — Cant. Magnificat. viii g, p. 217 or 223.

At Compline, The Hymn as given above, p. 248.

MIDNIGHT MASS.

Station at St. Mary Major, at the Crib.

The Lord hath said to me: Thou art my Son, this day have I begotten thee. Ps. Why have the gentiles raged, and the people devised vain things? Ps. 2, 7.

Collect.

 Deus, qui hanc sacratíssimam noctem veri lúminis fecísti illustratione claréscere : da, quáe- God, who didst make this most sacred night to shine forth with the glory of him who is the true light
Christmas : Midnight Mass.

of the world; grant that he who, thus revealed to us, has made resplendent our path on earth, may be for ever our joy and our light in heaven. Who lives and reigns.

Lectio Epistolae beati Pauli Apostoli ad Titum.


Grad. II

Ecum principium * in
di- e vir-tu-tis
tu- ae : in splendó-
ri- bus sanctó-rum, ex ú- te- ro

With thee is the principality in the day of thy strength; in the brightness of the saints, from the womb before the day-star I begot thee. ¶ The Lord said to my Lord: Sit thou at my right hand, until I make thy enemies thy footstool. Ps. 109, 3 and 1.
Cycle of Christmas.

The Lord hath said to me: Thou art my Son, this day have I begotten thee.

Introit.

The Lord hath said to me: Thou art my Son, this day have I begotten thee.
Christmas: Midnight Mass. 313

Sequentia sancti Evangeli secundum Lucam.


At that time, there went out a decree from Cesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrrinus, the governor of Syria. And all went to be enrolled, every one into his own city.

And Joseph also went up from Galilee out of the city of Nazareth, into Judæa to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child.

And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger.

And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good-will.
Let the heavens rejoice, and let the earth be glad before the face of the Lord, because he cometh. Ps. 95, vv. 11 and 13.

**Secret.**

MAY the offerings we bring on this festival day be pleasing to thee, O Lord; and, adoring the mystery of the Word made Flesh, may we, by thy grace, be found made like unto him, who has united our nature to thine own. Who lives and reigns.

**Preface.**

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God; because by the mystery of the Word made flesh, from thy brightness a new light has risen to shine on the eyes of our souls, in order that, God becoming visible to us, we may be borne upward to the love of things invisible. And therefore with the Angels and Archangels, with the Thrones and Dominations and with all the array of the Heavenly Host we sing a hymn to thy glory, and unceasingly repeat: Holy...

In the brightness of the saints, from the womb before the day-star I begot thee. Ps. 109, 3.

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In the Canon, Communicantes of Christmas, p. 15.
**THE MASS AT DAWN.**

*Station at St. Anastasia.*

__Intr. viii__  

LA _UX fulgé-bit * hó-di-e_  

su-per nos: qui-a nátus est nó-

bis Dó-mi-nus: et vo-cá-bi-tur  

_A light shall shine upon us this day: for our Lord is born to us; and he shall be called Wonderful, God, the Prince of peace, the Father of the world to come; of whose reign there shall be no end._

Ps. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. *Is. 9, 2 and 6. Ps. 92._

Admi-rá-bi-lis, Dé-us, Prínceps pácis, Páter futú-

ri saé-cu-li: cú-jus ré-gni non é-rit ñ-

nis. _Ps. Dómi-nus regnávit, decó-rem indútus est:* _indú-

**Postcommunion.**

DA nobis, quaésumus Dómine Deus noster: ut, qui nati-vitátem Dómini nostri Jesu Christi mystériis nos frequentáre gaudémus; dignis conversatió-nibus ad ejus mereámur perve-nire consóníum: Qui tecum vivit et regnat.

_Grant, we beseech thee, O Lord our God, that we who, in joy of heart, keep with three-fold celebration of the holy Mysteries, the feast of the Nativity of our Lord Jesus Christ, may, by worthiness of life, deserve to rejoice with him for evermore. Who lives and reigns._
Cycle of Christmas.

\[\text{Gloria Patri. VIII, p. 30.}\]

Collect.

DA nobis, quaésusmus omni-potent Deus: ut, qui nova incarnati Verbi tuui luce perfundimur; hoc in nostro respléndeat ópere, quod per fidem fulget in mente. Per eúndem Dóminum nostrum.

Commemoration of Saint Anastasia.

DA, quaésusmus omnípotens Deus: ut qui beatae Anastá siae Mártiris tuae solémnia colimus; ejus apud te patrocínia sentiámus. Per Dóminum nostrum.

Lectio Epistolae beati Pauli Apostoli ad Titum.

The unmerited goodness of God. Titus 3, 4-7.

Carissime: Appáruit benignitas et humanitas Salvatóris nostri Dei: non ex opéribus justitiae, quae fécimus nos, sed secúndum suam misericórdiam salvos nos fecit per lavácrum regenerationis et renovatiónis Spíritus Sancti, quem effúdit in nos abúnde per Jesum Christum Salvatórem nostrum: ut justificátí grátitás ipsús, haerédès simus secúndum spem vitæ ætérnae: in Christo Jesu Dómino nostro.

Grad. V

B

Enédícitus * qui vé-nit

Blessed is he that cometh in the name of the Lord; the Lord is God, and he hath
De- us Dó- mi- nus, et illúxit nó-bis.

Ps. II7, 26-27 and 23.

A Domino

fá- ctum est: et

est mi-rá-

bi-le * in ócu-lis

nó- stris.


Sequentia sancti Evangelii secundum Lucam.


The story continues that of the Midnight Mass.

In illo témpore : Pastóres lo-

quebántur ad invicem : Tran-

seámus usque Béthlehem, et

videámus hoc verbum, quod fa-

crum est, quod Dóminus ostén-
dit nobis. Et venérunt festinántes:

et invenérunt Maríam, et Joseph,

et infántem pósitum in praesé-
pio. Vidéntes autem cognové-

runt de verbo, quod dictum erat

illis de puéro hoc. Et omnes qui

audiérunt, miráti sunt : et de

his quae dícta erant a pastóribus

ad ípsos. María autem conser-
vábat ómnia verba hæc, cónfe-

rens in corde suo. Et réverís

sunt pastóres gloríficántes, et

shone upon us. This is the Lord’s doing; and it is wonderful in our eyes. Ps. II7, 26-27 and 23.

At that time, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us.

And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart.

And the shepherds returned, glorifying and praising God, for all the
laudantes Deum in omnibus quae audierant, et viderant, sicut dictum est ad illos. Credo.


Secret.

M Unera nostra, quaésumus Dómine, Nativitátis hodiérnanæ mystériis apta provéniant, et pacem nobis semper infúndant: ut, sicut homo génitus idem refúsit et Deus, sic nobis haec terrēna substantiæ cónfératur, quod divinum est. Per eúmdem Dóminus nostrum Jesum Chri-stum Filium tuum.

are of heaven. Through the same our Lord.

Of Saint Anastasia.

Accipe, quaésumus Dómine, múnera dignánter obláta: et beátæe Anastásiae Mártiris tuae suffragántibus méritis, ad nostræ salútis auxilium proveníre concédæ. Per Dóminum nostrum Dóminum nostrum Jésus Chri-stum Filium tuum.

Of Saint Anastasia. Postcommunion. nô 15, p. 969.
THE MASS OF THE DAY.
Station at St. Mary Major.

A child is born to us, and a son is given to us; whose government is upon his shoulder; and his name shall be called the Angel of great counsel. Ps. Sing ye to the Lord a new canticle; for he hath done wonderful things. Is. 9, 6. Ps. 97.

Collect.
G O RANT, we beseech thee, Almighty God, that the new birth in the flesh of thine only-begotten Son may set us free, who, because of the sometime slavery of our race, are still borne down under the yoke of sin. Through the same our Lord.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.
The Child born to-day is greater than the Angels. Hebr. 1, 1-12.

M ULTIFARIO, multisque modis Deus loquens patribus in prophétis: novissime diébus
istis locútus est nobis in Fílio, quem constituit haerédem universórum, per quem fecit et sæcula : qui cum sit splendor glóriae, et figura substantiae ejus, portánsque ómnia verbo virtútis suae, purgatiónem pecatórum fácients, sedet ad déxteram majéstátis in excésliis : tanto mellior Angelís effectus, quanto differentíus prae illis nomen haereditavit. Cui enim dixit alicúan-
do Angelórum : Fílius meus es tu, ego hódie génui te? Et rur-
sum : Ego ero illi in patrem, et ipse erit mihi in filium? Et cum
íterum introducít primogénitum in orbem terrae, dicit : Et adó-
rent eum omnes Angelí Dei. Et ad Angelos quidem dicit : Qui
facit Angelos suos spiritus, et ministros suos flammam ignis.
Ad Fílium autem : Thronus tuus, Deus, in sæculum sæ-
culi : virga aequitatis, virga regni tui. Dilexísti justitiam, et
odísti iniquitátem : proptéra unxit te Deus, Deus tuus, óleo
exsultationis prae participibus tuis. Et : Tu in princípio, Do-
mine, terram fundásti : et opera mánuum tuarum sunt caeli. Ípsi
peribunt, tu autem permanébis, et omnes ut vestímentum vete-
ráscent : et velut amícum mutábis cos, et mutabúntur : tu
autem idem ipse es, et anni tui non deficient.

in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.

Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty on high; being made so much better than the Angels, as he hath inherited a more excellent name than they.

For to which of the Angels hath he said at any time: Thou art my son, to-day have I begotten thee? And again: I will be to him a father, and he shall be to me a son? And again, when he bringeth in the first-begotten into the world, he saith: And let all the Angels of God adore him.

And to the Angels indeed he saith: He that maketh his Angels spirits, and his ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. And: Thou in the beginning, O Lord, didst found the earth; and the works of thy hands are the heavens. They shall perish, but thou shalt continue: and they shall all grow old as a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the self-same, and thy years shall not fail.

All the ends of the earth have seen the salvation of our God; sing joyfully to God all the earth. V. The Lord hath made known his salvation; he hath revealed his justice in the sight of the Gentiles. Ps. 97, 3 and 2.
A hallowed day has dawned for us: come ye Gentiles, and adore the Lord; for this day a great light has descended upon the earth.
ho-die e descéndit lux magna * su-per tér- ram.


Offert. iv

U-I sunt * caéli, et tú- a est tér- ra: órbem ter-rá- rum, et ple-ni-tú- dinem é-

jus tu fundá- sti: justi- ti-a et ju-

dí-ci- um praepará-ti- o sé-

dis tú- ae.

Secret.

OBláta, Dómine, múnera, no-

va Unigéniitui Nativitáte sanctificá: nosque a peccatórum nostrórum máculis emúnda. Per eúmdem Dóminum.

IN virtue of the birth upon earth of thine only-begotten Son, vouchsafe, O Lord, to hallow these our offerings, and to cleanse us from all stain of sin. Through the same our Lord.

Preface of Christmas, p. 314. — In the Canon, Communicantes, p. 15.
Christmas: At second Vespers.

Comm. I

V

Idé-runt ómnes * fí-nes

All the ends of the earth have seen the salvation of our God. Ps. 97. 3.

tér-rae sa-lu-tá-re Dé-i nóstri.

Postcommunion.

PRAESTA, quaésumus omnipotens Deus: ut natus hodie Salvátor mundi, sicut divínæ nobis generationis est auctor; ita et immortalitátis sit ipse largítor: Qui tecum vivit et regnat.

G RANT, we beseech thee, Almighty God, that even as the Saviour of the world, born to us this day, bestowed upon us by adoption the sonship of God; so to him we may look for the grace of a happy eternity. Who lives and reigns.

Last Gospel. Cum natus esset Jesus, as on the Epiphany, p. 381.

AT SECOND VESPERS.

1 Ant.

Ecum princi-pi-um * in dí-e

virtú-tis tú-ae, in splendó-ribus sanctórum, ex úte-ro ante lucí-ferum génu-i te. Ps. Díxit Dóminus Dómino mé-o: * Sédé a déxtris mé-is.

Ps. Díxit Dóminus. I g, p. 147.

2 Ant.

Edempti-ónem * mí-sit Dó-

With thee is the principality in the day of thy strength; in the brightness of the Saints; from the womb before the day-star I begot thee. Ps. 109.

The Lord hath sent redemption to his people; he hath commanded his covenant for ever. Ps. 110.
minus pópu-lo sú-o: mandávit in aetér-num testa-
mén-tum sú-um. Ps. Confi-tébor tíbi Dómine in toto cór-
de mé-o:* in consí-li-o justórum et congre-

3 Ant.

E X-ór-tum est * in tene-bris

lúmen réctis córde: mi-sé-ricors et mi-será-tor, et jústus

Dóminus. Ps. Be-

átus vir qui tímet Dóminum:* in man-
dá-tis é-jus vó-let nímis. Ps. Beátus vir. vii b, p. 164.

4 Ant.

A -pud Dóminum * mi-se-ri-cór-
di-a, et copi-ó-sa apud é-um redémpi-o.
**Psalm 129.**

The joy of Christmas gives its full meaning to the prophecy of this Psalm. It is the Child Jesus who is the promised Redeemer, whom we look for out of the depths of our distress. In him is plentiful redemption; lying in the manger, he has come down among us into the abyss, in order to lift us up with himself to heaven.

*De profundo clamavi ad te Domine:* *Domine exaudi vocem.*

Ps. *De profundis.* IV A*, p. 197.

5 *Ant.*

**VIII G**

Of the fruit of thy body I will set upon thy throne.

**Psalm 131.**

This Psalm, which celebrated the translation of the Ark of the Covenant to Jerusalem, and gives the promises that God then made, now sings of the Redeemer who comes to dwell in his Church, and gloriously to fulfill there the purpose of righteousness, holiness and salvation foretold to David.

*Memento Domine David,* *et omnis manus e-tudium.*


**Chapter.**

_God,* who diversely and many ways spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.
Hymn

1. Jesu, Redeemer of the world! before the earliest dawn of light from everlasting ages born, immense in glory as in might;

2. Immortal Hope of all mankind! in whom the Father's face we see; hear Thou the prayers Thy people pour this day throughout the world to Thee.

3. Remember, O Creator Lord! that in the Virgin's sacred womb thou wast conceived, and of her flesh didst our mortality assume.

4. This ever-blessed recurring day its witness bears, that all alone, from Thy own Father's bosom forth, to save the world Thou camest down.

Quem lú-cis ante o-rí-gi-nem, Párem patérmcae gló-ri-ae, Páter suprérmus

édí-dit. 2. Tu lúmen et spléndor Pá-

tris, Tu spes perénnis ómni-

um:

Inténde quas fúndunt précés Tú-i per órbem sérvu-li.

3. Meménto, ré-rum Cóndi-tor, Nóstri quod o-lím córpo-

ris, Sacráta ab álvo Vírgi-nis Nascéndo, fórmam súm-
pse-rís. 4. Testá-tur hoc praé-sens dí-es, Cúrréns per ánni
círcu-
lum, Quod só-lus e sí-nu Pátris Múndi sá-lus ad-
5. O day, to which the seas and sky, and earth and Heav’n, glad welcome sing! O day, which heal’d our misery, and brought on earth salvation’s King!

6. We too, O Lord, who have been cleansed in Thy own fount of blood divine, offer the tribute of sweet song, on this dear natal day of Thine.

7. O Jesu, born of Virgin bright! immortal glory be to Thee; praise to the Father infinite, and Holy Ghost eternally. Amen.

The Æ. is sung to this melody only on the feast; on other days, the ordinary tone is used.
To-day Christ is born; to-day the Saviour has appeared; to-day Angels sing on earth and Archangels are rejoicing. To-day the righteous repeat with exultation: Glory to God in the highest, alleluia.

Hodie e Salvátor appáruit:

Hodie in térra cánunt Ange-li, laetántur Archángel-li: hodie exsúltant jústi, dicéntes: Glória in excélsis Dé-o, alle-lú-ia. Cant. Magníficat * ánima mé-a Dóminum. Et exsultávit...

Cant. Magnificat. I g², p. 212 or 218.

Commemoration of St. Stephen.


DECEMBER 26.

St. Stephen, The First Martyr.

Double of II Class, with simple Octave.

Station at St. Stephen on the Coelian Hill.

Princes sat, and spoke against me; and the wicked persecuted me: help me, O Lord my God, for thy servant was employed in thy justifications.

Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. Ps. 118,23, 86 and 23.
Collect.

O Lord, so to strive after the holiness we venerate, as to love even our enemies; for we are celebrating the martyrdom of one, whose dying prayer was to plead for the pardon of his very murderers from Jesus Christ thy Son our Lord. Who lives and reigns.


Lectio Actuum Apostolorum.

The Martyrdom of St. Stephen. Acts. 6, 8-10; 7, 54-59.

In those days, Stephen full of grace and fortitude did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke.

Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God.

And he said, Behold I see the heavens opened, and the Son of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul.

And they stoned Stephen, invoking, and saying, Lord Jesus, receive
Princes sat, and spoke against me; and the wicked persecuted me.

Ps. 118, 23 and 86; 6, 5.

I see the heavens opened, and Jesus standing at the right hand of the power of God. Epistle.
Nino tempore: Dicebat Jesus: "At that time, Jesus said to the Scribes and Pharisees: Behold I send to you prophets, and wise men, and scribes; and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation.

Jerusalem, Jerusalem, thou that killst the prophets, and stonest them quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, et noluisti? Ecce relinquetur vobis dominus vestra deserta. Dico enim vobis, non me videbitis amodo, donec dicatis: Benedictus, qui venit in nomine Domini. Credo.

Offert. viii

E - le-gé-runt

Apó-sto-li Stépha-num le-

Sequentia sancti Evangelii secundum Matthaeum.


December 26: St. Stephen.

vi-tam, plé-num fí-de et Spí-ri-tu

Sáncto: quem lapidavé-runt Ju-daé-i orántem, et di-céntem: Dómi-ne

Jé-su, ác-ci-pe spí-ri-tum

mé-um, alle-lú-ia.

Secret.

SUscipe, Dómíne, múnera pro tuórum commemoratióne Sanctórum: ut, sicut illos pás-sio gloríosos effécit; ita nos devótio reddat innócuos. Per Dóminum nostrum Jesum Christum.


I see the heavens opened, and Jesus standing on the right hand of the power of God: Lord Jesus, receive my spirit, and lay not this sin to their charge. Epistle.
1. Thou, o'rial Lord, thyself the crown and sure reward; set us from sinful fetters free! who sing thy Martyr's victory.

2. In selfish pleasure's worldly round the taste of bitter gall he found; but sweet to him was thy dear name, and so to heavenly joys he came.

3. Right manfully his cross he bore, and ran his race of torments sore; for thee he poured his life away; with thee he lives in endless day.

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**Postcommunion.**

_Auxiliémur, Dómine, sumpta mystéria: et, intercedénte beáto Stéphano Mártyre tuo, sempitérna protectioné confirment. Per Dóminum nostrum Jesum Christum._

*Commemoration of the Nativity.*

_Postcommunion._ Praesta, quaésumus, p. 323.

**AT VESPERS.**

_Antiphons and Psalms from the Nativity, p. 323. These Antiphons and Psalms are said on all the Feasts which are celebrated during the Octave of the Nativity._

**Chapter.**

_Spéphanus autem plenus grácia et fortitudine, faciébat prodigía et signa magna in pópulo._

1. O Thou, of all thy warriors Lord, thyself the crown and sure reward; set us from sinful fetters free, who sing thy Martyr's victory.

2. In selfish pleasure's worldly round the taste of bitter gall he found; but sweet to him was thy dear name, and so to heavenly joys he came.

3. Right manfully his cross he bore, and ran his race of torments sore; for thee he poured his life away; with thee he lives in endless day.
4. We, then, before thee bending low, entreat thee, Lord, thy love to show on this the day thy Martyr died, who in thy saints art glorified!

5. To God the Father, with the Son, and Holy Spirit, Three in One, be praise and glory evermore, as in th'eternity before.

(IX century.)

December 26: St. Stephen.

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Ye, Stéphanus vídit célos apértos.
Ye. Stephen saw the heavens opened.

Ri. Vídit et introívit: beátus hómo, cúi cáli patébant.
Ri. He saw and entered; blessed is the man to whom the heavens lie open.
Cycle of Christmas.

At Magnif. Ant. VIII G

Devout men buried Stephen, and made great mourning over him. *Acts. 8, 2.*

Et exsultavit... or Et exsultavit...

*Cant. Magnificat.* *Ánima mé- a Dóminus.*

Commemoration of St. John.

It is the same John who leaned on the Lord’s breast at supper; the blessed Apostle, to whom the secrets of heaven were revealed. *John 21, 20.*
December 27 : St. John.

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Y. Valde honorándus est beá-  
tus Joánnes.  
R. Qui supra pectus Dómini  
in cena recúbuit.


Commemoration of Christmas.


No Commemorations are made of the Octaves of St. Stephen, St. John,  
and the Holy Innocents, except on the Octave days.


DECEMBER 27.

St. John, Apostle and Evangelist.

Double of II Class, with simple Octave.  
Station at St. Mary Major.

In the midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: and clothed him with a robe of glory. Ps. It is good to give praise to the Lord: and to sing to thy name, O Most High.

Epistle; Ps. 91.

é- um Dómi-nus spí-ri-tu sa- pi- énti-ae, et intel-

lémentus: stó- lam gló- ri- ae indu- it é- um. T. P. Al-

le-lú- ia, alle- lú- ia. Ps. Bónum est confi- té-ri
Dómino: * et psállere nómini tú-o, Altíssime. Gló-ri-

Pátri. Eu o u a e. — Glória Pátri. vi, 30.

Collect.

Ecclésiam tuam, Dómine, be-

niígnus illústra: † ut beáti

Joánnis Apóstoli tui et Evan-
gelistae illuminátæ doctrínis,

ad dona pervéniat sempitérrna.

Per Dóminum nostrum.


Lectio libri Sapientiae.

The blessings of the lover of Wisdom. Ecclesiasticus, i5, 1-6.

Qui timet Deum, faciet bona:

et qui continens est justitiae, ac-

prehéndet illum, et obvía-bit illí quasi mater honoríficáta.

Cibabit illum pane vitae et intel-

lectus, et aqua sapièntiae salu-
táris potábit illum: et firmábitur

in illo, et non flecté tur: et con-

tinébit illum, et non confun-
détur: et exaltábit illum apud

próximos suos, et in médio

ecclesiás apériet os ejus, et ad-

implébit illum spiritu sapié-

ntiae et intellectus, et stola gló-

riae véstie illum. Jucunditátem
t et exultationem thesaurizábit su-

per illum, et nómine ætérno

haereditábit illum, Dóminus

Deus noster.

Grad. v.

Ex- it * sérmo inter frá-

tres, quod discí- pu-

lús íl-

Asaying went abroad among the brethren, that that disciple should not die: and Jesus did not say, he should not die. ¶ But: If I will have him remain till I come: follow thou me.

Gospel.
This is that disciple who giveth testimony of these things: and we know that his testimony is true.

Gospel.

This is that disciple who giveth testimony of these things: and we know that his testimony is true.

Gospel.

Credo.

The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. Ps. 91, 13.

Offert. IV

Secret.

Suscipe, Dómine, múnera, quæ in eùs tibi solemnitáte deférímus, cujus nos confidimus patronímino liberári. Per Dómi-num nostrum.

Secret of the Nativity. Obláta Dómine, p. 322.

Preface of the Nativity, p. 314. — Communicántes of the Nativity, p. 15.

Comm. II: A saying went abroad among the brethren, that the disciple should not die; and Jesus did not say, he should not die; but, If I will have him remain till I come.

Gospel.

Comm. II: Ex-i-it * sérmo inter frátres, quod discípu-lus ille non mó-ri-tur: et non dí-xit Jésus: Non mó-ri-tur: sed:

Sic é-um vó-lo mané-re, do-nec véní-am.

Postcommunion n° 10, p. 972.
Postcommunion of the Nativity. Praesta, p. 323.

AT VESPERS.

Antiphons and Psalms of the Nativity, p. 323.

Chapter.

Qui timet Deum, fáciet bo-na: † et qui cóntínens est justitiae, apprehéndet illam, * et obviabit illi quasi mater hono-riskáta.

Hymn. I: Xsúltet órbis gáudi-is, Caé-

lum resúltet láudi-bus: Aposto-ló-rum gló-ri-am Tél-
6. Praise to the Father, with the Son, and Holy Spirit, Three in One; as ever was in ages past, and shall be so while ages last. (IX century.)

5. So when the world is at its end, and Christ to judgment shall descend, may we be call'd those joys to see prepar'd from all eternity.

4. Sickness and health your voice obey; at your command they go or stay; oh, then from sins our souls restore; increase our virtues more and more.

3. Ye close the sacred gates on high; at your command apart they fly: oh, loose us from the guilty chain we strive to break, and strive in vain.

2. O ye who, thron'd in glory dread, shall judge the living and the dead! lights of the world for evermore! to you the supplicant prayer we pour.

1. earth too high can raise the great Apostles' glorious praise.

(Salvi jube-te, quaesumus. 4. Praecedit quorum proutinus Languor sa-lus-
que sentiunt, Sanate mentes languidas, Augete nos

Vó-tis precámur córdi-um,

Audí-te vó-ces súpli-cum. 3. Qui tém-

pla caé-li cláudi-tis, Serásque vérbo

sólvit-tis, Nos a reá-tu nóxi-os

Sólvi jubé-te, quaésumus. 4. Praeçe-

ptá quórum pró-tinus Lánguor sa-lús-

vir-tú-tibus. 5. Ut cum redí-bit árbi-ter In fine Chri-
December 27: St. John.

St. John: 343


V. Valde honorándus est beá- tus Joánnes.  
R. Qui supra pectus Dómini in cóéna recúbuit.

At Magníf.
Ant. vi f

E X-i- it *sérmó inter frá-
tres, quod discípulus ílle non mó-ri-

tur: et non díxit Jéssus, Non mó-ri-tur: sed, Sic é-um

vó-lo ma-né- re, do-nec véri-
am. Cant. Magní-ficat *

ánima mé- a Dóminum. Et exsultávit...

Cant. Magnífícat. vi f, p. 216 or 219.

Commemoration of the Holy Innocents.

These are they who were not defiled with women; for they are virgins; and follow the Lamb whithersoever he goeth.

Epistle.

Herod in his anger killed many children.


Commemoration of Christmas.


DECEMBER 28.

Feast of the Holy Innocents.

Double of II Class with simple Octave.

Station at St. Paul outside The Walls.

Out of the mouth of infants and of sucklings, O God, thou hast perfected praise because of thy enemies.

Ps. O Lord, our Lord, how admirable is thy name in the whole earth. Ps. 8, 3.
December 28: The Holy Innocents.

And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers, harping on their harps. And they sang as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women, for they are virgins. These follow the Lamb.

Collect.

O God, to whose glory, not by the uttering of words, but by the shedding of blood, the Holy Innocents, thy Martyrs, on this day bore witness; so mortify the evil passions of our hearts that, to the faith which our lips confess, we may ever give testimony by the holiness of our lives. Through our Lord.

Collect. Concéde, p. 319.

Lectio libri Apocalypsis beati Joannis Apostoli.

The song of the undefiled in heaven. Apoc. 14, 1-5.

In those days, I saw upon Mount Sion a Lamb standing, and with him a hundred forty-four thousand having his name, and the name of his Father, written on their foreheads.

And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers, harping on their harps.

And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women, for they are virgins. These follow the Lamb.
Hi sequúntur Agnum, quocúmque fert. Hi empti sunt ex homínibus primitiae Deo et Agno: et in ore eórum non est inventum mendacium: sine mácula enim sunt ante thronum Dei.

whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb; and in their mouth there was found no lie; for they are without spot before the throne of God.

Grad, v

\[ \text{A nima nóstra} \]
\[ \text{sicut pásser, érépta est} \]
\[ \text{de láqueo vénántium.} \]

\[ \text{V. Láque-us contritus est, et nos li-be-rati} \]
\[ \text{súmus: adjutóri-um nóstrum in nómine Dómini, qui fécit caé-ram * et tér-} \]

Our soul hath been delivered as a sparrow out of the snare of the fowlers. 

\[ \text{Ps. 123, 7-8.} \]
December 28: The Holy Innocents.

Praise the Lord, ye children, praise the name of the Lord.

Ps. 112, 1.

Let children praise the name of the Lord.

Ps. 112, 1.

The following Tract is said instead of the Alleluia and its Verse, unless this feast falls on a Sunday; but it is never said on the Octave day.

They have poured out the blood of the saints, as water, round about Jerusalem.

Ps. 78, 3 and 10.

And there was none to bury them.

Ps. 78, 3 and 10.

Revenge, O Lord, the blood of thy saints, which hath been poured out upon the earth.

A

That time an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt; and be there until I tell thee: for it will come to pass that Herod will seek the child to destroy him. Who arose, and took the child and his mother by night, and retired into Egypt; and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.

Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered. Ps. 123.
December 28: The Holy Innocents.

stra, sic-ut pás- ser, e-répta est de lá-
que-o ve-nán- ti-um: láque-us con-
trí-tus est, et nos li-be-

súmus.

Secret.

Sanctórum tuórum, Dómine, nobis pia non desit oráto: quae et munera nostra concíliet, et tuam nobis indulgentiam semper obtíneat. Per Dóminum.

Secret of the Nativity. Obláta Dómine, p. 322.

Comm. VII

V

OX in Ráma * audí-ta est,

plo-rá-tus et u-lu-látus: Ráchel pló-

rans fi-li-os sú-os, nó- lu-it con-so-lá-ri, qui-

non sunt.

A voice in Rama was heard, lamentation and mourning: Rachel bewailing her children: and would not be comforted because they are not.
Postcommunion.

Postcommunion of the Nativity. Praesta, p. 323.

AT VESPERS.

Antiphons and Psalms of the Nativity, p. 323.

Chapter. Epistle of the Mass.

Praesta, p. 323.

Hymn. i

S

Alvé-te fló-res Mártýrum,

Quos lú-cís ípso in lí-mi-ne Chriští

insecútor sústú-lit, Ceu túrbo nascén-

tes ró-sas. 2. Vos príma Chrí-stí vícti-

ma, Grex immo-lató-rum té-ner : Aram sub ípsam sím-
December 28: The Holy Innocents.

Children in their innocence were put to death for Christ; those at the breast were slain by the wicked king; they follow the very Lamb without spot, and cry continually, Glory to thee, O Lord.

At Magnif.

Ant. II D

Infantes occisi sunt, ab iniquo regi lactentes interfeci sunt: ipsum sequuntur Agnum sine macula, et dicunt semper: Gloria tibi Domine. Cant. Magnificat * anima mea a Domino. Num. 2. Et exultavit... or Et exultavit...

Sunday within the Octave of Christmas.

‡ From December 26th to 28th inclusive, and on January 1st, Mass and Vespers are those of the feast of the day.

From December 29th to 31st the office of the Sunday is as follows.

While all things were in quiet silence, and the night was in the midst of her course, thy almighty word, O Lord, came from heaven, from thy royal throne. Ps. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. Wisd. 18, 14-15. Ps. 92.
Sunday within the Octave of Christmas.

minus fortítùdinem, et prae-cínxit se Gló-ri-a Pátri.

Eu o u a e. Glória Patri. viii, p. 30.

Collect.

O Mnípotens sempitérne Deus, dírige actus nostros in bene-plácito tuo: † ut in nómine dilécti Filii tui * mercámur bonis opéribus abundáre. Qui tecum vivit.


O God, in the cause of whose Church, at the hands of wicked men, the glorious bishop Thomas laid down his life; grant, we beseech thee, that on all who plead to him for help, what they ask may be plenteously bestowed. (Through our Lord.)


Regem tuum, Pastor aetérne, placátus íntende: † et per beátum Silvéstrum Summum Pontíficem, perpétua protectíone custódi; * quem totiús Ecclesiæ praestítistí esse pastórem. (Per Dóminum.)

2. of the Nativity : Concédè, p. 319.

Lectio Epistolae beati Pauli Apostoli ad Galatas.


Rethren, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the
father: so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son; and if a son, an heir also through God.

Grad. III

Peciósus * fórum
ma prae filiis
hómi-num: diffúsa

est gráti-a in lábi-is tú-is. Ὡ. Eructávit cor mé-

um vér-bum bó-num: dú-co

é-go ó-pera mé-a Régi:
The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself with power.

Ps. 92, 1.

V. Dóminus regnavit,

decórem induit: induit Dóminus fortitudinem, et praecinxit se *

virtute.

† Sequentia sancti Evangelii secundum Lucam.


IN illo tempore: Erat Joseph et Maria mater Jesu, mirantes super his quae dicebantur de illo, Et benedixit illis Simeon, et dixit ad Mariam matrem

AT that time, Joseph and Mary the mother of Jesus, were wondering at these things, which were spoken concerning him.

And Simeon blessed them, and said
to Mary his mother: Behold this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel.

And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and was strengthened, full of wisdom: and the grace of God was in him.

Credo.

Offert. VIII

D

E-us enim * firmá-vit

ór-bem térrae, qui

non commo-vébi-tur: pará-ta sé-

des tú-a, Dé-us, ex tun-c, a saé-cu-lo

tu es.

God hath established the world, which shall not be moved: thy throne, O God, is prepared from of old; thou art from everlasting.

Ps. 92, 1-2.
Sunday within the Octave of Christmas.


DECEMBER 29 2nd and 3rd Secrets n° 3 (a), p. 967, and Obláta, p. 322.

DECEMBER 30 2nd Secret. Obláta, p. 322.

DECEMBER 31 2nd and 3rd Secrets n° 1, p. 967, and Obláta, p. 322.


Comm. VII

Take the child and his mother, and go into the land of Israel: for they are dead that sought the life of the child. Matth. 2, 20.

DECEMBER 29 2nd and 3rd Postcommunions n° 3 (a), p. 971, and Praesta quaésumus, p. 323.

DECEMBER 30 2nd Postcommunion. Praesta quaésumus, p. 323.

DECEMBER 31 2nd and 3rd Postcommunions n° 1, p. 970, and Praesta quaésumus, p. 323.

AT SECOND VESPERS.

|| When this Sunday falls on December 31st, these Vespers are not said, but I Vespers of the Circumcision, p. 359; with no Commemoration, unless a feast of II Class occurs that day.

Antiphons and Psalms of the Nativity, p. 323, semi-double rite.

Chapter.

Fratres : Quanto tempore haeres párvulus est, nihil differt a servo, cum sit dóminus ómnium : † sed sub tutóribus et actóribus est, * usque ad praefi-

B Rethren, so long as the heir is a child he differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father.

The Word was made flesh, alleluia.
And dwelt among us, alleluia.

V. Vér-bum cáro fác-tum est, alle-lú-ia.
R. Et ha-bit-tá-vit in nó-bis, alle-
lú-ia.

At Magnif.
Ant. vi F
P
U-er Jésus. Cant. Magní-ficat * ánima mé-a

Dóminum. Et exsultávit... — Cant. Magnificat. vi F, p. 216.

Ant.
Pú-er Jésus pro-fici-ébat aetá-
te et sa-pi-én-ti-a córam Dé-o et homí-nibus.

Prayer. Omnipotens, p. 353.


December 29: Saint Thomas of Canterbury.


Double.

AT MASS.

Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed Martyr Thomas: at whose martyrdom the Angels rejoice, and give praise to the Son of God. Ps. Rejoice in the Lord ye just; praise becometh the upright.

Ps. 32, 1.

Intr. I

Ps. 32, 1. 


Lectio Epistolae beati Pauli Apostoli ad Hebraeos.


Fratres: Omnis pontifex ex homínibus assumptus, pro homínibus constitútur in iis,
God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins.

Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So Christ also did not glorify himself that he might be made a high priest; but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place, Thou art a priest for ever, according to the order of Melchisedech.

Graduel. Ecce sacérdos mágnus, p. 1560.

Allel., allel. Ὡ. Ego sum pástor, p. 689. — Gospel as follows.


Secret n° 3 (a), p. 967.

Comm. I

E

I am the good shepherd, and I know my sheep, and mine know me.

John 10, 14.

nus, et cognósco óves mé- as, et cognóscunt

me mé- ae.

Postcommunion n° 3 (a), p. 971.


St. Silvester Pope and Confessor (✝ 533)

Mass. Si díligis me, p. 1604.
January 1: The Circumcision of our Lord.

JANUARY 1.

The Circumcision of our Lord.

Octave of the Nativity.

*Double of II Class.*

On this Octave Day of Christmas, the Church teaches us the mystery of the Incarnation, and celebrates the union, in the person of our Lord Jesus Christ, of the divine and human natures; with this aim it brings us to the feet of her who, in virtue of that union, is truly Mother of God.

**AT FIRST VESPERS. (December 31.)**

*All as at 2nd Vespers, p. 361, except:

Versicle. Vérbum cáro, p. 358.*

**At Magnif.**

**Ant. VIII G**

*P*  

Ro-pter ními-am * ca-ri-tá-

tem sú-am, qua di-lé-xit nos Dé-us,

Fí-li-um sú-um mí-sit in sími-li-tú-dinem cárnis peccá-ti, alle-lú- ia. *Cant. Magníficat* * ánima mé-a Dó-

minum. Et exsultávit... or Et exsultávit...

*Cant. Magníficat. VIII G, p. 217 or 223.*

*Prayer. Deus, qui salútis, p. 408.*

*No Commemoration is made unless a feast which is a Double of II Class falls on Dec. 31st.*

God who in divers manners spoke in times past to the fathers by the prophets; last of all in these days, hath spoken to us by his Son.

Epistle of Christmas Day.

AT MASS.

Station at St. Mary across the Tiber.


The following Antiphons repeat the praises of Mary's fruitful maidenhood; she alone unites the joys of a mother with the glories of virginal integrity.

1 Ant.

O admirabile commercium! * Creator generis humani,

animal tum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis sum de tatem. Ps. Dixit Dominus Domino

meo: * Sede a dextris mei.

Ps. Dixit Dominus. vi f, p. 150.
When thou wast born ineffably of a Virgin, then the Scriptures were fulfilled: Thou camest down like rain upon the fleece, to save mankind; we praise thee, O our God.

Judges 6, 36-38; Ps. 71, 6.

Ps. Laudáte pú-e-ri Dómi-num : * laudáte nómen Dómini.
Ps. Laudáte púeri, p. III a², 167.

In the bramble-bush which Moses saw unconsumed, we understand the preservation of thy admirable maidenhood; O Mother of God, pray for us.

Exodus 3, 2.

Ps. Laetátus sum in his quae
dícta sunt míhi: * in dónum Dómini ibimus.
Ps. Laetátus sum. iv e, p. 188.

4 Ant. f
G
Erminátit * rádix Jésse,
órta est stélla ex Íákob: 
Virgo pé-
pe-rit Salvató-
rem: te laudáchús, Dé-
us nóster. Ps. Ni-
si Dóminus aedi-fi-cáve-rit dónum, * in vánúm laboráve-
runt qui aedi-fi-cant é-
am.—Ps. Nisi Dóminus. i f, p. 193.

5 Ant. II D
E
Cce Ma-ri-
ap* génú-
it nóbis
Salvatórem, quem Jo-ánnes vidéns
exclamá-vit, dí-cens: Ecce Agnus Dé-i, ecce qui

The root of Jesse has sprouted, the star has risen out of Jacob; the Virgin has brought forth the Saviour; we praise thee, O our God. Is. 11, 1; Num. 24, 17; Matth. 1, 21, 23.

Lo, Mary has brought forth for us a Saviour; when John saw him, he cried and said: Behold the Lamb of God; behold him who takes away the sins of the world, alleluia.

John 1, 29.
tollit † peccá-ta mundi, alle-lú-ia. After Septuag. † pecc-
cá-ta mundi. Ps. Láuda Jerúsalem Dóminum : * láuda

Dé-um tú-um Sí-on. — Ps. Láuda Jerúsalem. II d. 208.

Chapter. (Epistle of the Midnight Mass of Christmas.)

A ppáruit grá-ia Dei Salvatóris nostri ómnibus homínibus, † erúdiens nos, ut abnegátantes im-
pitátem et saeculária desidéria, * sóbrie, et juste, et pie vivámus in hoc saéculo.

Hymn. Jésu Redémptor ómnium, p. 326

V. Nóutom fécit Dóminus, allelúia.
R. Salutáre súum, allelúia.

At Magníf.

Ant. II A

M A-gnum * haeredi-tá-
tis mysté-
ri-um : témpulum Dé-
factus est úte-rus nes-ci-
ens ví-rum : non est pollútus
ex é-a cá-r-nem assumens : ó-mnes géntes véri-
ent, di-
When the Feast of the Holy Name of Jesus is celebrated on Jan. 2nd, no Commemoration of this Feast is made at Second Vespers of the Circumcision.


SUNDAY BETWEEN THE CIRCUMCISION AND THE EPIPHANY.

Feast of the Most Holy Name of Jesus.

Double of II Class.

AT FIRST VESPERS.

All as at Second Vespers, p. 371, except the following:

At Magnif.

Ant. VIII G

Ecit * mí-hi má-gna qui

tó-tens est, et sánctum nó-men é-jus, alle-lú-ia.

Cant. Magníficat * ánima mé-a Dómino. Et exsultávit.


Prayer. Deus, qui unígénitum, p. 366.

No Commemoration is made of the Sunday.
AT MASS.

In the name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father.

Ps. O Lord, our Lord, how wonderful is thy name in the whole earth!

Philipp. 2, ro-ii; Ps. 8, 2.

et omnis lingua confiteatur, qui-a Dominus Jesus Christus in gloria est Dei Patris. Ps. Domin mine Dominus noster: * quam admi-rabi-le est nomen tu-um in uni-versa terra! Glor-a-Patri. Eu- o u a e.

Gloria Patri. III, p. 29.

Collect.

O God, who didst appoint thine only-begotten Son to be the Saviour of the world, and didst ordain that he should be called Jesus; mercifully grant that we may in heaven enjoy the blessed vision of him, to whose most holy name we do reverence upon earth. Through the same our Lord.
On January 5th, a Commemoration is made of the Eve of the Epiphany.

Collect. Omnipotens sempiternae Deus, p. 353.

Lectio Actuum Apostolorum.

Jesus is the name of man's only Saviour. Acts, 4, 8-12.

In those days, Peter filled with the Holy Ghost, said, Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner; neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

Save us, O Lord, our God, and gather us from among the nations: that we may give thanks to thy holy name, and may glory in thy praise. Ps. 105, 47. Thou, O Lord, art our Father and Redeemer, thy name is from eternity.

Is. 63, 16.
Cycle of Christmas.

My mouth shall speak the praise of the Lord, and let all flesh bless his holy name.

Ps. 144, 27.

My mouth shall speak the praise of the Lord, and let all flesh bless his holy name.

Ps. 144, 27.
The Holy Name of Jesus.


I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever; for thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon thee, alleluia.

Ps. 85, 12 and 5.
On January 5th, 2nd Secret

Concede, p. 542, for the Eve of the Epiphany.

Preface of the Nativity, p. 314.

All the nations thou hast made shall come and adore before thee, O Lord; and they shall glorify thy name: for thou art great, and doest wonderful things: thou art God alone, alleluia. Ps. 85, 9-10.

O mighty and eternal God, our Creator and Redeemer, graciously bow down thine ear to our prayer; in peace and in kindliness make the
The Holy Name of Jesus. 371

quod in honórem nóminis Fílíí
tuí, Dómini nostri Jesu Christi,
majestáti tuæ obtúlimus, plá-
cido et benigno vultu susciópe
dignérís; ut grátiá tua nobís
infúsìa, sub glorióso nómìne
Jesu, aetérnæ prædestinationís
título gaudeámus nómina nostra
scripta esse in caelis. Per eüm-
dem Dóminum nostrum Jesum
Christum.

|| On January 5th, 2nd Postcommunion Per hujus Dómine. p. 542: then
the Last Gospel as follows:

| Sequentia sancti Evangelii secundum Matthaeum. |

In illo tempore : Defúncto He-
róde, ecce Angelus Dómini
apparuit in somnis Joseph in
Egypto, dicens : Surge, et
áccipe púerum, et matrem ejus,
et vade in terram Israel : de-
fúnci sunt enim, qui querébant
ánimam púeri. Qui consúrgens,
áccepit púerum, et matrem ejus,
et vénit in terram Israel. Audíens
autem quod Archeláus regnáret
in Judáæa pro Heróde patre suo,
tímuit illo ire : et admoñitus
in somnis, secéssit in partes
Galilææ. Et véniens habitávit
in civitáte, quæ vocátur Názar-
eth : ut adimplerétur quod
dictum est per prophétas : Quóñiam
Nazaraéus vocábitur.

AT SECOND VESPERS.

When the Feast of the Holy Name falls on January 5th, these Vespers are
not said, but I Vespers of the Epiphany, p. 377, with a Commemoration of
the Holy Name.

On other days, Vespers are as follows:

| Ant. |
| VIII G |
| Omnis * qui invocáve-rít nó- |

Everyone that shall
call upon the name of
the Lord shall be saved.
Joel 2, 32; Acts 2, 21.
372 Cycle of Christmas.

men Dómi-ni, sál-vus é-rit. Ps. Díxit Dóminus Dómino

mé-o : * Séde a déxtris mé-is. 
Ps. Díxit Dóminus. viii g, p. 151.

2 Ant. v a

S

Holy and terrible is his name; the fear of the Lord is the beginning of wisdom. 
Ps. 110, 9-10.

men é-jus, in-fi-ti-um sapi-énti-ae tímor Dómi-ni.

Ps. Confi-tébor. v a, p. 156.

3 Ant. III a 2

But I will rejoice in the Lord, and I will joy in God my Jesus (i. e. Saviour). 
Habac. 3, 18.

gau-dé-bo, et exsultábo in Dé-o Jésu mé-o.

Ps. Be-átus vir qui tímet Dómi-num : * in mandá-tis é-jus
The Holy Name of Jesus.


4 Ant. IV E

A só-lis órtu * usque ad oc-
cásus laudábi-le nómen Dómi-ni. Ps. Laudáte pú-eri Dó-

minaum : * laudáte nómen Dómi-ni.

Ps. Laudáte púeri. IV e, p. 167.

5 Ant. VIII c

S Acri-ficábo * hósti- am láu-
dis, et nómen Dómi-ni invocá-bo. Ps. Crédidi, propter

quod locútus sum : * égo autem humi-li-átus sum nínís.

Ps. Crédidi. VIII c, p. 182.

Chapter. (Epistle of St. Paul to Philippians, 2, 8-10.)

Fratres : Christus humiliávit semetipsum, factus obédiens usque ad mortem, mortem au-
tem crucis. † Propter quod et Deus exaltávit illum, et donávit illi nomen quod est super omne nomen : * ut in nómine Jesu omne genu flectátur.

B Rethren, Christ humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee should bow.
Cycle of Christmas.

Hymn. 1

Esu dulcis memoriam, Dans vera cordis gaudia: Sed super mel et omnium, Esu dulcis presencia.

1. Sweet from the thought of Jesus flows balm of content and heart's repose, but sweetness that all sweet excels have they with whom his presence dwells.

2. No carol is so smooth to sing, nor shall you hear so blithe a thing; nothing so sweet to think upon as Jesus that is God's own Son.

3. Jesus, the contrite spirit's cheer, for those that ask, how quick to hear, for those that seek, how loving, kind; what art thou then for those that find?

4. Of this no tongue can tell aright, no skill of scribe the truth indite. Look to the lover, be it his to know what love of Jesus is.

5. Our joy on earth, in paradise our dear and everlasting prize; Jesus, our glory be in

3. Jesu spes paeni-tentibus, Quam plenus es petentibus! Quam bonus te quaerentibus! Sed quid invenientibus? 4. Nec lingua valeat dice-re, Nec littera exprimere: Expertus potest credere, Quid sit Jésus diligere. 5. Sis Jésu nó-
The Holy Name of Jesus.

strum gáudi-um, Qui es futúrus praé-
mi-um: Sit nóstra in te gló-ri-a, Per cúncta semper
saécu-la. Amen.

This doxology never changes.

V. Sit nómen Dómini benedictum, allelúia. R. Ex hoc nunc, et usque in saéculum, allelúia.

At Magnif.
Ant. I g

V  O-cá-bis * nómen éjus Jé-

sum: ípsé enim sálvum fáci-et pópu-lum sú-um a pec-
cá-tis e-ó-rum, alle- lú-ia. Cant. Magní-ficat * ánima

mé-a Dóminum. Et exsultávit...—Cant. Magníficat. I g, p. 212.

Cant. Magníficat. I g, p. 212 or 218.

Prayer. Deus, qui unigénitum, p. 366.

On January 4th, a Commemoration is made of the Eve of the Epiphany (I Vespers); Ant. Puer Jesus, p. 358.
376 Cycle of Christmas.

\[ \overset{\text{v.}}{\text{Nótum fécit Dóminus, allelúia.}} \]  \[ \overset{\text{v.}}{\text{The Lord has made known, alleluia.}} \]

\[ \overset{\text{R.}}{\text{Salutáre suum, allelúia.}} \]  \[ \overset{\text{R.}}{\text{His salvation, alleluia.}} \]


\[ \overset{\text{† On January 2nd, in Churches where the Octave Day of St. Stephen is a Double major, a Commemoration is made as follows:}}{\text{Ant. Sepéliérunt Stéphanum, p. 336. V. Stéphanus vídít.}} \]

Prayer.

\[ \overset{\text{Omnipotens sempitérne Deus, qui primitias Mártýrum in beáti Levítæ Stephani sǽlíne dedicásti : \text{* tribue, quaésumus; ut pro nobis intercéssor existat, * qui pro suis etiam persecutóribus exorávit Dóminum nostrum Jesum Christum Filium tuum. Qui tecum vivit.}}{\text{Almighty and Everlasting God, who didst consecrate the first-fruits of martyrdom in the blood of Stephen, the holy deacon; grant, we beseech thee, that his prayers may avail us, who, even for his murderers, prayed for and obtained mercy from our Lord Jesus Christ. Who lives and reigns.}} \]

At Compline, Hymn. Te lúcis, n° 4 p. 248.

JANUARY 5.

On Sunday, the Feast of the Holy Name of Jesus is celebrated, p. 366.

During the week, the Mass is that of the Eve of the Epiphany, the same as for the Sunday in the Octave of Christmas, p. 352, except the following: for the 2nd Collect, Secret and Postcommunion, those of St. Telesphorus, Pope and Martyr, from the Mass Si diligis me, p. 1604; and for the 3rd, those of Our Lady, as on II Sunday after the Epiphany, p. 408.

The Gospel is given on p. 371.
THE EPIPHANY OF OUR LORD.

Double of I Class with privileged Octave of II Order.

AT FIRST VESPERS. (January 5.)

As at II Vespers, p. 383, except the 5th Psalm, and the Magnificat Antiphon, which is as follows:

Ant. VIII g

Agni * vidéntes stellam,
dixé-runt ad invi-cem : Hoc signum mágni Ré-gis est : e-ámus, et inqui-rámus é-um, et offe-

rámus é- i múne-ra, áurum, thus et myrrham. Cant. Ma-

gni-fi-cat * ánima mé- a Dóminum. Et exsultávit...

Cant. Magnificat. VIII g, p. 217 or 223.

Prayer. Deus, qui hodiérna die, p. 378.

† When January 5th is a Sunday, a Commemoration is made of the Holy Name : Ant. Vocábis nómen éjus, p. 375. Ý. Sit nómen.


The Feast of the Epiphany is the complement of Christmas and its crown. The Church, in celebrating the three manifestations of Christ to the world, shows us the effects of the mystery of the Incarnation upon mankind; and relives the story of its own vocation: its coming to the faith, represented by the Wise Men; its baptism, contained in germ in the baptism of Christ; its union with him, prefigured by the marriage of Cana.

Behold the Lord the Ruler is come: and a kingdom in his hand, and power and dominion. Ps. Give to the king thy judgment, O God: and to the king's son thy justice.

Malachy 3; Ps. 71.

Collect.

God, who, by means of a star, didst this day manifest to the Gentiles thine only-begotten Son; grant that we, to whom thou hast already made thyself known by faith, may come at last to the vision of the beauty of thy Majesty. Through the same our Lord.

† If the Epiphany is kept on Sunday, from January 7th to 10th inclusive, the Sunday is commemorated by Prayers and Last Gospel.
Collect.

**IN thy loving-kindness, O Lord,**
graciously hear the prayer of thy suppliant people; give unto them at all times surely to discern thy holy will, and strenuously to labour in the fulfilling thereof. Through our Lord.

*Lectio Isaiæ Prophetae.*

*The Church’s glory, when the heathen come to the faith. Is. 60, 1-6.*

**A**Rise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see; all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abund, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

**Grad. v.**

*omnes de Sá- ba venient, áu- rum et thus de-feréntes, et láudem Dómino annun- ti-án-

---
Cycle of Christmas.

V. Súrge, et illumináre Je-rú-sa-lem: qui-a gló-ri-a Dó-mi-ni su-per te * ór-ta est.

We have seen his star in the East: and are come with gifts to adore the Lord. Gospel.

V. Vi-di-mus stéllam é-jus in Ori-énte, et vé-ni-mus cum muné-ribus ad-orá-re *

Dó-minum.
sequentia sancti evangeli secundum matthaeum.
the first manifestation, that to the wise men. matth. 2, 1-12.

when Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the East to Jerusalem; saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to adore him.

and king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel.

then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said, Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him.

who having heard the king, went their way; and behold the star which they had seen in the East went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother (here all kneel down), and falling down they adored him. And opening their treasures, they offered him gifts: gold, frankincense, and myrrh.

and having received an answer in sleep that they should not return to Herod, they went back another way into their own country.
and of Saba shall bring gifts: and all kings of the earth shall adore him; all nations shall serve him. Ps. 71.

_Cycle of Christmas._

Ecclesia tuae, quaesumus Domine, dona propitius intuere: et quibus non jam aurum, sed quod myrrha profertur; sed quod imolamus et sumitur, Jesus Christus Filius tuus. Qui tecum vivit et regnat. Amen.

Secret.

Avourably look down, we beseech thee, O Lord, upon the offerings of thy Church, not now laying upon thine Altar gold, frankincense and myrrh, but immolating and sharing amongst her children, him whom those mystic gifts symbolized, Jesus Christ our Lord. Who lives and reigns.

‡ Secret of 1st Sunday after the Epiphany. Oblatum tibi, p. 443.

Preface.

It is truly meet and just, right and profitable, for us, at all times and in all places, to give thanks to thee O Lord, the Holy One, the Father Almighty, the Everlasting God; because thine Only-begotten Son appearing in our mortal nature has restored it by the shedding upon us of that new and immortal light which is his very own. And therefore with the Angels and Archangels, with the
January 6: The Epiphany of our Lord.

omni militia caelestis exercitus, hymnus gloriae tuae canimus, sine fine dicentes:

Thrones and Dominations, and with all the array of the heavenly Host we sing a hymn to thy glory and unceasingly repeat: Holy...

In the Canon, Communicantes of the Epiphany, p. 15.

Comm. IV

V

I-dimus * stellam e-jus in O-ri-énte, et vé-nimus cum muné-ri- bus adorá-

re Dómi- num.

Postcommunion.

P

Raesta, quaés sumus omni-potens Deus: ut quae solémmi celebrámus officio, purificátae mentis intelligëntia consequamur. Per Dóminum nostrum Jesum Christum Filium tuum.

V

Ouchsafe unto us we beseech thee, Almighty God, by purity of heart to attain to the understanding of that which with solemn worship we venerate. Through our Lord.

Postcommunion of 1st Sunday after the Epiphany, Súpplices. p. 443: then as Last Gospel, Cum factus esset Jesus. p. 396.

AT SECOND VESPERS.

Vespers begin by the announcement of the Light that, though it came to the earth at Christmas, in manifested first to the Gentiles at the Epiphany. In the Antiphons, the story of the Wise Men is combined with the prophecies that concern the coming glories of the Church. The 4th alludes to Christ's Baptism, one of the mysteries of the Feast.

1 Ant.

Ante lucíferum géni-tus, * et nte saécu-la, Dómi-nus Salvátor nóster hódi-e

N° 805. — 13
Thy light is come, O Jerusalem, and the glory of the Lord is risen upon thee; and the Gentiles shall walk in thy light, alleluia.

Epistle.


Opening their treasures, the Wise Men offered gifts to the Lord, gold, frankincense, and myrrh, alleluia. Gospel.

lé-runt Mági Domi-no áurum, thus et myrrham, alle-
This star shines like a flame, and points out God, the King of kings; the Wise Men saw it, and offered gifts to the great King.

January 6: The Epiphany of our Lord. 

O ye seas and rivers, bless the Lord; O ye fountains, sing a hymn to the Lord, alleluia. 

Dan. 3, 77-78.

This star shines like a flame, and points out God, the King of kings; the Wise Men saw it, and offered gifts to the great King.
Cycle of Christmas.

At II Vespers.

laudá-te é-um ómnes pópu-li/Ps. In éxi-tu Is-ra-el de

Egypto : * dómus Jácob de pópu-lo bárbaro.

At I Vespers. Ps. Laudáte Dóminum. vii c 2, p. 185.
At II Vespers. Ps. In éxi-tu. vii c 2, p. 175.

Chapter.

SUrge, illumináre Jerúsalem, quia venit lumen túum, * et glória Dómini super te orta est. Rise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee.

This hymn was composed by Sedulius, in the 5th century. It celebrates the three manifestations of Christ: to the Wise Men; at his Baptism; at the Wedding at Cana.

Hymn. III

C

Rudé-lis He-ródes, Dé- um

Régem vení-re quid tímes? Non é-ri-
pit mortá-li- a, Qui régna dat cae-

1. O cruel Herod! why thus fear thy King and God, who comes below? No earthly crown comes he to take, who heavenly kingdoms doth bestow.

2. The wiser Magi see the star, and follow as it leads before; by its pure ray they seek the Light, and with their gifts that Light adore.

3. Behold at length the heavenly Lamb

lésti- a. 2. Ibant Mági, quam ví-de-rant, Stéllam sequéntes praévi- am : Lúmen requí-runt lúmi-ne : Dé- um fa-téntur múnere. 3. Lavácrá pú-ri gúrgi- tis Caeléstis Agnus áttigit :
Peccá-ta, quae non dé-tu-lit, Nos a-
blu-éndo sústu-lit. 4. Nóvum génus pot-
énti-ae : Aquae rubéscent hýdri-ae :
Vinúmque jússa fúnde-re, Mutávit
únda o-rí-ginem. 5. Jésu, tíbi sit gló-ri- a, Qui appa-
ru-í-sti géntibus, Cum Pátre et álmo Spí-ri-tu, In
sempitérna saécu-la. Amen.

The Hymns end with this doxology throughout the Octave.

V. Réges Thársis et ínsulae múnera.
R7. Réges Arabum et Sá-ba dóna ad-
ôfferent.
dú-cent.

(Except on the Feast, the V. is sung to the ordinary tone.)
At Magnif.

Ant. I D

Ríbus mi-rá-cu-lis * or-
nátum dí-em sánctum có-
limus:

hódi-e stélia Mágos dúxit ad praesépi-um: hódi-e
vínum ex ámbia fácit um est ad nuptí-as: hódi-e in
Jordáne a Jo-ánne Chrístus bapti-zá-ri vó-lu-it, ut
sal-vá-ret nos, alle-lú- ia. Cant. Magní-ficat * ánima mé-

Dóminum. Et exsultávit...

Cant. Magníficat. I D, p. 212 or 218.

Prayer. Deus, qui hodiéerna, p. 378.

We celebrate a holy-
day that three miracles
dorn; to-day the star
led the Wise Men to
the manger; to-day
wine is made from
water at the wedding;
to-day Christ was con-
tent to be baptised in
Jordan, that he might
save us, alleluia.

† When January 6th falls on Saturday, the following Commemorations are added:

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY.

If this Sunday falls on January 7th-12th inclusive:

1) In countries where the Epiphany is not a Feast of Obligation, the Feast is kept to-day, p. 378, with Commemoration (Prayers and Last Gospel) of the Sunday in the Octave of the Epiphany.

2) In countries where the Epiphany is a Feast of Obligation, the Feast of the Holy Family is kept to-day, as below.

If this Sunday falls on January 13th, the Mass is everywhere that of the Octave Day, p. 406; and the Feast of the Holy Family is kept on Saturday January 12th.

In some dioceses, the Feast of the Holy Family is kept on the 2nd Sunday after the Epiphany (see p. 407).

The Holy Family of Jesus, Mary and Joseph.

Double major.

1 Ant.

And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Matth. i. 16.

The Angel of the Lord appeared in a dream to Joseph, saying: Joseph, son of David, fear not to take Mary thy wife;

The shepherds came with haste, and found Mary and Joseph, and the infant laid in the manger. Luke 2, 16.

sunt mí-hi: * In dómum Dómi-ni f-bimus.

Ps. Laetátus sum. VII d, p. 190.
4  Ant. The Wise Men, entering into the house, found the child, with Mary his mother.

Matthew 2, 11.

Agii intrantes domum, in-

venrerunt Puerum cum Maria Matre Iesus. Ps. Nisi Domini aedificaverit domum, in vanum laboravere-

runt qui aedificant eam. — Ps. Nisi Dominus. II D, p. 194.

5  Ant. His father and mother were wondering at those things which were spoken concerning him. Luke 2, 33.

Erat Pater Iesus et Mater mini-rantes super his quae dicabantur de illo. Ps. Laudate Jerusalem. 

Ps. Laudate Jerusalem. I f, p. 207.


V. Blessed are they that dwell in thy house, O Lord.

R/. They shall praise thee for ever and ever.

At Magnif.

Erbum caro factum est, *

The Word was made flesh, and dwelt among us, full of grace and truth; of his fulness we
all have received, and grace for grace, alleluia.  

John 1, 14-16.

et habi-tá-vit in nó-bis, plénum grá-
ti-ae et ve-ri-tá-tis; de cújus pleni-túdine ómnes nos ac-
ce-pimus, et grá-ti-am pro grá-ti-a, alle-lú-ia.

Cant. Magní-ficat * ánima mé-a Dóminum. Et exsultávit. 

Commemoration of the Epiphany.

As on p. 403.

Commemoration of 1st Sunday after the Epiphany.

Ant. II  

R  

Emánsit * pú-er Jésus in Je-
rúsá-lem, et non cognovérunt parén-
tes éjus, existimántes filum ésse in comi-tátu: et

requi-rébant é-um inter cogná-tos et nó-tos.

† Omnes de Sába, p. 403 and Prayer. Vota, quaésumus, p. 379.

¶ On January 10th, a Commemoration of St. Hyginus, as on p. 403.
AT MASS.

Intr. VII

Let the father of the
Just rejoice greatly; let
thy father and thy
mother be joyful, and
let her rejoice that bore
thee. Ps. How lovely
are thy tabernacles, O
Lord of hosts; my soul
longeth and fainteth
for the courts of the
Lord.
Prov. 23, 24 and 25;
Ps. 83, 1.

Ps. 83, 1.

Domine virtutum! concupiscit et déficit anima mea in atria Domini. Glória Patri.

Euouae.

Collect.

Domine Jesu Christe, qui Mariae et Joseph súbditus, domesticam vitam ineffabilibus virtútibus consecrasti: fac nos,

O Lord Jesus Christ, who, in the
days of thy subjection to Mary
and Joseph, didst consecrate home
life by ineffable acts of virtue; by the
intercession of thy holy Mother and
ctae tuae exemplis instrui; * et consortium conséquent semptérnum : Qui vivis et regnas cum Deo Patre.

of thy Foster-father, make us so to profit by the example they with thee have set us, that we may be counted members of thine household for evermore. Who livest and reignest.


 ¶ On January 11th, a Commemoration of St. Hyginus, Pope and Martyr.

Collect.

Regem tuum, Pastor aeterne, placatus inténde: † et per beatum Hyginum Martyrem tuum atque Summum Pontificem, perpetua protectione custódi; * quem totius Ecclesiæ praestíti esse pastórem. Per Dóminum.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed Hyginus thy martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through our Lord.

Lectio Epistolæ beati Pauli Apostoli ad Colossenses.
Renewal by Baptism. Col. 3, 12-17.


(On 5th Sunday after the Epiphany, the ending is: Per Jesum Christum Dóminum nostrum).
The Holy Family of Jesus, Mary and Joseph. 395

Grad. v

Unam peti-i * a Domi-no, hanc requiram: ut

inhabitem in domo Domini omnibus diebus vitaeae.

V. Beati qui habitant in domo tua, Domine, in saecula saeculorum * laudabunt te.

VIII

A

L-le-lu-ia. * ij.

V. Vere tu es Rex abscond-
AND when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him, Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them, How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them.

And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and man.
The Holy Family of Jesus, Mary and Joseph. 397

Offert. IV

T

U-lérunt * Jé-sum

parén- tes é- jus in Jerú- sa- lem,

ut sí- ste- rent é- um Dó- mino.

Secret.

Placatiónis hóstiam offerimus

tibi, Dómine, suppliciter de-

precantes: ut, per intercessiónem

Deípara Virginis cum beáto

Joseph, familias nostras in pace

et grátia tua firmiter constituas.

Per cún- dem Dóminum.


Comm. I

D

Escén-dit Jésus * cum é-

is, et vé- nit Náza-reth, et é-

rat

sub-di-tus fl- lis.

Postcommunion.

Q

Uos caeléstibus réfrics sacra-

méntis, fac, Dómine Jesu,

sanctae Familiae tuae exémpla

júgitère imitári: ut in hora mortis

Make us, O Lord, unceasingly to

strive to imitate the example

set us by thy Holy Family: so that,

at the hour of our death, welcomed

The parents of Jesus carried him to the temple, to present him to the Lord.

Luke 2, 22.
nostrae, occurrénte gloriósa Vir- by the glorious Virgin thy Mother
gine Matre tua cum beáto Joseph, per te in ætérna taber-
nácula récipi mérémur: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti.


AT SECOND VESPIRERS.

¶ If this Sunday falls on January 7th, the 5 Antiphons and Psalms are those of I Vespers, p. 389; and similarly on January 8th-11th, whenever, on account of a more important Feast on the Saturday, the Antiphons and Psalms of I Vespers have not been sung.

If this Sunday falls on January 12th, the following Vespers are not sung, but the I Vespers of the Epiphany, p. 377, with the Prayer Deus, cujus Unigénitus, p. 406. Commemoration is made: 1. of the Holy Family: Ant. Maria autem, p. 402 with its V. and Prayer; 2. of the Sunday in the Octave: Ant. Fili, 403, with its V. and Prayer.

The first four Antiphons and that for the Magnificat are taken from the Gospel of the Mass.

1 Ant. VIII G

Ost trídu- um, * invenérunt

Je-sum in témplo, * sedéntem in médi-o doctórum, audi-én-

tem íllós et interro-gántém é-os. Ps. Díxit Dóminus Dómino mé-o : * Sédé a détris mé-is.

Jesus went down with them, and came to Nazareth; and was subject to them.

The Holy Family of Jesus, Mary, and Joseph.

The mother of Jesus said to him, Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

Filii, quid fecisti nobis sic? Ecce pater tu-us et ego do-lentes quaerебamus te. Ps. Laudate pü-eri Döminum:

laudate nomen Dömini.

Ps. Laudate püeri. IV E, p. 167.

Jesus went down with them, and came to Nazareth; and was subject to them.

vénit Nazareth, et cat subdi-tus filis. Ps. Laetátus sum in his quae dícta sunt míhi: * In dómum Dömini


And Jesus advanced in wisdom, and age, and grace with God and man.
Chapter. (Gospel of the Mass.)

Jesus went down with Mary and Joseph, and came to Nazareth, and was subject to them.

Hymn. (Leo XIII, 19th century).

O lux beáta Caéli-tum, Et
hood home smiled with kindly love.

2. O thou whose bosom nursed him, O Mary highly graced, whose breast gave milk to Jesus, whose arms thy God embraced.

3. And thou of all men chosen to guard the Virgin’s fame, to whom God’s Son refused not a father’s gracious name.

4. Born for the nation’s healing, of Jesse’s lineage high, behold the suppliants kneeling, O hear the sinners’ cry!

5. The sun, returned to evening, dusks all

2. María, divina gratia, O sola quae casto pótes Fové-re Jesús pecto-re, Cum lácte dónans oscu-la. 3. Tuqué ex vetús pátribus, De-lécte cútios Virginis, Dúcci pátris quem nó-mi-ne Diví-na Pró-les ínvocat: 4. De stírpe Jesse nó-bi-li Nátì in sa-lú-tem gén-ti-um, Audí-te nos qui súpli-

ces Véstras ad áras sístimus. 5. Dum sol ré-dux ad vé-
sperum Rébus ni-tó-rem détrahit,
Nos hic ma-néntes íntimo Ex córde
vó-ta fúndimus. 6. Qua véstra sédes
flóru-it Virtús-ís ómnis grá-ti-a, Hanc dé-tur in domé-
sti-cis Re-férré pósse mó-ribus. 7. Jé-su, tú- is obédi-
Qui fác-tus es pa-réntibus, Cum Pátre súmmo ac Spí-

V. Pónam uníversos filíos túos| V. I will cause all thy children to
dóctos a Dómino.| be taught of the Lord.
R. Et multítúdinem pácis| R. And great shall be the peace
filíis túís.| of thy children.

At Magnif. Ant. viii G
M

Ari-a autem * conservábat

ómni-a vérba hæc, cónfér-en-s in córde sú-o. Cant. Ma-
gní- fi-cat * ánima mé- a Dóminum. Et exsultávit...

Cant. Magnificat. viii g, p. 217.

Commemoration of the Epiphany.

Each day of the Octave has its proper Antiphon, p. 404 and 405.

ampil:_Réges Thársis et insulae műnera ōfferent._
ampil:_Réges Arabum et Sába dóna addúcént._

Prayer. Deus qui hodiérrna die, p. 378.

Commemoration of 1st Sunday after the Epiphany.

Son, why hast thou done so to us? Thy father and I have sought thee sorrowing. How is it that you sought me? Did you not know that I must be about my Father's business?

Ant. viii


v. Omnes de Sába vénient, | v. All they from Saba shall come, alleluia.

Prayer. Vota, quaésumus, p. 379.

On January 10th, a Commemoration of St. Hyginus, Pope and Martyr; Antiphon, Iste sántus, p. 126. v, Glória, p. 127; Prayer, Gregem, p. 394.


At Compline, Hymn. no 5, p. 249, with Doxology of the Holy Family.
Antiphons of Vespers at Magnificat

For every day in the Octave of the Epiphany.

JANUARY 7.

Ant. VII

V

Idéntes stéllam Mági, * gaví-

si sunt gaudí-o mágno : et intrántes
dó-mum, obtu-lérunt Dómino áurum, thus et mýrrham.

JANUARY 8.

Ant. VIII

UX de lú-ce * apparu-í-sti

Christe, cú-i Mági múne-ra óffe-runt, alle-lú-ia, alle-
lú-ia, alle-lú-ia.

JANUARY 9.

Ant. VIII

N-terrogábat * Má-gos He-

Seeing the star, the Wise Men rejoiced with great joy; and entering into the house, they offered to the Lord gold, frankincense and myrrh. 

Matth. 2, 10 and 11.

Thou, O Christ, hast appeared, Light from Light; to thee the Wise Men offer gifts, alleluia, alleluia, alleluia.

Herod asked of the Wise Men: What sign did you see concerning the King that is born?
We saw a shining star; its splendour enlightens the world.

All they from Saba shall come, bringing gold and frankincense, alleluia, alleluia. 

Warned by an Angel in dreams, the Wise Men went back into their country another way.

ab Ange-lo, per á-li-am ví-am revérsi sunt in regi-ó-nem sú-am.
JANUARY 13.

Octave-Day of the Epiphany.

Double major.

All as on the Feast itself, p. 377, except the following:

Collect.

Deus, cujus Unigénitus in substántia nostrae carnis appáruit: t præsta, quæsumus; ut per eum, quem símilem nobis foris agnóvimus, * intus reformári mereámur. Qui tecum vivit et regnat in unitátē Spíritus.

O God, whose only-begotten Son in our flesh was made manifest to the world; grant that he who has vouchsafed to become, in nature and visibly, one of ourselves, may renew us inwardly in the likeness of his own Spirit. Who lives and reigns.

Sequentia sancti Evangelii secundum Joannem.

The second manifestation: Jesus' Baptism. John 1, 29-34.

At that time, John saw Jesus coming to him, and he saith, Behold the Lamb of God, behold him who taketh away the sins of the world. This is he of whom I said, After me there cometh a man, who is preferred before me, because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water.

And John gave testimony, saying, I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptize with water said to me, He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw: and I gave testimony, that this is the Son of God.

Secret.

We make this offering, O Lord, in memory of the manifestation of thy divine Son, born into this world, humbly entreat ing that, though to his goodness we owe the very gifts we lay upon thy altars, he may
Christus Dóminus noster : Quí tecum vivit... in unitáte Spíritus sancti.

nevertheless, in mercy, vouchsafe graciously to accept them at our hands. Who lives and reigns.

Postcommunion.

Cælésti lúmine, quaésumus Dómine, semper et ubique nos praéveni: ut mystérium, cujus nos partícipes esse voluísti, et puro cernámus intuitu, et digno percipiámus affectu.

Per Dóminum nostrum Iesum Christum.

AT all times and in all places, O Lord, make thy heavenly light to shine upon us; that with undoubting faith we may discern the mystery of which thou callest us to partake, and with befitting devotion of heart approach thy holy altar. Through our Lord.

AT SECOND VESPERS.


The Second Sunday after the Epiphany.

In certains dioceses, the Feast of the Holy Family is kept to-day. The Mass is then as above, p. 393, with 2nd Collect, Secret and Postcommunion of the Mass that follows here, and at the end its Gospel. Preface of the Epiphany, p. 382, but the ordinary Communicántes.

Let all the earth adore thee, O God, and sing to thee: let it sing a psalm to thy name, O thou Most High. Ps. Shout with joy to God all the earth, sing ye a psalm to his name, give glory to his praise. Ps. 65, 4, 1-2.

Collect.

Omípotens sempitérne Deus, qui caelestia simul et terréna moderáris: † supplicatiónes pópuli tui cleménter exáudi; * et pacem tuam nostris concede tempóribus. Per Dóminum.

For the other Prayers of the Mass, in the Time after the Epiphany, see the Notes on p. 261.

2. Commemoration of our Lady.

Deus, qui salútis aetérnae, beátae Mariae virginitáte feciúnda, humáno généri praé­mia praestitisti: † tribue quaé­sumus; ut ipsam pro nos­bis intercé­dere sentiámus, * per quam merúimus auctórem vitae suscí­pere, Dó­minum nostrum Jesum Christum Filium tuum. (Qui tecum vivit et regnat in unitáte...)

3. For the Church or for the Pope, p. 262.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Discretion and Charity. Mutual Goodwill. Rom. 12, 6-16.

Fratres: Habéntes donationes secúndum grátiam, quae data est nobis, di­fferéntes: sive propheti­am secúndum ra­tió­nem fidei, sive ministeri­um in mi­nistrándo, sive qui do­cet in do­c­trína, qui exhor­tátur in exhortándo, qui tribuit in simp­licitáte, qui praebuit in sollici­
Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood, in honour preventing one another. In carefulness, not slothful: In spirit fervent: Serving the Lord: Rejoicing in hope: Patient in tribulation: Instant in prayer: Communicating to the necessities of the Saints: Pursuing hospitality.

Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another; not minding high things, but consenting to the humble.

The Lord sent his word, and healed them: and delivered them out of their distresses. *Ps. 106, 20-21.*

The Lord sent his word, and healed them: and delivered them out of their distresses. *Ps. 106, 20-21.*
Praise ye the Lord all his Angels: praise ye him all his Hosts. Ps. 148, 2.

A

Lle-lú- ia. * ij.

♭. Laudáté Dé- um ómnes Ange- li é- jus:

laudá-te é-

um ómnes vir-

tú- tes * é jus.

✠ Sequentia sancti Evangelii secundum Joannem.

Third manifestation : at the wedding at Cana. John, 2, I-III.

At that time, there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him, They have no wine. And Jesus saith to her, Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters, Whate
ever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.
Second Sunday after the Epiphany.

Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast: and they carried it. And when the chief steward had tasted the water made after the water made

This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.

Offert. 1

Cycle of Christmas.

Omnès qui timetis Deum, quanta fecit Dominus minus animae meae, alleluia.

Secret.

Oblata Domine munera sanctificas: nosque a peccatorum nostrorum maculis emundas. Per Dominum.

2. Commemoration of our Blessed Lady.

Tua, Domine, propitiatone, et beatae Mariae semper Virginis intercessione, ad perpertuam atque praesentem haec oblatio nobis proficiat prosperitate et pacem. (Per Dominum.)

3. For the Church or for the Pope, p. 266.

Preface of the Blessed Trinity, p. 12.

Comm. vi

Diecit Dominus: * Impléte hýdria-qua et férte ar-

chitri-clíno. Cum gu-stás-set ar-

The Lord saith: Fill the waterpots with water, and carry to the chief steward of the feast. When the chief steward had tasted the water made wine, he saith to the bridegroom: Thou hast kept the good wine until now. This first miracle did Jesus before his disciples.

Gospel.
Second Sunday after the Epiphany.

Chitri-clí-nus áquam ví-num fá-ctam, dí-cit spónso:
Servá-sti ví-num bó-num usque adhuc. Hoc signum fécit
Jésus prínum coram discí-pu-lis sí-is.

Postcommunion.

AUGEÁTUR in nobis, quaésumus Dómine, tuæ virtútis operatío: ut divínis vegetáti sacraméntis, ad córum promissa capiénda, tuo múneré praeparémur. Per Dóminum nostrum Jesum Christum.

2. Commemoration of our Blessed Lady.

HABÉC nos commúnio, Dómi-ne, purget a crímíne: et intercedén-te béáta Virgíne Dei Genitríce Maríá, caeléstis remédii fáciat esse consórtes. (Per eúndem Dóminum.)

3. For the Church or for the Pope, p. 267.

AT VESPERS.

All as in the Psalter, p. 110.

At Magníf. Ant. 1 f

DE

E-fi-ci-énte víno. Cant. Magní-fi-ca t * ánima

mé-a Dóminum. Et exsultávit...

Movable Sundays.

The wine failing, Jesus commanded that the waterpots should be filled with water; which was turned into wine, alleluia. *Gospel.*

The wine failing, Jesus commanded that the waterpots should be filled with water; which was turned into wine, alleluia. *Gospel.*

implé-ri hýdri-as áqua, quae in ví-num convérsa est,

alle-lú-ia.


**MOVABLE SUNDAYS.**

The four Sundays that follow are entitled 3rd, 4th, 5th and 6th Sundays after the Epiphany. In reality, they are movable Sundays. Some or all of them may follow either the 2nd Sunday after the Epiphany, or the 23rd Sunday after Pentecost.

Since the date of Easter varies between March 22nd and April 25th, Septuagesima, which begins the Easter Cycle, and is always the 9th Sunday before Easter, varies also from January 18th to February 22nd.

In the liturgical books we find 6 Sundays after the Epiphany and 24 after Pentecost; although in fact, following the movement of Easter, the number of Sundays after the Epiphany varies from 2 to 6, and those after Pentecost from 23 to 28.

As a smaller number after the Epiphany is in proportion to a larger number after Pentecost, the Office for the Sundays omitted after the Epiphany is made use of after Pentecost. They follow the 23rd Sunday after Pentecost, in order that the Gospel assigned normally to the 24th Sunday after Pentecost may always end the liturgical year.

These four movable Sundays keep the same Prayers and Lessons at Mass and the same Magnificat Antiphons et Vespers, whether they fall after the Epiphany or after Pentecost; but the Chants after the Epiphany are those of the 3rd Sunday, and after Pentecost those of the 23rd Sunday.

To learn the date of Septuagesima and all the movable days of the Easter Cycle, look at the table at the beginning of the volume.
Third Sunday after the Epiphany.

After the Epiphany, chants as below.

After Pentecost, chants of 23rd Sunday after Pentecost, p. 956.

Intr. VII

Adore God, all you his Angels: Sion heard, and was glad; and the daughters of Juda rejoiced. Ps. The Lord hath reigned; let the earth rejoice: let many islands be glad.

Ps. 96, 7-8 and 1.

Collect.

 Almighty, and everlasting God, have compassion on our weakness, and stretch forth in our defence the right hand of thy majesty. Through Jesus Christ.

2nd and 3rd Collects as on p. 408.

The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. Ps. 101, 16-17.

Fratres: Nolite esse prudentes apud vos metípsos: nullum malum pro malo reddéntes: providéntes bona non tantum coram Deo, sed etiam coram omnibus homínibus. Si fíeri potest, quod ex vobis est, cum omnibus homínibus pacem habéntes: non vosmetípsos defendéntes, caríssimi, sed date locum irac. Scriptum est enim: Mihi vindícta; ego retribuam, dicit Dóminus. Sed si esuríerit inimícus tuus, ciba illum: si sitit, potum da illi: hoc enim faciens, carbónes ignis cóngeres super caput ejus. Nolí vinci a malo, sed vince in bono malum.

B Brethren, be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of men. If it be possible, as much as is in you, having peace with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written, Revenge is mine; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink, for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.
Third Sunday after the Epiphany.

The Lord hath reigned, let the earth rejoice: let many islands be glad. Ps. 96.

Sequentia sancti Evangelii secundum Matthaeum.


At that time, when Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying, Lord, if thou wilt thou canst make me clean. And Jesus stretching forth his hand, touched him, saying, I will, be thou made clean: and forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them.

Credo.


Secret.

HÆC hóstia, Dómine quaesumus, emúndet nostra délcta: et ad sacrificium celebrándum, subditórum tibi córpóra, mentésque sanctificet. Per Dóminum nostrum.

2nd and 3rd Secrets as on p. 412.

After Pentecost. 2. Exaudi nos. p. 434. — 3. At the priest’s choice.

Preface of the Blessed Trinity, p. 12.

Comm. VII

Ira-bán-tur ó-mnes *

They all wondered at these things, which proceeded from the mouth of God. Luke 4.
Third Sunday after the Epiphany.

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Postcommunion.

**Quos tantis, Dómine, largíris uti mystériis : quaésumus;**

Tou hast deigned, O Lord, to summon us to take part in rites of wondrous mystery; enable us, we beseech thee, to reap saving fruit therefrom. Through Jesus Christ.

2nd and 3rd Postcommunions as on p. 413.

**After Pentecost. 2. Mündet et múniat. p. 435. — 3. At the priest's choice.**

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**AT VESPERS.**

**All as in the Psalter, p. 110.**

At Magníficat:

Ant. I g 2

**D**

Omine. Cant. Magní-ficat * ánima mé-a Dómi-

num. or : mé-a Dóminum. Et exsultávit...


**Antiphon.**

Dómine, si tu vis, pótes mé mundá-re: et á-it Jé-sus: Vólo, mundá-re.

**Y. Dirigátur, Dómine, orátio méa.**

Y. Let my prayer be sent up, O Lord.

**Y. Sicut incénsum in conspéctu túo.**

R. As incense in they sight.

Fourth Sunday after the Epiphany.

After the Epiphany, chants of 3rd Sunday after the Epiphany, p. 415.
After Pentecost, chants of 23rd Sunday after Pentecost, p. 956.

Collect.

 Deus, qui nos in tantis periculis constitutis, pro humana scis fragilitate non posse subsistere: † da nobis salutem mentis et corporis; * ut ea quae pro peccatis nostris patimur, te adjuvante vincamus. Per Dominum nostrum.

2nd and 3rd Collects: until Febr. 2nd, as on p. 408.

After Febr. 2nd, or after Pentecost, as on p. 429.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Love of our neighbour. Rom. 13, 8-10.


Rethren, owe no man anything, but to love one another; for he that loveth his neighbour hath fulfilled the law. For Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

Sequentia sancti Evangelii secundum Matthaeum.

The stilling of the storm. Matth. 8, 23-27.

In illo témpore: Ascendénte Jesu in navículam, secúti sunt cum discípuli ejus: et ecce motus magnus factus est in mari, ita ut navícula operírétur flúctibus, ipse vero doriébat. Et accessérunt ad eum discípuli ejus, et suscitáverunt eum, di-

At that time, when Jesus entered into the ship, his disciples followed him. And behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And they came to him and awaked him, saying, Lord, save us, we perish. And Jesus saith to
G rant, we beseech thee, Almighty God, that the sacrifice we are about to offer up, may purify and strengthen us in our weakness. Through Jesus Christ.

SECRET.

C oncédé, quaésumus omnipotens Deus: ut hujus sacrificii munus oblátum, fragilitátem nostram ab omni malo purget semper, et muniat. Per Dóminum nostrum.

2nd and 3rd Secrets: until Febr. 2nd, as on p. 412.
After Febr. 2nd, or after Pentecost, as on p. 434.
Preface of the Blessed Trinity, p. 12.

POSTCOMMUNION.

M ay the sacrament we have received, O Lord, take from us all craving for the sinful delights of earth, and nourish our souls to life eternal. Through Jesus Christ.

2nd and 3rd Postcommunions: until Febr. 2nd, as on p. 413.
After Febr. 2nd, or after Pentecost, as on p. 435.

AT VESPERS.

At Magnif. Ant. 1 g 2

D omine. Cant. Magníficat * ánima mé-a Dómi-

num. or: mé-a Dóminus. Et exsultávit...

C ant. Magníficat. 1 g 2. p. 212.

A ntiphon. Dómine, sálva nos, pe-rímus:

Lord, save us, we perish; command, O God, and give a calm.
Fifth Sunday after the Epiphany.

After the Epiphany, chants of 3rd Sunday after the Epiphany, p. 415.
After Pentecost, chants of 23rd Sunday after Pentecost, p. 956.

Collect.

**Collect.**

Do thou, O Lord, in thy goodness, unceasingly watch over thy household; so that thy servants, putting all their trust in the hope of thy heavenly favour, may live assured of thy protection. Through Jesus Christ.


Epistle, as on the feast of the Holy Family, p. 394.

**Sequentia sancti Evangelii secundum Matthaeum.**

The parable of the cockle. Matth. 13, 24-30.

At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way.

And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps gather-
Fifth Sunday after the Epiphany.

ing up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

Secret.

Hostias tibi, Dómine, placationis offerimus : ut et dícta nostra miserátus absélvas, et nutántia corda tu dírigas. Per Dóminum.

Preface of the Blessed Trinity, p. 12.

Postcommunion.

Quæsumus, omnipotens Deus : ut illius salutaris capiámus efféctum, cujus per hæc mystériá pignus accépimus. Per Dóminum nostrum Jesum Christum.


AT VESPERS.

At Magníf.

Ant. 1 g

C


Domínium. Et exsultávit...

Cant. Magníficat. 1 g. p. 212.

Antiphon.

Col-li-gi-te primum zi-záni-
Sixth Sunday after the Epiphany.

After the Epiphany, chants of 3rd Sunday after the Epiphany, p. 415.  
After Pentecost, chants of 23rd Sunday after Pentecost, p. 956.

Collect.

 Grant, we beseech thee, Almighty God, that, striving always to act according to right reason, we may come, in every word and in every deed, to fulfil thy holy will. Through Jesus Christ.


Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.  
Congratulations to the faithful at Thessalonica. 1 Thess. 1, 2-10.

Brethren, we give thanks to God for thee all, making a remembrance of thee in our prayers without ceasing; being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much

**Sequentia sancti Evangelii secundum Matthæum.**

*Parables of the mustard seed and the leaven. Matth. 13; 31-35.*


At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof.

Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.
Movable Sundays.

Secret.

Hæc nos oblátio Deus mun-
det, quaésumar, et réno
gubéret, et prótegat. Per Dó-
minum nostrum.

2. Exaudi nos. p. 434. — 3. At the priest’s choice.
Preface of the Blessed Trinity, p. 12.

Postcommunion.

Caréstibus, Dómine, pasti de-
líciis: quaésumar; ut semper
éadem, per quae véráciter vívi-
mus, appetámus. Per Dóminum
nostrum.


AT VESPERS.

At Magnif.
Ant. 1 a 3

Simi-le est. Cant. Magnífí-cat * ánima mé-a

Dóminum. or : mé-a Dóminum. Et exsultávit...


Antiphon.

Sí-mi-le est régnum caé-ló-
rum fermento quod accéptum mú-
li-er abséndit in fa-rí-nae sá-tis tríbus, donec fermen-
tá-tum est tó-tum.

If the Antiphon is sung as a Commemoration. Ý. Dirigátur. p. 419.
Cycle of Easter.

(See the table on p. 257).

SEPTUAGESIMA.

With Septuagesima we finally leave the Christmas Cycle, and enter that of Easter. The external rites that belong to this new liturgical season: omission of Glória in excelsis at Mass, and of the joyful «Praise the Lord», the Alleluia, in the entire Office, even in the Deus in adjutorium of which it seems an integral part; purple vestments; all this is strongly suggestive of the new atmosphere in which the whole liturgy will now develop. It is the spirit of penitence that now marks the prayer of the Church, and increasingly so as we come nearer to the holy time when the mystery of Christ’s Passion is commemorated.

Just as Lent is a preparation for Holy Week, so Septuagesima prepares for Lent; it is like an anticipation of Lent. Before beginning the great fast of expiation for the world’s sins, and to furnish the motive for it, the Church sets us to search our consciences. She recalls the faults and crimes of which mankind is guilty, the original and actual sins that will only be wiped out by the Redeemer’s blood. In the Divine Office priests and religious read once more at this season the opening chapters of the Old Testament, the story of creation and of the fall from Paradise; then that of the flood with all its vivid detail: «And God, seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said, I will destroy man whom I have created» (Gen. 6, 5-6). We are all included in the death-sentence passed in the Garden of Eden.

It is this keen sense of our wretchedness in God’s sight that is reflected in the liturgy of the Septuagesima season, and especially in the Masses of the three Sundays, Septuagesima, Sexagesima and Quinquagesima. But equally we can see there, and in the Lenten liturgy as well, what the Church means by penitence; something that consists, no doubt, in sorrow for sins committed, but also in unshaken trust in God’s boundless mercy. It is good to lift our eyes to these heights.
Septuagesima Sunday.

Sunday of the 2nd Class. Station at St Lawrence outside the Walls.

The groans of death surrounded me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and he heard my voice from his holy temple. Ps. I will love thee, O Lord my strength: the Lord is my firmament, and my refuge, and my deliverer. Glory. Ps. 17, 5, 6, 7 and 2-3.


† The Glória in excélsis. is not said from Septuagesima Sunday until Easter, except on Maundy Thursday, Holy Saturday, and Feast days.
Collect.

Præces pòpuli tui, quæsumus, Domine, cleménter exau-di: ut qui juste pro peccátis nostris affligimur, pro tuo nó-minis glória misericórditer libè-rémur. Per Dóminum nostrum.

Graecius hear, O Lord, the prayers of thy faithful people, who, chastened by thy justice on account of their sins, to the glory of thy name trust in thy mercy for deliverance. Through Jesus Christ.

2nd and 3rd Collects: until Febr. 2nd as on p. 408.

2. To implore the intercession of the Saints.

Ave us, we beseech thee, O Lord, from all dangers to soul or body: and, moved by the prayers of the blessed and glorious Mary, ever a virgin, mother of God, of Saint Joseph, of thy holy Apostles Peter and Paul, of blessed N..., and of all thy Saints, in thy goodness ensure to us safety and peace. Do thou bring to naught all the assaults of the enemies of thy Church, make to cease all false teaching, and enable her to serve thee in freedom and in safety. (Through the same our Lord, is said only when this is the last Collect.)

3. At the priest’s choice.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

Lessons to be drawn from the races in the Games, and from the story of Israel in the wilderness. 1 Cor. 9, 24 at 10, 5:

Rathres: Nescitis quod ii qui in stádio currunt, omnes qui dem currunt, sed unus accipit brávium? Sic curríte, ut comprehéndátis. Omnis autem, qui in agóne conténdit, ab ómnibus se abstínet: et illi qui dem ut corruptíbilem córonam accipiant; nos autem incorruptam. Ego ígitur sic curro, non quasi in incértum: sic pugno, non quasi áerem vérberans: sed castígo corpus meum, et in servítútem rédigo: ne forte cum áliis praedicáverim, ipse réprobus effíciar. Noló enim vos ignorant, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes marc transié-
run in the sea; and all did eat the same spiritual food, and all drank the same spiritual drink; (and they drank of the spiritual rock that followed them: and the rock was Christ). But with the most of them God was not well pleased.

The helper in due time, in tribulation: let them trust in thee, who know thee: for thou dost not forsake them that seek thee, O Lord. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man be strengthened. Ps. 10-11 and 19-20. 

Dómi- ne. 

Quó-ni-am non de-re-línquis quae- réntes te,
rum non per-s-bit in ae-tér-num: exsurge,

Dómi-ne, non prae-vá-le-at * hó-mo.

Tract. viii

De profún-dis * clamá-vi

ad te, Dómi-ne:

Dómi-ne, exáu-di vó-

cem mé-am. V. 2. Fí-

ant áures tús-

ae in-téndé-n-

tes

in o-ra-tiónem sér-vi tús-

i. V. 3. Si in-niquít-


tas

From the depths I have cried to thee, O Lord; Lord hear my voice. V. 2. Let thine ears be attentive to the prayer of thy servant. V. 3. If thou shalt observe iniquities, O Lord, Lord, who shall endure it? V. 4. For with thee is propitiation, and by reason of thy law I have waited for thee, O Lord. Ps. 129, 1-4.
ob-servá-ve-rís, Dó-mi-ne:

Dómi-ne, quis su-stiné-bit? V. 4. Qui-a

apud te pro-pi-ti-á-ti-o est,

et propter lé-gem tú-am susti-nu-i te,*

Dó-mine.

Sequentia sancti Evangelii secundum Mattheum.

Parable of the labourers in the vineyard. Matth. 20, 1-16.


AT that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just: and they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go you also into my

It is good to give praise to the Lord, and to sing to thy name, O Most High. Ps. 91, 2.

Offert. viii. B

O-num est * confité- ri Dómi- no, et psál- le-re nó- mi- ni
tú- o, Altíssime.

1 "Good people are sometimes shocked to find that the wicked man who makes a good end wins salvation cheaply. But God is always master of his gifts. A moment of pure love can outweigh a lifetime of tepidity. Yet the labourer called at the eleventh hour does not taste the joy reserved to one who has worked and suffered without reckoning the hours". (Martin).
**Secret.**

.Receive, O Lord, our offerings and prayers; by virtue of these heavenly mysteries wash away our sins, and in thy mercy hear us. Through Jesus Christ.

2nd and 3rd Secrets: until Febr. 2nd as on p. 412.

after Febr. 2nd as follows:

2. To implore the intercession of the Saints.

.Raciously hear us, O God of our salvation, and, by virtue of this Sacrament, defend us from all our enemies whether of soul or of body: bestow upon us thy grace in this world, and thy glory in that which is to come. Through Jesus Christ.

3. At the priest's choice.

_Preface of the Blessed Trinity, p. 12._

**Comm. 1**

فزاهك النور، يا ملك نار، التام

unanimous: et cælestibus nos

super servum tuum, et salvum me

fac in tua misericordia: Domine, non confundar, quo-niam invocavi te.

**Postcommunion.**

.MAY thy faithful people, O Lord, draw strength from thy divine sacrament: partaking of which may they the more hunger for it, and hungering for it, receive unceasingly of its fulness. Through Jesus Christ.
2. To implore the intercession of the Saints.

May the adorable Sacrifice we have offered up, O Lord, purify us and strengthen us, and through the prayers of blessed Mary the virgin mother of God, of Saint Joseph, of the holy Apostles Peter and Paul, of blessed N., and of all thy Saints, may it free us from all perverseness of heart, and safeguard us in all adversity. Through Jesus Christ.

3. At the priest's choice.

V. Benedicámus Dómino.
R. Déo grátias. XI, p. 64.

R. Let us bless the Lord.
R. Thanks be to God.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

Fratres: Nescitis quod ii qui in stádio currunt, omnés quidem currunt, sed unus accipit bravium? Sic curríte ut comprehendátis.

B Rethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain.

Hymn. Lúcís Créátór. p. 119. V. Dirigátur.

At Magníf.

D Íxit pa-terfamí-li-as. Cant. Magní-fi-cat * án-

ma mé-a Dóminum. Et exsultávit...


Antiphon.

Díxit pa-terfamí-li-as ope-rá-

The householder said to his labourers, Why stand you here all the day idle? And they answered and said, Be-
cause no man has hired us. Go you into my vineyard; and what is just, I will give you.

_Gospel._

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Benedicámus Dómino V. p. 140.

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**Sexagesima Sunday.**

_Sunday of the 2nd Class. Station at St. Paul outside the Walls._

Intr. I

Exsúr-ge, * qua-re obdórmis

Dómine? exsúr- ge, et ne repéllas

in fí- nem : qua-re fáci-em tú- am

Arise, why sleepest thou, O Lord? arise, and cast us not off to the end: why turnest thou thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. _Ps._ O God, we have heard with our ears; our fathers have declared to us...

_Ps._ 43, 23-26 and 2.
Sexagesima Sunday.

avértis, oblí-vís-ce-ris tribu-la-ti-ó-nem nó-stram? Adhaé-
sit in tér-ra vén-ter nó-ster: ex-súrge, Dómine, ádjuva
nos, et lí-be-ra nos. Ps. Dé-us, áuribus nóstrís audí-
vimus: * pátres nóstri annunti-á-vérunt nó-bis. Gló-
ri-a Pátri. Eu-o-u-a-e.


Collect.

D Deus, qui cónspicis quia ex
nulla nostra actióne confi-
dimus: † concéde propítiú; ut
contra adversa ómnia, * Doctóris
géntium protectione muníámur.
Per Dóminum nostrum.

O God, who seest that we put no
trust in ourselves, vouchsafe, we
beseech thee, that the patronage of
the Doctor of the Gentiles may be
our safeguard from all evil. Through
Jesus Christ.

2nd and 3rd Collects: until Febr. 2nd as on p. 408.
after Febr. 2nd as on p. 429.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

To defend his ministry attacked by certain Jewish converts to Christianity,
St. Paul is obliged to defend himself. In later years, when the Christians of
Rome gathered in the church where his martyrdom was commemorated, they
liked to read this passage. 2 Corinthians, II, 19-12, 9.

Fratres : Libén-ter sufférítis
insipiéntes : cum sitís ipsi
sapiéntes. Sustíné-tis enim si

Brethren, you gladly suffer the
foolish; whereas yourselves are
wise. For you suffer if a man bring
If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands.

If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you in the face. I speak according to dishonour, as if we had been weak in this part.

Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I. They are Israelites: so am I. They are the seed of Abraham; so am I. They are the ministers of Christ; (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands.

If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even
to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth): that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And he said to me, My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Let the gentiles know that God is thy name: thou alone art the Most High over all the earth. 

Ps. 82, 19 and 14.

Cî- ant gén- tes

* quóni- am nó- men tí- bi

Dé- us : tu só- lus Al- tí- simus

super ómnem tér- ram.

ව. Dé- us mé- us, póne il- los ut ró-
Thou hast moved the earth, O Lord, and hast troubled it.  \textit{v}. 2. Heal thou the breaches thereof, for it hath been moved.  \textit{v}. 3. That thy elect may flee from before the bow: that they may be delivered.  

\textit{Ps. 59, 4 and 6.}
Sexagesima Sunday.


At that time, when a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude:

The sower went out to sow his seed. And as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture.

And other some fell among thorns; and the thorns growing up with it, choked it.

And other some fell upon good ground; and being sprung up, yielded fruit a hundred fold.

Saying these things, he cried out, He that hath ears to hear, let him hear.

And his disciples asked him what this parable might be. To whom he said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing may not understand. Now the parable is this:

The seed is the word of God.

And they by the way side are they that hear; then the devil cometh,

Credo.

and taketh the word out of their heart, lest believing they should be saved.

Now they upon the rock are they who when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away.

And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit.

But that on the good ground, are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

Perfect thou my goings in thy paths, that my footsteps be not moved: incline thine ear, and hear my words: show forth thy wonderful mercies, thou who savest them that trust in thee, O Lord. Ps. 16, 5, 6-7.
Sexagesima Sunday.

Secret.

O Blátum tibi, Dómine, sacrificium, vivificet nos semper et múniat. Per Dóminum.

May the sacrifice we offer to thee, O Lord, quicken us and strengthen us. Through Jesus Christ.

2nd and 3rd Secrets: until Febr. 2nd as on p. 412.

after Febr. 2nd as on p. 434.

Preface of the Blessed Trinity, p. 12.

I will go in to the altar of God: to God who giveth joy to my youth. Ps. 42, 4.

Postcommunion.

Supplices te rogámus, omnipotens Deus: ut, quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

Humbly, we beseech thee, Almighty God, that they whose spiritual life thy holy sacrament renews, may henceforth ever render thee an acceptable service. Through Jesus Christ.

2nd and 3rd Postcommunions: until Febr. 2nd as on p. 413.

after Febr. 2nd as on p. 435.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

Brethren, you gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man take from you, if a man strike you in the face.

At Magnif. Ant. VI F V

Antiphon. Vóbis dá-tum est nóisse mysté-

ri-um régni Dé-i, cé-te-ris autem in pa-rábo-lis,
díxit Jésus discí-pu-lis sú-is.


Quinquagesima Sunday.

Sunday of the 2nd Class. Station at St Peter's.

Intr. VI E
-sto mí-hi * in Dé-um pro-

te-ctó-rem, et in lócum re-fú-

To you it is given to know the mystery of the kingdom of God; but to the rest, in parables; said Jesus to his disciples.

Be thou unto me a God, a protector, and a place of refuge, to save me: for thou art my strength, and my refuge; and for thy name's sake thou wilt be my leader, and wilt nourish me. Ps. In thee, O Lord, have I
Quinquagesima Sunday.

hoped, let me never be confounded: deliver me in thy justice. 

Ps. 30, 3-4 and 2.

and

Ps. 30, 3-4 and 2.

et enu-tr- es me, Ps. In te Dómine spe-rávi, non con-

fundar in aetérnum: * in justí-ti- a tú-a lí-be-ra me.


Collect.

Mercifully hear our prayers, we beseech thee, O Lord; free us from the chains of sin, and deliver us from all evil. Through Jesus Christ.

2nd and 3rd Collects: until Febr. 2nd as on p. 408.

after Febr. 2nd as on p. 429.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.


Brethren, if I speak with the tongues of men, and of Angels, and have not charity; I am become as sounding brass or a tinkling cym-
And if I should have prophecy, and know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things.

Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known.

And now there remain, faith, hope, charity, these three; but the greatest of these is charity.

Thou art the God that alone dost wonders: thou hast made thy power known among the nations. ¶ With thy arm thou hast redeemed thy people, the children of Israel and of Joseph.

Ps. 76, 15 and 16.
Sing joyfully to God all the earth: serve ye the Lord with gladness. 

V. 2. Come in before his presence with exceeding great joy. 

V. 3. Know ye that the Lord he is God. 

V. 4. He made us, and not we ourselves: but we are his people, and the sheep of his pasture.

Ps. 99, 1-2.
Sequentia sancti Evangelii secundum Lucam.


At that time, Jesus took unto him the twelve, and said to them, Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man: for he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged him, they will put him to death; and the third day he shall rise again. And they understood none of these things, and this word was hid from...

Credo.

Blessed art thou, O Lord, teach me thy justifications: blessed art thou, O Lord, teach me thy justifications: with my lips I have pronounced all the judgments of thy mouth.

Ps. 118, 12-13.
450 Cycle of Easter.

2nd and 3rd Secrets: until Febr. 2nd as on p. 412.
after Febr. 2nd as on p. 434.

Preface of the Blessed Trinity, p. 12.

Comm. 1

M
Anducavérunt, * et satu-
rá-ti sunt nimis, et de-
sidé-ri-um

They did eat, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.
Ps. 77, 29-30.

Postcommunion.

Quaésumus, omnipotens Deus: We beseech thee, O Lord, that we ut, qui caeléstia alimenta who have tasted of the bread percépimus, per haec of angels, may by it be safeguarded contra omnia adversa muníamur. Per from all things hurtful to us. Through Dóminum.

2nd and 3rd Postcommunions: until Febr. 2nd as on p. 413.
after Febr. 2nd as on p. 435.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

Eratres: Si linguis hóminum fíloquar, et Angélórum, * caritatem autem non hábeam, * factus sum velut aes sonans, aut cymbalum tīnniens. Rethren, if I speak with the tongues of men, and of Angels, and have not charity; I am become as sounding brass or a tinkling cymbal.
Quinquagesima Sunday.

_Hymn._ Lúcis Créátor. _p._ 119. Ý. Dirigátur.

At _Magníf._

Ant. _I D_

S

Tans autem Jésus. _Cant._ Magníf-icat * ánima

mé-a Dóminus. Et exsultávit...

_Cant._ Magníficat. _I D._ _p._ 212.

But Jesus stood and commanded him to be brought to him; and he said to him, What wilt thou that I do to thee? Lord, that I may see. And Jesus said to him, Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God.

Stans autem Jésus jússit cae-

cum addú-ci ad se, et á-it íl-

li: Quid vis fá-ci-am tibi? Dómine, ut víde-am. Et

Jésus á-it íl-li: Réspice, fídes tú-a te sálvum fé-cit.

Et confé-stim ví-dit, et sequebá-tur illum, magníf-i-cans

Dé-um.

_Prayer._ Preces nostras. _p._ 445. — _Suffrage of all the Saints,_ _p._ 122.
Ash Wednesday.

Blessing of the Ashes.

Before the Mass, the Ashes are blessed. They have been made from the palm or other branches blessed the year before.

The Priest proceeds as follows to bless the ashes placed in some vessel on the Altar. The Choir first sings the Antiphon:

Ant. VII

Hear us, O Lord, for thy mercy is kind: look upon us, O Lord, according to the multitude of thy tender mercies. Ps. Save me, O God, for the waters have come in even unto my soul. Glory.

Ps. 68, 17 and 2.

Ps. Sál-vum me fac Dé-us : quàni-am intravérunť ámbae *


Repeat: Exáudi nos.
The Priest then says:

\( \text{V.} \) Dóminus vobiscum.
\( \text{R.} \) Et cum spiritu tuo.

Orémus.

Omnípotens sempitérne Deus, parce paeniténibus, propitíáre supplicántibus: et mit-tère dignérís sanctum Angelum tuum de caelis, qui benedícat, et sanctíficet hos cínereás, ut sint remédium salubre ómminibus nomen sanctum tuum humilímitátem implórantibus, ac semetípios pro conscéntia delictórum sú-rum accusántibus, ante conspéctum divínae clementiae tuae facíonóra suæ deplorántibus, vel serenísíssam pietátem tuam supplicanter obnixéque flagítántibus: et praesta per invocatió-nem sanctíssimi nóminis tui; ut quicúmque per eos áspérsi fúerint, pro redemptióne peccató-rum suórum, córpóris sanitá-tem, et ánimae tutélam pér-ci-plant. Per Christum Dóminum nostrum. \( \text{R.} \) Amen.

Orémus.

Dóminus, qui non mortem, sed paeniténtiam désideras pec-catórum: fragilitátem conditionís humánæ benignissíme réspice; et hos cínereás, quos causa proferéndæ humilitátis, atque promeréndae véniae, capítibus nostris impóni decérnímus, bene dícere pro tua pietáte dignáre; ut, qui nos cíneream esse, et ob pravitátis nostrae démeritum in púlverem reversúros cognóscimus; peccató-rum ómnium véniam, et præ-mia paeniténtibus repromíssa misericórdiæ consequi mera-mur. Per Christum Dóminum nostrum. \( \text{R.} \) Amen.

Orémus.

Dóminus, qui humilíatione flécté-ris, et satisfacíóne placáris: aurem tuae pietátis inclina pré-cibus nostris; et capítibus ser-

\( \text{V.} \) The Lord be with you.
\( \text{R.} \) And with thy spirit.

Let us pray.

Almighty and everlasting God, spare the penitent sinner, have pity on thy suppliant people, and, in loving-kindness, send down from heaven thy holy Angel to bless and sanctify these ashes. Thus hallowed, may they be a saving remedy to all who, humbly calling upon thy holy name, reproach themselves with the sins of which their conscience accuses them, and who, grieving over their evil deeds, have pitiful recourse to thee for mercy and pardon. Grant, through the invocation of thy most holy name, that they over whom, in token of sorrow for their sin, these ashes are sprinkled, may be blessed by thee with lasting well-being of soul and body. Through Christ our Lord. \( \text{R.} \) Amen.
Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for our God is plenteous in mercy to forgive our sins.

Joel 2, 13.

Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for our God is plenteous in mercy to forgive our sins.

O Almighty and everlasting God, who, to the Ninivites doing penance in sackcloth and ashes, didst vouchsafe merciful forgiveness; make us, we beseech thee, so to imitate them in the exercises of mortification, that we, like them, may obtain from thee the pardon of our offences against thee. Through Jesus Christ. R. Amen.

Having put incense into the thurible, the Celebrant sprinkles the ashes three times with holy water, while saying recto tono the Antiphon Aspérges me. to which the psalm is not added. He then incenses the ashes three times.

During the imposition of the ashes, the Choir sings:

Ant. I

Mmutémur * há-bi-tu, in ci- némus, et plo-ré-mus ante Dó- mi- num:


R. Amen.

Orémus.
Another Ant. iv

Let us amend and do better for those things in which we have sinned through ignorance: lest suddenly prevented by the day of death, we seek time for penance, and be not able to find it. Attend, O Lord, and have mercy: for

Between the porch and the altar, the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people; and shut not the mouths of them that sing to thee, O Lord. Joel 2, 17; Esth. 13, 17.

Uxta vestíbu-lum * et
al-tá re plo-rá-bunt sacerdótes et le-vitae mi-nístri Dómini, et dí-cent: Párce Dómine, párce pópu-lo tú-o:
et ne dis-sipes óra clamánti-um ad te, Dómi-ne.

Resp. ii

E-mendémus * in mé-li-us,
quae ignorán-ter pec-cávi-mus:
ne súbi-to praec-occu-pá-ti dí-e mórtis, quae-rámus:
spá-ti-um paeni-tenti-ae, et invenière non pos-
we have sinned against thee. V. Help us, O God, our Saviour: and for the honour of thy name, O Lord, deliver us. Attend, O Lord. 

Ps. 78, 9.

While placing the ashes on the foreheads of the faithful, the Celebrant says:

V. Meménto homo, quia pulvis es, et in pulerem revertérís. V. Remember, man, that thou art dust and unto dust thou shalt return. 

Gen. 3, 19.

After the distribution of the ashes, the Celebrant says:

V. Dóminus vobiscum. V. The Lord be with you.

R. Et cum spíritu túo. R. And with thy spirit.

Oremus.

Grant us, we beseech thee, O Lord, in such wise, with holy fastings, to take service under the banner of Christ; that from these practices of self-denial, there come to us strength to do battle with the spirits of wickedness. Through Christ our Lord.

Mass is then said.
Ash Wednesday.

AT MASS.
Station at St Sabina.

Intr. I

M I-se- ré-ris * ómni- um, Dó-

mi-ne, et ni- hil odísti e-ó-
rum quae fe- cí-sti, dissímu-lans

peccá-ta hó-mi- num propter paeni- ténti- am, et

pár- cens fí- lis : qui-a tu es Dó- minus

Dé- us nó- ster. Ps. Mi- seré-re mé- i Dé-us, mi-

ré-re mé- i: * quó-ní- am in te confí-dit á-nima mé-

Kýrie XVIII, p. 79.

Collect.
P Raesta Dómíne fidélibus tuis:† Grant, we beseech thee, O Lord,

ut jejuniórum veneránda | that thy faithful people may,
solémnia, et cóngrua pietáte | with seemly devotion, enter upon
suscipiant, * et secura devotione percurreant. Per Dominum nostrum.

2. *To implore the intercession of the Saints*, p. 429.
3. *For the living and the dead*, p. 464.

**Lectio Joeli Prophetæ.**

*By penance, God can still be moved to mercy.*

Joel 2, 12-19.


Thus saith the Lord, Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?

Blow the trumpet in Sion; sanctify a fast; call a solemn assembly; gather together the people; sanctify the church; assemble the ancients; gather together the little ones, and them that suck at the breasts; let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say, Spare, O Lord, spare thy people: and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God?

The Lord hath been zealous for his land, and hath spared his people. And the Lord answered, and said to his people, Behold I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations; saith the Lord Almighty.

**Grad.** I·se-re-re mé-

Have mercy on me, O God, have mercy on me; form my soul trusteth in thee. V. He hath
De-us, mis-re-re me: quoniam
in te confidit anima
mea.

V. Misit de caelo, et liberavit me:
dedit in opprobrium conculationes me.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. V. 2. O Lord, remember not our former iniquities: let thy mercies speedily prevent us, for we are
become exceeding poor.

V. 3. Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake. Ps. 102, 10; V. Ps. 78, 8-9.

Here all kneel down.

V. 3. Adjuva nos, Deus salvator nostri: et propter gloriam nominis tui, Domine, libera nos: et propiti-us esto peccatis nostris,
Ash Wednesday.

Sequentia sancti Evangelii secundum Matthaeum.

Fasting, and indifference to riches. Matth. 6, 16-21.


The Credo is not said.


Secret.

FAC nos, quaésumus Dómine, his munéribus offeréndis conveniénter aptári: quibus ipsius venerábilis sacraménti celebrámus exórdium. Per Dómino nostrum.


Preface of Lent, p. 471.

Comm. III

Q

He who shall meditate upon the law of the Lord day and night, shall bring forth his fruit in due season. Ps. 1, 2 and 3.
Dómini die ac nocte, dabit fructum sú-
um in tempore sú-o.

Postcommunion.

Pérécpta nobis, Dómine, præbeant sacraménta subsídium: MAY the sacrament we have received succour us, O Lord, making
ut tibi grata sint nostra jejúnia, our fasts to be pleasing in thy sight,
et nobis proficiant ad medélam. and profitable to ourselves for eternity. Through Jesus Christ.
Per Dóminum nostrum.


Prayer over the people.

The Priest: Orémus. The Deacon:

Humiliáte cápita vestra Deo. Bow down your heads before God.

INclinantes se, Dómine, mae-
státi tuæ, propitiatús inténde: Look with favour, O Lord, on thy
ut qui divino múnerè sunt reféc-
ti, caelestibus semper nutrián-
tur auxiliis. Per Dóminum no-
strum Jesum Christum Fílium tuum,

AY the sacrament we have received succour us, O Lord, making
our fasts to be pleasing in thy sight, and profitable to ourselves for eternity. Through Jesus Christ.

Pérécpta nobis, Dómine, præbeant sacraménta subsídium: MAY the sacrament we have received succour us, O Lord, making
ut tibi grata sint nostra jejúnia, our fasts to be pleasing in thy sight,
et nobis proficiant ad medélam. and profitable to ourselves for eternity. Through Jesus Christ.
Per Dóminum nostrum.


Prayer over the people.

The Priest: Orémus. The Deacon:

Humiliáte cápita vestra Deo. Bow down your heads before God.

INclinantes se, Dómine, mae-
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ut qui divino múnerè sunt reféc-
ti, caelestibus semper nutrián-
tur auxiliis. Per Dóminum no-
strum Jesum Christum Fílium tuum,
During Lent the Church prepares us for Easter by more constant and humble prayer; as well as by fasting, of which our Lord sets us an example, and to which a work of inward mortification and cleansing must correspond. Though the devil tries to hinder this work, we can rely on the help of the Holy Angels; and of this we are frequently reminded.

In early days, Lent was the immediate preparation for Baptism, and for the readmission into the Church of public penitents. Many passages of the liturgy allude to this twofold discipline. They have still a lesson for us. On Ash Wednesday we all become penitents, on account of our own sins and those of our brothers. It is always good for a Christian to renew the spirit of his Baptism, and to recall the innumerable graces it gives or that flow from it, and the sacred obligations it involves.

First Sunday of Lent.

I Class. — Station at St. John Lateran.

He shall call upon me, and I will hear him; I will deliver him, and glorify him; I will fill him with length of days. Ps. He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. Ps. 90, 15 and 16.

Ps. Qui hábitat
Cycle of Easter.

Deus, qui Ecclesiam tuam annua Quadragesimáli observatione purificas: praesta discipline; grant that thy faithful people, while striving by self-denial to deserve thy favour, may further assure themselves thereof by abounding in good works. Through Jesus.

Collect.

God, who year by year dost purify thy Church with Lenten discipline; grant that thy faithful people, while striving by self-denial to deserve thy favour, may further assure themselves thereof by abounding in good works. Through Jesus.

On the first four Sundays of Lent, if no Saints are to be commemorated, the following Prayers are added:

2. To implore the intercession of the Saints. A cunctis. p. 429.

3. For the living and the dead.

Omnipotens sempiternus Deus, qui vivórum domináris simul et mortuórum, omniumque miseréris, quoque vel præsens saeculum adhuc in carne rétinet, vel futúrum jam exútos córporé suscépit, intercedéntibus ómnibus Sanctis tuís, pietatis tuae clementia, ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum.

A Mighty and Everlasting God, who rulest alike over the living and the dead, and who shewest mercy to every one whom thou foreknowest will, by faith and good works, one day be thine: most humbly we beseech thee, that every one, on whose behalf we have purposed to put up our prayers to thee, whether this world still detains him in the flesh, or already his soul has passed out of the body into that which is to come, may, all thy Saints interceding for him, out of the abundance of thy mercies, obtain the remission of all his sins. Through Jesus Christ.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The self-devotion of St. Paul, a model to Christians. 2 Cor. 6, 1-10.

Brethren: Exhortámur vos, ne in vacuórum grátiam Dei recípiátis. Ait enim: Tempore accépto exaudivi te, et in die salútis adjúvi te. Ecce nunc tempus acceptábilis, ecce nunc dies salú-
First Sunday of Lent.

behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed; but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand and on the left; by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

Grad. II A

God hath given his Angels charge over thee, to keep thee in all thy ways. V. In their hands they shall bear thee up, lest thou dash thy foot against a stone. Ps. 90, 11-12.

Cycle of Easter.

Tract. II

Quis habitat * in adjutorio Altissimi,
in protector uno Dei caeli

li commorabitur. \( \text{V. 2.} \) Dicit Domino:

Suscipitor meus es, et refugium meum, Deus meus; sperabo in eum. \( \text{V. 3.} \) Quoniam ipse liberavit me de laqueo venantii-
First Sunday of Lent.

V. 4. He will overshadow thee with his shoulders, and under his wings thou shalt trust.

V. 5. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

V. 6. Of the arrow that flieth in the day; of the business that walketh about in the dark: of ruin and the noon-day devil.
a lá-te-re tú-o míl-le, et dé-cem míl-li-a a déxtris tú-is: tí-bi au-tem non appropinquá-bit. V. 8. Quóni-am Ange- lis sú-is mandá-vit de te, ut custódi-ant te in ómnibus ví-is tú-is. V. 9. In máni-
bus por-tá-bunt te, ne unquam offén-
das ad lá-pidem pédem tú-um. V. 10. Su-
per áspi-dem et ba-sí-lí-scum ambu-
Ps. 90, i-7 and II-16.

Foot the lion and the dragon.

V. 11. Because he hath hoped in me, I will deliver him; I will protect him, because he hath known my name.

V. 12. He shall call upon me, and I will hear him; I am with him in tribulation.

V. 13. I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation.

At that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him, If thou be the Son of God, command that these stones be made bread. Who answered and said, It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him, If thou be the Son of God, cast thyself down: for it is written, That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God.

Again the devil took him up into a very high mountain; and showed him all the kingdoms of the world, and the glory of them; and said to him, All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him, Begone, Satan, for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve.

Then the devil left him; and behold Angels came, and ministered to him.
First Sunday of Lent.

The Lord will overshadow thee with his shoulders, and under his wings thou shalt trust: his truth shall compass thee with a shield. Ps. 90, 4-5.

Secret.

We offer solemn sacrifice to thee, O Lord, for the beginning of Lent, begging that we who, by thy grace, in some measure refuse ourselves food and drink, may the more strenuously resist all craving after sinful pleasures. Through Jesus.

3. For the living and the dead.

God, to whom alone is known the number of thine elect, whose happy lot it will one day be to be numbered among thy Saints: by their intercession, grant we beseech thee, that in the book of blessed predestination may be written the names of those who have been commended to our prayers, and the names of all thy faithful. Through Jesus Christ.

Preface of Lent.

It is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God: Who on those who chastise their bodies by fasting dost bestow the restraining of evil passions, uplifting of heart and the enjoying of virtue with its reward. Through Christ our Lord.
472 Cycle of Easter.

Through whom the Angels praise, the Dominations adore, the Powers with awe worship thy Majesty. Which the heavens and the Forces of heaven together with the blessed Seraphim joyfully do magnify. . And do thou command that it be permitted to our lowliness to join with them in confessing thee, and unceasingly to repeat:

Holy, p. 77.

The Lord will overshadow thee with his shoulders, and under his wings thou shalt trust: his truth shall compass thee with a shield. Ps. 90.

The Postcommunion.

May our partaking of thy sacramental sacrifice, O Lord, impart to us strength to serve thee in newness of spirit, and ensure our having part in the mystery of salvation. Through Jesus Christ.

2. To implore the intercession of the Saints. p. 435.

3. For the living and the dead.

Almighty and merciful God, we beseech thee, that we may be purified by the Sacraments we have received. Thy Saints pleading on our behalf, do thou grant that our Communion of to-day may not be counted to us for guilt and punishment, but rather as a saving prayer for our pardon. May it be the washing away of our offences; our strength in weakness; our defence in all dangers; and to every one of the Faithful, whether living or dead, may it avail to the remission of all their sins. Through Jesus Christ.
Chapter.

Fratres: Hortamur vos, ne in vacuo grátiá Dei recipiátis. † Ait enim: Tempore accépto exaudívi te, * et in die salútis adjúvi te.

B Rethren, we exhort you that you receive not the grace of God in vain. For he saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee.

1. Thou loving Maker of mankind, before thy throne we pray and weep; oh, strengthen us with grace divine, duly this sacred Lent to keep.

2. Searcher of hearts! thou dost discern our ills, and all our weakness know: again to thee with tears we turn; again to us thy mercy show.

3. Much have we sinn'd; but we confess our guilt, and all our faults deplore: oh, for the praise of thy great Name, our fainting souls to health restore!

4. Concédé nostrum cóns-
4. And grant us, while by fasts we strive this mortal body to control, to fast from all the food of sin, and so to purify the soul.

5. Hear us, O Trinity thrice blest! Sole Unity! to Thee we cry: vouchsafe us from these fasts below to reap immortal fruit on high.

S. Gregory the Great, Pope 590 to 604.

V. God hath given his Angels charge over thee.

R. To keep thee in all thy ways.

Dóminum. or : mé-a Dóminum. Et exsultavit...

Cant. Magnificat. viii c*, p. 217.
Behold now is the acceptable time, behold now is the day of salvation; therefore in these days let us show ourselves the ministers of God, in much patience, in fastings, in watchings, in charity unfeigned.

An- tiphon.

Ecce nunc tempus acceptábi-

his ergo di-é-bus exhibe-ámus nos sicut Dé- i mini-

stros, in múltá pa- ti-énti- a, in jejúni- is, in vigi-

li- is, et in ca-ri-tá- te non fícta.

At Compline, the Hymn is sung to the tone no 6, p. 250.

Second Sunday of Lent.
I Class. — Station at St. Mary in Domnica.

Intr. IV

R

Emi-niscere * mi- se-ra-

ti-ó-num tu-á-rum, Dómi-ne, et mi-se-ri-cór-

di-ae tú- ae, quae a saéculo sunt: ne unquam do-
476 Cycle of Easter.

minentur nobis inimici nostri:

Glória Patri. 7th tone. p. 29. — Kyrie XVII. p. 76.

Collect.

Deus, qui conspicis omni nos virtute destitui: intérius exteriusque custódi; ut ab omnibus adversitátibus muniamur in córporé, * et a pravis cogitatióbibus mundémur in mente. Per Dóminum.

2. To implore the intercession of the Saints, p. 429.

3. For the living and the dead, p. 464.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

Exhortation to purity and holiness. 1 Thess. 4, 1-7.

Fratres: Rogamus vos, et obsecrámus in Dómino Jesu, ut quemádmodum accepístis a nobis quómodo opórteat vos ambuláre, et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim quae præcépta déderim vobis per Dóminum

Bethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of
God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God; and that no man overreach, nor deceive his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification; in Christ Jesus our Lord.

The troubles of my heart are multiplied; deliver me from my necessities, O Lord. See my abjection and my labour, and forgive all my sins.

Ps. 24, 17-18.
Give glory to the Lord, for he is good: for his mercy endureth for ever. \( \text{v. } 2 \). Who shall declare the powers of the Lord; who shall set forth all his praises? \( \text{v. } 3 \). Blessed are they that keep judgment, and do justice at all times. \( \text{v. } 4 \). Remember us, O Lord, in the favour of thy people: visit us with thy salvation. \( \text{Ps. } 105, 1-4 \).
I will meditate on thy commandments, which I have loved exceedingly: and I will lift up my hands to thy commandments, which I have loved.

Ps. 118, 47 and 48.

Understand my cry: hearken to the voice of my prayer, O my King and my God: for to thee will I pray, O Lord.

Ps. 5, 2-4.
AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.


Tell no man the vision you have seen, till the Son of man is risen from the dead.

Third Sunday of Lent.

I Class. — Station at St. Lawrence outside the Walls.

Intr. VII

Oculi mei semper ad semper ad

Dominum, qui a ipse evel-

let de lacqueo pedes meos:

respicie in me, et miserere mei,

quoniam unicus et pauper sum ego.

Ps. Ad te Domine levavi animam meam: * Deus

meus, in te confido, non erubescam. Gloria Patri.


Kyrie XVII, p. 76.

My eyes are ever towards the Lord: for he shall pluck my feet out of the snare; look thou upon me, and have mercy on me, for I am alone and poor. Ps. To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed. v. Glory. Ps. 24, 15-16 and 1-2.
Collect.

Quaésumus omnipotens Deus, vota humilium respice: atque ad defensionem nostram, déxteram tuæ majestatis extende. Per Dóminum.

Humbling ourselves before thee, we beseech thee, Almighty God, favourably to regard the desires of our heart: and in our defence to stretch forth the right hand of thy Majesty. Through our Lord.


Lectio Epistolæ beati Pauli Apostoli ad Ephesios.


Rethren, be ye followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness.

But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks: for know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and God.

Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness; but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth.
To thee have I lifted up my eyes, who dwellest in heaven. 

V. In convertendo inimicum meum retrorsum, infirma-buntur, et perfibunt a facie e 

* tua.

To thee have I lifted up my eyes, who dwellest in heaven. V. 2. Behold as the eyes of servants are on the hands of their masters, V. 3. And as the eyes of the handmaid are on the hands of her mistress: V. 4. So are our eyes unto the Lord our God, until he have mercy on us. V. 5. Have mercy on us, O Lord, have mercy on us.

Ps. 122, 1-3.
Third Sunday of Lent.

V. 2. Ecce sic-ut ó-culi servó-rum in má-nibus dominó-rum su-ó-

V. 3. Et sic-ut ó-culi an-
cil-lae in má-nibus dó-

V. 4. I-
ta ó-culi nó-
strí ad Dóminum Dé-

V. 5. Mi-seré-re nó-
bis Dó-

mi-
se-ré-re * nóbis.

He that is not with me, is against me: and he that gathereth not with me, scattereth.

When the unclean spirit is gone out of the man, he walketh through places without water, seeking rest: and not finding, he saith, I will return into my house whence I came out: and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becometh worse than the first.

And it came to pass, as he spoke these things, that a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that...
quae suxisti. At ille dixit: Quin
nimmo beati, qui audiant ver
bum Dei, et custodiunt illud.
Credo. bore thee, and the breasts that gave
thee suck. But he said, Yea rather,
blessed are they who hear the word
of God, and keep it.

Offert. iv

J

Ustí-ti-

ac Dómi-

ni * ré-
cctaë, lae-
ti-
fi-cán-
tes cór-
da, et dulci-
ór-
ra super mel et
fá-
vum: nam et sérvus tú-
us custó-
di-
et
é-
a.

Preface of Lent, p. 471.

Comm. i

P

Asser * invénit sibi domum,
et tútur nídum, ubi repó-

nat púl-

los sú-
os; altá-
rí-a tú-a Dómi-

The justices of the
Lord are right, rejoic-
ing hearts, and his
judgments are sweeter
than honey and the
honey-comb: for thy
servant keepeth them,
Ps. 18, 9, 11 and 12.

Ps. 83, 4-5.
Cycle of Easter.

ne virtú-tum, Rex mé-us, et Dé-us mé-us:
be-á-ti qui hábitant in dómo túa, in saécu-lum
saécu-li lau-dábunt te.

Postcommunion.

A Cunctis nos, quaésumus Dómine, réátibus et perículis propitiátus absólve: quos tantí mystérií tóbuis esse participes. Per Dóminum nostrum Iesum Christum.

Post communion.

Ree us, we beseech thee, O Lord, whom thou hast privileged to have part in mysteries so sublime, from every danger to body or to soul. Through Jesus Christ our Lord.


AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.


At Magnif.

Ant. viii g.

Xtollens. Cant. Magnifi-cat * ánima mé-a

Dóminum. Et exsultávit... — Cant. Magnificat. viii g. p. 217.
A certain woman, lifting up her voice from the crowd, said, Blessed is the womb that bore thee and the breasts thou didst suck. But Jesus said to her, Yea rather, blessed are they who hear God's word and keep it.


Fourth Sunday of Lent.

I Class. — Station at Holy Cross in Jerusalem.

Rejoice, O Jerusalem, and come together all you that love her; rejoice with joy, you that have been in sorrow: gaudete cum laetitia, qui in tristitia...
row: that you may exult, and be filled from the breasts of your consolation. Ps. I rejoiced at the things that were said to me: We shall go into the house of the Lord. Ὠ. Glory. Isaias 66, 10-11; Ps. 122.

ribus conso-la-ti-ó-nis vé-strae. Ps. Laetátus sum in his quae dícta sunt mi-hi: * in dómum Dómi-ni l-bí-
mus. Gló-rí-a Pátri. E u o u a e.

Glória Patri. 5th tone. p. 29. — Kýrie XVII, p. 76.

Collect.

Oncéde, quaésumus omni-

potens Deus: † ut, qui ex

mérito nostrae actionis affli-
mur, * tua grátiæ consolatione

respirémus. Per Dóminum no-

strum.


Lectio Epistolæ beati Pauli Apostoli ad Galatas.

The allegory of Sara and Agar. Galatians, 4, 22-31.

Fra
tres: Scriptum est: Quó-
niam Abraham duos filios
habuit: unum de ancilla, et
unum de libera. Séd qui de
ancilla, secúndum carnem natus
est: qui autem de libera, per
repromissionem: quae sunt per
allegoriam dícta. Hacc enim
sunt duo testámenta. Unum
quidem in monte Sína, in servi-
tútem génerans: quae est Agar:
Sína enim mons est in Arábía,
qui conjúctus est ei, quae nunc

Bareth: it is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments; the one from mount Sina, engendering unto bond-
age,—which is Agar: for Sína is a mount in Arabia, which hath affinity to that Jerusalem which now
I rejoiced at the things that were said to me: We shall go into the house of the Lord. Let peace be in thy strength, and abundance in thy towers. Ps. 122, 1 and 7.

Grad. VII

Ae-tátus sum * in

his quae dícta sunt mí-hi:

in dómum Dómini * bi-mus.

Ω. Fí-at pax in virtú-te tú-

a: et abundán-

ti-a * in tú-ri-

bus tú-is.
They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. Mountains are round about it: so the Lord is round about his people, from henceforth now and for ever.

*Ps. 124, 1-2.*
Sequentia sancti Evangelii secundum Joannem.


At that time, Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples.

Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip, Whence shall we buy bread that these may eat? And this he said to try him; for he himself knew what he would do. Philip answered, Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down.

Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples, Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.
Praise ye the Lord, for he is good: sing ye to his name, for he is sweet: whatsoever he pleased he hath done in heaven and in earth.

Ps. 134, 3 and 6.

Jerusalem, which is built as a city, which is compact together; for thither did the tribes go up, the tribes of the Lord, to praise thy name, O Lord.

Ps. 122, 3-4.
Fourth Sunday of Lent.

Postcommunion.

DA nobis, quaésumus misériors Deus: ut sancta tua,
quibus incessánter explémur,
sincéris tráctémus obséquís,
et fidéli semper mente súmamus.
Per Dóminum nostrum Jesum
Christum Filium tuum.


AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

Fratres: Scriptum est quó-niam Abraham duos filios
hábuit: unum de ancilla, et
unum de libera: sed qui de
ancilla, secúndum carnem natus
est: qui autem de libera, per
repromissi6nem:* quae sunt per
allegoriam dicta.


Jesus therefore went
up into a mountain,
and there he sat with
his disciples.

Gospel.

Sus, et i-bi se-débat cum discípu-lis sú-is.
Prayer.

Grant, we beseech thee, Almighty God, that chastened by suffering, as because of our transgressions was meet, we may inwardly be gladdened by thy comforting grace. Through our Lord.

Benedicamus Domino VI. p. 141.
During the last two weeks of Lent, the Church fixes our thoughts on the mystery of the Passion. The voice of Christ suffering sounds mournfully, and every day the enmity of his foes increases; until in the final days of Holy Week we see the consummation of their wickedness and of man's Redemption.

From the eve of the first Sunday of the Passion the images of the Saints and the Crucifix itself are veiled as a sign of mourning.

First Sunday of the Passion

*Class.—Station at St. Peter's.*

Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man, for thou art my God and my strength. *Ps.* Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacle. *Ps.* 42, 1-2 and 3.

Dé- us mé- us, et forti-tú- do mé- a. *Ps.* Emít-
Cycle of Easter.

The Gloria Patri is not said at the Introit from this day until Easter Sunday, except on Feasts. The Introit is repeated up to the Psalm.

Collect.

Quæsumus omnipotens Deus, famíliam tuam propitiús ré-spice: † ut te largiéntes regátur in córpo; * et te servánte custódíátur in mente. Per Dó-minum nostrum Jesum Chri-stum Filium tuum.

2. For the Church or for the Pope, p. 262.

No third Collect is said.

Lectio Epistolas beati Pauli Apostoli ad Hebraeos.

Jesus has entered the heavenly sanctuary once for all by his one sacrifice. Hebrews 9, 11-15.

Fratres : Christus assistens Pontifex futurórum bonó-rum, per ámbius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis; neque per sánquinem hircórum aut vitúlorum, sed per próprium sánquinem introvit semel in Sancta, actéruma redemptione invénta. Si enim sanguis hircórum et taurórum, et cinis vitúlae aspérsus, inquinátos sanctifiéat ad emundatióne carnis; quanto magis sanguis Christi, qui per Spiritum Sanctum semet-

B Rethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Holy Ghost, offered
himself without spot to God, cleanse our conscience from dead works, to serve the living God?

And therefore he is the mediator of the new testament; that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance; in Christ Jesus our Lord.

Deliver me from my enemies, O Lord: teach me to do thy will.

My deliverer, O Lord, from the angry nations: thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

Ps. 142, 9 and 10; V. Ps. 17, 48-49.

Liberátor mé- us,

Dó- mi-ne, de génti- bus
i-racúndis: ab insurgéntibus in me exaltábis me: a víro iniquo * e-rípi̇es me.

Tract. viii

Æpe * ex-
pugná-vérun̄t me a ju-ventú-
te mé-
a.------

Ps. 128, 1-4.

V. 2. Dí-
cat nunc Isra-él: saé-
pe expugna-
vérun̄t me a ju-
ventú-te.

mé-
a. V. 3. Ete-

Often have they fought against me from my youth. V. 2. Let Israel now say: often have they fought against me from my youth. V. 3. But they could not prevail over me: the wicked have wrought upon my back. V. 4. They have lengthened their iniquities: the Lord who is just will cut the necks of sinners.
First Sunday of the Passion.

nim non potuēruntmíhi:
supra dōrsum méum fabricavēruntpeccatóres. Ὡ. 4. Pro-longavē-
runti-ni-quitātem sí-bi: Dominus jū-
stus concīdet cervīces *peccató-
rum.

✝ Sequentia sancti Evangelii secundum Joannem.

Christ's pre-existence, before Abraham. John 8, 46-59.

In illo tempore: Dicebat Jesus turbis Judaeorum: Quis ex vobis arguēt me de peccāto? Si veritātem dico vobis, quare non créditis mihi? Qui ex Deo est, verba Dei audit, Proptērea vos non auditis, quia ex Deo non estis. Respondērunt ergo Judaēi, et dixērunt ei: Nonne bene dīcinus nos quia Samaritānus es tu, et daemōnium habes? Respondit Jesus: Ego daemō-

At that time, Jesus said to the multitudes of the Jews, Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered, and said to him, Do not we say well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour
nium non hádeo : sed honorífico Patrem meum, et vos inhono-


Credo.

I will confess to thee,
O Lord, with my whole heart: render to thy servant, I shall live and keep thy words: en- lyen me according to thy word, O Lord.

Ps. 110, 1 and 118,
Secret.

Hæc munera, quaæsumus Dómine, et víncula nostrae pravitátis absolvant, et tuae nobis misericórdiae dona conciliant. Per Dóminum nostrum.

2. For the Church or for the Pope, p. 266.

Preface of the Cross.


Sanctus, p. 77.

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God. Who didst establish the salvation of mankind in the wood of the Cross, that from whence death came into the world, thence a new life might spring, and that he who by a tree overcame, by a tree might be overcome, through Christ our Lord.

Through whom the Angels praise, the Dominations adore, the Powers with awe worship thy Majesty. Which the heavens and the Forces of heaven together with the blessed Seraphim joyfully do magnify. And do thou command that it be permitted to our lowliness to join with them in confessing thee, and unceasingly to repeat:
Cycle of Easter.

Comm. VIII


Postcommunion.

ADÉSTO NOBIS, DÓMINE DEUS NOSTER: ET QUOS TUIS MYS TERIIIS RECREÁSTI, PERPETUIS DEFÉNSE SUB- SÍDIIS. PER DÓMINUM.

2. For the Church or for the Pope, p. 267.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

FRATRES: CHRISTUS ASSISTENS PÓNTIFEX FUTURÓRUM BONO- RUM, PER AMPLIUS ET PERFÉCTIUS TABERNÁCULUM NON MANUFÁCTUM, ID EST, NON HUJUS CREATIONIS: NEQUE PER SÁNGUINEM HIRCÓRUM AUT VITÚLÓRUM, SED PER PROPRIUM SÁNGUINEM INTROIVIT SEMEL IN SANC- TA, * ACTÉRNA REDEMPΤIONE INVÉNTA.

BRETHREN, CHRIST BEING COME, A HIGH PRIEST OF THE GOOD THINGS TO COME, BY A GREATER AND MORE PERFECT TABERNACLE, NOT MADE WITH HANDS, THAT IS, NOT OF THIS CREATION, NEITHER BY THE BLOOD OF GOATS OR OF CALVES, BUT BY HIS OWN BLOOD, ENTERED ONCE INTO THE HOLIES, HAVING OBTAINED ETERNAL REDemption.
Forth comes the Standard of the King: all hail, the mystery adored! hail, Cross! on which the Life himself died, and by death our life restored.

2. On which the Saviour's holy side, rent open with a cruel spear, its stream of blood and water pour'd, to wash us from defilement clear.

3. O sacred wood! fulfill'd in thee was holy David's truthful lay; which told the world, that from a tree the Lord should all the nations sway.

4. Most royally empurpled o'er, how beautifully thy stem doth shine! how glorious, was its lot to touch those limbs so holy and divine!

1. Fulget Crucis mysteriorum, Qua vita mortem pertulit, Et morte vita protulit.

2. Quae vulnerata lanceae Mucrone doro, criminum Ut nos lavaret sodibus, Manavit unda et sancta guine.

3. Implenta sunt quae con-cinit David fidei carmine,Dicendo natio-nibus: Regnavit a ligno De-us.

4. Arbor decorata et fulgida, Ornata Regis purpura, Electa digno stipite Tam sancta membra tangere.
5. Be-á-ta, cú-jus brá-chi-is Pré-
ti-um pepéndit saécu-li: Stá-te-ra fá-
ta córpo-ris, Tu-lít-que praédam tár-
This verse is sung kneeling.

6. O Crux áve, spes ú-nica,

Hoc Pas-si-ó-nis.
The 3rd May: Paschá-le quae fers
The 14th Sept.: In hac trí-
tempó-re: Pí-is adáuge grá-ti-am, Re-
gló-ri-a (1)
crímina. 7. Te, fons sa-lú-tis Trí-

spi-ritus: Quíbus Crú-cis victó-

(1) That bearest Easter joy. (2) In this triumphant glory.
V. Deliver me, O Lord, from the wicked man.

V. Eripe me, Dómine, ab hómine

R. A vi-ro in-i-quó é-ri-pe

má-lo.

me.

At Magnif.

Ant. II D

Ab-ra-ham. Cant. Magní-fi-cat * ánima mé-a

Dóminus. Et exsultavit... — Cant. Magnificat. II D. p. 213.

Antiphon.

Abra-ham pá-ter véster
c. exsultá-vit ut ví-de-ret diá-em mé-um: ví-dit, et ga-

ví-sus est.

Prayer.

Quæsumus omnipotens Deus, famíliam tuam propítius ré-spice: ut te largíente régátur in córpore; et te servánte custodiátur in mente. Per Dóminum nostrum Jesum Christum Filium tuum.

Benedicámus VI. p. 141.
At Compline.

*Hymn. Te lucis, n° 7, p. 251.*

This tone is used at Compline until Wednesday of Holy Week, even on Feasts, unless the contrary is indicated.

‖ In the Office of the Time, from this day until Wednesday of Holy Week, the Æ. Glória Patrī is not said in the Short Resp. of Compline, but the Ἠ. In mánuς túas is repeated.

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**THE NEW HOLY WEEK RUBRICS.**

The Holy Week rubrics have been brought into conformity with the typical edition of the *Ritus simplex Ordinis Hebdomadae Sanctae instaurati* published by the Sacred Congr. of Rites, 5 February 1957, which specify or change in several points the *Ordo Hebdomadae Sanctae* published with the decree of 16 November 1955.

**WHERE THE PALMS MAY BE BLESSED.**

If in the place there is another church where the blessing can conveniently be held, there is no reason why the palms should not be blessed there; then follows the procession to the principal church.

If there is no other church, the blessing may be held in some suitable place, even out-of-doors, before some shrine or the processional cross, so long as the procession goes to the church for the Mass.

**TIME OF THE BLESSING.**

The solemn blessing of palms, the procession, and the Mass that follows, should be in the morning, at the usual time for the chief Mass.

However, in churches where numbers attend an evening Mass, the Bishop of the diocese may allow the blessing of palms, procession and subsequent Mass at some hour after noon, if for pastoral reasons there is real necessity, provided there is no blessing and procession in the morning at the same church.

The blessing of palms may not be held without the procession and Mass.
Hosanna to the son of David: blessed is he that cometh in the name of the Lord. O King of Israel: Hosanna in the highest.

THE SOLEMN PROCESSION OF PALMS

IN HONOUR OF CHRIST THE KING

Branches of palms, olives or other trees are used for the blessing and procession of palms. In accordance with local custom they are either prepared and brought to the church by the faithful, or are distributed to them after the blessing.

I. THE BLESSING OF PALMS

1. At a suitable time, after Terce in choir, the blessing of branches of palms, olives or other trees begins. The Asperges is omitted.

2-3. The celebrant and sacred ministers wear red vestments, without maniple. Instead of chasuble, the celebrant wears a cope (optional in the simple rite).

4. If the faithful are not already holding their palms, these are placed on a table which is covered with a white cloth and placed in a convenient place in the sanctuary so that the people can see it.

5. When everything is ready, the celebrant and the sacred ministers (or servers) genuflect or bow to the altar as usual, and go behind the table, facing the people.

While this is taking place, the following antiphon is sung:

Ant. VII

Hosanna * filio David:

benedictus qui venit in nomine

Domini. Rex Israel: Hosanna in excelsis.

6. Then the celebrant, with his hands joined, blesses the palms, singing the Collect to the ferial B tone (or the simple ancient tone).

1 The rubrics printed in square brackets concern churches where a deacon and subdeacon are not available.
Let us pray

Bene dic, quaesumus, Domine, hos palmárum (or olivárum or aliárum árborum) ramos: † et praesta; ut, quod populus tuus in tui veneratiónem hodiéerno die corporáliter agit, hoc spirituáliter summam devotióne perficiat, * de hoste victóriam reportándo et opus misericórdiae summópere dili-géndo. Per Dóminum.

8. Then the celebrant, saying nothing, sprinkles three times the palms on the table; then, at the rail, those that the people, as said above, may have in their hands; or he may pass through the aisles of the church.

9. Next the celebrant puts incense in the thurible and blesses it; then he censes the palms on the table, finally, from the rail (or the aisles) those held by the people.

The sacred ministers [or the servers] accompany the celebrant for both the aspersion and the censing of the palms, holding up the edge of his cope.

II. THE DISTRIBUTION OF PALMS

10. When the blessing is over, the distribution of palms takes place in accordance with local custom.

11. An acolyte [or server] takes the celebrant's palm from the table and puts it on the credence-table; it will be given to him when the procession begins.

The celebrant goes to the altar with the sacred ministers (or servers) and after making reverence, goes up and kisses it in the middle; then, not taking his own palm-branch, or giving theirs to the ministers [or to the two servers with him], he turns to the people, and, helped by the ministers [or servers], distributes the blessed palms to all the clergy in order of dignity, or to the servers, all kneeling on the altar-step.

He then leaves the altar with his assistants and after making reverence goes to the rails or choir-screen, where he distributes the palms, first to the men, and then to the women.

12. When he begins to distribute the palms, these antiphons and psalms are sung as follows:

1 Ant.

The children of the Hebrews, carrying olive branches, went forth to
The Procession of palms

meet the Lord, crying aloud and repeating: Hosanna in the highest. John 12; Mark 11.

Dómi-no, clamántes, et dicéntes: «Hosánna in excélsis».

Psalm 23, 1-2 and 7-10 (New psalter, p. 2037) ¹

Our Lord's solemn entry into the sanctuary

Psalm 23

1. The earth is the Lord's and the fulness thereof: the world and all they that dwell therein.

2. For he hath found it upon the seas; and hath prepared it upon the rivers.

7. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

8. Who is this King of glory? The Lord who is strong and mighty: the Lord mighty in battle.

¹ The Vatican edition of the new Ordo for Holy Week makes use of the new Latin translation of the Psalms. For the various Psalms here given in the old version, the new text may be found in an Appendix, p. 2031.

10. Quis est iste rex gloriae? * Dominius virtutum ipse est rex gloriae.

The antiphon Puéri is repeated, as above.


The antiphon Puéri is repeated, as above.

The children of the Hebrews strewed their garments in the way and cried aloud, repeating: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord.

Math. 21, 8 and 9.

Psalm 46 (New psalter, p. 2037)

Christ, the king of glory, ascends his throne

Omnès gentes, plaudi- te mãnibus: * jubila- te Dé- o in

voce exsulta- ti- ó- nis: 2. Quôni- am...

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

10. Who is this King of glory? The Lord of hosts, he is the King of glory.

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

12. As it was in the beginning, is now, and ever shall be, world without end. Amen.
2. Quóniam Dóminus excélsus, terríbilis, * rex mágnum super omnem térram.

The antiphon Púeri is repeated, as above.

4. Elégit nóbis hereditátem suáam: * spéciem Jácob, quam diléxit.

The antiphon Púeri is repeated, as above.

5. Ascéndit Déus in júbilo: * et Dóminus in vóce túbæ.

The antiphon Púeri is repeated, as above.

7. Quóniam rex ómnis térrae Déus: * psállite sapiénter.

The antiphon Púeri is repeated, as above.


The antiphon Púeri is repeated as above.


The antiphon Púeri is repeated, as above.

If these chants are not long enough, they are repeated until the distribution of palms is finished; if, on the other hand, the distribution ends first, the Glória Pátri is sung at once, followed by the antiphon.

When the distribution is ended, the celebrant goes to his place. There helped by the ministers [or servers], he washes his hands, saying nothing. The table is then taken away.

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**Psalm 46**

1. O clap your hands, all ye nations: shout unto God with the voice of joy.
2. For the Lord is high, terrible: a great king over all the earth.
3. He hath subdued the people under us: and the nations under our feet.
4. He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.
5. God is ascended with jubilee: and the Lord with the sound of trumpet.
6. Sing praises to our God, sing ye: sing praises to our king, sing ye.
7. For God is the king of all the earth: sing ye wisely.
8. God shall reign over the nations: God sitteth on his holy throne.
9. The princes of the people are gathered together with the God of Abraham: for the strong gods of the earth are exceedingly exalted.
III. THE READING OF THE GOSPEL

Solemn rite

13. After washing his hands, the celebrant, standing in his place, puts incense in the thurible and blesses it.

The deacon then takes the book, kneels on the lowest step of the altar, and says silently Munda cor meum. Then he rises, and with the subdeacon and acolytes makes reverence to the altar. He comes to the celebrant to ask his blessing. When this is given, he sings the Gospel as at High Mass.

The celebrant does not himself read the Gospel, but stands at the sedilia to listen to it.

Simple rite

[13a. If the ceremony is sung, the celebrant remains in his place, and blesses incense.

He then takes the book, goes with the servers to the altar, kneels on the lowest step, and bowing says silently Munda cor meum, Jube, Dómine, benedicere and Dóminus sit in corde meo.

He rises, makes reverence, goes to the Gospel side of the sanctuary, puts the book on the lectern, covered in red, and censes it. Then he sings or reads the Gospel.]

14. + Sequentia sancti Evangelii secundum Matthaeum

Jesus' triumphal entry into Jerusalem. Matth. 21, 1-9

Plúrima autem turba stravérunt vestimenta sua in via: álii autem caedébant ramos de arbóribus, et sternébant in via: turbae autem, quae praecedébant, et quae sequebántur, clámabánt, dicéntes: << Hosánna filio David: benedictus qui venit in nómine Dómini ».

Blessed is he that cometh in the name of the Lord.

15. When the Gospel is finished, the subdeacon takes the book for the celebrant to kiss, but the latter is not censed by the deacon.

IV. THE PROCESSION WITH BLESSED PALMS

16. After the Gospel, the celebrant, with the ministers [or servers], returns to the foot of the altar, makes reverence and blesses incense. Then the deacon [or celebrant] turns to the people and says:

All answer:


The procession begins:

a) first, the thurifer with smoking thurible;
b) then a second subdeacon, or acolyte [or server], carrying the cross unveiled,
c) accompanied by two acolytes [or servers] with lighted candles;
d) next, the clergy in order of dignity [or other servers],
e) after them, the celebrant, with head covered and carrying his palm-branch, accompanied by deacon and subdeacon, [or two servers] holding the corners of his cope, but without palms.
f) finally, the people, holding their blessed palms in their hands.

17. If possible, the procession goes outside the church for a fairly long way.

18. As the procession begins, all or some of the following antiphons may be sung:

With flowers and with palms crowds come forth to welcome the Saviour. As to a conqueror, in the day
of his triumph, they offer homage worthy of him. With one voice the nations acclaim Christ, the Son of God, and the heavens resound with the thunder of their voices: Hosanna.

gna dant obséqui-a: Fí-li-um Dé-i ó-re géntes praédictant: et in laudem Chré-sti vocés tónant per núbi-la:

« Hosánna ».

With the Angels and with the children, may we too be found faithful in acclimating him who has conquered death: Hosanna in the highest.

The great multitude, which had gathered for the festival day, cried out to the Lord: Blessed is he that cometh in the name of the Lord: Hosanna in the highest

John 12.
The whole multitude near the descent of mount Olivet, began with joy to praise God with a loud voice for all the mighty works they had seen, saying: Blessed be the King who cometh in the name of the Lord! Peace on earth and glory on high!

*Luke 19, 37 and 38.*

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**HYMN TO CHRIST THE KING**

_The choir:_ Theodulf, bishop of Orleans, † 821.

Glory, praise and honour, to thee, O Christ, our King! Hosanna
children winsome to thee Redeemer sing.

pu-e-rí-le dé-cus prómpsit Ho-sánna plú-um.

All : Glória, laus.

The choir :

1. Isra-éél es tu Rex, Daví-dis et íncli-ta pró-les : Nómine qui in Dómi-ni, Rex bene-
dícte, vénis.

All : Glória, laus.

The choir :

2. Cöetus in excél-sis te láudat cáe-
li-cus ómnis, Et mortális hómo, et cúnta cre-á-ta simul.

All : Glória, laus.

The choir :

3. Plebs Hebraé-a tí-bi cum pálmis óbvi-a vénit : Cum préce, vó-to, hý-

1. Thou art the King of Israel, of David's glorious line, In the name of God thou comest, thou blessed King divine.

2. Thy praises loud in heaven, each host angelic sings, And mortal man in unison with all created things.

3. With palms the Hebrew people went forth to meet their king: Behold, we too our homage and prayers and anthems bring.
All praise thy name and say: Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

The Procession of palms

All: Glória laus.

The choir:

4. To thee about to suffer, they paid their debt of praise; To thee on throne exalted we now our voices raise.

The choir:

5. Their homage thou acceptedst: accept the hearts we bring. Who all that's good approvest, thou good and gracious King.

The choir:

Then the following antiphon is sung:

O - mnes * colláudant nómen tú- um, et dí- cunt: «Benedíctus qui vénit in nómine Dó- mi-ni. Hosánna in excél-sis».
Psalm 147

Let us praise the Lord who is so merciful to his people

1. Praise the Lord, O Jerusalem: praise thy God, O Sion.
2. Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.
3. Who hath placed peace in thy borders: and filleth thee with the fat of corn.
4. Who sendeth forth his speech to the earth: his word runneth swiftly.
5. Qui dat nivem sicut lánam: * nébulam sicut cínere spárgit.

6. Mittit crysállum súum sicut buccéllas: * ante fácìem frigoris éjus quis sustínébit?


The antiphon Omnes colláudant is repeated, as above.

With shimmering palm-branches we fall down before our Lord at his coming: to him let us all run with hymns and songs, praising him and saying: Blessed be the Lord.

5. Who giveth snow like wool: scattereth mists like ashes.

6. He sendeth his crystal like morsels: Who shall stand before the face of his cold?

7. He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

8. Who declareth his word to Jacob: his justices and his judgments to Israel.

9. He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

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

11. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Welcome, our King, David's Son, Redeemer of the world, whom prophets foretold as the coming Saviour of the house of Israel. For thee the Father sent as saving Victim into the world; thee all Saints awaited from the world's beginning. And at this day: 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 also sing the hymn Christus vincit or any other chant in honour of Christ the King.

21. When the procession enters the church, that is, as the celebrant goes through the door, this responsory is begun:

As our Lord entered the holy city, the children of the Hebrews, foretelling Life's resurrection, palm-branches in hand cried out: Hosanna in the highest. V. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. * Palm-branches...

_Resp. ii_

1

Ngredi-énte * Dó-mino

in sánctam ci-vi-tá-tem,

Hebrae-ó-rum pú-e-ri, resurre-

ctí-ónem Vi-tae pro-nunti-

án-tes, * Cum rámis

palma-rum: «Hosánná, clamá-

bant, in ex-cél-

sis». V. Cumque audísset pópu-

lus, quod Jé-sus vení-ret.

Je-rosó-ly-

mam, exi-

é-run-

t ób-

vi-

am é-

i.

* Cum rámis.

22. When the celebrant reaches the altar, he gives up his palm-branch, makes reverence, mounts the steps with the ministers [or two servers], and stands between them, turned to the people. The book-bearer [or one of the servers] presents the book; and joining his hands, he sings to the ferial tone (or the ancient simple tone) the prayer that concludes the procession.
522 Second Sunday of the Passion

V. Dóminus vobiscum.  
All. R.̂ Et cum spíritu túo.  

Orémus

Dómine Jesu Christe, Rex ac Redémptor noster, in cujus honórem, hos ramos gestántes, sólémnes laudes decantávimus; † concéde propítius; ut, quocúmque hi rami deportánti fúerint, ibi tuæ bene dictiónis grátia descéndat, * et, quavís déa mo num iniquitáte vel illúsione pró fugáta, déxtera tua prótegat, quos redémít. Qui vivis et regnas.

V. The Lord be with you.  
All. R.̂ And with you.  

Let us pray

Łord Jesus Christ, our King and Redeemer, in whose honour we have sung solemn praises with these palms in our hands; graciously grant us that every place where these palms are brought may be blessed with thy favour, and that by repelling all sins and illusions suggested by the devil, thy right hand may protect those whom thou hast redeemed. Who livest and reignest... R. Amen.

23. After the prayer, the celebrant and ministers make reverence at the altar, and go to their places. There they change their red vestments for purple, ready for Mass.

24. Palms are not held during the Passion.

AT MASS

Station at St. John Lateran

Where the blessing of palms and procession have preceded the Mass, the celebrant with the ministers [or servers] goes to the altar. Omitting the psalm Júdica me, Deus, and the confession, he goes up at once and kisses the altar.

The altar may be censed whenever Mass is sung.

Intr. VIII

Omine, * ne lóngé fácit-

as auxí-li- um tú- um a me,

ad de-fensi-ónem mé- am áspi-

Ps. 6

O Lord, remove not thy help to a distance from me, look towards my defence; deliver me from the lion’s mouth, and my lowness from the horns of the unicorns. Ps. O God, my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

Ps. 21, 20, 22 and 2.
Omnipotens sempiternus Deus, qui humano generi, ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere et crucem subire fecisti: ut et patientiae ipsius habere documenta et resurrectionis consorta meramur. Per eundem Dominum nostrum.

In the simple rite, if Mass is sung, a reader in surplice may read or sing the Epistle, the celebrant listening.

Collect

O Almighty and everlasting God, who, setting up an example of humility for all mankind to follow, didst will that our Saviour should take upon him our nature, and should suffer the death of the cross: enable us, we beseech thee, ever to bear in mind the teachings of his patience, and to deserve to have part in his resurrection. Through the same our Lord.

Lectio Epistolae beati Pauli apostoli ad Philippenses

Christ's great humility, the cause of his triumph. Philip. 2, 5-11.

Bethren, Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself,

becoming obedient unto death, even the death of the cross.

For which cause God also hath exalted him, and hath given him a name which is above all names: (here aU kneel) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Thou hast held me by my right hand, and by thy will thou hast conducted me; and with glory thou hast received me. V. How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

Ps. 72, 24 and 1-3.

Thou hast held me by my right hand, and by thy will thou hast conducted me; and with glory thou hast received me. V. How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

Ps. 72, 24 and 1-3.
cór- del mé- i autem paene mó-
ti sunt pé- des, paene ef-
fú- si sunt grés- sus mé- i: qui- a ze-lá-
vi in pec-ca-tó-
ri-bus,
pá- cem pec- cató- rum * ví-
dens.

Tract II

O God, my God, look
upon me: why hast
thou forsaken me?

Y. 2. Far from my
salvation are the words
of my sins.

*Dé- us mé- us, réspi-ce

in me: quare me dere-li- qui- sti?

Y. 2. Lon-
ge a sa-lúte mé-
V. 3. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

V. 4. But thou dwellest in the holy place, the Praise of Israel.

V. 5. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

V. 6. They cried to thee, and they were delivered, in the name of the Lord.
speravérunt, et non sunt confudunt:

V. 7. Ego a

tem sum vérnis, et non 

hó-mo: oppró-

bri-um hó-

minum, et abjécti-o plé-

bis.

V. 8. Omnes qui vi-

dé-bant me, asperna-

bán-

tur me: locú-ti sunt lá-

bi-is, 

et movérunt cá-

put. V. 9. Sperá-vit in Dó-

mi-no, erí-pi-

at é-

um: sálvum fác-

um, quóni-

am vult é-

um. V. 10. Ipsí
V. 10. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

V. 11. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns.

V. 12. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

V. 11. Libera me de ore leonis: et a cornu-unicornorum humiliatatem meam.

V. 12. Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum.

At Mass

Psalm Tone for the Tract

O God, my God, look upon me, why hast thou forsaken me?

in me: * quare me de-re-liqui-sti?
The intonation is repeated for each ὧ.

V. 2. Longe a salúte méa *
verba delictórum meórum.

V. 3. Déus méus, clamábo per diem, nec exáudies: * in nócte, et non ad insipiéntiam mihi.

V. 4. Tu autem in sáncto hábi-tas,*

V. 13. There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice.

V. 14. To a people that shall be born, which the Lord hath made. Ps. 21, 2-9, 18, 19, 22, 24 and 32.
laus Isra-él.


V. 8. Omnes qui vidébant me, * aspernabántur me : * locútí sunt lábiis, et movérunt cáput.


V. 10. Ipsi véro consideravérunt, et conspéxérunt me : † divisérunt sibi vestímenta méa, * et super véstem méam misérunt soratem.

V. 11. Libera me de óre léonis : * et a córnibus unícornuórum humilitátem méam.


V. 13. Annumtiábitur Dómino generátió ventúra : * et annun-tiábunt caéli justitiam éjus,


V. 5. In thee have our fathers hoped : they have hoped, and thou hast delivered them.

V. 6. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

V. 7. But I am a worm, and no man : the reproach of men, and the outcast of the people.

V. 8. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.

V. 9. He hoped in the Lord, let him deliver him : let him save him, seeing he delighted in him.

V. 10. But they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

V. 11. Deliver me from the lion’s mouth : and my lowness from the horns of the unicorns.

V. 12. Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

V. 13. There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice,

V. 14. To a people that shall be born, which the Lord hath made.

5. After the Epistle, lecterns, quite unadorned, are placed in the sanctuary on the Gospel side. The Passion of Our Lord is sung or said in this way :

Solemn rite

It is sung or read by deacons. These, in amice, alb, girdle and purple stole, with two acolytes (or servers) without lights or incense come to the foot of the altar, and there, kneeling on the lowest step and bowing, say silently Munda cor meum. Then aloud they ask the celebrant’s blessing, saying
At Mass

Jube, domne, benedicere. The celebrant, turning towards them, answers aloud:


The Lord be in your hearts and on your lips, that you may worthily and capably proclaim his Gospel; in the name of the Father and of the Son and of the Holy Ghost. They answer: Amen.

After the usual genuflexion or bow to the altar they go to the lecterns with the acolytes. They do not make the sign of the cross either on the book or on themselves when they begin to sing or read the Passion.

The celebrant, standing at his seat, listens to the Passion, and does not read it himself.

Simple rite

[5a. The priest, having read the gradual and tract, says in the usual way in the middle of the altar: Munda cor meum, Jube, Dómine, and Dóminus sit in corde meo.

Then, at the altar on the Gospel side, he reads aloud or sings the Passion, not making the sign of the cross on the book or on himself at the beginning.

The Passion may be sung by three deacons; with the same ceremonies as for the solemn rite.

If there are only two deacons, they may sing or read the parts assigned to the Chronicler and the Synagogue; that of Christ is taken by the celebrant who remains at the altar, on the Gospel side, in chasuble.

Munda cor meum, in this case, is said silently by the celebrant bowing at the middle of the altar and by the deacons kneeling on the lowest step and bowing. All continue silently Jube, Dómine, benedicere and Dóminus sit in corde meo, as at low Mass.]

++ = Words of Christ; C = Chronicler, or Gospel narrative; S = Synagogue, or various characters. The schola may sing the words for which notes are given.

The Passion of O. L. J. C. according to St Matthew

26, 36-75; 27, 1-60

TO GETHSEMANI


At that time, Jesus came with them into a country place which is called Gethsemani; and he said to his disciples, + Sit you here, till I go yonder and pray: C. and taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them, + My soul is sorrowful even unto death: stay you here and watch with me. C. And going a little farther, he fell upon his face, praying and saying, + My Father, if it be possible, let this chalice pass from me: nevertheless not as I will but

ARREST


C. As he yet spoke, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him gave them a sign, saying, S. Whomsoever I shall kiss, that is he; hold him fast. C. And forthwith coming to Jesus, he said, S. Hail, Rabbi: C. and he kissed him. And Jesus said to him, + Friend, whereeto art thou come? C. Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, + Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall
And the chief priests and the whole council sought false witnesses against Jesus, that they might put him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses, and they said:

But they holding Jesus led him to Caiphas the high priest, where the scribes and ancients were assembled. And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end.

And the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses; and they said:

BEFORE CAIPHAS


S. Hic díxit: Póssum destruí-ere témpulum Dé-i, et post trídú-um re-aedi-fí-cre íl-ld. and in three days to rebuild it.

C. Et surgens princeps sacer-dótum, ait illi: S. Nihil res-póndes ad ea, quae isti adver-sum te testificántur? C. Jesus autem tacébat. Et princeps sa-cerdótum ait illi: S. Adjúro te per Deum vivum, ut dicas nobis, C. And the high priest, rising up, said to him: S. Answerest thou nothing to the things which these witness against thee? C. But Jesus held his peace. And the high priest said to him, S. I adjure thee by the living God, that thou tell us if thou
si tu es Christus Filius Dei. 
C. Dicit illi Jesus: + Tu di-
xisti. Verumtamen dico vobis,
ám modo vidébitis Filium hóminis 
sedéntem a dextris virtútis Dei,
et veniéntem in núbibus caeli. 
C. Tunc princeps sacerdóum scidit vestiménta sua, dicens: 
S. Blasphemávit: quid adhuc 
egémus testibus? Ecce nunc au-
distis blasphémiam: quid vobis 
vidétur? C. At illi respondéntes, 
dixérunt: 

C. Then did they spit in his face 
and buffeted him; and others struck 
his face with the palms of their hands, 
saying: 

C. Tunc exspuerunt in fáciem 
ejus, et cólaphis eum cecidé-
runt, álii autem palmas in fá-
ciem ejus dedérunt, dicéntes: 

S. Prophe-tí-za nóbis, Chrístе, quis est qui te percússit? 
S. Prophecy unto us, O Christ, who is he that struck thee? 

S. Ré-us est mórtis. 
S. He is guilty of death. 

C. Petrus vero sedébat foris 
in átrio: et accéssit ad eum una 
ancilla, dicens: S. Et tu cum 
Jesu Galilaeó eras. C. At ille 
négátit coram ómnibus, dicens: 
S. Néscio quid dicís. C. Ex-
cúnte autem illo jánuam, vidít 
eum álía ancílla, et ait his, qui 
erant ibi: S. Et hic erat cum 
Jesu Nazaréno. C. Et iterum 
négátit cum juraménto: Quia 
non novi hóminem. Et post 
pusíllum accessérunt qui sta-
bant et dixérunt Petro: 

S. Ve-re et tu ex il-líis es: nam et loqué-la tú-a mani-
S. Surely thou also art one of them; for even thy speech doth
festum te facit.

discover thee.

C. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which he had said. Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

**SUICIDE OF JUDAS**

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor.

Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, S. I have sinned, in betraying innocent blood. C. But they said:

S. Quid ad nos? Tu vide-ris.

S. What is that to us? Look thou to it.

C. And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But the chief priests having taken the pieces of silver, said:

S. Non licet eos mitte-re in corbonam : qui-a pre-ti-um

S. It is not lawful to put them into the corbona; because it is the
and after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The field of blood, even to this day.

Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me.

C. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me.

BEFORE PILATE

And Jesus stood before the governor, and the governor asked him, saying, S. Art thou the king of the Jews? C. Jesus said to him, + Thou sayest it. C. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him, S. Dost not thou hear how great testimonies they allege against thee? C. And he answered him to never a word; so that the governor wondered exceedingly.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would: and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, S. Whom will you that I release to you, Barabbas, or Jesus that is called Christ? C. For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying, S. Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him. C. But the chief priests and ancients persuaded the people that they should
peterent Barábbam, Jesum vero pérderent. Respóndens autem praeses, ait illis: S. Quem vultis vobis de duóbus dimítti? C. At illi dixerunt:

S. Ba-rábbam.
S. Barabbas.


S. Crucí-fígátur.
S. Let him be crucified.

C. Ait illis praesés: S. Quid enim mali fecit? C. At illi magis clamábant, dicéntes:

S. Crucí-fígátur.
S. Let him be crucified.

C. Videns autem Pilátus quia nihil proficeret, sed magis tumúltus fíeret: accépta aqua, lavit manus coram pópulo, dicéns: S. Innocens ego sum a sánquine justi hujus: vos vidéritis. C. Et respóndens uníversus pópulus dixit:

S. Sánquís é-ius super nos, et super fí-li-os nóstrós.
S. His blood be upon us, and upon our children.

C. Tunc dimísit illis Barábbam: Jesum autem flagellátum trádedit eis, ut crucifigéretur.

C. Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified.
THE CROWNING WITH THORNS

Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying:

S. Ave, Rex Judaeorum.
S. Hail, King of the Jews.

C. Et exspuentes in eum, accéperunt arúndinem, et percutiébant caput ejus. Et postquam illusérunt ei, exuérunt eum chlamyde, et induerunt eum vesti-méntis ejus, et duxérunt eum ut crucifigerent.

C. And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

AT CALVARY


And going out they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave him wine to drink mingled with gall; and when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying:

They divided my garments among them, and upon my vesture they cast lots. And they sat, and watched him. And they put over his head his cause written: This is Jesus the King of the Jews. Then were crucified with him two thieves, one on the right hand, and one on the left.
praetereuntes autem blasphemabant eum, movéntes cápita sua, et dícentes:

And they that passed by, blasphemèd him, wagging their heads, and saying:

S. Vah, qui déstru-is témplum Dé-i, et in tridu-o illud
S. Vah, thou that destroyest the temple of God, and in three days

re-aedí-ficas : sálva temet-ípsum. Si Fí-li-us Dé-i es,
dost rebuild it; save thy own self: if thou be the Son of God,

descénde de crúce.
come down from the cross.

C. Similiter et príncipes sacerdótum illudéntes cum scribis
e t senióribus, dicébant:

C. In like manner also the chief priests with the scribes and ancients
mocking, said:

S. A-li-os sálvos fécit, se-ípsum non pótest sálvum fá-
S. He saved others, himself he cannot save: if he

cere: si Rex Isra-él est, descéndat nunc de crúce,
be the King of Israel, let him now come down from the cross, and

cré-dimus é-i : confí-dit in Dé-o: líberet nunc, si vult
we will believe him: he trusted in God, let him now deliver him if he will

é-um; díxit enim : Qui-a Fí-li-us Dé-i sum.
have him; for he said, I am the Son of God. (Ps. 21, 9).
C. Idïpsum autem et latrónes, qui crucifiíxi erant cum eo, improperábant ei.

A sexta autem hora tenebrae factae sunt super univérsam terram usque ad horam nonam. Et circa horam nonam clamávit Jesus voce magna, dicens: + Eli, Eli, lamma sabacthâni?

C. Hoc est: + Deus meus, Deus meus, ut quid dereliquísti me? C. Quidam autem illic stantes, et audíéntes, dicébant:

S. E-lí-am vócat íste.
S. This man calleth Elias.

C. Et continuo currens unus ex eis, acceptam spóngiam implévit acéto, et imposuit arúndini, et dabat ei bibere. Céteri vero dicébant:

S. Sínem, vide-ámus an véní-at Elí-as líbe-rans é-um.
S. Let be, let us see whether Elias will come to deliver him.

C. Jesus autem iterum clamans voce magna, emisit spíritum.

Here a pause is made, and all kneel.

AFTER JESUS’ DEATH

Et ecce velum templi scissum est in duas partes a summo usque deórsum: et terra mota est, et petrae scissae sunt, et monumenta apértas sunt: et multa córpóra sanctúrum, qui dormiérent, surrexérunt. Et ex-eúntes de monumentis post resurrectionem ejus, venérunt in sanctam civitátem, et apparuérunt multis. Centúrio autem, And behold the veil of the temple was rent in two, from the top even to the bottom; and the earth quaked, and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept, arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen
et qui cum eo erant, custodiéntes Jesum, viso terraémótu, et his quae fiébant, timuérunt valde, dicéntes:

S. Ve-re Fí-li-us De- i érat íste.

S. Indeed this was the Son of God.

C. Erant autem ibi mulieres multae a longe, quae sécútae erant Jesum a Galilaeá, ministrantes ei: inter quas erat Maria Magdaléne, et Maria, Jacobi et Joseph mater, et mater filiórum Zebedaéi.

C. And there were many women afar off, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

THE BURIAL


After the singing or reading of the Passion the celebrant does not kiss the book. The answer Laus tibi, Christe, is not given.

The Credo is sung.

Offert. VIII

I

M- propé- ri- um * ex-

spectá-vit cor mé- um, et

mi- sé- ri- am : et sustí-
nu-it: consolantem me quaesivi, et non
non inveni: et de-durent in

escam memam fel, et in siti mema pota-
vurent me ace-to.

Secret


Comm. VIII

P

A-ter, * si non potest

hic calix transire, nisi bibam illum: fiat vos-
luntas tua-a.
At Vespers

**Postcommunion**

**PER hujus, Dómine, operatio-nem mystérii : et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.**

MAY these mysteries, O Lord, work in us to the subduing of our evil passions, and to the fulfilling of our righteous desires. Through Jesus...

At the end of Mass the celebrant gives the blessing as usual but omits the Last Gospel, and all return to the sacristy.

**AT VESPERS**

*Antiphons and Psalms of Sunday, p. 110 (New psalter, p. 2031).*

**Chapter**

**Fratres : Hoc enim sentíte in vobis quod et in Christo Jesu : qui cum in forma Dei esset, non rapínam arbitrátus est esse se æquálem Deo : tæ semetipsum exinanívit, for-mam servi accípiens, in simili-túdinem hóminum factus, *et hábitu invéntus ut homo.**

Brethren, Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but made himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

**Hymn. Vexilla Régis. p. 504. † Eripe me, Dómine.**

At Magnif.,

Ant. VIII G *

S

Cripýtum est enim. Cant. Magní-ficat * ánima mé-a Dóminum. or : mé-a Dóminum. Et exsultávit...


Antiphon

Scritum est enim: Percú-ti-am pastórem, et dispergéntur óves gré-

For it is written: I will strike the Shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee: there you shall see me, says the Lord. Zachary 13, 7; Matth. 26, 31-32.
MAUNDY THURSDAY

THE MASS AND HOLY COMMUNION

On Maundy Thursday the ancient tradition of the Roman Church should be observed whereby all the priests and clerics assist at the sacrifice in Cena Domini, where it is fitting that they should receive Holy Communion. (Cf. C. J. C. can. 862).

Yet where pastoral reasons demand it, the local Ordinary may allow, besides the principal Mass in Cena Domini, one or two low Masses in each public church or oratory, and one only in semi-public oratories. But, if for some reason, the principal Mass in Cena Domini cannot be celebrated even with the simple rite, the Ordinary, for pastoral reasons, may allow two low Masses in public churches and oratories and one in semi-public oratories. The object of this is to make it possible for all the faithful on this holy day to be present at the sacrifice of the Mass and to receive the Body of Christ. These Masses are allowed during the same hours as the solemn Mass in Cena Domini.

On Maundy Thursday, Holy Communion may be given to the people only during the evening Masses or immediately afterwards; except in the case of the sick, to whom Holy Communion may be taken in the morning or afternoon.

TIME OF THE MASS

Mass must be celebrated in the evening, at the most convenient hour; not beginning, however, before four o’clock, nor after nine o’clock.
Maundy Thursday
The last Supper

Double of the First Class

THE SOLEMN EVENING MASS
OF THE LAST SUPPER
Station at St John Lateran

1. If there is a tabernacle on the high altar, it must be quite empty: a
ciborium (or several ciboria) containing enough hosts for the communion
of the clergy and people to-day and to-morrow must be placed on the altar
to be consecrated at this Mass.

2. If there are not enough priests and clerics, the Mass is celebrated according
to the usual rites of a sung Mass: the altar may be censed as at High Mass.

3. If there are enough clergy, it is extremely fitting for them to assist at
the solemn evening Mass in choir.

4. The clergy will be in choir habit; and priests and deacons with a white
stole also. The celebrant and sacred ministers wear white vestments as usual
for Mass.

5. When everyone is ready, the procession comes through the church to the
altar; meanwhile the schola sings the Introit.

But it behoves us to
glory in the cross of
our Lord Jesus Christ: in whom is our salva-
tion, life, and resur-
rection; by whom we
are saved and deli-
vered. Ps. May God
have mercy on us, and
bless us; may he cause
the light of his coun-
tenance to shine upon
us, and may he have
mercy on us. Gal. 6,
14; Ps. 66, 2.
salva-ti, et li-be-rá-ti sú-mus. Ps. Dé-us mi-se-
re-á-tur nóstri, et bene-dí-cat nóbis: illúminet vútum
sú-um super nos, et mi-se-re-á-tur nóstri. Nos
au-tem.

VERSÉS AD LIBITUM

2. Ut cognoscámus in térra ví-am.

tú-am: * in ómnibus génibus sa-lú-tá-re tú-um. Nos...

3. Confi-te-ántur tí-bi pó-pu-li, Dé-us: *


In churches where the Mass of the Holy Oils has been sung in the morning, Kyrie IX may be sung at the evening Mass.

6. When the celebrant has reached the altar with the ministers [or servers], he recites the introductory prayers with the Confiteor, goes up the steps and kisses the altar in the middle and censes it in the usual way even at a simple sung Mass.
7. After censoring the altar the celebrant reads the Introit and Kyrie, éléison and intones the Glória in excélsis. The bells are rung and the organ is played, but from now onwards they are silent until the Glória in excélsis of the mass of the Easter Vigil.

Collect

**Deus**, a quo et Judas réatus sui penam, et confessiónis suae latro praémiuum sumpsit, concédé nobis tuae propitiatio-nis effectum: ut sicut in pas-sióne sua Jesus Christus, Dóminus noster, diversa utrisque intéllit stipéndium meritéorum; ita nobis, ablátó vetustátis erróre, resurrectionis suae grátiam læ- giátur: Qui tecum vivit et regnat.

If Mass is sung, in the simple rite a reader, wearing a surplice, may read or sing the Epistle; while the celebrant stands at the altar and listens.

**Lectio Epistolae beati Pauli apostoli ad Corinthios**

The institution of the Holy Eucharist. [1 Cor. 11, 20-32.]

The first Christians offered the holy Sacrifice after a common meal known as the Agapé (charity), in order to imitate our Lord, who had instituted the Eucharist at the end of the Passover meal of the old Law. As a result of abuses (of which St. Paul here complains), the custom disappeared.


**B Rethren**, when you come together therefore into one place, it is not now to eat the Lord’s supper; for every one taketh, before, his own supper to eat; and one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

For I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood; this do ye, as often as you shall
Christ became obedient unto death, even the death of the cross. Wherefore God also hath exalted him, and hath given him a name which is above every name.

Epistle of Palm Sunday.


But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged: but whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.
Sequentia sancti Evangelii secundum Joannem


Nte diem festum Paschae, sciens Jesus quia venit hora ejus, ut tráneat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem diléxit eos.

Et cena facta, cum diábolus jam misisset in cor, ut traédaret cum Judas Simónis Iscariótæ: sciens quia ómia dedit ei Pater in manus, et quia a Deo exivit et ad Deum vadiit: surgit a cena, et ponit vestíménta sua: et cum accepíssent línteum, praecínxit se. Déinde mittit aquam in pelvím, et cœpit lavare pedes discipulórum, et extégere línteo, quo erat praecínxitus.

enim quisnam esset qui tráderet eum. próptérea dixit: Non estis mundi omnes.


13. It is most suitable to have a brief sermon after the Gospel to explain the principal mysteries which this Mass recalls, i. e. the institution of the Holy Eucharist and of the Order of Priests, and also the commandment (mandatum) of Our Lord about fraternal charity.

Let the faithful be instructed about Our Lord’s love for men, shown by his institution “on the day before He suffered” of the Holy Eucharist, which is both sacrifice and sacrament, the perpetual memorial of His Passion, to be celebrated for all time by the ministry of priests.

Let the faithful also be invited to come and give their due adoration to the Blessed Sacrament after Mass.

Lastly, where the rite of the Washing of the feet takes place in church, let the faithful be instructed about its deep meaning as the sign of Our Lord’s commandment of fraternal charity, and let them be encouraged to practice abundantly this day works of Christian charity.

14. To-day the Credo is omitted.

THE MANDATUM OR WASHING OF THE FEET

15. Where it is desirable for pastoral reasons, the Washing of the feet takes place after the sermon.

16. In the sanctuary or the nave, benches are prepared face to face for the twelve men whose feet will be washed: everything necessary will be prepared on a table at a suitable time.

17. Meanwhile the deacon and subdeacon [or the two principal servers] bring the twelve men two by two to the place prepared for them, during which time the schola or the clergy begin to sing or recite the antiphons, psalms and verses indicated below.

The twelve men who are chosen, having genuflected to the altar and bowed to the celebrant sitting in the sanctuary, take their places on the seats prepared; the sacred ministers [or servers] help the celebrant. All take off their maniples, and the celebrant his chasuble, putting a towel around his waist.
When the washing of the feet is nearly ended the 8th antiphon Ubi caritas with its verses is begun. If necessary, some of the preceding antiphons may be omitted, but never this antiphon Ubi caritas.

18. The antiphons, psalms and verses to be sung or recited are these.

I

Ant. III

M Andátum nówum do vóbis:

ut di-ligá-tis ínvicem, sicut di-léxi vos, dí-cit Dóminus. Ps. Be-á-ti im-

maculá-ti in ví- a: *qui ámbu-laut in lé-ge Dómi-ni.

The antiphon Mandátum nówum is repeated.

The following seven Antiphons are each repeated after the Psalm or Versicle. Only the first verse of the Psalm is said in each case.

II

Ant. IV

P Ostquam surrexit Dóminus

a céna, mí-sit áquam in pél-vim : cépit laváre pédes di-

A new command-
ment I give unto you:
That you love one
another as I have loved
you, saith the Lord.
Ps. Blessed are the
undefiled in the way:
who walk in the law
of the Lord. John 13, 34 and Ps. 118, 1.

Great is the Lord
and exceedingly to be
praised, in the city of
our God, in his holy
mountain. John 13, 4, 5 and 15, and Ps. 47, 2.
The Lord Jesus, after he had supped with his disciples, washed their feet and said unto them: 

*Know ye what I have done unto you, your Lord and Master? I have given you an example that so you do also.*

*Ps.* Lord, thou hast blessed thy land, thou hast turned away the captivity of Jacob.

*John 13, 12, 13 and 15, and Ps. 84, 2.*

**Ant. II**

*Omnus Iesus,* *postquam* cenavit cum discipulis suis,
lavit pedes eorum, et ait illis:

*Scitis quid fecerim vobis, ego Dominus et Magister? Exemplum dedi vobis, ut et vos ita fa-cia-tis.* *Ps.* Bene-dixisti, Dómine, térram tú-am:*
Lord, dost thou wash my feet? Jesus answered and said to him: If I wash not thy feet, thou shalt have no part with me. Y. He cometh therefore to Simon Peter; and Peter saith to him. Lord... Y. What I do, thou knowest not now; but thou shalt know hereafter. John 13, 6-7 and 8.
May there remain in you, faith, hope, charity, these three things; but the greatest of these is charity. 

John 13, 35.

By this shall all men know that ye are my disciples, if you have love one for another. 

Ant. VII: In hoc cognoscant omnes, * qui a me i estis discipuli, si dilectionem habu eritis ad invicem. 

Nunc dicit Jesus discipulis suis: In hoc.

May there remain in you, faith, hope, charity, these three things; but the greatest of these is charity. 

Ant. VII: Aeneant in vos bis * fides, spes, caritas, tri a haec: major au-
The evening Mass

The following must never be omitted. It is begun towards the end of the Feet-washing, omitting if necessary some of the preceding pieces.

Ant. Where are charity and love, God is there. 

\( \text{V.} \) It is Christ's love that has gathered us together. 

\( \text{V.} \) In him let us rejoice and be glad. 

\( \text{V.} \) Fearing and loving the living God. 

\( \text{V.} \) In sincerity of heart let us also love one another.

---

three things; but the greatest of these is charity. 1 Cor. 13, 13.


VIII

Ant. vi

U-bi cá-ri-tas et ámor, Dé-us i-bi est. \( \text{V.} \) Congregávit nos in únun Chrísti ámor. \( \text{V.} \) Exsultémus, et in ípso jucundémur. \( \text{V.} \) Time-ámus, et amémus Dé-um vívum.

\( \text{V.} \) Et ex córde di-ligámus nos sin-cé-ro.
Ant. Ubi că-ri-tas et ámor, Dé-us ibi est. V. Simul ergo cum in ún-num congregámus: V. Ne nos ménte di-ví-
dámur, cave-ámus. V. Céssent júrgi-a ma-lígna, céssent lí-tes. V. Et in médi-o nóstri sit Chrístus Dé-
us.

Ant. Ubi că-ri-tas et ámor, Dé-us ibi est. V. Simul quoque cum be-
á-tis vide-ámus. V. Glo-ri-ánter vúltum tú-
um, Chríste Dé-us. V. Gáudi-um quod est im-
ménsum, atque próbum: V. Saécu-la per infini-
ta saécu-

Ant. Where are charity and love, God is there.
V. Wherefore when we gather together in one place.
V. We must heed lest in heart we be sundered one from the other.
V. May ill-feeling and all strife pass away.
V. So that in our midst be Christ who is God.

Ant. Where are charity and love, God is there.
V. With the blessed in joy may we one day see.
V. Thy countenance, O Christ our God.
V. Happiness measureless yet most sure.
V. Knowing no end for evermore. Amen.
20. When the feet-washing is finished, the celebrant washes and dries his hands, saying nothing. He takes off the towel; all put on their maniples and the celebrant, his chasuble. They return to the middle of the altar, and stand turned towards the people. The celebrant says:

**Pá-ter nóster. in silence.**

**V.** Et ne nos indúcas in tenta-ti- ó-nem.

**R.** Sed líbera nos a má- lo.

**V.** Tu mandásti mandáta túa, Dómine.

**R.** Custodiér ními-

**V.** Tu lavásti pédes discipu-

**R.** Opera manuum tuárum ne despícias.

**V.** Dómine, exáudi oratió-

**R.** Et clámor méus ad te véniat.

**V.** Dóminus vóbíscum.

**R.** Et cum spíritu túo.

**Orémus**

**A** Désto, Dómine, quaésumus, officio servítitís nostrae: t et quia tu discípulis tuís pedes laváre dignátus es, ne despícias ópera manuum tuárum, quae nobis retínénda mandásti: t ut, sicut hic nobis et a nobis exté-

**R.** Custodíri nimis.

**V.** O Lord, thou hast commanded of thy commandments.

**R.** That they be kept exceeding strictly.

**V.** Thou didst wash the feet of thy disciples.

**R.** Despise not the work of thy hands.

**V.** O Lord, hear my prayer.

**R.** And let my cry come unto thee.

**V.** The Lord be with you.

**R.** And with you.

Let us pray

**F** Avourably regard, we beseech thee, O Lord, the performance by us, thy servants, of this lowly duty. Thou who didst vouchsafe to wash the feet of thy disciples, despise not the work of thine own hands, concerning which thou didst command us to do as thou hadst done. Moreover, even as we ourselves cleanse our bodies from outward defilement, so do thou wash from the soul of each one of us, all inward stain of sin. Do thou vouchsafe to grant this, who livest and reignest, God, world without end. **R.** Amen.
After the prayer, the twelve men, first genuflecting to the altar and bowing to the celebrant, are conducted back to their places, either in choir, if they are clergy, or to the special places assigned them, if laity.

21. Where the feet-washing takes place apart from the solemn Mass, the same rite is followed as above; but beginning with the singing of the Gospel Ante diem festum Paschæ with the usual ceremonies. The celebrant wears a white cope.

22. After the washing of the feet (or, where it does not take place, after the sermon) the Mass is continued in the usual way.

Offert. II

D


Secret

Pse tibi, quaésumus, Dómine, sancte Pater, omnipotens æterne Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemoratiónem hoc fieri hodiérna traditióne monstravit, Jesus Christus, Filius tuus, Dóminus noster: Qui tecum vivit.


* For certains dioceses, special preface, p. 801.
IN THE CANON

The Canon of the Mass is said with the modifications customary on this day.


Hanc igitur oblatiónem servítutís nostrae, sed et conjúctae familiae tuae, quam tibi offerimus ob diem, in qua Dóminus noster Jesus Christus tradidit discípulis suis Corpóris et Sanguinis sui mystéria celebrando: quaesumus, Domíne, ut placátus accípias; diéisque nostris in tua pace dispónas, atque ab aetérna damnatione nos éripí, et in electórum túorum júbeas grege numerári. Per eúmdem Christum Dóminum nostrum. Amen.

Qam oblatiónem tu, Deus, in ámbibus, quaésumus, bene dictam, adscripta, pata, rata, rationábilem, acceptábilémque fácre dignéris: ut nobis Cor + pus, et San- + guis fiat dilectíssimi Filii tui Dómini nostri Jesu Christi.

Hæc igitur oblatiónem servítutís nostrae, sed et conjúctae familiae tuae, quam tibi offerimus ob diem, in qua Dóminus noster Jesus Christus tradidit discípulis suis Corpóris et Sanguinis sui mystéria celebrando: quaesumus, Domíne, ut placátus accípias: diéisque nostris in tua pace dispónas, atque ab aetérna damnatione nos éripí, et in electórum túorum júbeas grege numerári. Per eúmdem Christum Dóminum nostrum. Amen.

Wherefore we beseech thee, O Lord, to be appeased by and graciously to receive this oblation, which we thy servants, and with us thy whole family, make to thee, on the day on which our Lord Jesus Christ gave to his disciples power to celebrate the mysteries of his Body and Blood; do thou establish our days in thy peace, nor suffer that we be condemned eternally, but rather command that we be numbered in the flock of thine elect. Through the same Christ our Lord. Amen.

And moreover do thou, O God, in all ways vouchsafe to bless this same oblation, to take it for thy very own, to approve it, to perfect it and to render it well-pleasing to thyself, so that, on our behalf, it may be changed into the Body and Blood of Jesus Christ, thy most dear Son, our Lord.
27. The censing of the Blessed Sacrament customary at High Mass is performed to-day in a simple Sung Mass by acolytes [or servers].

 Qui pridie, quam pro nostra omniumque salute pateretur, hoc est, hodie, accipit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, detitte discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

HOC EST ENIM CORPUS MEUM.

WHO, the day before he suffered for our salvation and that of all men, that is, to-day, took bread into his holy a venerable hands and having lifted up his eyes to heaven to thee, God, his almighty Father, giving thanks to thee, blessed it, broke it, and gave it to his disciples, saying: Take ye, and eat ye all of this.

FOR THIS IS MY BODY.

And so on as at the Canon of the Mass, 17.

28. At the Agnus Dei, the response each time is: miserere nobis.

The kiss of peace is omitted to-day, as well as the first of the three prayers: Dómine Jesu Christe, qui dixisti.

The Confiteor and absolution also are omitted.

29. After receiving the Precious Blood, the celebrant says Ecce Agnus Dei and three times, Dómine, non sum dignus; then he gives Holy Communion in the usual way.

The sacred ministers receive first, then the priests, deacons, and other clerics in order; then the servers.

All come to the foot of the altar, two or four at a time; and, having genuflected, go to the top step, and kneeling, receive Christ’s Body with all reverence; then they return to their place in the same order.

The faithful receive at the communion-rail.

But if the number of communicants is great, other priests in surplice and white stole may distribute Communion, either with the celebrant at the rail or in some other suitable place; taking care, however, that the good order and devotion of the faithful is not disturbed.

If a bishop distributes Holy Communion, the faithful do not kiss his ring before receiving It.

30. The Communion antiphon can be sung by the schola while the celebrant distributes the sacred hosts.

Com. II

D

Omi-nus Jé-sus, * postquam cená-vit cum discípu-lis sú-is.
During the distribution of holy Communion the following Psalms may be sung:

Psalm 22 (New psalter, p. 2038)

Our Lord is the good Shepherd

1. Dóminus régit me, et ni-hil mí-hi dé-e-rí-t : * in lóco páscau- ae i-bi me collocá-vit. 2. Super...
7. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!  
8. And thy mercy will follow me all the days of my life.  
9. And that I may dwell in the house of the Lord unto length of days.

*The antiphon Dóminus Jéssus is repeated.*

**Psalm 71** *(New psalter, p. 2039)*  
Christ's kingdom is a kingdom of justice

**I. JUSTNESS OF GOD'S ANOINTED KING**

1. Dé-us, judí-ci-um tú-um régi da.: *

2. To judge thy people with justice, and thy poor with judgment.

3. Let the mountains receive peace for the people: and the hills justice.

4. He shall judge the poor of the people: and he shall save the children of the poor: and he shall humble the oppressor.

**II. HIS EVERLASTING UNIVERSAL REIGN**

5. And he shall continue with the sun, and before the moon, throughout all generations.

6. He shall come down like rain upon the fleece: and as showers falling gently upon the earth.

7. In his days shall justice spring up, and abundance of peace, till the moon be taken away.

8. And he shall rule from sea to sea: and from the river unto the ends of the earth.
III. HOMAGE OF ALL NATIONS

9. Before him the Ethiopians shall fall down: and his enemies shall lick the ground.

10. The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts.

11. And all kings of the earth shall adore him: all nations shall serve him.

IV. SAVIOUR OF THE POOR

12. For he shall deliver the poor from the mighty: and the needy that had no helper.

13. He shall spare the poor and needy: and he shall save the souls of the poor.

14. He shall redeem their souls from usuries and iniquity: and their names shall be honourable in his sight.

15. And he shall live, and to him shall be given of the gold of Arabia. For him they shall always adore: they shall bless him all the day.

V. PROSPERITY OF HIS REIGN

16. And there shall be a firmament on the earth on the tops of mountains: above Libanus shall the fruit thereof be exalted. And they of the city shall flourish like the grass of the earth.

17. Let his name be blessed for evermore: his name continueth before the sun.

18. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

VI. DOXOLOGY

19. Blessed be the Lord, the God of Israel, who alone doth wonderful things.

20. And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it. So be it.

The antiphon Dominus Jesus is repeated, as above.
Psalm 103 (New psalter, p. 2040)

Hymn to our Creator

I. THE SKY

1. Bless the Lord, O my soul: O Lord my God, thou art exceedingly great.

Domine, Deus tuius, magnificatus es vehementer.

Flex: dux est eorum:

2. Thou hast put on praise and beauty: and art clothed with light as with a garment.

2. Confessionem et decorem induisti: * amictus lumen sicut vestimentum:

3. Who stretchest out the heaven like a pavilion: who coverest the higher rooms thereof with water.

3. Extendens caelum sicut pellem: * qui tegis aquis superiora ejus.

4. Who makest the clouds thy chariot: who walkest upon the wings of the winds.

4. Qui ponis nubem summum tui: * qui ambulas super pennas ventorum.

5. Who makest thy angels spirits: and thy ministers a burning fire.


II. THE EARTH

6. Who hast founded the earth upon its own bases: it shall not be moved for ever and ever.

6. Qui fundasti terram super stabilitatem suam: * non inclinabitur in saeculum saeculi.

7. The deep like a garment is its clothing: above the mountains shall the waters stand.

7. Abyssus, sicut vestimentum, amictus ejus: * super montes stabunt aquae.

8. At the voice of thy thunder they shall fear.

8. Ab increpatione tua fugient: * a vox tonitruit tui formidabant.

9. The mountains ascend, and the plains descend into the place which thou hast founded for them.

The evening Mass

10. **Terminus posuisti, quem non transgrediéntur:** *neque converténtur operire tèrram.*

10. Thou hast set a bound which they shall not pass over: neither shall they return to cover the earth.

**III. STREAMS AND RIVERS**

11. **Qui emittis fontes in convallibus:** *inter médium mòntium pertransibunt águae.*

11. Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

12. **Potábunt ómnes béstiae ágrí:** *expectábunt ónagri in siti súa.*

12. All the beasts of the field shall drink: the wild asses shall expect in their thirst.

13. **Super éa vóluces caéli habitábunt:** *de médio petrárum dábunt vöcès.*

13. Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

**IV. VEGETATION**

14. **Rígans montes de superióribus súis:** *de frúctu ópe-rum tuórum satiábitur térra.*

14. Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:

15. **Producens fénem juméntis,** *et hérbam servítui hómìnium:*

15. Bringing forth grass for cattle, and herb for the service of men.

16. **Ut éducas pánem de térra:** *et vínum laetificet cor hómìnium:*

16. That thou mayst bring bread out of the earth: and that wine may cheer the heart of man.

17. **Ut exhlíaret fáciem in óleo:** *et pánis cor hómìnis confirmet.*

17. That he may make the face cheerful with oil: and that bread may strengthen man's heart.

18. **Saturabúsunt lígna cámpi,** et cédri Libani, quas plantávit: *illic pásseres nidificabunt.*

18. The trees of the field shall be filled, and the cedars of Libanus which he hath planted: there the sparrows shall make their nests.

19. **Herodii dómus dux est córum:** † móntes excési cérvis: *pétra refúgium heri-náciis.*

19. The highest of them is the house of the heron. The high hills are a refuge for the harts, the rock for the ichims.

**V. SEASONS AND DAYS**

20. **Fécit lúnam in témpora:** *sol cognóvit occásum súum.*

20. He hath made the moon for seasons: the sun knoweth his going down.

21. **Posuísti ténèbras, et fàcta est nox:** *in ípsa pertransíbunt ómnes béstiae sìlvae.*

21. Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about:

22. **Cártuli leónum rugiéntes,** ut rápiant, *et quaeránt a Déo escam síbi.*

22. The young lions roaring after their prey, and seeking their meat from God.

23. **Ortus est sol,** et congre-gáti sunt: *et in cubílibus suis collocábuntur.*

23. The sun ariseth, and they are gathered together: and they shall lie down in their dens.
24. Man shall go forth to his work, and to his labour until the evening.

VI. WONDERS OF THE SEA

25. How great are thy works, 0 Lord! Thou hast made all things in wisdom: the earth is filled with thy riches.

26. So is this great sea, which stretcheth wide its arms: there are creeping things without number.

27. Creatures little and great. There the ships shall go.

VII. THE GIFT OF LIFE

28. This sea dragon which thou hast formed to play therein. All expect of thee that thou give them food in season.

29. What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

30. But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.

31. Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

32. May the glory of the Lord endure for ever: the Lord shall rejoice in his works.

33. He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke.

34. I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

35. Let my speech be acceptable to him: but I will take delight in the Lord.

36. Let sinners be consumed out of the earth, and the unjust, so that they be no more. O my soul, bless thou the Lord.
Psalm 150 (New psalter, p. 2041)
A solemn chorus of the praise of God

1. Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

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2. Laudá-te Dóminum in sánctis

é-jus : * laudáte é-um in firmaménto virtú-tis é-jus.

---

Flex : benesonántibus : †

2. Laudáte éum in virtútibus éjus : * laudáte éum secúndum multitúdinem magnitúdinis éjus.


5. Laudáte éum in cymbalis benesonántibus : † laudáte éum in cymbalis jubilátiónis : * ómnis spirítus laudet Dóminum.

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The same antiphon Dóminus Jesus is repeated at the end.

32. When all have received Communion, the ciboria are placed on the corporal. If there are several of these, and the altar has a tabernacle, one only is left on the corporal and the others are put in the tabernacle; they will be taken to the place of reservation after the altars are stripped. The celebrant now purifies the chalice and his fingers, saying the usual prayers.

33. After this, Mass is continued in the usual way, but the celebrant genuflects each time he goes to or from the middle of the altar or crosses in front of the Blessed Sacrament. When he says Dóminus vobiscum he turns to the people, not from the middle but from the Gospel side, to avoid turning his back on the Blessed Sacrament.

Postcommunion

R Efecti vitálibus aliméntis, quaésumus, Dómine Deus noster : ut, quod témpore nostrae mortalitátis exsequimur, immortalitátis tuae múneré consequámur. Per Dóminum.

S Trengthened with the bread of life, we beseech thee, O Lord our God, that the great mystery we in the days of our flesh thus celebrate, we may enjoy in its fulness in thine unending kingdom. Through Jesus Christ...
34. Instead of Ite missa est, to-day Benedícimus Dómino is sung; the celebrant says Plácet tibi, sancta Trinitas, and kisses the altar; but the blessing and last Gospel are omitted.

He and the sacred ministers genuflect, go down to the altar steps and at the foot of the altar genuflect on both knees. They go to the sedilia: take off their maniples and the celebrant changes his chasuble for a white cope.

THE SOLEMN TRANSLATION AND RESERVATION OF THE BLESSED SACRAMENT

AND THE STRIPPING OF THE ALTARS

1. Immediately after Mass there takes place the solemn translation and reservation of the Blessed Sacrament, which is kept in a ciborium for Holy Communion the next day.

2. A suitable place for the solemn reservation will be prepared in a chapel or on an altar in the church, as is prescribed by the Roman Missal, and it will be adorned as worthily as possible with curtains and lights.

In conformity with the decrees of the Sacred Congregation of Rites about avoiding or removing abuses in preparing this altar of Repose, an austerity in keeping with the liturgy of these days is strongly recommended.

3. The translation and reservation of the Blessed Sacrament takes place as follows:

The torches are lit, and the procession forms up in the usual way.

If possible a second fully vested subdeacon carries the cross; otherwise a cleric [server] does so.

The celebrant, standing at the foot of the altar, puts incense in two thuribles without a blessing (one thurible in the simple rite). Then kneeling, he censes the Blessed Sacrament three times.

He then puts on a white humeral veil, goes up the altar steps in the middle, genuflects, and receives standing the ciborium from the deacon: the latter then covers it with the ends of the humeral veil.

The celebrant then comes down from the altar and goes forward under a canopy: two thurifers [or two servers] cense the Blessed Sacrament continuously until the altar of Repose is reached.

The sacred ministers [or the servers] walk on each side of the celebrant.

During the procession the hymn Pange, lingua, lingua, gloriósi Córporis mystérium is sung until the verse Tantum ergo exclusive; if necessary, the hymn is repeated from the second verse. If the procession is very long, other hymns, psalms or canticles may be sung.


4. When the altar of Repose is reached, the celebrant (helped by the deacon if necessary) puts down the ciborium on the altar. He then kneels, puts incense in the thurible and censes the Blessed Sacrament: meanwhile the Tantum ergo is sung.

Then the deacon [or the celebrant himself] puts the ciborium into the tabernacle or casket.
5. All then kneel and silently adore the Blessed Sacrament for a little while. When the sign is given, the celebrant and the sacred ministers [and the servers] rise, genuflect on both knees and bow, and then return to the sacristy, where the celebrant and the sacred ministers take off their white vestments. The celebrant and the deacon put on purple stoles.

6. If several ciboria need to be transferred, the celebrant (or another priest or deacon, vested in a surplice, a white stole and a white humeral veil) carries them to the altar of Repose before the stripping of the altars is begun. He should do this in a simple way i. e. with two acolytes [servers] carrying lighted candles and another holding the ombrellino.

7. Then the celebrant and the sacred ministers [and the servers] go to the high altar, bow, rise and begin the stripping of the altars as follows.

The celebrant says the following antiphon in a clear voice:

Divisérunt sibi vestiménta; et super vestem meam misérunt sortem.

They parted my garments among them: and upon my vesture they cast lots. (Ps. 21, 19).

Adding the intonation of the same psalm.

1. Deus, Deus meus, réspice in me: quare me dereliquisti?

If there are enough clergy, they continue the recitation of this psalm until the stripping of the altars is completed; otherwise the celebrant with the servers recites the antiphon and the first verse of the psalm before stripping the principal altar; after the last altar is stripped, he repeats the antiphon in front of the principal altar.

longe a salute mea verba delictórum méórum.

♀. 2 and foll., p. 613.

Or, according to the new psalter:

Ant. Dívidunt sibi vestiménta mea, et de veste mea mittunt sortem.

Ps. Deus meus, Deus meus, quare me dereliquisti?

The celebrant and the sacred ministers [or servers] strip all the altars in the church except the one where the Blessed Sacrament is solemnly adored. After stripping the altars they return to the high altar, and the celebrant repeats the antiphon:

Divísérunt sibi vestiménta mea: et super vestem meam misérunt sortem.

They return to the sacristy.

To-day Vesper is omitted.

8. Compline is recited in choir immediately afterwards; the candles are not lit and the office is not sung.

9. Public adoration of the Blessed Sacrament takes place at the altar of Repose from the end of the Mass in Cena Domini. It should continue at least until midnight, when the memory of our Lord’s passion and death takes the place of the liturgical commemoration of the Holy Eucharist.

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1 The cross, with a purple veil, and candlesticks must remain on the high altar when it has been stripped. (S. R. C. 18 June 1956).
AT COMPLINE

The Jube, domne. the Short Lesson, the ÿ. Adjutórium, and the Pater noster are all omitted. Compline begins with the Confiteor, Misericátor and Indulgéntiam. Then, the Ps. Cum invocárem is recited, with the other Psalms of Sunday, p. 227 (new psalter, p. 2035), with the Canticle Nunc dimittis, p. 234 (new psalter, p. 2036).

Then, all kneeling, is said:

Christus factus est pro nobis_obédiens usque ad mórtēm. Christ became obedient unto death for us. On Good Friday is added: Even the death of the cross.

Pater noster. in silence. Then is said aloud.

VIsita, quaésumus, Dómine,_VIsit, we beseech thee, O Lord, this dwelling, and drive far from it all the snares of the enemy: let thy holy Angels dwell in it, to keep us in peace; and may thy blessing be always upon us. Through our Lord... in silence.

GOOD FRIDAY

THE HOLY COMMUNION

On Good Friday, Holy Communion may be given solely during the afternoon liturgy; except in the case of those in danger of death.
Good Friday
The Passion and Death of Our Lord

Double of the First Class

THE SOLEMN AFTERNOON LITURGY
OF THE PASSION AND DEATH OF OUR LORD

Station at the Basilica of Holy Cross in Jerusalem

The Good Friday liturgy is celebrated at Rome in the basilica built by St. Helena, mother of the Emperor Constantine, to receive the chief relics of the Passion, and in particular that of the true Cross: whence its name. Moreover, since our Lord declared that no prophet might perish outside Jerusalem, therefore the Station is held in the church which in Rome represents Jerusalem.

THE TIME OF ITS CELEBRATION

The solemn Liturgy is celebrated in the afternoon, about 3 p.m.; however, for pastoral reasons, it may begin earlier, from mid-day onwards or at a later hour, but not after nine o’clock.

PASTORAL PREPARATION

Let the faithful be instructed in the right understanding of to-day’s Liturgy, in which,

a) after sacred readings and prayers, p. 572,

b) the Passion of our Lord is solemnly sung, p. 582;

c) prayers are offered for the needs of the Church and the whole human race, p. 591;

d) then the whole Christian community, clergy and laity, devoutly adore the Holy Cross, p. 596;

e) and lastly, in accordance with the rubrics of the revised Order and the custom of many centuries, all who are in good dispositions and who wish to do so may go to Holy Communion, so as to receive more abundant fruits of the Redemption, through the devout reception of the Body of our Lord which was delivered up for all men to-day, p. 609.

Let priests also insist that the faithful be recollected to-day and not forget the laws of fasting and abstinence.
1. The altar should be completely bare, without crucifix, candles or altar-cloths.

2. If there are not enough priests or clerics, the solemn afternoon Liturgy of to-day is performed by the celebrant with the assistance of servers as noted below [ ]; but if clergy are present, it is very fitting for them to assist in choir.

3. Hence all wear choir-dress; the celebrant and deacon are vested in amice, alb, girdle and black stole, the subdeacon in amice, alb and girdle.

3bis. Until the Holy Cross is unveiled, neither clergy nor servers genuflect to the altar, but only bow their heads. But where the Cross has been unveiled, until the beginning of the Easter Vigil exclusive, all genuflect before the Cross on the principal altar.

THE FIRST PART OF THE LITURGY:

THE READINGS

4. When everyone is ready, the procession moves through the church to the altar in silence.

5. The clergy, ministers [or servers] and the celebrant bow to the altar when they reach it; then the celebrant and sacred ministers prostrate themselves before the altar, while the rest go to their places in choir and remain kneeling and bowing [the servers kneel in the sanctuary, bowing near the celebrant]. All pray in silence for a little while.

6. When the sign is given, the bow is ended but all remain kneeling; the celebrant alone stands facing the altar steps, and with his hands joined sings the following Prayer to the ferial tone (or ancient simple tone):

Prayer

 Deus, qui peccáti vétéris hereditáriam mortem, in qua posteritátis genus omne successerat, Christi tui, Dómini nostri, passióne solvísti; † da, ut, confórmes eídem facti; sicut imaginem terrénae natúrae necessitáte portávimus, * ita imáginem caeléstis grátiæ sanctificatióne portémus. Per eúmdem Christum Dóminum nostrum.

All answer: Amen.

7. After the Prayer the celebrant and the ministers [or servers] go back to their places. Meanwhile an unadorned lectern is placed in the sanctuary and a reader sings the first Lesson, while all sit and listen. The Lesson begins without a title, and Tu autem is not said at the end.

[7a. If the liturgy is sung and there is a capable reader, a lectern, uncovered, is placed in the middle of the sanctuary and the reader, in surplice, sings the first Lesson without title. The celebrant, servers and people sit and listen.

If the liturgy is not sung, or there is no reader, the celebrant himself, standing in his place before an uncovered lectern, sings or reads the lesson.
The solemn afternoon liturgy 573

The *first Lesson* comes from the prophet Osee (chap. 6). It foreshadows Christ’s resurrection the third day, which is the type and assurance of our own.


**Hus saith the Lord**, In their affliction they will rise early to me : Come, and let us return to the Lord; for he hath taken us, and... he will heal us... he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light; and he will come to us as the early and the latter rain to the earth.

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The following *Responsory* is sung by the schola and clergy, or recited by the celebrant with the servers:

**Responsory**

Habacuc (605 B. C.) ch. 3.

One may think of the prophet foreseeing with horror Christ’s crucifixion. The holiness, terror, and glory of God were never more dearly shown than when his Son hung on the Cross between two thieves. But the prophet’s soul finds there also abundant reason to hope in God’s mercy.

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O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.

---

Nº 805. — 19
et expávi.

V. 2. In the midst of two animals thou shalt be made known; when the years shall draw nigh, thou shalt be known; when the time shall come, thou shalt be shown.

V. 3. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy.

V. 4. God shall come from Libanus, and the holy one from the shah-

dé-ris.

V. 3. In é-o,

dum contur-báta fú-rit ánima mé-a:

in i-ra, mi-se-ri-cór-diae mémor é-

ris.

V. 4. Dé-us
The solemn afternoon liturgy

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dy and thickly covered mountain.

V. 5. His majesty hath covered the heavens; and the earth is full of his praise.

et, et Sanctus de monte umbroso et condenso.

V. 5. Opereuit cae-

los majestas ius: et laudis ius

plena est terra.

Psalm Tone for the Responsory

Canticle of the prophet Habacuc.

O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.

V. 2. In the midst of two animals thou shalt be made known; when the years shall draw nigh, thou shalt be known; when the time shall come, thou shalt be shown.

Omine, audivi audium

tum, et timui: consideravi

ope-ra tua, et expavi. V. 2. In me-

\[ \text{V. 3. In \ or, dum conturbatá fuerit anima méa: in ira, misericórdiae mémor éris.} \]

\[ \text{V. 4. Deus a Libano véniet, et Sánctus de mónte umbróso, et condénso.} \]

\[ \text{V. 5. Operuit caelos májestas ejus: et láudis ejus pléna est terra.} \]

After the responsory all rise:

The celebrant remaining in his place says: Orémus — Let us pray.

The deacon [or celebrant] says: Flectamus genua — Let us kneel down.

All, including the celebrant, kneel and pray in silence for a little while.

The deacon [or the celebrant]: Levate. — Rise up from your knees.

All rise, and the celebrant sings the Collect.

Deus, a quo et Judas reátus sui pœnam, et confessionis suae latro praémium sumpsit, concéde nobis tuae propitiatio-nis effectum: ut, sicut in passióne sua Jesus Christus, Dóminus noster, diversa utrisque intulit stipendia meritórum; ita nobis, ablato vetustatis errore, resurrectiónis suae grátiam largiatur: Qui tecum vivit et regnat in unitáte Spiritus Sancti Deus, per omnia sæcula sæculórum.

O God, who didst doom Judas to a punishment befitting his wickedness, and on the good thief didst bestow the happiness he, by confessing thee, had earned: show mercy to us whom thou hast reconciled to thee; and even as in his passion Jesus Christ our Lord dealt according to their deserts with the one and the other, so to us whom he has freed from the stain of past sin, may he vouchsafe the grace to rise to a new life with him. Who lives and reigns.

9. After the Collect there is another Lesson, sung at the lectern by the subdeacon, likewise without a title and without Tu autem at the end. The celebrant and all the others sit and listen.

[9a. A reader reads the Lesson at the lectern, or else the celebrant does so standing in his place.]

The second Lesson (Exod. 12, 1-11) describes the Jewish Passover and the slaying of the Paschal lamb; which is a figure of the Lamb of God, slain to-day and become our food.

In diebus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægypti: «Mensis iste, vobis principium mensium: primus

In those days, the Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be
erit in mensibus anni. Loqui-
mini ad universum coetum filio-
rum Israel, et dicite eis: Deci-
dae mensis hujus tollat unus-
quisque agnum per familias et
domos suas. Sin autem minor
est numerus, ut sufficiere possit
ad vescendum agnum, assumet
vicinum suum, qui junctus est
domui suae, juxta numerum ani-
marium, quae sufficiere possunt
ad esum agni. Erit autem agnus
absque macula, masculus, anni-
culus: juxta quem ritum tollétes
et haedum. Et servábitis eum
usque ad quartam décimam diem
mensis hujus: immolabitque
eum universa multitudo filiórum
Israel ad vésperam. Et sument
de sanguine ejus, ac ponent
super utrumque postem, et in
superliminibus domórum, in
quibus cómedent illum. Et edent
carnes nocte illa assas igni,
et ázymos panes cum lactúcis
agréstitus. Non eomedetis ex eo
cruдум quid, nec coctum aqua,
sed tantum assum igni: caput
cum pédbibus ejus et intestínis
vorábítis. Nec remanébit quid-
quam ex eo-usque mane. Si quid
residuum fúerit, igne combu-
réitis. Sic autem comedéritis illum:
Renes vestros accéngéteis, et cal-
cceaménta hábébitis in pédbibus,
tenéntes báculos in mánibus, et
comedéteis festínanter: est enim
Phase, id est tránsitus, Dómini».

The following Responsory consists of almost the whole of Ps. 139. It puts in Christ's mouth an appeal for God's protection against the snares of his enemies.

Deliver me, O Lord, from the evil man; rescue me from the unjust man.

mi-ne, ab hómine má-lo: a ví-
V. 2. Who have devised wickedness in their heart; all the day long they designed battles.

V. 3. They have sharpened their tongues like a serpent; the venom of asps is under their lips.

V. 4. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.

V. 5. Who have proposed to supplant my
steps; the proud have hid a net for me.

Y. 6. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the way-side.

Y. 7. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication.

Y. 8. O Lord, Lord, the strength of my salvation, overshadow
obúmbra cáput mé- um in 
dí- e bél- li.  V. 9. Ne trá-
das me
a de-sidé- ri- o mé- ó: pecca-
tó- ri : cogi-tavérunt advérsum me :
ne de-re-línquas me, .ne unquam exal- téntur.

V. 10. Cá- put circú- i-tus
 e- ó- rum : lábor labi- órum ipsó- rum opé-
ri- et é- os.  V. 11. Verúmtamen jústi
confi-te-búntur nómi-ni tú- o : et habi-tá-
bunt ré- cti cum vúl-tu * tú-

my head in the day of battle,

V. 9. Give me not up from my desire to the wicked: they have plotted against me; do not thou forsake me, lest at any time they should triumph.

V. 10. The head of them compassing me about: the labour of their lips shall overwhelm them.

V. 11. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.
Psalms Tone for the Responsory

Deliver me, O Lord, from the evil man; rescue me from the unjust man.

The intonation is repeated for each verse.

\[ \text{V. 2. Qui cogitavérunt mali-} \]
\[ \text{tías in córde : * tótâ die consti-} \]
\[ \text{tuébant præélia.} \]

\[ \text{V. 3. Acuérunt línugas súas} \]
\[ \text{sicut serpentés : * venénum} \]
\[ \text{áspidum sub lábiis eórum.} \]

\[ \text{V. 4. Custódi me, Dómine,} \]
\[ \text{de mánu peccatóris : * et ab} \]
\[ \text{hominibus iniquis líbera me.} \]

\[ \text{V. 5. Qui cogitavérunt sup-} \]
\[ \text{plantáre grésus méos : * abscon-} \]
\[ \text{dérunt supérbí láqueum míhi.} \]

\[ \text{V. 6. Et fúnes extendérunt in} \]
\[ \text{láqueum pédibus méis : * juxta} \]
\[ \text{scándalum posuérunt míhi.} \]

\[ \text{V. 7. Dixi Dómino : Déus} \]
\[ \text{méus es tu : * exáudi, Dómine,} \]
\[ \text{vócém oratiónis méae.} \]

\[ \text{V. 8. Dómine, Dómine, virtús} \]
\[ \text{salútis méae : * obúmbra cáput} \]
\[ \text{méum in die bélíi:} \]

\[ \text{V. 9. Ne trádas me a desidérío} \]
\[ \text{méo peccatóri : † cогitavérunt} \]
\[ \text{advérsum me : * ne derelinquas} \]
\[ \text{me, ne unquam exalténtur.} \]

\[ \text{V. 2. Who have devised wickedness} \]
\[ \text{in their heart; all the day long they} \]
\[ \text{designed battles.} \]

\[ \text{V. 3. They have sharpened their} \]
\[ \text{tongues like a serpent; the venom} \]
\[ \text{of asps is under their lips.} \]

\[ \text{V. 4. Keep me, O Lord, from the} \]
\[ \text{hand of the sinner; and from unjust} \]
\[ \text{men deliver me.} \]

\[ \text{V. 5. Who have proposed to} \]
\[ \text{supplant my steps; the proud have} \]
\[ \text{hid a net for me.} \]

\[ \text{V. 6. And they have stretched out} \]
\[ \text{cords for a snare for my feet; they} \]
\[ \text{have laid for me a stumbling-block by} \]
\[ \text{the way-side.} \]

\[ \text{V. 7. I said to the Lord, Thou art} \]
\[ \text{my God; hear, O Lord, the voice of} \]
\[ \text{my supplication.} \]

\[ \text{V. 8. O Lord, Lord, the strength} \]
\[ \text{of my salvation, overshadow my head} \]
\[ \text{in the day of battle.} \]

\[ \text{V. 9. Give me not up from my} \]
\[ \text{desire to the wicked: they have} \]
\[ \text{plotted against me; do not thou} \]
\[ \text{forsake me, lest at any time they} \]
\[ \text{should triumph.} \]
After the second lesson (and its responsory) unadorned lecterns are placed in the sanctuary on the Gospel side with books on them, and the singing (or reading) of our Lord's Passion according to St. John takes place as follows:

**Solemn rite**

It is sung or read by deacons; and these, in amice, girdle and black stole, with two acolytes [or servers] without lights or incense, after bowing to the altar, stand before the celebrant standing in his place. They bow deeply, and the celebrant says:

**Dóminus sit in córdibus vestris et in lábiis vestris.**

Standing erect, they answer: Amen.

They then bow to the altar again and go to the Gospel side where they begin to sing or read the Passion of our Lord at the unadorned lecterns: all the others listen. The schola may sing the words for which notes are given.

**Simple rite**

[10a. **If the celebrant himself reads or sings the Passion, he goes to the middle of the sanctuary with two servers.** Bowing deeply towards the altar, he says aloud:

**Dóminus sit in corde meo et in lábiis meis.**

After bowing to the altar, he goes to the Gospel side of the sanctuary, and at an uncovered lectern reads or sings the Passion, signing neither the book nor himself. The servers remain near him.

**Three deacons** may sing or read the Passion. All is done as in the solemn rite. If there are only two deacons, these may sing or read the parts assigned to the Chronicler and the Synagogue; that of Christ is taken by the celebrant, wearing his stole crossed on his breast. Accompanied by two servers, the deacons come to the foot of the altar with the celebrant between them. All bow deeply saying silently:

**Dóminus sit in corde meo et in lábiis meis.**

They stand upright, bow to the altar and go to the Gospel side of the sanctuary to sing or read the Passion. The celebrant stands on the Chronicler's right, in the first place, nearest the altar.]

The Passion of O. L. J. C. according to St. John

**ARREST OF JESUS**

**IN illo témpore : Egréssus est Jesus cum discípulis suis trans torrentem Cedron, ubí erat hor-**

At that time, Jesus went forth with his disciples over the brook Cedron, where there was a garden
The solemn afternoon liturgy 583

...into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thereto together with his disciples.

Judas therefore, having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said to them, + Whom seek ye? C. They answered him:

S. Jésus Nazarénum.
S. Jesus of Nazareth.

C. Dicit eis Jesus: + Ego sum. C. Jesus saith to them, + I am he.
C. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them, I am he, they went backward, and fell to the ground.

Again therefore he asked them, + Whom seek ye? C. And they said:

C. Respondit Jesus: + Dixi vobis, quia ego sum: si ergo me quaeritis, sinite hos abire. C. Jesus answered, + I have told you that I am he: If therefore you seek me, let these go their way.
TO ANNAS AND CAIAPHAS


Erat autem Simon Petrus stans, et calefáciens se. Dixérunt ergo ei:

C. Then the band, and the tribe, and the servants of the Jews, took Jesus, and bound him.

And led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disci­ple therefore, who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter, S. Art not thou also one of this man’s disciples? C. He saith, S. I am not. C. Now the ser­vants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself.

The high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him, + I have spoken openly to the world; I have always taught in the syna­gogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said. C. And when he had said these things, one of the servants standing by gave Jesus a blow, saying, S. Answerest thou the high priest so? C. Jesus answered him, + If I have spoken evil, give testimony of the evil; but if well, why striketh thou me? C. And Annas sent him bound to Caiphas the high priest.

C. And Simon Peter was standing, and warming himself. They said therefore to him:
Then they led Jesus from Caiaphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, S. What accusation bring you against this man? C. They answered, and said to him:

C. He denied it and said, S. I am not. C. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him, S. Did not I see thee in the garden with him? C. Again therefore Peter denied; and immediately the cock crew.

BEFORE PILATE


S. Si non esset hic ma-le-factor, non tibi tradí-dissémus eum. C. Pilate therefore said to them, S. Take him you, and judge him according to your law. C. The Jews therefore said to him:

C. Pilate therefore said to them, S. That the word of Jesus might be fulfilled which he said, signifying...

S. Non hunc, sed Barabbam.

S. Not this man, but Barabbas.

C. Erat autem Barabbas latro.

Tunc ergo apprehéndit Pilatus Jesum, et flagellavit. Et milités plecténtes corónam de spinis, imposuerunt cápití ejus: et veste purpúrea circumdedérent eum. Et veniébant ad eum, et dícébant:
S. Ave, Rex Judae-ór-um.
S. Hail, King of the Jews!

C. Et dabant ei álapas. Exivit ergo ítérum Pilátus foras, et dicit eis : S. Ecce addúco vobis eum foras, ut cognoscatis, quia nul·lam invénio in eo causam. C. (Exivit ergo Jesus portans corónam spínæam, et purpúreum vestiméntum). Et dicit eis : S. Ecce homo. C. Cum ergo vidissent eum pontifices et ministri, clamábant, dicéntes :

S. Cru-ci-fíge, cru-ci-fíge é-um.
S. Crucify him, crucify him.

C. Dicit eis Pilátus : S. Accipi­te eum vos, et crucifi­gte : égo énim non invénio in eo causam. C. Respondé­runt ei Judaéi :

S. Nos lé­gem habé­mus, et secúndum lé­gem débét móri,
S. We have a law, and according to the law he ought to die,

qui- a Fi-li­um Dé- i se fé-cit.
because he made himself the Son of God.

C. Cum ergo audísset Pilátus hunc sermónem, magís tímuit. Et ingréssus est praetórium íte­rum : et dixit ad Jesum : S. Un­de es tu? C. Jesus autem respó­nsum non dedit ei. Dicit ergo ei Pilátus : S. Mihi non ló­queris? nescis quia potestátem há­beo crucifi­gére te, et potestátem

C. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, S. Whence art thou? C. But Jesus gave him no answer. Pilate therefore saith to him, S. Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to
release thee? C. Jesús answered, \( \text{+} \) Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. C. And from thenceforth Pilate sought to release him. But the Jews cried out, saying:

S. Si hunc dimittes, non es amicus Caesaris. Omnis
S. If thou release this man, thou art not Cæsar's friend. For whosoever

enim, qui se regem facit, contradicit Caesar.

C. Pilatus autem cum audisset hos sermones, adduxit foras Jesus, et sedid pro tribunali, in loco qui dicitur Lithostrotos, hebäice autem Gabbatha. Erat autem Parasceve Paschae, hora quasi sexta, et dicit Judaeis: S. Ecce Rex vester. C. Illi autem clamabant:

S. Tolle, tolle, crucifiuge eum.
S. Away with him, away with him, crucify him.

C. Dicit eis Pilatus: S. Regem vestrum crucifigam? C. Respon-derunt pontifices:

S. Non habemus regem, nisi Caesarém.
S. We have no king but Cæsar.

C. Then therefore he delivered him to them to be crucified.
AT CALVARY


And they took Jesus, and led him forth; and bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha: where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross: and the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate:

S. Nó-li scribere, Rex Judaeórum, sed quí a ípse díxit:
S. Write not, The King of the Jews, but that he said,

S. Non scindámus é-am, sed sorti-ámur de ílla cújus sit.
S. Let us not cut it, but let us cast lots for it, whose it shall be.
Good Friday


Here a pause is made, and all kneel.


C. That the scripture might be fulfilled which saith, They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers indeed did these things.

Now there stood by the cross of Jesus, his mother, and his mother’s sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing whom he loved, he saith to his mother, + Woman, behold thy son. C. After that, he saith to the disciple, + Behold thy mother. C. And from that hour the disciple took her to his own.

Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, + I thirst. C. Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to his mouth.

When Jesus therefore had taken the vinegar, he said, + It is consummated. C. And bowing his head, he gave up the ghost.

C. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear, and immediately there came out blood and water.

And he that saw it hath given testimony, and his testimony is true; and he knoweth that he saith true, that you also may believe. For these things were done that the scripture might be fulfilled, You shall not break a bone of him. And again another scripture saith, They shall look on him whom they pierced.
The solemn afternoon liturgy

**THE BURIAL**

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night: bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

**SECOND PART OF THE LITURGY:**

**THE SOLEMN COLLECTS,**

**ALSO CALLED THE PRAYER OF THE FAITHFUL**

The Good Friday liturgy has preserved the ancient prayers that, in early days, always followed the Gospel. Now-a-days at Mass, at the same place, the priest before the Offertory bids the people pray by saying: Orémus.

12. When the singing or reading of the Passion is finished, the celebrant, at the sedilia, puts on a black cope, the deacon and subdeacon a black dalmatic and tunicle.

Meanwhile, two acolytes [or two servers] spread a single linen cloth on the altar and put the book in the middle.

Then the celebrant, with the ministers [or servers], goes to the altar; he mounts the steps, and kisses the altar. Standing in the middle, by the book, he begins the solemn Collects, while the sacred ministers [or servers], one on either side of him, lift the edge of his cope.

13. The solemn Collects are said as follows:

The celebrant begins with an introduction which announces a particular intention; he sings it, with hands joined, to the special tone given in the Missal. He then sings Orémus; the deacon [or the celebrant] adds Flectásmus génua, and all, including the celebrant, kneel and pray silently for a little while. When the deacon [or the celebrant] sings Leváte, all rise, and the celebrant with hands extended sings the Collect.
1. FOR THE CHURCH

Let us pray, most dearly beloved, for God's holy Church, suppling the Lord our God to bestow on his peace, to gather her together, and to keep her in all the earth, making subject to her principalities and powers: to us, too, allotting a quiet life and untroubled days, in which to give glory to him who is our God and almighty Father.

The celebrant: Oremus. — Let us pray.

The deacon [or the priest]: Flectamus genua. — Let us kneel down.

All, including the celebrant, kneel and pray in silence for a little while.

The deacon [or the priest]: Levate. — Rise up from your knees.

Almighty and everlasting God, who to all nations hast in Christ revealed thy glory: do thou ever foster this thy merciful work; so that thy Church, spread over all the earth, may, firm in her faith, remain steadfast in the confessing of thy holy name. Through the same Jesus Christ... R. Amen.

2. FOR THE POPE

Let us pray for our most holy Father Pope N., entreating of the Lord our God, who has elected him to the order of bishops, ever to preserve him and to prosper him for his holy Church's good, to rule the holy people of God.

Let us pray.

Let us kneel down.

Rise up from your knees.

Almighty and everlasting God, by whose judgment all things have been established: favourably regard our supplications, and in thy loving-kindness, preserve to us the Pastor thou thyself hast chosen for us; so that Christ's people, who in thy providence are ruled over by so great a Pontiff, may be continually enriched by the growing merits of their faith. Through Jesus Christ... R. Amen.
3. FOR THE CLERGY AND THE FAITHFUL

O Remus et pro omnibus episcopis, presbyteris, diaconibus, subdiaconibus, acolythsis, exorcistis, lectóribus, ostiáriis, confessóribus, virgínibus, víduis: et pro omni pópulo sancto Dei.

Oremus.

Flectámus génua.

Leváte.

O Mnípotens sempitérne Deus, cujus Spíritu totum corpus Ecclesiæ sanctificátur et régitur: * exauí nos pro universís ordinibus supplicántes; ut grácia tuae munere, ab omníbus tibi grádibus fídeliter serviátur. Per Dóminum nostrum...

All: R. Amen.

4. FOR RULERS

O Remus et pro omnibus res públicas moderántibus, eorumque ministériis et potestátibus: ut Deus et Dóminus noster mentes et corda eórum secúndum voluntatem suam dírigat ad nostram perpetuam pacem.

Oremus.

Flectámus génua.

Leváte.

O Mnípotens sempitérne Deus, in cujus manu sunt omnium potestátes et omnium jura populórum: * respice benignus ad eos, qui nos in potestáte regunt; ut ubíque terrárum, dextera tua protegénta, et religionis intégritas, et patriae secura indesinenter consistat. Per Dóminum. All: R. Amen.

5. FOR THE CATECHUMENS

O Remus et pro catechúmenis nostris: ut Deus et Dóminus noster adaperiát aures praecordiorum ipsórum, jamuámque misericórdiae; ut, per
lavácrum regenerationis accépta remissiône ómnium peccatórum, et ipsis inveniántur in Christo Jesu Dómino nostro.

Orémus.
Flectámus génua.
Leváte.

Omni potens sempitérne Deus, qui Ecclésiam tuam nova semper prole fecundas: * auge fídem et intelléctum catechu­menis nostris; ut, renátí fonte baptísmatis, adoptiónis tuae fí­liis aggregentur. Per Dóminum nostrum Iesum Christum...

All: Rí. Amen.

6. FOR THE NECESSITIES OF THE FAITHFUL


Orémus.
Flectámus génua.
Leváte.

Omni potens sempitérne Deus, maestórum consolátio, la­borántium fortítudo: * perve­niánt ad te preces de quacumque tribulátione clamántium; ut omnes sibi in necessitátibus suis misericórdiam tuam gáudeant affíusse. Per Dóminum.

All: Rí. Amen.

7. FOR THE UNITY OF THE CHURCH

O Rémus et pro haeréticis et schismáticis: ut Deus et Dóminus noster érat eos ab erróribus universísis; et ad san­ctam matrem Ecclésiam catholí­ciam atque apostólícam revo­cáre dignétur.

Let us pray.
Let us kneel down.
Rise up from your knees.

A lmighty and everlasting God, comfort of the sorrowful, support of the weary, incline thine ears to the prayers of all who in their trouble call upon thee. May each one; in gladness of heart, feel that in his every distress it was in thy mercy that he found succour. Through Jesus Christ our Lord. Rí. Amen.
8. FOR THE CONVERSION OF THE JEWS

Let us pray.
Let us kneel down.
Rise up from your knees.

Almighty and everlasting God, who savest all men, and willest not that any man perish; look down in pity upon the souls led astray by the wiles of the devil. May these wanderers cease to be obstinate in their unbelief; may their hearts be touched; and in repentance may they return to the unity of thy truth. Through Jesus Christ... R/. Amen.

9. FOR THE CONVERSION OF THE HEATHEN

Let us pray.
Let us kneel down.
Rise up from your knees.

Almighty and everlasting God, from whose mercy not even the faithlessness of the Jews is shut out: pitifully listen to us who plead for that blinded nation, that opening at last their eyes to the true light, which is Christ, he may dispel the darkness in which they are shrouded. Through the same our Lord. R/. Amen.
Omnipotens sempiternus Deus, qui non mortem peccatórum, sed vitam semper inquiris: * suscipe propitiátus oratiónem nostram, et libera eos ab idolórum cultura; et ágrega Ecclesiae tuæ sanctæ, ad laudem et gloriárem nóninis tui. Per Dóminum. All: R. Amen.

A Almighty and everlasting God, who willest not the death of sinners, but ever seest to recall them to life: mercifully receive our prayers: deliver the heathen from the worship of idols, and gather them into thy holy Church to the praise and glory of thy name. Through Jesus Christ our Lord. R. Amen.

THIRD PART OF THE LITURGY:
THE ADORATION OF THE HOLY CROSS

The culminating point of to-day's Liturgy is the adoration of the Cross, the sign of our salvation. This ceremony began at Jerusalem, and is described at length by the Spanish pilgrim Etheria, when, in 385, she visited the holy places. The wood of the true Cross was honoured and kissed.

14. After the solemn collects, the celebrant and ministers [or servers], bowing to the altar, go back to the sedilia by the shortest way: the celebrant takes off his cope, the ministers the dalmatic and tunicle: the solemn adoration of the Cross then begins.

A large Cross is used whose figure is covered by a purple veil which can be easily removed.

15. The Cross is first brought from the sacristy to the middle of the sanctuary, while all stand. It is carried in this way: the celebrant and the subdeacon stay at their bench, standing; the deacon goes to the sacristy with the acolytes [or servers] and from there he brings the Cross in procession to the church. The acolytes [or servers] go first, then the deacon with the Cross, walking between two more acolytes [or servers] who carry lighted candles.

When they reach the sanctuary, the celebrant and subdeacon go to meet them, and the celebrant receives the Cross in the middle, in front of the altar.

[15a. The celebrant goes to the sacristy with the servers and from there brings in the Cross, as above].

16. The holy Cross is then unveiled in this way:

The celebrant goes to the epistle side on floor-level, stands facing the people, and uncovers the top of the Cross a little. He then intones the antiphon Ecce lignum crúcis by himself and the sacred ministers sing it with him until Venite, adorémus, which is sung by the schola and the whole congregation, standing. Two acolytes [or two servers] with lighted candles accompany the Cross to right and left of the celebrant.

After the antiphon, all, except the celebrant and the candle-bearers, kneel and adore in silence for a few moments.

The celebrant then goes up the altar steps on the Epistle side and uncovers the right arm of the crucifix: he then raises the Cross a little, helped, if necessary, by the sacred ministers, and in a higher key than before sings again Ecce lignum crúcis. The others join in the singing and kneel down, as before.
The celebrant then goes to the middle of the altar and uncovers the Cross completely. He raises it, and in a still higher key sings again Ecce lignum Crucis. The others join in the singing and kneel down, as before.

[16 a. The celebrant is helped to uncover the Cross by the servers; but he alone sings the antiphon Ecce lignum Crucis, until Venite, adoremus, exclusive.]

ANTIPHON AT THE UNVEILING OF THE CROSS

Behold the wood of the cross, on which has hung the world's salvation.

O come let us adore him.

The congregation standing, answer:

All then kneel and adore for a few moments in silence.

Then they rise; and the Cross is shown a second and a third time.

17. After its unveiling the solemn adoration of the Cross takes place in this way: the unveiled Cross is given by the celebrant to two acolytes [or servers] who stand on the predella in the middle of the altar facing the people; they hold it on each side by the arms so that the foot of the Cross rests on the steps.

Meanwhile the two other acolytes [or servers] who held the lighted candles place them on each side of the Cross on the predella, and they kneel there on each side of the predella facing the Cross.

The adoration of the Cross then begins as follows: first the celebrant comes alone, then the sacred ministers, then the clergy and lastly the servers. If it can be done conveniently, they all take their shoes off, and they approach the Cross one after the other: after a simple genuflexion made three times, they kiss the feet of the crucifix.

18. When the celebrant, ministers, clergy and servers have completed their adoration of the Cross, it is carried to the communion-rail by the two acolytes [or two servers] accompanied by the two other acolytes with lighted candles. It is held there in the same way as indicated above so that the faithful can come past the Cross as it were in procession, the men first and then the women. They devoutly kiss the feet of the crucifix after making a simple genuflexion.
However, if the rector or priest in charge of the church foresees that, on account of the great crowd of people, the adoration of the Cross cannot be carried through without difficulty and hindrance to good order and devotion, it may be modified as follows: when the clergy, or the servers, have finished their adoration the celebrant takes the Cross from the servers; standing at the top of the altar steps, and first briefly exhorting the people to adore the holy Cross, he holds it up, offering it for their adoration, for a few moments.

19. While the adoration of the Cross is taking place, the schola (divided into two choirs) sings the Reproaches and other chants, while the celebrant, sacred ministers, servers and all who have returned from the adoration of the Cross sit and listen.

The singing is continued for as long as the adoration continues. It always ends with the doxology Sempitéra sit beatae Trinitáti glória from the hymn Pänge, lingua, gloriósi láuream certáminis, p. 608.

THE REPROACHES

Everything is sung as indicated in various books of Gregorian chant, or as below.

I

The Reproaches are addressed to the Jewish people for the ingratitude with which they have received Christ's benefits.

Two Cantors sing the following in the middle of the Choir:

O my people, what is it I have done unto thee? How have I grieved thee? Answer thou me. Hal. Is it because I brought thee out of the land of Egypt, that thou hast made ready a cross for me, thy Saviour? Mich. 6, 3-4.
The solemn afternoon liturgy

The TRISAGION, threefold act of homage to the Trinity, reminds us that the death of Christ is the perfect act of worship made to God, Three in One. It alternates with the opening verses of the Reproaches, and is sung first in Greek, then in Latin, by the two choirs.

One Choir sings in Greek:  The other Choir replies in Latin:

**H**  
Agi- os o The- ós.  
Holy art thou, O God.

**S**  
Anctus Dé- us.  
Holy art thou, O God.

The first Choir:

**H**  
Agi- os Ischyrós.  
Holy art thou, O mighty One.

**S**  
Anctus Fór- tis.  
Holy art thou, O mighty One.

The first Choir in Greek:

**H**  
Agi- os Athánatos, e-lé- i-son  
Holy art thou, O immortal One: have mercy

hymás.  
on us.

The second Choir in Latin:

**S**  
Anctus Immorta- lis, mi-se- ré- re  
Holy art thou, O immortal One: have mercy

nó- bis.  
on us.

Two Cantors of the second Choir sing:

**Q**  
Ui- a e-dú- xi te per de-

Is it because for forty years I led thee through the wilderness, feeding thee with manna, and bringing thee into a
sérum quadraginta annis, et
manna cibavi te, et introduxi in tér-ram sa-tis
óptimam: pa-rásti Crúcem Salva-tó-ri tú-o.

The two Choirs respond in turn Hágios o Theós, Sánctus Déus, etc.

Then two Cantors of the first Choir sing:

What was there more that I ought to have done for thee, and did not do? I planted thee to be of all my vineyards the most beautiful: yet exceeding bitter hast thou been to me. For, I was athirst and thou didst give me vinegar to drink; yea with a spear thou didst pierce my side, — mine, thy Saviour's.
II

The following Reproaches are sung in turn by the Cantors. After each Reproach, the two Choirs together reply Pópule méus, as on p. 598, as far as the V. Quia.

Two Cantors of the second Choir sing:

V. 1 Ego propter te flagellávi Aegy-

ptum cum primogénii-tis su-is: et tu me flagellátum


Two Cantors of the first Choir:

V. 2. Ego te edúxi de Aegypto, demér-

so Pha-ra-óne in Má-re Rú-brum: et

tu me tradi-dísti princi-pibus sacerdót-tum. Pópule méus.

Two Cantors of the second Choir:

V. 3. Ego ante te apéru-i má-re: et

tu aperu-ísti lánce-a látus mé-um. Pópule méus.
It was I who went before thee in a pillar of cloud: and thou hast dragged me before Pilate’s judgment seat.

Pópule méus.

It was I who fed thee with manna in the wilderness; and thou hast smitten me with heavy blows and hast scourged me.

Pópule méus.

It was I who drew from the rock the water of salvation for thee to drink: and thou hast brought me gall and vinegar in my thirst.

Pópule.

It was I who for thy sake struck down the kings of Canaan: and thou hast struck me on the head with a reed.

Pópule méus.
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Two Cantors of the first Choir:

It was I who bestowed upon thee a kingly sceptre: and thou hast set upon my head a crown of thorns.

et tu dedisti cápi-ti mé-o spí-ne-am corónam. Pópule.

Two Cantors of the second Choir:

It was I who with a mighty hand lifted thee up: and it is on the gibbet of the cross that thou hast uplifted me.

te: et tu me suspendísti in pa-tíbu-lo Crú-cis. Pópule méus.

III

The Reproaches are followed by this solemn antiphon, where the thought of the Cross is joined with that of the Resurrection, to the glory of our divine Redeemer. The intonation is as for the "Te Deum".

Both Choirs then sing:

Ant. iv

Rúcem tú-am * ado-rámus, Dó-
mine: et sánctam re-surrecti-ónem
tú-am laudámus et glo-ri-fi-cámus:

ecce enim propter lígnum vé-nit gáudi-um in uni-
verso mundo. Ps. De-us mi-se-re-a-tur nóstri, et bene-
dí-cat nóbis: * illúminet vúltum sú-um super nos, et mi-
sere-á-tur nóstri. The antiphon Crúcem túam is repeated.

IV

There follows the hymn composed by the author of the “Vexilla Regis”, Venantius Fortunatus, † 609, Bishop of Poitiers, in honour of the holy Cross, when Queen Radegunde received a portion of it from Constantinople, which she placed in her monastery at Poitiers, dedicated for this reason to the holy Cross. This hymn recounts man’s fall and his salvation through the incarnate Word, who suffered and died for us on the Cross.

Crux fidelis is then sung and the hymn Pange, lingua, gloriosi. After the first stanza of the hymn, Crux fidelis is repeated as far as * Dulce líignum; after the second stanza, Dulce líignum is repeated.

Faithful cross, amidst all others, noble tree alone art thou! There’s no forest that hath yielded flower as thine, or leaf or bough. Sweet thy wood, thy nails still sweeter, sweetest weight thou bearest now.

Sing, my tongue the crowning guerdon of a glorious combat fought! Sing above the cross's trophy hymns with strains triumphal fraught! How the Saviour's blood-oblation won the victory earth had sought.

Crux fidelis is repeated as far as * Dulce lignum.

God, our Maker, led to pity by the guile which led astray Adam when he ate the apple, bringing death no man can stay, marked this tree to crush the other, and the ills it bore allay.

This, the plan of our salvation, preordained by God had been, that the arts of wily Satan should be foiled by him.
unseen, whence the foeman’s tool he fashioned, as our race’s healing mean.

Therefore, when there came the fulness of the time by God decreed, he, his Son, the world’s Creator, sent to earth in man’s dire need, who from womb of Virgin peerless did endued with flesh proceeded.

Closed within a narrow manger lo! the wailing Infant lies. Round his limbs the Maiden Mother bands and wrappings gently ties: fair the hands and feet she swaddles of the Lord that rules the skies.
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When the thirty years were over and his life approached its close, freely yielding, our Redeemer to his passion's deathly throes, on a rood a victim lifted, there atones for human woes.

Bitter gall become his potion, failing limbs his languor show: thorns and nails and spear now open founts whence blood and water flow: by this flood is cleansed creation, starry orb, and earth below.

Lofty tree, bow down thy branches, and thy sinews tense unstring: soften, ay! thy native hardness,
Smooth the knots that to thee cling: then, thy gentle arms extending, greet the limbs of heaven's own King.


Thou alone wast deemed worthy thus to be the Saviour's bed: thou, the ark in mercy chosen, hast to port the shipwrecked led: thou it is who wast anointed by the sacred blood he shed.

Múndi víctimam: Atque pórtum prae-

Pa-rá-re arca mundo náufra-go: Quam sá- cer crú-
or per-únxit, fúsus Agni córpo-re. Crux fidélis.

The following conclusion is never omitted.

The following conclusion is never omitted.

To the Trinity be glory, through eternal length of days! To the Father, Son and Spirit, be to each the self-same praise! Let the voice of all-creation hymns to Triune God upraise. Amen.
We adore thee, O Christ, and bless thee: because by thy cross thou hast redeemed the world.

FOURTH PART OF THE LITURGY:
HOLY COMMUNION

20. At the end of the adoration of the Cross, the Cross itself is brought back to the altar by the acolytes [or servers] who held it, accompanied by the other two acolytes [or servers] with lighted candles: it is placed in the middle of the altar, and if the construction of the altar allows, in a high place where it can be seen by the faithful; but it must not hinder the celebrant from performing the remaining ceremonies at the same altar. The lighted candles are placed on the altar.

All stand while the Cross is replaced on the altar.

21. The celebrant and deacon then take off their black stoles and put on purple vestments, namely a stole and chasuble for the celebrant, a stole and dalmatic for the deacon and a tunicle for the subdeacon.

22. Then the deacon [or the celebrant himself] brings the burse to the altar and unfolds the corporal in the usual way. One acolyte [or server] places on the altar a small vessel of water and a purificator (for the celebrant to wash and dry his fingers after Holy Communion); and another moves the book to the Gospel side.

23. When all is ready, the Blessed Sacrament is brought back to the high altar for Holy Communion as follows:

The celebrant and the subdeacon, the clergy and the people all stay in their places in silence.

The deacon goes to the altar of repose with two acolytes and another cleric to hold the ombrellino. On this altar are two candlesticks with lighted candles in them, which the acolytes use for what follows.

All kneel at the altar of repose, and the deacon takes the ciborium from the tabernacle. He then receives the humeral veil, covers the ciborium with the ends of it, and brings the ciborium to the high altar.

[23 a. Everything is done by the celebrant with the servers].

24. They come back there in the same order as they went: the ombrellino is carried over the Blessed Sacrament, the acolytes carry lighted candles on each side: everyone else kneels. Meanwhile the schola sings the following antiphons:

1 Ant. A

Do-rámus te, * Chri-ste, et...
Through the wood were we enslaved, and by the holy Cross are we set free; the tree's fruit deceived us, God's Son has redeemed us.

Save us, Saviour of the world; thou who by thy Cross and Blood didst redeem us, help us, we pray thee, our God.
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25. When they reach the high altar, the deacon [priest] and the acolytes [servers] go up the steps, and the deacon [priest] places the ciborium on the corporal, while the acolytes [servers] put their candles on the altar. All three then genuflect, while the humeral veil is taken from the deacon by an acolyte [server]; then the deacon goes to the Epistle side. The acolytes [servers] come down on each side and stand at the foot of the altar.

26. The celebrant and the subdeacon come to the altar, genuflect on both knees, go up the steps and genuflect with the deacon. The celebrant then recites in an audible voice (not singing) the prelude to the Our Father: Orémus. Præcéptis salutáribus móniti.

But since the Pater noster is the prayer for the Communion, all present, clergy, servers and people, standing, recite it in Latin with the celebrant, gravely and distinctly; and all add Amen at the end.

The celebrant, with hands joined, alone:

Orémus. Præcéptis salutáribus móniti, et divína institutioné formátí, audiémus dicere:

The celebrant keeps his hands joined, and all present continue with him:

PATER NOSTER, QUI ES IN CÆLIS:
SANCTIFICETUR NOMEN TUUM.
ADVENIAT REGNUM TUUM.
FIAT VOLUNTAS TUA, SICUT IN CÆLO, ET IN TERRA.
PANEM NOSTRUM QUOTIDIANUM DA NOBIS HODIE:
ET DIMITTE NOBIS DEBITA NOSTRA,
SICUT ET NOS DIMITTIMUS DEBITORIBUS NOSTRIS.
ET NE NOS INDUCAS IN TENTATIONEM;
SED LIBERA NOS A MALO.
AMEN.

27. The celebrant alone continues in a clear and distinct voice with his hands extended:

Liber nos, quaésumus, Dómine, ab ómnibus malis, prætéritis, præséntibus et futúris: et intercedénte beáta et gloríosa semper Virgine Dei Genitríce María, cum beátis apóstolis tuís Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris; ut, ope misericórđiae tuæ adjúti, et a peccáto simus semper Liberi, et ab omni perturbationé secúri.

Per eúmdem Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum.

All answer: Amen.
28. The celebrant at once recites in a subdued voice the following prayer: 
he makes the usual inclination and places his joined hands on the altar:

PERCEPTIO CÖRPRIS TUI, DOMINE JESU CHRISTE, QUOD EGO INDIGNUS SÜMERE PRÆSÉUMO, NON MIHI PROVÉNIAT IN JUDICIUM ET CONDEMNATIONEM: SED PRO TUA PIÉTÁTE PROSIT MIHI AD TUTAMÉNTUM MENTIS ET CÖRPORIS, ET AD MEDÉLAM PERCIPIÉNDAM: QUI VIVIS ET REGNAS CUM DEO PATRE IN UNITÁTE SPIRITUS SANCTI DEUS, PER ÓMNIAS SAÉCULAS SAECULÓRUM. AMEN.

29. He then uncovers the ciborium, genuflects, takes one of the hosts holding it over the ciborium, bows and striking his breast says three times:

DÔMINE, NON SUM DIGNUS, UT INTRES SUB TECTUM MEUM: SED TANTUM DIC VERBO, ET SANÁBITUR ANIMA MIA. LORD, I AM NOT WORTHY THAT THOU SHOULDEST ENTER UNDER MY ROOF, BUT ONLY SAY THE WORD, AND MY SOUL SHALL BE HEALED.

30. After this he signs himself with the Blessed Sacrament, and then adds in a subdued voice:

CORPUS DOMINI NOSTRI JESU CHRISTI: CUSTODIAT ANIMAM MEAM IN VITAM AETÉRNUM. AMEN. MAY THE BODY OF OUR LORD JESUS CHRIST KEEP MY SOUL SAFE UNTO LIFE EVERLASTING. AMEN.

He reverently receives Holy Communion and then waits a little while meditating on the Blessed Sacrament.

31. At once the deacon [or servers] and the others who are present say the Confiteor in the usual way. The celebrant genuflects, turns towards the people with his hands joined before his breast, and says in an audible voice:

MISERICÄRTUR VESTRI OMNÌPOтенСS May almighty God have mercy on you...

All answer: Amen.

The celebrant continues:

INDULGÉNTIAM, ABSOLUTIONEM... MAY THE ALMIGHTY AND MERCIFUL GOD...

All answer: Amen.

32. He then turns towards the altar, genuflects and takes the ciborium; he turns back towards the people in the usual way in the middle of the altar and says aloud:

ECCE AGNUS DEI, ECCE QUI TOLLIT PECCÁTA MUNDI. Behold the Lamb of God: behold him who takes away the sins of the world.

He then adds, three times:

DÔMINE, NON SUM DIGNUS... LORD, I AM NOT WORTHY...

And he begins to distribute Holy Communion as indicated for Maundy Thursday p. 560, n. 29. Priests and deacons wear purple stoles.
33. While Holy Communion is being distributed, Psalm 21, Déus, Déus meus may be sung, or else one or other of the responsories from Matins of Good Friday.

Psalm 21 (New psalter, p. 2041)

Psalm 21 is a striking prophecy of our Saviour’s passion. In the first part (vv. 1-22) are described the sufferings of his soul (vv. 1-11) and body (vv. 12-22); in the second, his resurrection (vv. 23-28), the conversion of the nations (vv. 29-32), and his work as Messiah (vv. 33-34). The opening verse is one of Christ’s Words from the Cross (Matth. 27, 46).

1. Dé-us, Dé-us mé-us, réspice in me: †

O God, my God, look upon me, why hast thou forsaken me? Far from my salvation are the words of my sins.

2. Dé-us mé-us, clamábo per diem, et non exáudies: * et nócte, et non ad insipiéntiam míhi.

2. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

3. Tu autem in sáncto hábitas, * laus Israéli.

3. But thou dwellest in the holy place: the praise of Israel.

4. In te speráverunt pátres nostri: * speráverunt, et libéráti éos.

4. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

5. Ad te clamáverunt, et salvi fácti sunt: * in te speráverunt, et non sunt confusí.

5. They cried to thee, and they were saved: they trusted in thee, and were not confounded.


7. Omnes vidéntes me, derr-sérunt me: * locúti sunt lábiis, et movérunt cáput.

7. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.


8. He hoped in the Lord, let him deliver him: let him save him, seeing he delighted in him.
9. For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother;  
10. I was cast upon thee from the womb. From my mother’s womb thou art my God: depart not from me.  
11. For tribulation is very near: for there is none to help me.  
12. Many calves have surrounded me: fat bulls have besieged me.  
13. They have opened their mouths against me: as a lion ravening and roaring.  
14. I am poured out like water: and all my bones are scattered.  
15. My heart is become like wax melting in the midst of my bowels.  
16. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.  
17. For many dogs have encompassed me: the council of the malignant hath besieged me.  
18. They have dug my hands and feet: they have numbered all my bones.  
19. And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast-lots.  
20. But thou, O Lord, remove not thy help to a distance from me: look towards my defence.  
21. Deliver, O God, my soul from the sword: my only one from the hand of the dog.  
22. Save me from the lion’s mouth: and my lowness from the horns of the unicorns.  
23. I will declare thy name to my brethren: in the midst of the church will I praise thee.  
24. Ye that fear the Lord praise him: all ye the seed of Jacob, glorify him.
25. Timeat éum ómne sémen Israēl: * quōniam non sprévit, neque despéxit deprecatiōnem páuperis.
26. Nec avértit fāciem súam a me: * et cum clamārem ad éum, exaudīvit me.
27. Apud te laus méa in ecclesiā māgna: * vōta méa rēddam in conspēctu timēntium éum.
29. Reminiscēntur et convertentur ad Dōminum * universi fines térrae.
30. Et adorābunt in conspēctu éius * universae familiae gén- tium.
31. Quōniam Dōmini est régnum: * et ipse dominabitur gén- tium.
32. Manducāvērunt et adora- vērunt ómnès pingues térrae: * in conspēctu éius cādent ómnès qui descēndunt in térram.
33. Et ánima méa illi vīvet: * et sémen méum sérviet ipsi.
34. Annuntiābitur Dōmino generatio ventúra: † et annun- tiābunt caéli justitiām éius pó- pulo qui nascétur, * quem fēcit Dōminus.
35. After the Communion the celebrant purifies his fingers and dries them, saying nothing. He then replaces the ciborium in the tabernacle. He folds up the corporal and puts it in the burse, which the subdeacon [a server] takes to the credence-table.

36. Then the celebrant stands in the middle of the altar with the book in front of him and the sacred ministers on either side of him; and with his hands joined he sings the three following Collects to the ferial tone B (or the ancient simple tone), in thanksgiving. All stand, and answer: Amen.

Orémus

Super pópulum tuum, quaésu- mus, Dōmine, qui passionem et mortem Filii tui devōta mente recóluit, † benedictio copiōsa descédant, indulgéntia vēniat, indulgéntia vēniat, indulgéntia vēniat,

First Collect

Less abundantly, we beseech thee, O Lord, this people which has devoutly venerated the passion and death of thy Son: may they receive pardon and encouragement, may

Orémus


Second Collect

Almighty and merciful God who hast renewed us by the holy passion and death of thy Christ, maintain in us the work of thy mercy; that, by sharing in this mystery, we may live in continual and devoted fidelity. Through the same Jesus Christ our Lord. Rv. Amen.

Orémus


Third Collect

Be mindful of thy mercies, O Lord, and by thy eternal protection sanctify thy servants, for whom Christ, thy Son, instituted the paschal mystery in his blood. Through the same Christ our Lord. Rv. Amen.

36. The celebrant and the sacred ministers go down the altar steps, genuflect, and return to the sacristy with the acolytes [or servers], where they leave their vestments: they then make their thanksgiving.

37. To-day Vespers is omitted. Compline is recited in choir, p. 570; the candles are not lit.

38. At a convenient time the Blessed Sacrament is brought privately to a place of reservation: a lamp burns there as usual. The high altar is stripped by the acolytes [servers], leaving only the Cross and candles.
Holy Saturday

Double of the First Class

The faithful should be carefully instructed about the special Liturgy of Holy Saturday. It is a day of great sorrow, when the Church waits by the tomb of our Lord, meditating on his Passion and Death; the Holy Sacrifice of the Mass is not offered, and the altars are stripped, until, after the solemn Vigil (or awaiting of our Lord's Resurrection in the night) all this gives place to the joy of Easter, which overflows into the following days.

AT VESPERS

Vespers are simply recited aloud at some time in the afternoon. Here however are given the antiphons and tones approved by the Sacred Congregation of Rites, 11 February 1956.

Vespers begin at once with the first antiphon:

1 Ant.

H

Odi- e * afflìctus sum válde,

sed cras sólvam víncu-la mé- a.

Psalm 115 (New psalter, p. 2042).

The antiphon, taken from vv. 1 and 7, helps us to apply the psalm to Christ in the grave and his approaching resurrection.

1. Crédi-di, propter quod locú-tus sum : *


mé-a : †
2. Ego dixi in excessu méo: *

Omnis homo méndax.

3. Quid retribuam Dómino, *

pro ómnibus quaes retribuít mihi?


5. Vóta méa Dómino réddam

coram ómni pónpuli éjus : *
pretiósa in conspéctu Dómini

mors sanctórum éjus.

6. O Dómine, quia ego sérvus tús : *

ego sérvus tús, et fillius ancillae túae.

7. Dirupísti víncula méa : *
tibi sacrificábo hóstiam laudis,*
et nómen Dómini invocábo.

8. Vóta méa Dómino réddam

in conspéctu ómni pónpuli éjus : *
in átriis dómus Dómini, in
médio túi, Jerúsalem.

The antiphon is repeated after each psalm.

Psalm 119 (New psalter, p. 2043)

The antiphon is the final verse of the psalm, and characterises so well Jesus' attitude and that of his enemies.

1. Ad Dóminum, cum tribulá-rer, clá-

r. In my trouble I cried to the Lord: and he heard me.

2. I said in my excess: Every man is a liar.

3. What shall I render to the Lord for all the things that he hath rendered to me?

4. I will take the chalice of salvation; and I will call upon the name of the Lord.

5. I will pay my vows to the Lord before all his people: precious in the sight of the Lord is the death of his saints.

6. O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

7. Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

8. I will pay my vows to the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.
2. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3. What shall be given to thee, or what shall be added to thee: to a deceitful tongue?

4. The sharp arrows of the mighty, with coals that lay waste.

5. Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

6. With them that hated peace I was peaceable: when I spoke to them, they fought against me without cause.
2. Qui cogitávérunt iniquitátes in córde: * tota die constituebant praélia.

3. Acuérunt línugas súas sicut serpéntis: * venénum áspidum sub labiis eórum.

4. Custódi me, Dómine, de mánu peccatóris: * et ab homínibus iniquis éripe me.

5. Qui cogitávérunt supplan-táre grésseus méos: * abscon-dérunt supérbí láqueum méhi:


8. Dómine, Dómine, virtus salútis méae: * obumbrásti super cáput méum in die bélii:
   9. Né trádas me, Dómine, a desidérió méo peccatóri: † cogi-
      tavérunt in téntro me, * ne dere-línquas me, ne forte exalténtur.

10. Cáput circuíitus eórum: * lábor labiór um ipsórum óperiet éos.
   11. Cádent super éos carbó-
      nes, † in ígnem dejúcies éos: * in misériis non subsístent.

12. Vir linguósus non diri-
      gétur in térrea: * vírum injustum mála cápiént in interitú.

13. Cognóvi quia faciet Dó-
      minus judicium ínopis, * et vindictam páuperum.

14. Verútmamen justi confi-
      tebúntur nómini túo: * et hábi-
      tábunt recti cum vultu túo.

4 Ant. VII a

C

Ustódi me * a láque-o, quem

sta-tu-érunt mí-hi; et a scánda-lis ope-ránti-um

2. Who have devised iniquities in their hearts: all the day long they designed battles.

3. They have sharpened their tongues like a serpent: the venom of asps is under their lips.

4. Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

5. Who have proposed to supplant my steps: the proud have hidden a net for me.

6. And they have stretched out cords for a snare: they have laid for me a stumblingblock by the wayside.

7. I said to the Lord, Thou art my God: hear, O Lord, the voice of my supplication.

8. O Lord, O Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

9. Give me not up, O Lord, from my desire to the wicked: they have plotted against me: do not thou forsake me, lest they should triumph.

10. The head of them compassing me about: the labour of their lips shall overwhelm them.

11. Burning coals shall fall upon them: thou shalt cast them down into the fire: in miseries they shall not be able to stand.

12. A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

13. I know that the Lord will do justice to the needy: and will revenge the poor.

14. But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.
Psalm 140 (New psalter, p. 2044)

This psalm continues the preceding one. It is a prayer to be kept from the company of the wicked and from all share in their malice. Christ offers himself to his Father as an “evening sacrifice” with his hands stretched out on the cross towards heaven (v. 2)

1. I have cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

2. Let my prayer be directed, as incense, in thy sight; the lifting up of my hands, as evening sacrifice.

3. Set a watch, O Lord, before my mouth: and a door round about my lips.

4. Incline not my heart to evil works: to make excuses in sins.

5. With men that work iniquity: and I will not communicate with the choicest of them.

6. The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

7. For my prayer also shall still be against the things with which they are well pleased: their judges falling upon the rock have been swallowed up.

8. They shall hear my words, for they have prevailed: as when the
túdo terrae erūpta est sūper terram.

9. Dissipāta sunt óssa nōstra secus infērnum : † quia ad te, Dōmine, Dōmine, óculi méi : * in te sperāvi, non āuferas ánima-m méam.

10. Custōdi me a láqueo, quem statuērunt mīhi : * et a scāndalis operantium iniquitātem.


Psalm 141 (New psalter, p. 2044)

Verse 10, on account of which this psalm is applied to the souls in purgatory (Compline, Nov. 2), suits even better our Lord in the tomb. Believers throughout the world are eagerly awaiting God’s “retribution”.

1. Vo-ce mé-a ad Dóminum clamá-

2. Effūndo in conspēctu ējus oratiōnem méam, * et tribulatiōnem méam ante ipsum pro-

thickness of the earth is broken up upon the ground:

9. Our bones are scattered by the side of hell. But to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

10. Keep me from the snare, which they have laid for me: and from the stumbling-blocks of them that work iniquity.

11. The wicked shall fall in his net: I am alone until I pass.

I looked on my right hand, and beheld: and there was no one that would know me.

I cried to the Lord with my voice: with my voice I made supplication to the Lord.

In his sight I pour out my prayer, and before him I declare my trouble.
3. When my spirit failed me, then thou knewest my paths.

4. In this way wherein I walked, they have hid a snare for me.

5. I looked on my right hand, and beheld; and there was no one that would know me.

6. Flight hath perished from me: and there is no one that hath regard to my soul.

7. I cried to thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

8. Attend to my supplication: for I am brought very low.

9. Deliver me from my persecutors: for they are stronger than I.

10. Bring my soul out of prison, that I may praise thy name: just wait for me, until thou reward me.

The Little Chapter, the Hymn and the V. are not said.

At Magnificat, Antiphon

The chief priests and the pharisees made the sepulchre sure, sealing the stone and setting guards.

Matth. 27, 66.

ánima mé-a Dóminum. Et exsultávit...

Cant. Magníficat. I g. 212 without Glória Pátri.
Immediately after the antiphon is repeated, the prayer is said:

Prayer

Concéde, quaésumus, omni-potens Deus : ut qui Filii tui resurrectionem devóta expec-tatione praevenimus; ejúsdem resurrectionis glóriam conseque-mur. And the conclusion in si-lence : Per eúmdem Dóminum.

Vespers end at once.

COMPLINE is not said this night.

THE TIME OF THE PASCHAL VIGIL

The rules concerning the time for celebrating the Easter Vigil are as follows:

a) The Vigil should start at an hour that allows of beginning the Mass about midnight of Easter Eve to Easter Day.

b) However, if, in special circumstances, local or personal, and for serious public and pastoral reasons, the Ordinary judges it better to advance the time of celebrating the Vigil, still it must not begin before dusk or at least not before sunset.

c) Leave to advance the time of the Vigil cannot be granted by the Bishop to the whole diocese or region without distinction, but only to churches or places where there is real necessity. The proper time ought to kept at least at the cathedral, and in all other churches, especially those of religious, where this can be done without grave inconvenience.

THE HOLY COMMUNION

During Holy Saturday, only those in danger of death may communicate outside the Mass of the Paschal Vigil or immediately after it. Those who communicate after Saturday midnight cannot do so again on Easter Day.

The faithful must abstain from all solid food and alcoholic drink for three hours before Communion.
The plan and purpose of this Vigil is to signify and recall by the liturgy how grace and life sprang up for us from the death of our Lord.

Thus our Lord himself — the light of the world, (John 8, 12) — is presented to us under the sign of the Paschal candle: for he has scattered the darkness of our sins by the grace of his light, p. 626.

Then the solemn Praise of Easter (Exsultet) is announced, describing the splendour of the holy night of the Resurrection, p. 630.

Then are commemorated God’s mighty works of the Old Testament, which are pale images of the wonders of the New Testament, p. 634.

The water of Baptism is blessed, in which, buried with Christ to die to sin, we rise again with him to walk in a new life (Rom. 6, 4), p. 639I.

We then engage ourselves, by renewing our Baptismal promises, to bear witness before all men and in all our life to the grace which Christ merited for us and conferred on us at Baptism, p. 639Q.

Lastly, after imploring the prayers of the Church triumphant, we end the sacred Vigil with the solemn Mass of the Resurrection, p. 639v.

The rubrics in [ ] refer to the celebration by a single priest without sacred ministers.
I. THE BLESSING OF THE NEW FIRE

1. The altars are covered with cloths at a suitable time, but the candles are not lit until the beginning of Mass. Meanwhile fire is struck from flint, and from this, charcoal is lighted.

2. The celebrant is vested in amice, alb, girdle, purple stole and cope: the sacred ministers wear amice, alb and girdle, the deacon a purple stole and dalmatic and the subdeacon a purple tunicle.

[2a. The priest is vested in amice, alb, girdle and purple stole, with or without a cope of the same colour].

3. The ministers [or servers] assemble with cross, holy water and incense either at the door of the church, or in the porch, or even inside the church, wherever the people can best follow the ceremony, and the celebrant blesses the new fire, singing what follows to the ferial tone [or the simple ancient tone]:

\[\text{Let us pray} \]
\(\text{D\'eus, qui per Filium tuum, angularem scilicet lapidem, claritatis tuae ignem fideli} \]
\(\text{bus contulisti: } \text{† producunt e silice, nostris profuturum usibus, novum hunc ignem sancti } \text{† fica: et conce} \]
\(\text{de nobis, ita per haec festa paschalia caelestibus desideriis inflammari; } \text{* ut ad perpetuae claritatis, puris mentibus, valeamus festa pertingere. Per c} \)
\(\text{umdem Christum Dominum nostrum. R\'y. Amen.} \)

He then sprinkles the fire with holy water three times, in silence.

4. An acolyte [or server] takes the lighted charcoal which has been blessed and puts it in the thurible; the celebrant puts on incense, blesses it as usual, and censes the fire three times.

II. THE BLESSING OF THE PASCHAL CANDLE

5. After the blessing of the new fire, an acolyte [or a server] brings the paschal candle to the middle, in front of the priest. The priest with a style inscribes a cross between the outer holes made to receive the grains of incense. At the head of this cross he then traces the Greek letter Alpha, and at the foot Omega, and between the arms four figures, the date of the current year. At the same time he says the following words aloud:

\(^1\) There is no reason why the signs the priest inscribes on the candle should not have been already marked with paint or in some other way.
1) Christus heri et hodie,  
   (he marks the vertical line)
2) Principium et Finis,  
   (he marks the horizontal line)
3) Alpha  
   (above the vertical line he writes A)
4) et Omega;  
   (below the vertical line he writes Ω)
5) Ipsius sunt témpora  
   (he writes the first figure of the year in the left upper angle of the cross)
6) et saécula;  
   (he writes the second in the right upper angle)
7) Ipsi glória et impérium  
   (he writes the third in the left lower angle)
8) per univérsa aeternitéatis  
   saécula. Amen.  
   (he writes the fourth in the right lower angle)

6. When the inscribing of the cross and other signs is done, the deacon [or a server] presents the grains of incense to the priest. If they are not yet blessed, the celebrant thrice sprinkles them with holy water and thrice censes them, saying nothing. Then he fixes the five grains in their holes, saying aloud:

   1) Per sua sancta vúlnera  
   2) gloriósa  
   3) custódiat  
   4) et consérvet nos  
   5) Christus Dóminus. Amen.  

7. Then the deacon [or a server], lighting a small candle at the new fire, gives it to the priest, who with it lights the paschal candle, saying aloud:

   Lumen Christi glorióse resurgéntis  
   Dissipet ténébras cordis et mentis.
8. At once the priest blesses the lighted paschal candle, singing to the ferial tone [or ancient simple tone], with hands joined:

\[\begin{align*}
\text{V. Dóminus vobíscum.} \\
\text{R. Et cum spirítu tuo.}
\end{align*}\]

Orémus

\[\text{V.} \quad \text{Eniat, quæsísum, omnípotens} \quad \text{Deus, super hunc} \quad \text{incésum cérérum lárga tuæ be-} \]
\[\text{ne + dictiónis infúso:} \quad \text{† et hunc} \quad \text{noctúrnîm splendórem invisi-} \]
\[\text{bilis regéntátor inténde; ut} \quad \text{non solum sacrífíciúm, quod} \quad \text{hac nocte litáturn est, arcána} \quad \text{lúminiis tuí admíxitione refú-} \]
\[\text{geat; * sed in quócutque loco} \quad \text{ex hujus sanctificatióinis mysté-} \]
\[\text{rio álíquid fúerit deportátum,} \quad \text{expúlsa diábólicae fraudís ne-} \]
\[\text{quità, virtúte tuæ majéstrátis} \quad \text{assistat. Per Christum Dómi-} \]
\[\text{num nostrum. R. Amen.}
\]

9. During this time the lights in the church are extinguished.

III. THE SOLEMN PROCESSION

AND THE PRAISE OF EASTER

Solemn rite

10. Then the celebrant again puts incense in the thurible; the deacon takes off his purple vestments and puts on a white stole and dalmatic; he then takes the lighted paschal candle, and the procession is formed as follows:

a) the thurifer, first of all,

b) then the subdeacon with the cross,

c) the deacon with the lighted candle,

d) the celebrant immediately after him,

e) then the clergy in order,

f) lastly the people.

Simple rite

[10a. Then the priest takes off his purple vestments and puts on a white stole and dalmatic; he then puts incense again in the thurible; then he takes the lighted paschal candle and the procession is formed as follows:

a) the thurifer, first of all,

b) then the cross-bearer,

c) the priest, uncovered, with the lighted candle,

d) then the other servers,

e) lastly the people].

11. When the deacon [or priest] has entered the church, he stands erect and sings alone:

\[\text{Lúmen Chrísti,} \]

Christ’s Light.
The solemn procession

All the others except the subdeacon [or cross-bearer] and thurifer kneel towards the paschal candle and answer:

\[ \text{R\textsuperscript{7}. D\textsuperscript{e}-o gr\textsuperscript{\text{a}}-ti-as.} \]

All rise, and the celebrant lights his own candle from the paschal candle [a server lights a candle for the priest].

The deacon [or priest] goes to the middle of the church, and sings there in the same way but in a higher key:

**LUMEN CHRISTI**

Then all kneel and answer as before:

**DEO GRATIAS**

The candles of the clergy [or servers] are then lit from the paschal candle.

The third time he goes in front of the altar, in the middle of the choir, and again sings in a still higher key:

**LUMEN CHRISTI**

All kneel a third time, and answer:

**DEO GRATIAS**

The candles of the faithful and the lamps of the church are then lit from the paschal candle.

**Solemn rite**

12. The celebrant then goes to his place in choir on the Epistle side; the subdeacon with the cross stands on the Gospel side, behind the lectern; the clergy take their places in the stalls.

The deacon places the paschal candle on a small stand in the middle of the choir, and when the celebrant has put incense in the thurible, the deacon takes the book and asks for a blessing in these words:

Jube, domne, benedicere.  
Pray, sir, a blessing.

The celebrant answers:

\[ \text{D\textsuperscript{o}minus sit in corde tuo, et in l\textsuperscript{\text{i}}biis tuis : ut digne et competenter annuinties suum pasch\textsuperscript{\text{a}}le praec\text{\text{o}}nimum : In n\textsuperscript{\text{o}}mine Patris, et Filii, + et Sp\textit{\text{i}}ritus Sancti. Amen.} \]

**THE** Lord be in your heart and on your lips that you may worthily and capably proclaim the Praise of Easter; in the name of the Father and of the Son, and of the Holy Ghost. Amen.

**Simple rite**

[12 a. In the sanctuary, the thurifer stands near the credence-table and the cross-bearer on the Gospel side facing the lectern; the celebrant puts the paschal candle on a small stand in the middle of the sanctuary and goes to his place; the rest of the servers stand on either side of him.]
Having first put incense in the thurible, the celebrant takes the book from the chief server: then he kneels on the lowest step of the altar, towards the Epistle side, and says silently:

Jube, Dómine, benédícere.


Pray, Lord, a blessing.

Do the Lord be in my heart and on my lips that I may worthily and capably proclaim the Praise of Easter. Amen.

13. After this the deacon [or the priest] goes to the lectern, which is covered with a white cloth, puts the book on it, and censes it; he then goes all round the paschal candle, censing it also.

All now rise, and stand as for the Gospel; the deacon sings [or the priest himself sings or reads] the solemn Praise of Easter in front of the paschal candle and the processional cross, with the altar on his right and the nave of the church on his left.

All hold their lighted candles throughout the Exsúltet.

Exsúltet

I. Introduction

Solemn invitation to praise God

Let all the angels now rejoice in heaven; let God’s hidden creatures also rejoice, and let the trumpet of salvation sound forth the victory of the King of kings.

Let the earth too be glad, at the glory of the radiance that spreads over her: enlightened by the brightness of the King of ages, let her feel that her darkness has passed away for ever.

Let Mother Church also rejoice, adorned as she now is in dazzling light; and let this building resound with the joyful voices of God’s people.

The deacon’s personal and humble prayer

Wherefore, dearest brethren, who are gathered here by the light of this holy candle, I beseech you all to join with me in calling upon the mercy of almighty God. May he who deigned to number me among the deacons without any merit of mine now enlighten me and teach me to complete the praise of this holy candle.
**The praise of Easter**

**Conclusion**

Per Dóminum nostrum Jesum Christum Filium suum: Qui cum eo vivit et regnat in unitáte Spiritus Sancti Deus...

Through our Lord Jesus Christ his Son, who lives and reigns with him in the unity of the Holy Spirit...

**Dialogue introducing the Preface**

P

TER ómni-a saécu-la saécu-ló-

rum. R. Amen. V. Dóminus vobiscum.

R. Et cum spí-ri-tu tú-o. V. Súrsum córda. R. Habémus ad Dóminum. V. Grá-ti-as agámus Dómino Dé-o nostro.

R. Dígnum et jústum est.

**II. The Praise of Easter**

**Praise to God for redemption**

**The paschal night, figures and reality**

Haec sunt enim festa paschália, in quibus verus ille Agnus occíditur, cujus sanguine póstes fidélium consecrántur.

Now this is that paschal feast in which the true Lamb is sacrificed and the doorposts of the faithful hallowed with his blood.
Haec Nox est, in qua primum patres nostros, filios Israël educés de Aégypto, mare Rubrum sicco vestigio transíre fecísti.

Haec ígitur Nox est, quae peccatórum tenebrás, columnae illuminationé purgávit.

Haec Nox est, quae hódie per universum mundum in Christo credéntes, a vítiis saéculi et calígine peccatórum segregátos, reddit grátiac, sóciat sanctitáti.

Haec Nox est, in qua, destructis vinculis mortis, Christus ab inferis victor ascendit. Nihil enim nobis nascit prófit, nisi rédímí profuisset.

This is that very night on which thou didst formerly bring our fathers, the children of Israel, out of Egypt and madest them pass dryshod through the waters of the Red Sea.

This then is that night in which a shining pilar of fire chased away the dark clouds of sin.

This is the night that now restores to thy grace all who believe in Christ throughout the world, separates them from the darkness of sin and the evils of the world, and unites them for the pursuit of holiness.

This is the night when Christ broke the chains of death and rose triumphantly from the grave. For it availed us nothing to be born unless we were also to be redeemed.

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Exclamations of wonder at the work of redemption

*The “Four Os”*

O mira circa nos tuae pietátis dignatío! O inaestimábilis diléctio caritátis: ut servum redímeres, Filium tradidísti! O certe necessáríum Adae peccátum, quod Christi morte deléturn est! O felix culpa, quae talem ac tantum méruit habére Redemptórem!

O wonderful condescension of thy loving-kindness to us!

The precious favour of thy love delivered up to death thy only Son to buy back a slave’s life!

Most needful was that sin of Adam, since Christ died to blot it out!

How happy was that fault which won for us so loving and so mighty a Redeemer!

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The paschal night again

O vere beáta Nox, quae sola méruit scire tempus et horam, in qua Christus ab inferis resurréxit! Haec Nox est, de qua scriptum est: Et nox sicut dies illuminátur: et nox illuminatiónis mea in deliciis meis.


And happy too is this night, chosen to witness alone the time when Christ rose from the dead! Of this night indeed was it written: The night shall shine as the day; and again: The night shall be my light in my pleasures.

Therefore this holy night puts guilt to flight, washes sin away, gives back their innocence to sinners, and to mourners the joy which had left them. It banishes discord, ensures goodwill and humbles the pride of evil in the dust.

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Act of offering and prayer

In hujus ígitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrificiúm vespertinum:

On this night, then, receive, O holy Father, the evening sacrifice of this fire which Holy Church presents to
The praise of Easter

The praise of Easter

Symbolism of the candle and its flame

Sed jam columnae hujus praecönia növimus, quam in honörem Dei rütílanus ignis accéndit. Qui licet sit divisus in partes, mutuati tamen lúminis detriménta non novit. Alitur enim liquantibus ceris, quas in substántiam pretiosae hujus lámpadís, apis mater edúxit.

The paschal night

O vere beáta Nox, quae exspoliávit Àegyptios, ditávit Hebráeos! Nox, in qua terrénnis caeléstia, humánis divína junghuntur.

The candle and the Morning Star

Orámus ergo te, Dómíne: ut céréus iste in honórem tui nöminis consecrátus, ad noctis hujus caliginem destruédam, indeficiens persevéret. Et in odórem suavitátem acceptus, supérnis lumináribus miscéatur. Flámmas ejus lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásum. Ille, qui regréssus ab ínferís, humánó gèneri seréns illúxit.

Final supplication

Precámur ergo te, Dómíne: ut nos fámulos tuos, omnémqué clerum, et devotissimum pópulum: una cum beatíssimo Papa nostro N. et Antístite nostro N., quiéte témporúm concéssa, in his paschálibus gáudiiis, assidua protectioné régere, gubernáre et conserváre dignéris.

Respice étiam ad eos, qui nos in potestáte regunt, et, inef-

thee through her ministers in the solemn offering of this candle, the work of thy creatures the bees.

But this is enough of the glory of this candle: the glowing flame kindles it in God's honour. Even if the flame is shared by others, it loses nothing of its brightness, for it is always fed by the melting wax, which the mother bee brought forth to be the substance of this wonderful light.

O truly happy this night which saw the Egyptians despoiled and the Israelites enriched! Night, in which were made one the things of heaven and the things of earth, the things of God and the things of man!

We pray thee, then, O Lord, that this waxen light, consecrated to the honour of thy Name, fail us not, but by burning brightly, dispel all the darkness of our night. As a sweet odour, may the fragrance of its burning be grateful in thy sight: may its radiance shine forth before thee even as one of the lights of heaven. May it be found burning by the star of morning; by that star of morning, I mean, which sets not for ever; by him, true star of morning, who, rising from the grave henceforth for evermore, sheds his peaceful light over all the children of men.

Wherefore, O Lord, we beseech thee, grant us tranquillity and peace in these joys of Easter; deign by thy unceasing protection to guide, rule and sustain all the clergy and thy devoted people with our holy Father Pope N. and our Bishop N.

Look favourably also on those who rule us, and, by the wonderful gift
The Paschal Vigil

fábili pietátis et misericórdiae tuae munere, dirige cogitatiónes eórum ad justitiam et pacem, ut de terréna operositáte ad caeléstem pátriam pervéniant cum omni pópulo tuo.

of thy mercy, guide their thoughts to justice and peace, so that they may come with all their people from the difficulties of this world to their true home in heaven.

Conclusion

Per eúmdem Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: Through the same Jesus Christ, thy Son, our Lord, who lives and reigns with thee, in the unity of the Holy Spirit, God, world without end.

Every one extinguishes his candle.

IV. THE READINGS OR LESSONS

Solemn rite

After the Praise of Easter the deacon changes his white vestments for purple ones, and joins the celebrant.

The subdeacon puts the cross near the credence-table, on the Epistle side, then joins the celebrant.

An acolyte removes the white covering from the lectern or places an uncovered lectern ready for the Lessons.

The Lessons are then sung without title or Deo grátias at the end. They are sung in the middle of the choir by a capable reader in surplice, so placed that he has the paschal candle in front of him, the altar on his right, and the nave of the church on his left.

The celebrant and ministers, clergy and people all sit and listen.

Simple rite

After the Praise of Easter, the celebrant goes back to his place, takes off the white dalmatic and stole and again puts on the purple stole and cope, helped by the servers.

The cross-bearer puts the cross near the credence-table, on the Epistle side.

A server removes the white covering from the lectern or places an uncovered lectern ready for the Lessons.

The celebrant, in purple cope and stole, goes to the lectern for the Lessons.

If there is a capable reader, he may sing or read the Lessons, in a surplice; in that case the celebrant sits and listens, and remains at his seat to sing the Collects.

The Lessons are read without a title and without Deo grátias at the end. They are sung in the middle of the choir in such a way that the reader [or priest] has the paschal candle in front of him, the altar on his right, and the church door on his left.

The celebrant and ministers, clergy and people all sit and listen.
1. THE CREATION OF THE WORLD

*Genesis I, 1-31 and 2, 1-2*

Though it is a story in imagery, with rudimentary scientific ideas, yet a unique impression of grandeur is given by this series of prose stanzas, where creatures come forth from nothing at God's word in an order of increasing dignity that culminates in man, the image of God and king of creation.

Man was created at the first in God's image. This image, lost by sin, is restored in Baptism, the new creation of supernatural life in the soul.


In the beginning God created heaven and earth: and the earth was void and empty, and darkness was upon the face of the deep, and the Spirit of God moved over the waters.

And God said, Be light made; and light was made. And God saw the light that it was good: and he divided the light from the darkness; and he called the light Day and the darkness Night: and there was evening and morning, one day.

And God said, Let there be a firmament made amidst the waters, and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament: and it was so. And God called the firmament Heaven; and the evening and morning were the second day.

God also said, Let the waters that are under the heaven be gathered together into one place, and let the dry land appear: and it was so done. And God called the dry land Earth, and the gathering together of the waters he called Seas: and God saw that it was good.

And he said, Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth: and it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind,
suum, lignúmque fáciens fructum, et habens unumquóduque seméntem secúndum spéciem suam. Et vidit Deus quod esset bonum : et factum est véspera et mane, dies tértius.


Et pósuit eas in firmámento caeli, ut lucérrent super terram : et praeéssent diéi ac nocti, et dividerent lucem ac ténébras.

Et vidit Deus quod esset bonum. Et factum est véspera et mane, dies quartus.


Dixit quoque Deus : « Pro- duçat terra ánima vivéntem in gènere suo : juménta, et reptilia, et béstias terrae, secúndum spécies suas ». Factúmque est ita. Et fecit Deus béstias terrae júxta spécies suas : et juménta, et omne reptile terræ in gènere suo. Et vidit Deus quod esset bonum : et ait : « Faciamus hóminem ad ìmaginem et similítúdinem nostram : et præsit piscibus maris, et and the tree that beareth fruit, having seed each one according to its kind: and God saw that it was good; and the evening and the morning were the third day.

And God said, Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years; to shine in the firmament of heaven, and to give light upon the earth: and it was so done. And God made two great lights, a greater light to rule the day, and a lesser light to rule the night; and the stars; and he set them in the firmament of heaven to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness; and God saw that it was good; and the evening and the morning were the fourth day.

God also said, Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind: and God saw that it was good. And he blessed them, saying, Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth: and the evening and morning were the fifth day.

And God said, Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds: and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind: and God saw that it was good. And he said, Let us make man to our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air,
All now rise.

The celebrant [or the priest standing at the lectern or at his seat] says: Oremus. — Let us pray.

The deacon [or the priest]: Flectamus genua. — Let us kneel down.

All, including the celebrant, kneel and pray in silence until bidden to rise.

The deacon [or the priest]: Leváte. — Rise up from your knees.

All rise, and the celebrant sings the Collect in the name of all the people.

O God, by whom man was in wondrous wise created and in yet more wondrous wise redeemed: make us, we beseech thee, strenuously to withstand all allurements to sin, and thus to become worthy of those joys which have no end. Through Jesus Christ our Lord.
2. THE PASSAGE THROUGH THE RED SEA

Exodus 14, 24-31 and 15, 1

This is the great type of Baptism. God's people, escaped from bondage to Pharaoh, find safety through the sea, while the Egyptians are swallowed up. Christians, having passed through the water of Baptism, are freed from Satan's slavery, leaving for ever their sins behind them. If they sin again, the sacrament of Penance allows them to recover their baptismal grace.

In diebus illis : Factum est in vigilia matutina, et ecce resspiciens Dominus super castra Aegyptiorum per columnam ignis et nubis, interficit exerexitum eorum : et subvertit rotas currum, ferebanturque in profundum. Dixerunt ergo Aegyptii : « Fugiamus Israelem : Dominus enim pugnat pro eis contra nos ».

Et ait Dominus ad Moyses : « 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 Aegyptios 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; nee unus quidem superfuit ex eis. Filii autem Israelem perrexerunt per medium sicci maris : et aquae eis erant quasi pro muro a dextris et a sinistris.

Liberavitque Dominus in die illa Israe1 de manu Aegyptiorum. Et viduerunt Aegyptios mortuos super littus maris, et manum magnam, quam exercuerat Dominus contra eos. Timuitque populus Dominum : et crediderunt Dominum, et Moya servo ejus. Tunc cecinit Moyses, et filii Israel, carmen hoc Domino, et dixerunt :

In those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us.

And the Lord said to Moses, Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned, at the first break of day, to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left : And the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them ; and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord and said :
Across the centuries, our grateful praises echo those of Israel set free, and sing our Baptism.

Canticle VIII

Let us sing to the Lord, for he is gloriously magnified: the horse and the rider he hath thrown into the sea: he is become my helper and protector unto salvation.

V. He is my God, and I will glorify him: the God of my Father, and I will exalt him.

V. The Lord crushing wars; the Lord is his name.

Exodus 15, 1-3.
Psalm tone for the Canticle

Cantémus * Dómino: glo-ri- óse enim hono-ri-fi-
cátus est: † équum et ascensórem projé-cit in má-
re: *

adjútor et protec-tó fác-tus est mí-hi in sa-lú-
tem.

The intonation is repeated for each verse.

V. 2. Hic Dé-us mé-us, et honó-rábo éum: * Déus pá-tris méi
et ex-al-tábo éum.


Oré-mus.
Flectámus gé-núa.
Le-vát-e.

Dó-us, cujus ántiqua mirácula
étiam nostris saéculis coru-
scáre sentíimus: * dum quod uni
pó-pulo, a per-secu-tióné Äg-
ypiáca liberándo, déxterae tuae
poténtia contu-lísti, id in salútem
géntium per aquam regenera-
tiónis operáris: * praesta; ut in
Abra-hae filiós, et in Is-raélticam
dignitátem; to-tius mundi tráns-
-scáit plénitúdo. Per Dó-nínum
nostrum Iesum Chri-stum.

Let us pray.
Let us kneel down.
Rise up from your knees.

O God, whose ancient wonders we
see shine forth even in our days,
since what thou didst bring to pass
by the strength of thy right arm to
free a single people from Egyptian
slavery, that thou dost effect by the
water of new birth for the salvation
of mankind; grant that the wide
world may be numbered with Abra-
ham's children and share the dignity
of Israel. Through Jesus Christ our
Lord.

3. MESSIANIC PROMISES

Christ, in the waters of Baptism, washes away all our stains, and his Spirit's breath fills us with joy.

In that day, the bud of the Lord
shall be in magnificence and glory,
and the fruit of the earth shall be

Isaias 4, 2-6

In die illa erit germén Dómini
in magnifi-ciéntia, et glória,
et fructus terrae sublími,s, et

In that day, the bud of the Lord
shall be in magnificence and glory,
and the fruit of the earth shall be
exsultatio his, qui salvati fuerint de Israel. Et erit: Omnis qui relictus fuerit in Sion, et resi-

The continuation of Isaias’s text is now sung as the Canticle. The beloved’s vineyard represents the Church.

Canticle

VIII

V

Ine-a *fácta est
di-le-cto in córnu,
in lóco ú-be-ri.

Et macé-ri-am circúmdedit, et circumfó-dit:
et plantávit víne-am Só-rec, et aedí-fi-

The beloved had a vineyard on a hill, in a fruitful place.

V. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it.

V. And he dug a wine-press therein: for the vineyard of the Lord of hosts is the house of Israel. Is. 5, 1-2 and 7.
cavit turrim in medio ejus.  

Et törcular fódit in ea: 

vinea enim Dómini Sábaoth, dómus * Israēl est.

Psalm tone for the Canticle

VII

Vinea * fácta est di-lecto * in córnu, in loco

úbere.  

Et macé-ri-am circumdedit, et circumfódit : 

et plantavit vineam Só-rec, * et aedi-fi-cá-vit turrim in 

médi-o ejus.  

Et törcular fódit in ea: * vinea enim Dómini Sábaoth, dómus Israēl est.

Orémus.  
Flectámus génua.  
Leváte.

Deus, qui in ómnibus Ecclesiæ tuae filiis, sanctórum prophetárum voce manifestásti, in omni loco dominationis tuae, satórem te bonórum séminum,  

Let us pray.  
Let us kneel down.  
Rise up from your knees.  

O God, who, by the mouth of thy holy prophets, hast made known to all the children of thy Church, that, in every place where thy majesty is adored, thou art the sower of the
4. FAITHFULNESS TO GOD'S WORD Deuteronomy 31, 22-30

By Moses' lips God threatens punishment to Christians who are unfaithful to their Baptismal promises; while those who glorify God by their faithfulness will be filled with blessings.

In those days, Moses wrote the canticle, and taught it the children of Israel. And the Lord commanded Josue the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it; he commanded the Levites, who carried the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy; and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord; how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

The following Canticle is the opening verses of Moses' Song. It is, we may say, the glad reply of the catechumens and the whole Christian congregation to the Church's exhortations.

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth.

V. 2. Let my speech be expected like rain; and my words descend like dew, as a shower upon the grass.

V. 3. And like snow upon hay: because I will invoke the name of the Lord.

V. 4. Give ye magnificence to our God: God's works are true, and all his ways are judgments.

V. 5. God is faithful, in whom there is no iniquity: the Lord is just and holy. Deut. 32, 1-4.
The readings or lessons


Psalm tone for the Canticle

VIII

Atténde, * caélum, et ló- quir : * et audi- at térra

vérsa ex ore mé- o. Flex : élóqui- um mé- um : †

Ŷ. 2. Exspectétur sicut plúvia élóquium méum : † et descéndant sicut ros vérsa méa, * sicut ímber super grámina.
Ŷ. 3. Et sicut níx super fénem : * quia nómen Dómini invoca- bo.
Ŷ. 4. Date magnítudinem Déo nóstro : † Déus, véra ópera éjus, *
et ómnnes viae éjus judícia.
Ŷ. 5. Déus fidélis, in quo non est iníquitas : * jústus et sánctus Dóminus.

Orémus.
Flectámus génua.
Leváte.

Dó- us, celsítudo humílium, et fortitúdo réctórum, qui per sanctum Móysen pué- rum tuum, ita erudíre pó- pulum tuum sacri cárminis tui décan- tatione vo- luísti, ut illa légis íterátio fiere étiam nostra diéctio : * éxcita in ómnem justificatárum gén- tum plenítúdinem poténtiam tuam, et da laetítiam, mitigándo térrórem ; * ut, ómnium peccáti-
mercifully blot out their sins; and
the doom that rightly threatened
them, do thou make it give place to
thine own gracious gift of happiness
without end. Through Jesus Christ...

V. THE FIRST PART OF THE LITANY

18. When the Collect after the fourth Lesson is finished, all kneel. The
Litany of the Saints is sung without doubling the invocations, until Propitiatus
esto exclusive.

The Litany is sung by two cantors kneeling in the middle of the sanctuary;
the celebrant kneeling in his place. If there are no cantors, it is sung or said
by the celebrant himself, kneeling with the servers on the lowest step of the
altar towards the Epistle side.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us. Christ, graciously hear us.

Yrî-e, e-lé-i-son. Ġ. Chríste,
e-lé-i-son. Ġ. Ký-ri-e, e-lé-i-son. Ġ. Chríste; áudi nos. Ġ.

Christe, exáudi nos. Ġ. All

Páter de caelis, Dé-us, mi-seré-re nóbis.
Fíli Redéemptor
mundi, Dé-us, mi-seré-re nóbis.
Spiritus Sáncte, Dé-us, mi-seré-re nóbis.
Sáncta Trínitas,
únus Dé-us, mi-seré-re nóbis.

Sáncta Ma-ri-a, óra pro nóbis.
Sáncta Déi Gé-nitrix, óra pro nóbis.
Sáncta Vírgo vírginum, óra pro nóbis.
Sáncte Mícha-él, óra pro nóbis.
Sáncte Gábi-rl, óra pro nóbis.
Sáncte Rápha-él, óra pro nóbis.

God, the Father of
heaven, have mercy on us.
God the Son, Redeemer of the world, have...
God, the Holy Ghost, have...
Holy Trinity, one
God, have...

Holy Mary, pray
for us.
Holy Mother of God, pray.
Holy Virgin of vir
gins, pray.
St. Michael, pray.
St. Gabriel, pray.
St. Raphael, pray.
All holy Angels and Archangels, pray for us.
All holy orders of blessed Spirits, pray for us.

St. John the Baptist, pray for us.
St. Joseph, pray for us.
All holy Patriarchs and Prophets, pray for us.

St. Peter, pray for us.

Saint Paul, pray.
Saint Andrew, pray.
Saint John, pray.
All holy Apostles and Evangelists, pray.
All holy Disciples of our Lord, pray.
Saint Stephen, pray.
Saint Lawrence, pray.
Saint Vincent, pray.
All holy Martyrs, pray.
Saint Silvester, pray.
Saint Gregory, pray.
Saint Augustine, pray.
All holy Bishops and Confessors, pray.
All holy Doctors, pray.
Saint Anthony, pray.
Saint Benedict, pray.
Saint Dominic, pray.
Saint Francis, pray.
All holy Priests and Levites, pray.
All holy Monks and Hermits, pray.
Saint Mary Magdalen, pray.
Saint Agnes, pray.
The Paschal Vigil

Sancta Caecilia, ora pro nobis. Saint Cecily, pray.
Sancta Agatha, ora. Saint Agatha, pray.
Sancta Anastasia, ora. Saint Anastasia, pray.
Omnis sanctae Virgines et Viduae, orate.

All holy Virgins and Widows, pray.

All holy men and women, Saints of God, intercede for us.

Omnes Sancti et Sanctae Dei, intercedite pro nobis.

All rise from their knees. The cantors return to their places.

19. Then, if the church has a Font for Baptism, the ceremony continues with the Blessing of water for Baptism, VI, as below.

Otherwise the Renewal of Baptismal Promises follows at once, VII, p. 639Q.

VI. THE BLESSING OF WATER FOR BAPTISM

20. While the Litany is being sung, a vessel of water with everything needed for the Blessing is made ready to the middle of the choir on the Epistle side, in view of the people.

It should be suitably decorated.

21. For the blessing of water for Baptism the priest stands facing the people. The vessel of water is in front of him and the paschal candle on his right, on his left stands another subdeacon, or a cleric [or server], with the cross.

The celebrant, with hands joined, sings to the ferial tone A (or the ancient simple tone):

V. Dóminus vobiscum. R. Et cum spiritu tuo.

Orémus

Omnipotens sempiternus Deus, adésto magnae pietátis tuae mystériis, adésto sacramentis, et ad recreándos novos púpulos, quos tibi fons baptismatis partitur, spiritum adoptionis emitte; ut, quod nostrae humilitátis gerendum est ministerio, virtútis tuae impleáetur effectu. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus:

V. The Lord be with you. R. And with you.

Let us pray.

Almighty and everlasting God, be thou with us in this mystery of thine ineffable goodness; be thou with us in thy sacraments; send down the Spirit of adoption to create anew the souls which the laver of baptism shall bring forth to thee; so that, what our humble ministry shall have wrought, thy mighty hand may perfect. Through Jesus Christ our Lord..., who lives and reigns with thee in the unity of the Holy Ghost.
The blessing of water for baptism

With his hands joined, he sings to the tone of the Preface: Per omnia saecula saeculorum, (simple tone, p. 631).

It is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, holy Father, almighty everlasting God: for after a wondrous manner, unseen of man, thou dost most surely bring to pass the effect of thy sacraments: nor dost thou on our account, all unworthy to minister in thy sacred mysteries though we be, cease to abide in these thy gracious gifts to mankind: but rather in pity bowest down thine ears to our poor supplications. Thou art that God whose Spirit in the very beginning of all things, moving over the face of the waters, thereby did already impart sanctifying virtue to this thy creation. Thou art that God who by the rush of the living waters of thy grace, dost make glad thy city: and moreover in every place dost open the fountain of baptism for the new birth of all the nations of the earth. Look down then, O Lord, upon the face of thy Church, and multiply the number of those who, in her, are born again to thee, that, at the bidding of thy Majesty, she may receive from the Holy Spirit that increase which is a grace of thine only-begotten Son.

The Celebrant with his hand divides the water in the form of a cross: at once drying his hand with a towel, he continues:

May that same Holy Spirit, by the hidden virtue of his presence, quicken into fruitfulness these waters, made ready by us for the regeneration of men, in order, that is, that, endued with holiness, from the immaculate womb of this divine font a heavenly offspring may come forth to newness of life; and that grace, as a mother, may bring forth everyone, how diffe-
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He touches the water with his hand. Christ, in entering the river Jordan, has taken from water all power to harm: it is now the sign and instrument of our salvation.

MAY this holy and innocent creature of thine be henceforth safe from all the wiles of the enemy: from it may there disappear all trace yet left of his guile. May it become a source of life, water of the new birth, an all-cleansing stream. And to everyone who shall wash in these waters of salvation, by the power of the Holy Ghost working within him, may thy merciful forgiveness be ensured in all its gracious fulness.

He makes the sign of the cross three times over the water, saying:

UNde benedico te, creatura aquae, per Deum + vivum, per Deum + verum, per Deum + sanctum: per Deum, qui te in principio verbo separavit ab arida: cujus Spiritus super te ferebat.

Here he divides the water with his hand and sprinkles some of it towards the four quarters of the world. This recalls the river that went out of Eden, dividing into four branches to “water all the earth”.

QUI te de paradisi fonte manasse fecit, et in quatro fluminibus totam terram rigaretim praecepit. Qui te in deserto manaram, suavitatem inditam, fecit esse potabilem, et sitientem populo de petra produxit. Bene + dico te et per Jesum Christum Filium ejus unicum, Domini nostri: qui te in Cana Galilaeae signo admirabile, sua potentia convertit in vinum. Quipedibus super te ambulavit: et a Joanne in Iordane in te rent soever in age or sex, into a like spiritual infancy. Hence, therefore, at thy bidding, O Lord, may all unclean spirits flee: hence may all craft, all guile of the evil one, pass away: here may all his power be brought to nought. May he neither go about this font to sully it, nor creep in to taint it, nor with secret venom infect it.

Here the water, thou creature of God, I bless thee in the name of him who is the living + God, of him who is the only true + God, of him who is the all holy + God. He it was who, in the beginning, parted thee by his word from the dry land, and whose Spirit moved over thee.
The blessing of water for baptism

baptizátus est. Qui te una cum sánquīne de látere suō prodúxit: et discipulis suīs jussit, ut cré-
déntes baptizárēntur in te, diciens: « Ite, docéte omnes gentes, baptizántes eos in nómine Pa-
tris, et Filii, et Spiritus Sancti ».

Then the celebrant says, not singing :

IN thy mercy be thou, O God, with
us who obey thy command: do
thou graciously breathe upon this
water.

He breathes three times on the water in the form of a cross, and says :

With thine own mouth do thou
bless this pure
water.

He dips the candle three times in the water to signify that Christ hallowed
water by going down into Jordan, while at the same time the Holy Trinity
was manifested. Each time he sings, to the tone of the Preface :

Upon the plenteous waters of this
font may the power of the Holy
Ghost come down.

The third time, before lifting out the candle, he breathes three times on the
water.

And may that same Spirit of God
render fruitful in new births of
men, the whole substance of this water.

He takes the candle out of the water, and says :

Here may the stain of every sin
be blotted out: here may that
nature, which was formed by thee to
thine own image, and afterwards by
thee restored to its first honour, be
cleaned from the taint which of old
defiled it, so that every man, who in
these waters has access to thy sacra-
ment, may herein be born again, in
innocency, to stand as a little child
before thee. Through Jesus Christ,
thy Son, our Lord, who one day shall
come to judge the living and the dead,
and the world by fire. R/. Amen.

Then a cleric [or server] takes some of this water, which is to be used for
sprinkling the people after the renewal of Baptismal promises as on p. 639Q
n. 25 and for sprinkling in houses and elsewhere.
When this is done, the celebrant pours some oil of Catechumens on the water in the form of a cross, saying aloud:

S Anficicetur et fecundetur fons iste Oleo salutis renascéntibus ex eo, in vitam aeternam. R. Amen.

With the oil of salvation may this font be hallowed: to them who in it shall be born anew, may it be fruitful even unto life everlasting. R. Amen.

Then he pours chrism into the water, saying:


MAY this infusion of the Chrism of Jesus Christ our Lord, and of the Holy Ghost the Paraclete, be made in the name of the Holy Trinity. R. Amen.

Finally, he pours chrism and oil of catechumens both together into the water, and breathes three times in the form of a cross, saying:


MAY this commingling of Chrism of sanctification, of Oil of unction and of Water of baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost. R. Amen.

He then mixes the oil with the water.

If Baptism is not given, no 22 follows at once. 639N.

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**THE SACRAMENT OF BAPTISM**

If the sacrament of Baptism is to be administered, it is given in the usual way. Nevertheless, especially if several are to be baptized, the ceremonies of the Roman Ritual which precede the actual conferring of Baptism, i.e. for the Baptism of Infants until the words "Credis in Deum" (tit. II, chap. II, n. 17), and for the Baptism of Adults until the words "Quis vocántis?" (tit. II, chap. IV, n. 38) may be anticipated on the morning of Holy Saturday.

The celebrant, to administer Baptism, changes his purple stole and cope for white ones; these he may keep on for the procession to the font.

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**PROFESSION OF FAITH**

in the Father

PRIEST: Do you believe in God, the Father almighty, Creator of heaven and earth?

GODFATHER (or the candidate if adult): R. I do believe.

in the Son

PRIEST: Do you believe in Jesus Christ his only Son our Lord, who was born, and suffered?

R. I do believe.
in the Holy Ghost

PRIEST: Do you also believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?
R7. I do believe.

PRIEST: N., will you be baptised?
R7. I will.

THE BAPTISM

The celebrant pours the water of Baptism three times on the candidate's head, saying in Latin.


ANointing with chrism

May almighty God, the Father of our Lord Jesus Christ, who has given you new life through water and the Holy Ghost, and forgiven you all your sins, himself anoint you with saving Chrism in the same Christ Jesus our Lord, that you may have eternal life. R7. Amen.

R7. Peace be with you.
R7. And with you.

THE WHITE GARMENT

Take this white garment, and see that you carry it without stain before the judgment seat of our Lord Jesus Christ, that you may have eternal life. R7. Amen.

THE LIGHTED CANDLE

Take this burning light and keep your Baptism throughout a blameless life. Keep the commandments of God; that when the Lord shall come like a bridegroom to the marriage feast, you, in company with all the Saints, may meet him in the heavenly courts, and there live for ever.

DISMISSAL


22. When the Blessing (and Baptism) is finished, the baptismal water is carried to the font, in procession. The celebrant puts incense in the thurible and blesses it. The procession takes place as follows:

a) the thurifer goes first,
[b] then the subdeacon or cleric with the cross,
c) the clergy,

[a] the thurifer goes first,
b) then the cross-bearer,
c) then the servers,
d) then the deacon with the vessel of water — unless an acolyte carries it,
e) finally the celebrant with head covered.

The paschal candle remains in its place; meanwhile the following is sung:

Canticle

Ps. 41, 2-4

As the hart panteth after the fountains of waters; so my soul panteth after thee, O God.

\( \text{V. 2.} \) My soul hath thirsted after the living God; when shall I come and appear before the face of God?

\( \text{V. 3.} \) My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

\( \text{Ps. 41, 2-4} \)

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\( \text{V. 2.} \) My soul hath thirsted after the living God; when shall I come and appear before the face of God?

\( \text{V. 3.} \) My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?
The procession to the Font

When the blessed water has been poured into the font, the celebrant, with his hands joined, sings to the ferial tone A (or the ancient simple tone):

V. Sitivit anima mea ad Deum vivum: * quando veniam et apparebo ante faciem Dei mei?
V. Fuérunt mihi lácrimae meae pānes die ac nócte, * dum dicitur mihi per singulos dīes: Ubi est Deus tūus?

When the blessed water has been poured into the font, the celebrant, with his hands joined, sings to the ferial tone A (or the ancient simple tone):

V. Dóminus vobiscum.
R. Et cum spíritu tūo.

Let us pray

O Almighty and everlasting God, look down with favour upon the devout fervour of those who are about to be born again in thee, and who, as a hart longing to slake its thirst, speed to the fount of thy life-giving waters: vouchsafe that, by virtue of the sacrament of baptism, this their thirst for faith may avail to sanctify them in soul and in body. Through Jesus Christ our Lord. R. Amen.

Psalm tone for the Canticle

VIII

Sic-ut cérvus * de-síde-rat ad fóntes aquá- rum:

i-ta de-síde-rat ánima mé- a ad te, Dé- us.

V. 2. Sitivit ánima méa ad Deum vivum: * quando veniam et apparébo ante fácien Déi méi?
V. 3. Fuérunt mihi lácrimae méae pánes die ac nócte, * dum dicitur mihi per singulos dīes: Ubi est Deus tūus?

When the blessed water has been poured into the font, the celebrant, with his hands joined, sings to the ferial tone A (or the ancient simple tone):

V. Dóminus vobiscum.
R. Et cum spíritu tūo.

Let us pray

O Almighty and everlasting God, look down with favour upon the devout fervour of those who are about to be born again in thee, and who, as a hart longing to slake its thirst, speed to the fount of thy life-giving waters: vouchsafe that, by virtue of the sacrament of baptism, this their thirst for faith may avail to sanctify them in soul and in body. Through Jesus Christ our Lord. R. Amen.

He then censes the font.
All then go back in silence to the choir, and the Renewal of Baptismal promises begins, n. 24.

23. If however the baptistry is separate from the church and it is preferable to bless the water in the baptistry itself, the procession goes to the font after the invocation Sancta Trinitas, unus Deus, in this order:

a) first a cleric with the lighted paschal candle,

b) then a subdeacon with the cross, or a cross-bearer between two acolytes with lighted candles,

c) then the clergy in order,

d) lastly the celebrant with the sacred ministers.

The cantors and people remain in their places and continue the Litany. If necessary, they repeat the invocations from Sancta Maria, ora pro nobis.

The Blessing of the water takes place as above, except that the canticle Sicut cervus is sung on the way to the font, and the celebrant sings the prayer Omnipotens sempiternae Deus, respice proptius, p. 639p, n. 22 before beginning the blessing of the font, p. 6391, n. 21.

After the Blessing all return to the church in silence, to begin the Renewal of Baptismal promises.

VII. THE RENEWAL OF THE PROMISES OF BAPTISM

24. After the Blessing of the water for Baptism and its transfer to the font, or, in churches where this Blessing has not taken place, after the first part of the Litany, the Renewal of Baptismal promises takes place.

25. The celebrant, at his seat, changes his purple vestments for a white stole and cope. Meanwhile the candles of the clergy and all present are lit from the paschal candle. The celebrant puts incense in the thurible, and goes with the ministers [servers] to the foot of the altar. They make reverence: then he censes the paschal candle. Standing near it and turned towards the people [or else from the pulpit or ambo], he then begins as follows.

All stand holding their lighted candles.

Holy Mother Church, dearest brethren, recalling in this most holy night the death and burial of our Lord Jesus Christ, in order to return his love is keeping vigil, and, celebrating his glorious resurrection, rejoices with great joy.

Since, as the Apostle teaches, we have been buried with Christ through baptism into death, so, as Christ rose again from the dead, we should live and move in newness of life. We know that our human nature as it was has been crucified with Christ, that henceforward we may not serve sin. Let us then think of ourselves as dead, indeed to sin, but alive to God in Christ Jesus our Lord.

So then, dearest brethren, now our Lenten time of training is over, let us renew the promises of Holy Baptism, by which once we renounced Satan and his works and also that world which is God’s enemy, and promised to God faithful service in the Holy Catholic Church.
I ask you therefore:

PRIEST: Do you renounce Satan?
PEOPLE: We do renounce him.

PRIEST: And all his works?
PEOPLE: We do renounce them.

PRIEST: And all his pomps?
PEOPLE: We do renounce them.

PRIEST: Do you believe in God, the Father almighty, Creator of heaven and earth?
PEOPLE: We do believe.

PRIEST: Do you believe in Jesus Christ, his only Son, our Lord, who was born, and suffered?
PEOPLE: We do believe.

PRIEST: Do you also believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?
PEOPLE: We do believe.

PRIEST: And now let all of us together pray to God, in the prayer our Lord Jesus Christ has taught us:

PEOPLE: Our Father...

PRIEST: And may God almighty, Father of our Lord Jesus Christ, who has given us birth anew from water and the Holy Ghost and forgiven us our sins, himself preserve us by his grace in the same Christ Jesus our Lord unto eternal life.

PEOPLE: Amen.

Then the priest sprinkles the people with the holy water that was put aside, as said above, p. 6391, n. 21, during the Blessing of the water for Baptism; but if this was omitted, ordinary holy water is used.

Every one extinguishes his candle.

26. For the priest's address and the Renewal of Promises the language of the country may be employed, provided the translation has the Ordinary's approval.

VIII. THE SECOND PART OF THE LITANY

27. After the Renewal of Baptismal Promises, the cantors begin the second part of the Litany, from the invocation Propitius esto to the end. All kneel and make the responses.

28. The priest himself and the ministers go to the sacristy, and put on white vestments for the celebration of Mass.
From all evil, O Lord, deliver us.

Ab ónni má-lo, líe-ra nos, Dómine.

Be merciful, spare us, O Lord.

Be merciful, hear us, O Lord.

Ab ónni peccáto, A mórté perpé tua, Per mystérium sánctae Incarnationís túae, Per Adventum túum, Per Nativitátem túam, Per Baptismum et sánctum Jëjúniúm túum, Per Crúcem et Passiónem túam, Per Mórtem et Sepultúram túam, Per sánctam Resurrectió-nem túam, Per admirábilem Ascensió-nem túam, Per adventum Spíritus Sáncti Parácliti, In die judícií, Ibera nos, Dómine. From all sin, From everlasting death, Through the mystery of thy holy Incarnation, Through thy Coming, Through thy Nativity, Through thy Baptism and holy Fasting, Through thy Cross and Passion, Through thy Death and Burial, Through thy holy Resurrection, Through thy wonderful Ascension, Through the coming of the Holy Ghost the Comforter, In the day of judgment, We, sinners, beseech thee, hear us.

Peccató-res, te rogámus, áudi nos.

Ut nóbis párca, te rogámus, áudi nos.

Ut Ecclésiam túam sánctam, régere et conserváre dignéris, te rogámus, áudi nos.

That thou spare us, we beseech thee, hear us.

That thou vouchsafe to rule and preserve thy holy Church, we beseech thee, hear us.
Ut dómnum apostólicum et
omnes ecclesiásticos órdines '
in sánctá religioné conserváre
dignérís, te...

That thou vouchsafe to keep steadfast
in religious fervour the Bishop of
the Apostolic See and all orders
in thy Church, we...

Ut inimicos sánctae Ecclésiae '
humiliáre dignérís, te...

That thou vouchsafe to humble the
enemies of thy holy Church, we...

Ut régibus et principibus chri-
táníis ' pácem et vérám con-
córdiam donáre dignérís, te...

That thou vouchsafe to grant peace
and true concord to Christian kings
and princes, we...

Ut nosmetípos in tóo sáncto
servítio ' confortáre et con-
serváre dignérís, te...

That thou vouchsafe to confirm
and preserve us in thy holy service,
we...

Ut omnibus benefactóribus nó-
stris ' sempitéra bona re-
tribuás, te...

That thou render eternal good
things to all our benefactors,
we...

Ut frúctus terrae ' dáré et
conserváre dignérís, te...

That thou vouchsafe to give and
preserve the fruits of the earth, we...

Ut omnibus fidélibus defúncts '
réquiem aetérnam donáre di-
gnérís, te...

That thou vouchsafe to give eternal
rest to all the faithful departed,
we...

Ut nos exaudíre dignérís, te...

That thou vouchsafe graciously to
hear us, we...

The Cantors

Agnus Dé-i, qui tóllis peccá-ta múndi, * parce nóabis, Dómine. Agnus

Dé-i, qui tóllis peccá-ta múndi, * exáudi nos, Dómine.

Agnus Dé-i, qui tóllis peccá-ta múndi, * mi-seré-re nó-

Lamb of God, who
takest away the sins of
the world.

1. spare us, O Lord.
2. hear us, O Lord.
3. have mercy on us.
Christ, hear us.
Christ, graciously
hear us.

bis. Christe, áudi nos. Christe, exáudi nos.
The Mass of the Paschal Vigil

1. At the end of the Litany the cantors solemnly intone Kyrie, eléison, as at Mass.

Kyrie, eléison I. Lux et origo. p. 31.

Meanwhile the celebrant with the ministers in white vestments [or the servers] comes to the altar; after the usual bow or genuflexion, he omits the psalm Júdica me, Deus, and the Confiteor etc., goes up the steps directly, kisses the altar in the middle, and, if the Mass is sung, censes it.

Incense may be used whenever the Mass is sung.

2. When the choir has finished the Kyrie, éléison, the celebrant solemnly intones the Glória in excélsis; the bells are rung, and statues and pictures are uncovered.

The bells should be rung as follows:

a) In places where there is only one church, the bells will be rung when the singing of the Gloria begins.

b) In places where there are several churches, whether the ceremonies take place at the same or at different times, the bells in each church will be rung at the same time as in the cathedral or the principal church. If there is any doubt about which of these churches is the principal one, recourse will be had to the Bishop.

Then the celebrant says:

Y. Dóminus vobíscum.
R. Et cum spíritu tóú.

Collect

Dóminus, qui hanc sacraméntam noctem glóriá Dominicae Resurrectiónis illústriás : * conserva in nova famíliáe tuae pro-génie adoptionís spíritum, quem dedísti; ut, córprobre et mente renováti, puram tibi exhibéant servitútem. Per eúndem Dóminum nostrum Iesum Chríustum.

All: R. Amen.

O God, who ennoblest this most sacred night with the glory of our Lord’s resurrection: foster in the offspring which thou but now hast bestowed upon thine household, the spirit of adoption with which thou hast enriched it. In body and in soul made new, may the service it renders thee be ever pure. Through the same our Lord.
In the simple rite, at sung Mass, a reader in surplice may sing the Epistle; the celebrant standing at the altar to listen.

Lectio Epistolae beati Pauli apostoli ad Colossenses

Baptism is a death and a resurrection. Colos. 3, 1-4.

Fratres: Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens: quae sursum sunt sapite, non quae super terram. Mórtui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, vita vestra: tunc et vos apparebitis cum ipso in glóriá.

After the Epistle, all standing, the celebrant intones:

� Lle-lú-ia.

He sings this Allelúia three times, each time at a higher pitch. The Choir each time repeats it after him.

Then the Choir goes on:

� Onfi-témi-ni Dó-mi-no, Give praise to the Lord, for he is good: for his mercy endureth for ever. Ps. 117, 1.

quam ni-am bónus: quam ni-am in saécu-

lum mi-se-ri-córdi-a * é-jus.

Allelúia is not repeated.

Ps. 116

� Audá-te * Dó-minum, O praise the Lord, all ye nations; and praise him together, all ye people. ¶ For
The Mass of the Paschal Vigil

Ps. 116.

ómnès géntes: et col-

lau- dá- te é- um, ómnès pó-

pu-li. Ὠ. Quóni- am confirma-
ta est su-

nos mi-se- ri-córdi- a é-
jus: et

vé-ri-
tas Dómi-ni má-
net * in aetér-

num.

Candles are not carried at the Gospel, but only incense. The blessing is given and everything else takes place as usual

+ Sequentia sancti Evangelii secundum Matthaeum

The empty tomb, and the Angel's message. Matth. 28, 1-7

V Espere autem sábbati, quae lucéscit in prima sábbati, venit Maria Magdalené, et ál-
tera Maria, vidére sepúlcrum. Et ecce terraemótus factus est magnus. Angelus enim Dómini descéndit de caelo: et accédens revólvit lápidem, et sedébat su-

per eum: erat autem aspéctus ejus sicut fulgur: et vestimén-
tum ejus sicut nix. Prae timóre

AND in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake, For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his raiment as snow. And for fear
of him, the guards were struck with terror, and became as dead men.

And the angel answering, said to the women, Fear not you, for I know that you seek Jesus who was crucified. He is not here: for he is risen, as he said. Come and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen; and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

The Creed and Offertory antiphon are not said.

Prayers of offering, p. 8.

Secret

Look favourably, we beseech thee, O Lord, upon the prayers of thy people, and upon the sacred victim we offer up: and may those mercies of thine, of which these Paschal mysteries are the firstfruits, avail us by thy grace to the winning of life everlasting. Through Jesus Christ...

Preface

ER ómni-a saécu-la saecu-ló-rum. R¿. Amen. V. Dó-

minus vobiscum. R¿. Et cum spí-ri-tu tú- o. V. Súrsum cór-
da. R¿. Habémus ad Dóminum. V. Grá-ti- as agámus Dómi-

no Dé-o nóstro. R¿. Dígnun et jús-tum est.
Vere dignum et justum est, acœrum et salutare: Te quidem, Dómine, omni témporte, sed in hac potissimum nocte gloriosius praedicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriendo destrúxit, et vitam resurgéndó reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni militia caeléstis exércitus, hymnum glóriæ tuæ cánimus, sincére dicéntes:

Sántus. p. 32.

At the Canon of the mass, Communicántes and Hanc igitur, as below.

Having communion in and celebrating the most sacred night of the Resurrection of our Lord Jesus Christ according to the flesh; venerating the memory in the first place of the glorious Mary, ever a Virgin, Mother of the same Jesus Christ our God and our Lord; but also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all thy Saints: for the sake of whose merits and prayers do thou grant us to be in all things safeguarded by thy sure defence. Through Jesus Christ our Lord. Amen.

The celebrant spreads his hands over the offerings.

Wherefore, we beseech the, O Lord, to be appeased by this oblation which we, thy servants, and with us thy whole family, offer up to thee.

Special prayer for the newly baptised.

For those also whom thou hast been pleased to make to be born again of water and the Holy Ghost, granting them the forgiveness of all their sins.

Graciously receive it, O Lord; do thou establish our days in thy peace, nor suffer that we be condemned, but rather command that we be numbered in the flock of thine elect. Through Jesus Christ our Lord. Amen.

The rest as in the Canon, p. 16.

The Agnus Dei is not said, nor the prayer Dómine Jesu Christe, qui dixisti. The kiss of peace is not given.

8. After the Priest's Communion, Holy Communion is distributed, and the purification and ablutions take place as usual.
For Lauds of Easter Sunday the following antiphon is sung:

Ant. vi

A


Psalm 150 (New psalter, p. 2044)
A solemn chorus in praise of God

1. Laudate Dóminum in sánctis e-

jus : * laudáte é-um in firmámen
to virtú-tis é-

jus.

Flex : benesonántibus :

2. Laudáte éum in virtútibus
éjus : * laudáte éum secúndum
multitudinem magnitúdini
ejús.

3. Laudáte éum in sóno tú-
bae : * laudáte éum in psaltério,
et cíthara.

4. Laudáte éum in týmpano,
et chóro : * laudáte éum in
chórdis et órgano.

5. Laudáte éum in cýmbalis
benesonántibus : † laudáte éum
in cýmbalis jubilatiónis : * óm-
nis spíritus látudet Dóminum.

Spíritui Sáncto.

7. Sicut erat in princípio, et
nunc, et sémper, * et in saécu-
la saeculórum. Amen.

The antiphon Allelúia is repeated.

There is no Little Chapter, hymn or V. : the celebrant intones the Bene-
dictus antiphon at once.
And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. 

Mark 16, 2.

ór-to jam só-le, alle-lú-ia.

Canticle of Zachary, father of St. John the Baptist
(New psalter, p. 2046)

Every day, at the early morning Office of Lauds, religious in their monasteries, and the clergy, sing or recite the song that Zachary, inspired by the Holy Ghost, uttered after the birth of his long-awaited son, John the Baptist.

On this Easter morning, the Church wishes all the faithful to join in these praises and to give Zachary’s words a new note of gratitude for God’s work of mercy whose benefits they enjoy to-day.

All make the sign of the cross at the opening words, and sing standing.

1. Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people;

2. And hath raised up an horn of salvation to us, in the house of David, his servant;
3. As he spoke by the mouth of his holy prophets, who are from the beginning;

3. Sic-ut locútus est per os sanctórum, * qui a saécu-lo sunt, prophé-tárum é-jus:

4. Salvation from our enemies and from the hand of all that hate us;

4. Sa-lú-tem ex in-imí-cis nóstris, * et de mánu ómni-um qui odé-runt nos:

5. To perform mercy to our fathers and to remember his holy testament;

5. Ad fá-ci-éndam mi-se-rí-córdi-am cum pátribus nóstris: * et memo-rá-ri testámen-ti sú-í sáncti:

6. The oath, which he swore to Abraham our father, that he would grant to us

6. Jusju-rándum, quod jurávit ad Abra-ham pátrim nóstrum, * datúrum se nóbis:
7. Ut si-ne timó-re, de manu in-imí-
córum nostrórum libe-rá-ti, * servi-ámus íl-li:
8. In holiness and justice before him, all our days.
8. In sancti-táte et justí-ti-a córam
ípso, * ómni-bus di- ébus nóstris.
9. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:
9. Et tu, pú-er, Prophé-ta Altíssimi vocábe-ris: * prae-íbis enim ante fáci-
em Dómi-ni pa-ráre ví-as é-jus :
10. To give knowledge of salvation to his people, unto the remission of their sins;
10. Ad dándam sci-énti-am sa-lú-tis plébi é-jus: * in remissi-ónem peccatórum e-ó-rum :
For Lauds

11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us:

Per víse-ra mi-se-ricórdi-ae Dé-ii nostrì : * in quibus vi-si-távit nos, ó-ri-
ens ex álto :

12. To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace.

Illumi-náre his qui in ténébris et in úmbra mórtis sédent : * ad di-
rigéndos pédes nós-tros in vi-am pácis.


The antiphon Et valde mane, p. 639 AA is repeated.

Nº 805. — 21bis
Simple tone for the same canticle

1. **Benedictus Domínus, Dé-us Isra-él, * qui-a vi-si-távit et fé-cit re-denpti-ónem plébis sû- ae : 2. Et eréxit...**

*The intonation is repeated for each verse.*

2. Et eréxit córnu salútis nóbis, * in dómo Dávid, púeri súi :
3. Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophé-tárum éjus :
4. Salútem ex inimícis nóstris, * et de mánu ómnium qui odérunt nös :
5. Ad faciéndam misericórdiam cum pátribus nóstris : * et memorári testaménti súi sáncti :
6. Jusjurándum, quod jurávit ad Abraham pátrem nóstrum, * datúrum se nóbis :
7. Ut sine timóre, de mánu inimícorum nostrórum liberáti, * servíamus fili
8. In sanctitáte et justitia córam ípso, * ómnibus diébus nóstris. 
9. Et tu, púer, prophyta Altíssimi vocáberis : * præeíbis enim ante fáciem Dómini paráre viás éjus :
10. Ad dándam sciéntiam salútis plébi éjus, * in remissiónem peccatórum eórum :
11. Per víscera misericórdiae Déi nóstri : * in quibus visitávit nos, óriens ex álto :
12. Illumináre his qui in ténebris et in úmbra mórtis sédent : * ad dirigéndos pédes nóstros in viam pácis.

*The antiphon Et válde máne, p. 639AA, is repeated.*

Then the celebrant says:

       Þ. Dóminus vobíscum.       Þ. The Lord be with you.
       Þ. Et cum spirítu túo.      Þ. And with you.
Postcommunion or prayer

Orémus

Let us pray

**Spiritum nobis, Domine, tuae caritatis infunde:** * ut, quos sacramentis paschalibus satiasti, tuae pietate concordes.

Per Dominum... in unitate ejusdem Spiritus...

*All: R.* Amen.

**Impart to our souls, O Lord, the Spirit of thy love, that those whom thou hast fed with this Paschal mystery may be united in harmony by thy merciful goodness. Through our Lord Jesus Christ thy Son... in the unity of the same Holy Spirit.**

Then the celebrant says:

*V.* Dóminus vobiscum.

*R.* Et cum spíritu túo.

The deacon [or the priest] turns towards the people and sings:

Go, the Mass has been said.

Ite, missa est, alle-lú-ia, alle-lú-ia. Thanks be to God.

Dé-o grá-ti-as, alle-lú-ia, alle-lú-ia.

The celebrant says:

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


May God almighty bless you, Father, Son, and Holy Ghost.

The Last Gospel is omitted, and all return to the sacristy.
The solemn Mass of Easter day
Station at Saint Mary Major

Intr. iv

R

Esur-réxi, * et adhuc té-
cum sum, al-le-lú-ia: po-
su-í-sti su-per me má-num
tú-am, al-le-lú-ia: mi-rá-bilis fácta est
sci-én-ti-a tú-a, alle-lú-ia, al-le-lú-ia.

Ps. Domíne, probásti me, et cognovísti me: * tu cognoví-

sti sessi-ónem mé-am, et resurre-cti-ó-nem mé-am.


I arose, and am still with thee, alleluia: thou hast laid thy hand upon me, alleluia: thy knowledge is become wonderful, alleluia, alleluia. Ps. Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up.

Ps. 138, 18 and 5-6.
Collect.

O God, who this day by thine only-begotten Son didst conquer death, opening unto us the gates of everlasting life: to the desires of our hearts which thou inspirest, do thou, by thy gracious help, enable us to attain. Through the same our Lord.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The new life of the Christian. 1 Cor. 5, 7-8

Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our pasch is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth:

This is the day which the Lord hath made: let us be glad and rejoice therein. V. Give praise to the Lord, for he is good: for his mercy endureth for ever.

Ps. 117, 24 and 1.
Christ our Pasch is sacrificed.

Epistle.

Alleluia. is not repeated, but there is then said:

WIPON († 1050), chaplain to the Emperors Conrad II and Henry III. (?)

1. To the Paschal Victim, hymns of praise, come, ye Christians, joyous raise!
2. Lamb unstained, unmeasured price hath paid, ransom for the sheep that strayed. To a Father kind, rebellious men sinless Son hath led again.

óves : Christus Innocens Pátri reconciliavit pecca-
The solemn Mass of Easter day 643

The Alleluia, at the end of the Sequence replaces that omitted after the Versicle. Accordingly, it must not be added here unless the Alleluia and Y. were sung before the Sequence.

3. Life and death in combat fierce engage, marvel dazzling every age. Prince of life by hellish monster slain living now shall ever reign.

4. Tell us, Mary, thou our herald be, what in passing thou didst see?

5. Empty tomb, where Christ, now living, lay,

6. Angels saw I in bright array; shroud and vesture loosely cast aside

7. Prove he's risen glorified. Yea! my Hope hath snapped the fatal chain, smiting Death hath risen again: quick before you, sped to Galilee.

8. Know we now that Christ hath truly risen. Glorious King, help and save us while we sing. Amen. Alleluia.

Offert. IV

Erra * trémuit, et quiévít, dum resúrgeret in judício Deús, al-le-lú-ia.

Secret.

Suscipe, quaésumus, Dómine, precés pópuli tui, cum oblaciónibus hostiárum: ut paschálibus initiáta mystériis, ad aeternitátis nobis mediæm, te operánte, proficiant. Per Dóminum nostro Jesum Christum.

At that time, Mary Magdalene, and Mary the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen: and they said one to another, Who shall roll back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished: who saith to them, Be not affrighted; you seek Jesus of Nazareth, who was crucified; he is risen, he is not here; behold the place where they laid him. But go, tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

The earth trembled and was still, when God arose in judgment. Ps. 75, 9 and 10.

Look favourably, we beseech thee, O Lord, upon the prayers of thy people, and upon the sacred victim we offer up: and may those mercies of thine, of which these Paschal mysteries are the firstfruits, avail us by thy grace to the winning of life everlasting. Through Jesus Christ...
Preface

Vere dignum et justum est, aequum et salutare: Te qui dem, Domine, omni tempore, sed
(1) in hac potissimum die
(2) in hoc potissimum gloriosius praedicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam re surgendo reparavit. Et ideo cum Angelis et Archangeliis, cum Thronis et Dominationibus, cumque omni militia caeléstis exercitus, hymnum gloriam tuae canimus, sine fine dicentes:

In the Canon. Communicantés and Hanc igitur proper, p. 15 and 16.

Comm. vi

Ascha nostra im mos

- látus est Christus, alle-

lú-ia: í-ta-que epu lé- mur in ázy-mis

since-rí-tá-tis et verítá-tis, alle- lú-ia, alle-

lú-ia, al-le- lú-ia.

1 Easter Day to Easter Saturday.
2 Low Sunday to the Eve of the Ascension.
Postcommunion.

Impart to our souls, O Lord, the Spirit of thy love, that those whom thou hast fed with this Paschal mystery may be united in harmony by thy merciful goodness. Through... in the unity of the same Holy Spirit.

Ite, missa est, alleluia, alleluia, p. 639ff.

AT VESPERS.

The antiphons are from the last chapter of St. Matthew's Gospel, and are found in the Gospel on p. 639w.

1 Ant. VIII G

A

For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it.


Ps. Díxit Dóminus. VIII g. p. 151.

2 Ant. VII C

E

And behold there was a great earthquake.

For an angel of the Lord descended from heaven.

est mágnus : Ange-lus enim Dómi-ni descéndit de caé-lo, alle-lú-ia. Ps. Confi-tébor tíbi Dómine in títo córde
And his countenance was as lightning, and his raiment as snow.

And for fear of him the guards were struck with terror, and became as dead men.

And his countenance was as lightning, and his raiment as snow.

And for fear of him the guards were struck with terror, and became as dead men.
And the angel answering, said to the women, Fear not you, for I know that you seek Jesus.

dixit mulieres: Noli-te timere: scio enim quod Jec-
sum quaeritis, alleluia.

This psalm is a triumph song of the newly baptised. Through the waters of Baptism they left the Egypt of sin and the Devil; led by the new Moses, Christ. They laugh at the idols that once enslaved them. They are dead no longer, but live to praise God. Every Sunday they sing this song, till they enter heaven.

Ps. In exitu Isra-el de Aegypto: * domus Jacob de pop-
pulo barbaro. Ps. In exitu. VIII g. p. 177.

Chapter, Hymn, and Ky. are omitted, but the following antiphon is said:

The Celebrant. All.

This is the day which the Lord hath made: let us be glad and rejoice therein.

Gradual.
At Magníf.

Ant. III a

And looking, they saw the stone rolled back: for it was very great.

Gospel.

Et respi-ci-én-tes * vidé-

rant revo-lú-tum lápidem: érat quippe mágnus valde, alle-

lú-ia. Cant. Magní-ficat * ánima mé-a Dóminum. Et ex-

sultávit... Cant. Magnificat. IIIa. p. 214 or 220.


This V. with double Alleluia, is sung at Vespers also on Easter Monday and Tuesday.

† On Easter Sunday, however, and on the two following days, the V. may be sung as follows:

V. Benedicámus Dómi-no, alle-lú-ia, alle-

lú-ia. Rý. Dé-o grá-ti-as, alle-lú-ia, alle-

lú-ia

Fidélium ánimae per misericórdiam Dei requiescant in pace. Rý. Amen.
AT COMPLINE.

As on Sunday, p. 224, except:

After the ⁷. Deus in adjutorium, the Psalm is intoned (Tone 8 G) without antiphon.

After the Psalms, is sung:

Ant. VIII

A  Lle-lú-ia, alle-lú-ia, alle-lú-ia, alle-lú-ia.

Here is sung the Canticle Nunc dimittis.

Canticle of Simeon.


The Choir.

1. Nunc dimittis servum tú-um Dómi-
ne, * secúndum vérbum tú-um in pó-
ce: 2. Qui-a vidérunt ócu-li mé- * sa-lutáre tú-
um:

3. Quod parásti * etc.

3. Quod parásti * ante fáciem ómnium populórum :

4. Lúmen ad revelationem gén-
tium, * et gloriám plébis túnæ Israel.


6. Sicut érat in principio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

Then the ant. Haec dies. p. 648.

Compline is sung in this way until Easter Friday inclusive.
Easter Monday.

Double of I Class. Station at St. Peter.

The Lord hath brought you into a land flowing with milk and honey; alleluia; and that the law of the Lord may be ever in your mouth. Ps. Give glory to the Lord, and call upon his name: declare his deeds among the gentiles.

Exodus 13, 5 and 9. Ps. 104.

Collect.

O God, who, on the day set apart for the solemn Pasch, didst bestow salvation on mankind: cease not, we beseech thee, more and more to enrich thy people with thy heavenly gifts: may we, through them, deserve to be freed from all evil, and to attain to eternal life. Through Jesus Christ our Lord.
Lectio Actuum Apostolorum.


In those days, Peter standing in the midst of the people, said: Men, brethren, you know the word which hath been published through all Judaea: for it began from Galilee, after the baptism which John preached, Jesus of Nazareth; how God anointed him with the Holy Ghost, and, with power, who went about doing good and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews, and in Jerusalem; whom they killed, hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses preordained by God; even to us, who did eat and drink with him after he arose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets gave testimony, that by his name all receive remission of sins who believe in him.
Easter Monday.

An Angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. Gospel.

VIII

L-le-lú-ia. * ij.


Sequence. Víctimae pascháli with Allelúia at the end, p. 642.

* Sequentia sancti Evangélii secundum Lucam.

On Easter Day, Jesus appears to two disciples going to Emmaus.


In illo témpore : Duo ex discípulis Jesu ibant ipsa die in castéllum, quod erat in spátio stadiórum sexaginta ab Jerusalém, nómine Emmaus. Et ípsi loquebántur ad invícem de his ómnibus, quae accéderant. Et factum est, dum fabularéntur, et secum quaérent: et ipse Jesus appropínquans íbat cum illis: óculi autem illórum te-nebántur, ne eum agnóscerent. Et ait ad íllos: Qui sunt hi sermonés, quos confértis ad invícem ambulántes, et estis at that time, two of the disciples of Jesus went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also, drawing near, went with them. But their eyes were held that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them whose
tristes? Et respondens unus, cui nomen Cléophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quae facta sunt in illa his diēbus? Quibus ille dixit: Quae? Et dixérunt: De Jesu Nazaréno, qui fuit vir prophetæ potens in ópere et sermóne, coram Deo, et omnì pópulo: et quómodo eum tradiderunt summi sacerdôtes, et príncipes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperábamus, quia ipsa esset redemptionem Israel: et nunc super hæc ómnia, tértia dies est hódie, quod haec facta sunt. Sed et mulieres quaedam ex nostris terréruerunt nos, quæ ante lucem fuérunt ad monumentum, et non invénto córpre ejus, venéruerunt, dicéntes se étiam visionem Angelórum vidisse, qui dicunt eum vivérere. Et abiéruerunt quidam ex nostris ad monumentum: et ita invenérunt sicut mulieres dixérunt, ipsum vero non invenérunt. Et ipsæ dixit ad eos: O stulti, et tardi corde ad credendum Christum, et ita intrare in gloriam suam! Nonne hæc opòritu pati Christum, et ita intrâre in gloriâm suam? Et incipiens a Móysè, et ómnius prophetæ, interpretabátur illis in ómnius Scriptúris, quæ de ipso erant. Et appropinquavérunt castélló, quo ìbant: et ipsæ se finxit lón-gius ire. Et coégérunt illum, dí-céntes : Mane nobìscum, quó-niam advesperáscit, et inclínáta est jam dies. Et intrávit cum illis. Et factum est, dum recûmberet cum eis, accépit panem, et bendíxit, ac fregit, et porrigébat illis. Et apéri sunt óculi eorum, et cognovérunt eum; et ipsae evánuit ex óculis eorum. Et dixérunt ad invícem : Nonne cor nostrum ardens erat in nobis, dum loquere-tur in via, et aperiéret nobis Scriptúras? Et surgéntes eâdem name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel: and now; besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre, and, not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory? And, beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him. And they drew nigh to the town whither they were going; and he made as though he would go further. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed, and broke, and gave to them; and their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to the other, Was not our heart burning within us whilst he spoke in the way, and opened to us the scriptures? And, rising up the same hour, they went back to Jerusalem, and they
Easter Monday.


Secret, Preface, Communicántes and Hanc igitur, as on p. 644.

Comm. VI

S

Urré-xit * Dóminus,

et apparuit Péetro, alle-lú-ia.

Postcommunion, as on p. 646.

AT VESPERS.

As on Easter Day, p. 646, except:

At Magnif.
Ant. VIII G*

Q

UI sunt hi sermónes,* quos confértis ad invi-cem ambulántes, et estis trístes?

alle-lú-ia, alle-lú-ia. Cant. Magnificat * ánima mé-a Dó

minum. or : Dóminus. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. viii G*, p. 217 or 223.


Easter Tuesday.

Double of I Class. Station at St. Paul.

Intr. VII

Aqua saptentiae positae

tavit eos, alleluya: firmata


Gloria Patri. 7th tone. p. 30.

Collect.


O God, who ever enrichest thy Church with fresh offspring: strengthen thy servants to hold fast, by a good life, to the grace of the sacrament which, by faith in thee, they have received. Through Jesus...
IN those days, Paul standing up, and with his hand bespeaking silence, said, Men, brethren, children of the stock of Abraham, and whatsoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets which are read every sabbath, judging him have fulfilled them; and finding no cause of death in him, they desired of Pilate that they might kill him. And when they had fulfilled all things that were written of him; taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day; who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present time are his witnesses to the people. And we declare unto you that the promise which was made to our fathers, the same God hath fulfilled to our children, raising up our Lord Jesus Christ.

V. Let those now speak who have been redeemed by our Lord: whom he hath redeemed out of the hand of the enemy, and gathered out of the nations.

Ps. 106, 2.

The Lord is risen from the sepulchre, who for us hung upon a tree.

Sequence. Victamae paschali with Alleluia at the end, p. 642.

Sequentia sancti Evangelii secundum Lucam.


A T that time; Jesus stood in the midst of his disciples, and saith to them, Peace be to you; it is I, fear not. But they being troubled and frightened, supposed that they saw a spirit. And he said to them, Why are you troubled, and why do thoughts arise in your hearts? See my hands, and my feet, that it is I myself; handle me, and see; for
The Lord thundered from heaven, and the most High gave his voice: and the fountains of waters appeared.

Ps. 17, 14 and 16.

Páte, et víděte: quia spíritus carnem, et ossa non habet, sicut me vídětis habère. Et cum hoc dixisset, osténdit eis manus, et pedes. Adhuc autem illis non credéntibus, et mirántibus prae gáudio, dixit: Habetis hic ál¬quid, quod manducé̂tur? At illi obtulérunt ei partem piscis assi, et favum melliis. Et cum mandu¬cásset coram eis, sumens reli¬quias, dedit eis. Et dixit ad eos: Haece sunt verba, quae locúŝtus sum ad vos, cum adhuc essem vobíscum, quóniam necéssè est impléri ómnia quae scripta sunt in lege Móysi, et Prophétis, et Psalmis de me. Tunc apérquit illis sensum, ut intellégerent Scriptúras. Et dixit eis: Quó¬niam sic scriptum est, et sic oportébat Christum pati, et re¬ surgere a mórtuis tértia die: et praedicári in nómíne ejus paeniténtiam, et remissiónem peccatórum in omnes gentes. Credo, a spirit hath not flesh and bones, as you see me to have. And when he had said this, he shewed them his hands and his feet. But while they yet believed not, and wondered for joy, he said, Have you here anything to eat? And they offered him a piece of broiled fish, and a honeycomb: and when he had eaten before them, taking the remains, he gave to them. And he said to them, These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the scriptures. And he said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in his name among all nations.

The Lord thundered from heaven, and the most High gave his voice: and the fountains of waters appeared.
If you be risen with Christ, seek the things that are above, alleluia, where Christ is sitting at the right hand of God; mind the things that are above.

Epistle p. 634.

Suscipe, Domine.
p. 720.

Preface, Communicantes and Hanc'gitur, as on p. 645.

Comm. VII

S

I consur-rexistis * cum

Chrísto, quae sur-sum sunt quaé-

ri-te, al-le- lú- ia, ubi Chrístus est in déxte-ra

Dé-i sé-dens : quae sur-sum sunt sá-pi-te, al-le-

lú- ia.

Postcommunion.

Concéde, quaésumus, omnípo-
tens Deus, ut paschális per-
çéptio sacraménti, continuá in nostris méntibus perseveréret. Per Dóminum nostrum.

ALmighty God, grant, we beseech thee, that the fruit of the Easter sacrament we have received, may ever abide in our souls. Through Jesus Christ our Lord.

AT VESPERS.

As on Easter Day, p. 646, except:

At Magnif.

Ant. VIII G

V

Idéte mánus mé-as * et

pédes mé-os, qui-á égo ípse sum; al-le-lú-ia, al-

See my hands and my feet, that it is I myself.

Gospel.
Easter Wednesday.

Station at St. Lawrence outside the Walls.

Intr. vii

V

Eníte * benedícti Pátris méi, percípi-te régnum,

alle-lú-ia: quod vóbis parátum est ab o-rí-gine múndi, alle-lú-ia, alle-lú-ia, alle-

lú-ia. Ps. Can-táte Dómino cánticum nó-vum: * cantáte


Collect.

God who year by year dost summon us to keep with rejoicing the day of our Lord’s resurrection: in thy loving-kindness make us, through the passing joys of the festivals we celebrate on earth, to come to the endless happiness of heaven. Through the same our Lord.

2. for the Church or for the Pope, p. 262.

Lectio Actuum Apostolorum.


W. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Ps. 117, 16.

H

ΑΕΚ δί-
es, etc. p. 641

W. Déxtera Dó-

mi-ni fé-cit virtú-

tem,
Easter Wednesday.

The Lord is risen indeed; and hath appeared to Peter. * Gospel, p. 655.

Sequence. Victimae pascháli with Allelúia at the end, p. 642.

Sequentia sancti Evangelii secundum Joannem.

Jesus appears by the lake of Tiberias. The miraculous catch of fishes. * John 21, 1-14.

At that time, Jesus shewed himself again to his disciples at the sea of Tiberias. And he shewed himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee and two others of his disciples. Simon Peter saith to them, I go a fishing. They say to him, We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing.

But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Jesus therefore said to them, Children, have you any meat? They answered...

Credo.

Ps. 77. 23-25.

The Lord opened the doors of heaven, and rained down manna upon them to eat: he gave them the bread of heaven: man ate the bread of angels.
Easter Thursday.

Secret.

Midst the joys of Easter we offer up to thee, O Lord, that adorable sacrifice which, wondrously, thou didst establish to be the food and nourishment of thy Church. Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 266.

Preface, Communicantes and Hanc igitur of Easter, p. 645.

Comm. viii

Christ rising again from the dead, death shall no more have dominion over him. Rom. 6, 9.

Postcommunion.

May the sacrament which we, O Lord, have reverently received, cleanse us from all taint of past guilt, and make us truly to become a new creation in Christ. Who livest...

2. for the Church or for the Pope, p. 267.
opened the mouth of
the dumb, and maJe
the tongues of infants
eloquent. Ps. Sing ye
to the Lord a new
canticle; for he hath
done wonderful things.
Ps. 97.

Collect.

D Deus, qui diversitatem Gen-
tium in confessione tui no-
minis adunasti: da, ut renatis
fonte baptismatis, una sit fides
mentium, et pietas actionum.
Per Dominum nostrum.

O God who hast united many
nations in the confessing of thy
holy name: upon those who have
been born again in the waters of
Baptism, bestow unity in faith and
like zeal in the doing of good works.
Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 262.

Lectio Actuum Apostolorum.


IN diebus illis: Angelus Domi-
ni locutus est ad Philippum,
dicens: Surge, et vade contra
eridianum, ad viam, quae de-
scendit ab Jesualem in Gazam:
haec est deserta. Et surgens abiit.

IN those days, an angel of the Lord
spoke to Philip, saying: Arise, go
towards the south, to the way that
goeth down from Jerusalem to Gaza:
this is desert. And rising up, he
went; and behold a man of Ethiopia,
Easter Thursday.


an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning, sitting in his chariot, and reading Isaias the prophet. And the Spirit said to Philip, Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias; and he said, Thinkest thou that thou understandest what thou readest? Who said, And how can I, unless some man show me? and he desired Philip that he would come up, and sit with him.

And the place of the scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so opened he not his mouth: in humility his judgment was taken away: his generation, who shall declare: for his life shall be taken from the earth? And the eunuch answering Philip, said, I beseech thee, of whom doth the prophet speak this; of himself, or of some other man? Then Philip opening his mouth, and beginning at this scripture, preached unto him Jesus.

And as they went on their way, they came to a certain water: and the eunuch said, See here is water, what doth hinder me from being baptized? And Philip said, If thou believest with all thy heart, thou mayest: and he answering, said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come out of the water, the Spirit of the Lord took away Philip; and the eunuch saw him no more: and he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached the gospel to all the cities, till he came to Caesarea, the name of the Lord Jesus Christ.
Grad. II

H

ÆC dî-es,* etc. p. 641

V. The stone which the builders rejected is become the head of the corner: this is the work of the Lord, and it is wonderful in our eyes.

Ps. 117, 22-23.

V. Lápidem, quem reprobavé-runt

aedí-fi-cán-tes, híc fáctus est

in câ-put án-

gu-li: a Dó-mi-no fá-

tum est, et est

mi-

rá-

bi-le in ó-

cu-lis: nó-stris.

II

A

Lle-

lú-

ia. * i

V. Surréxit Chrístus, qui cre-

ávit

ómni-

a: et mi-sértus est hu-

máno. * géne-
Easter Thursday.

Sequence. Victimae pascháli with Allelúia at the end, p. 642.

Sequentia sancti Evangeli secundum Joannem.

Jesus appears to Mary Magdalen. John 20, 11-18.

At that time, Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She thinking it was the gardener, saith to him, Sir, if thou hast taken him hence, tell me where thou hast laid him; and I will take him away. Jesus saith to her, Mary. She turning, saith to him, Rabboni (which is to say, Master). Jesus saith to her, Do not touch me; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and to your Father; to my God, and your God.

Mary Magdalen cometh and telleth the disciples, I have seen the Lord, and these things he said to me.

Offert. I

N dí- dixit mihi. Credo.

In the day of your solemnity, saith the Lord, I will bring you
Purchased people, declare his virtues, alleluia: who hath called you out of darkness into his admirable light. 

Epistle, p. 676.

Secret.

Mercifully regard, we beseech thee, O Lord, the offerings of thy people: confessing thy name, and born again in Baptism, may they reach that happiness which is without end. Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 266.

Preface, Communicantes and Hanc igitur of Easter, p. 645.

Comm. VII

Purchased people, declare his virtues, alleluia: who hath called you out of darkness into his admirable light. 

Epistle, p. 676.
Postcommunion.

Easter Friday.

Postcommunion. 


Graciously hear us, who entreat thee, O Lord, that the means of salvation the grace of our Redeemer affords mankind, may be to us an assurance of thy help in this world, and of everlasting happiness in that which is to come. Through Jesus...

2. for the Church or for the Pope, p. 267.

Easter Friday.

Station at St. Mary of the Martyrs.

Intr. iv E dúxít é- os * Dó- minus in spe, alle- lá- ia : et i-nimi-

The Lord brought them out in hope, alle- luia : and the sea over-whelmed their enemies.

Ps. Attend, O my people, to my law : incline your ears to the words of my mouth.

Ps. 77, 53 and 1.


Glória Patri. 4th tone. p. 29.
Collect.

Omnipotens sempiternus Deus, qui paschale sacramentum in reconciliati6nis humanae foedere contulisti: + da mentibus nostris; ut quod profissi6ne celebramus, * imit6mur effectu. Per Dominum.

2. for the Church or for the Pope, p. 262.

Lectio Epistolae beati Petri Apostoli.

The Flood was the type of Baptism. 1 Peter 3, 18-22.

Carissimi: Christus semel pro peccatis nostris mortuus est, justus pro injustis, ut nos offerret Deo, mortificatus quidem carne, vivificatus autem spiritu. In quo et his, qui in carcer erant, spiritibus veniens praeedicavit: qui increduli fuerant aliquando, quando expectabant Dei patientiam in diebus Noe, cum fabricaretur arca: in qua pauci, id est octo animae salvae factae sunt per aquam. Quod et vos nunc similes formae salvos facit baptismata: non carnis depositio sordium, sed conscientiae bonae interrogatio in Deum per resurrectionem Jesu Christi Domini nostri, qui est in dextera Dei.

Grad. II

AE C
di-ex, *etc. p. 641

Ps. 117, 26-27.

Æ. Benedictus qui ve-

nit in nomine Domi-
Easter Friday.

Say ye among the gentiles, the Lord hath reigned from a tree.

Ps. 95, 10.

Sequence. Victimae pascháli with Allelúia at the end, p. 642.

* Sequentia sancti Evangelii secundum Matthaeum.

Jesus institutes the sacrament of Baptism. Matth. 28, 16-20.

At that time, the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them: and seeing him they adored; but some doubted.

And Jesus coming, spoke to them, saying, All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.
Offert. vi

E - rit * vó- bis hic
dí- es memo- ri- á- lis, alle-
lú- ia: et dí- em fé- stum ce- lebrá- bi- tis

so- lémnem Dó- mi- no in progéni- es vé- stras: legí-
timum sempi- té- r- num dí- em, al- le- lú- ia,
al- le- lú- ia, alle-
lú- ia.

Secret.

H O stias, quaésumus, Dómine, placátus assúme : quas et pro renatórum expiatione pec- cáti deféri mus, et pro acceleratíone caeléstis auxílii. Per Dó- minum.

B E appeased, we beseech thee, O Lord, looking upon this sacred Victim which we offer up, both in atonement of the sins of those who have been born anew in thee, and to implore thy speedy help for ourselves. Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 266.

Preface, Communicantes and Hanc ígitur of Easter, p. 645.

Comm. i

A ta est mí- hi * ómnis pot-

All power is given to me in heaven and on earth, alleluia: going teach all nations,
Easter Saturday.

Postcommunion.

Espice, quaesumus, Dómine, populum tuum: et quem aeternis dignatus es renovare mysteriis, a temporálibus culpis dignánter absólve. Per Dóminus.

G Racially look down, we beseech thee, O Lord, upon thy people: and vouchsafe to forgive the sins of those whom thou hast been pleased, by virtue of these heavenly mysteries, to quicken again to life. Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 267.

Easter Saturday.

Station at St. John Lateran.

Intr. vii

E dúxit Dóminus * populum

súnum in exsulta-ti-ó-ne, al-

The Lord brought forth his people with joy, alleluia: and his chosen with gladness. Ps. Give glory to the Lord, and call upon his name: declare his deeds among the Gentiles. Ps. 104, 43 and I.
Cycle of Easter.

676 Cycle of Easter.

Collect.

Concéde, quaésumus, omni-
potens Deus: ut qui festa
paschália venerándo égimus,
per haec contingere ad
gáudia aetérna mereámur. Per Dó-
minum nostrum.

2. for the Church or for the Pope, p. 262.

Lectio Epistolae beati Petri Apostoli.

Live in union with Christ. I Peter 2, 1-10.

Carissimi: Deponentes ígitur
omnem malitiam, et omnem
dolum, et simulátiones, et invi-
dias, et omnes detractiones, sicut
modo génití infantés, rationá-
bile, sine dolo lac concupiscite:
út in eo crescat in salútém: si
tamen gustástis quóniam dulcis
est Dóminus. Ad quem acce-
déntes lápidem vivum, ab homi-
nibus quidem repróbátum, a Deo
autem éléctum, et honorífica-
tum: et ípsi tamquam lápides
vivi superaedifícámini, domus

Early beloved, laying away all
malice, and all guile, and dissi-
mulations, and envies, and all detrac-
tions, as new-born babes, desire the
rational milk without guile, that
thereby you may grow unto salva-
tion; if so be you have tasted that
the Lord is sweet.

Unto whom coming, as to a living
stone, rejected indeed by men, but
chosen and made honourable by God:
be you also as living stones built up,
a spiritual house, a holy priesthood,
to offer up spiritual sacrifices, accept-
spiritualis, sacerdotium sanctum, offerre spirituales hostias, acceptabiles Deo per Jesum Christum. Propter quod continet Scriptura: Ecce pono in Sion lapidem summum angularem, elecutum, 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 elecutum, regale sacerdotium, gens sancta, populus acquisitis: ut virrutes annuntietis ejus, 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.

To you therefore that believe, he is honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: and a stone of stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his admirable light; who in time past were not a people: but are now the people of God; who had not obtained mercy: but now have obtained mercy.

This is the day which the Lord hath made, let us be glad and rejoice therein.

Ps. 117, 24.
IV

A

L- le-lú- ia.*

Praise the Lord ye children, praise the name of the Lord.

Ps. 112, 1.

V, Laudá-te pú- e-ri Dómi-num,

laudá- te nómen * Dómi- ni.

Allelúia. is not repeated, but the Sequence Victimae pascháli is sung with Allelúia at the end, p. 642.

 resil sancti Evangeli secundum Joannem.

At Mary Magdalen's news, Peter and John go to the empty tomb.


IN illo témpe: Una sábáti, Maria Magdalénæ venit mane, cum adhuc ténæbrae essent, ad monuméntum: et vidit lápidem sublátum a monuménto. Cucúrrit ergo, et venit ad Simónem Petrum, et ad álium discípulum, quem amábát Jesus, et dicit illis: Tulerunt Dóminum de monu- ménto, et nescímus ubi posuerunt eum. Exiit ergo Petrus, et ille álius discípulus, et venerunt ad monuméntum. Currébant au- tem duo simul, et ille álius discípulus praeccucúrrit célitius Petro, et venit primus ad monuméntum. Et cum se inclínásset, vidit pósi- titam lintéáminam, non tamen introívit. Venit ergo Simon Petrus, sequens eum, et introívit in monuméntum, et vidit lintéa- mina pósiita, et sudárium, quod fúerat super caput ejus, non cum lintéaminibus pósitum, sed sepa- rátim involútum in unum locum. A At that time, on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simón Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went out, and that other disciple, and they came to the sepulchre; and they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in.

Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.
Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed: for as yet they knew not the scripture, that he must rise again from the dead.

Blessed is he that cometh in the name of the Lord: we have blessed you out of the house of the Lord: the Lord is God, and he hath shone upon us.

Ps. 117, 26-27.

Secret.

Grant to us, we beseech thee, Almighty God, ever on earth to rejoice with Easter gladness: and may thine unceasing working out of our redemption, ensure to us in heaven the joy which has no end. Through Jesus Christ our Lord.

Preface, Communicantes and Hanc igitur of Easter, p. 645.

2. for the Church or for the Pope, p. 266.
All you who have been baptized in Christ, have put on Christ.

Galatians 3, 27.

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Postcommunion.

Requiemis nostrae munere vegetati, quaesumus, Domine: ut hoc perpertuae salutis auxilio, fides semper vera proficiat. Per Dominum.

Strengthened by redeeming grace, we beseech thee, O Lord, that in virtue of this thine unfailing help for the saving of the souls of men, the true faith may ever more and more spread in the earth. Through Jesus... 2. for the Church or for the Pope, p. 207.

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Low Sunday.

I Class. Double major. Station at St. Pancras.

As new-born babes, alleluia, desire the rational milk without guile. Ps. Rejoice to God our helper: sing aloud to the God of Jacob. Epistle, p. 676; Ps. 80.
Low Sunday.


Collect.

Praesta, quaesumus, omnipotens Deus; ut qui paschalia festa perégrimus, te hæc, te largiense, moribus et vita tenéamus. Per Dóminum nostrum Iesum Christum Filium tuum.

Lectio Epistolæ beati Ioannis Apostoli.

The victory of faith. I John 5, 4-10.

Carissimi: Omne, quod natum est ex Deo, vincit mundum: et haec est victoria, quae vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quóniam Jesus est Filius Dei? Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. Et Spiritus est, qui testificat, quóniam Christus est veritas. Quóniam tres sunt, qui testimónium dant in caelo: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spiritus, et aqua, et sanguis: et hi tres unum sunt. Si testimónium hóminum accipimus, testimónium Dei majus est: quóniam hoc est testimónium Dei quod majus est: quóniam testificatus est de Filio suo. Qui credit in Filium Dei, habet testimónium Dei in se.

D Early beloved, Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth; the spirit, the water, and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.
On the day of my resurrection, saith the Lord, I will go before you into Galilee.

Gospel, p. 635.

After eight days, the doors being shut, Jesus stood in the midst of his disciples, and said, Peace be with you.

Gospel.

Jesus appears to the Apostles, and institutes the sacrament of Penance.


At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for
Low Sunday. 683

An angel of the Lord descended from heaven, and said to the

fear of the Jews, Jesus came, and stood in the midst, and said to them, Peace be to you. And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again, Peace be to you: as the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them, Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.

Now Thomas, one of the twelve, who is called Didymus, was not with them, when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he saith to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered, and said to him, My Lord, and my God. Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God; and that, believing, you may have life in his name.


** Multa quidem et alia signa fecit Jesus in conspectu discipulorum suorum, quae non sunt scripta in libro hoc. Haec autem scripta sunt, ut credatis, quia Jesus est Christus Filii Dei : et ut credentes, vitam habeatis in nomine ejus. Credo.
women: He whom you seek is risen as he said.  
*Gospel*, p. 635.

Put in thy hand, and know the place of the nails, alleluia; and be not incredulous, but believing.  
*Gospel*.

**Secret.**

Raciously receive, we beseech thee, O Lord, the gifts offered in this season of her gladness, by Holy Church to thee: and even as thou makest her so greatly to rejoice on earth, so do thou call all her children to share in the endless delights of heaven. Through Jesus Christ...

Preface of Easter, p. 645.

Put in thy hand, and know the place of the nails, alleluia; and be not incredulous, but believing.  
*Gospel*.
Low Sunday.

Postcommunion.

Quaésumus, Dómine Deus noster: ut sacrosáncta mystéria, quae pro reparationís nostrae munímine contulísti; et præsens nobis remédium esse fácias, et futúrum. Per Dómini-num nostrum.

WE beseech thee, O Lord our God, to make profitable to us, both in this world and in that to come, the sacred mysteries by thee established for the ensuring of our salvation. Through Jesus Christ our Lord.

AT VESPERS.

Antiphon

Alleluia

and Psalms as on Sunday in Paschal Time, p. 111; but to-day the whole Ant. is sung before as well as after the Psalms. The same rule applies to the Ant. at the Magnificat.

Chapter.

Carissimi: Omne quod natum est ex Deo, vincit mundum: et haec est victória quae vincit mundum, * fides nostra.

EARLY beloved, Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith.

At least since the VI century, the Church has expressed, in these verses, the thanksgivings of those who, on Holy Saturday, were admitted to Baptism and the Eucharist. Now-a-days, though that ancient practice has largely disappeared, we are still bidden to thank for these benefits the risen Christ, to whose sufferings and triumph we owe them.

Hymn. VIII

A ré-gi-as Agni dápes,

Stó-lis amícti cándi-dis, Post tránsi-
tum má-ris Rúbri, Chrístó ca-námus

Prínci-pi. 2. Di-ví-na cú-jus cá-ri-tas Sácrum propínat sán-
guinem, Almíque mémbrá córpo-ris Amor sa-cérdos ím-
686 Cycle of Easter.

3. Where the Paschal blood is poured, Death's dark Angel sheathes his sword; Israel's hosts triumphant go through the wave that drowns the foe.

4. Christ, the Lamb whose Blood was shed, Paschal victim, Paschal bread; with sincerity and love eat we manna from above.

5. Mighty Victim from the sky, powers of hell beneath thee lie; Death is conquered in the fight; thou hast brought us life and light.

6. Now thy banner thou dost wave; vanquished Satan and the grave; see the prince of darkness quelled; heaven's bright gates are open held.

7. Ut sis per-énne...
7. Paschal triumph,
Paschal joy, only sin
can this destroy; from
sin's death do thou set
free souls re-born, dear
Lord, in thee.

8. Hymns of glory,
songs of praise, Father,
unto thee we raise;
risen Lord, all praise
to thee, ever with the
Spirit be.

Trans. R. Campbell.
Second Sunday after Easter.

The earth is full of the mercy of the Lord, alleluia: by the word of the Lord the heavens were established. *Ps. Rejoice in the Lord, ye just: praise becometh the upright. Ps. 32, 5-6 and 1.


Glória Patri. 4th tone. p. 29.

Collect.

 Deus, qui in Filii tui humilitate, jacéntem mundum eréxísti: † fidélibus tuis perpé- tuam concéde laétitiam; * ut quos perfétuæ mortal ét eripuísti cási- bus, gáudiis facías pérfrui sempitérnis. Per eúmdem Dó- minum....

O God, whose only-begotten Son, by humbling himself, has raised up a fallen world: to thy faithful people vouchsafe abiding joys. Thou hast snatched them from the certainty of eternal death; do thou likewise ensure to each of them a part in that happiness which is everlasting. Through the same our Lord.

2. Commemoration of Our Lady.

Oncédé nos fámulos tuos, quaésumus, Dómine Deus, perpétua méntis et córporis sanitáte gaudére: † et gloriósa beátae Maríae semper Virginis intercessióné, * a presentí li- berári tristitía, et ætérna pér- frui laetítia. (Per Dóminum).

G rant unto us thy servants, we beseech thee, O Lord God, at all times to enjoy health of soul and health of body: and by the glorious intercession of blessed Mary, ever a virgin, when freed from the sorrows of this present life, to enter into everlasting joys in that which is to come. (Through Jesus Christ).

3. for the Church or for the Pope, p. 262.
Early beloved, Christ suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

The disciples knew the Lord Jesus in the breaking of bread.
Sequentia sancti Evangelii secundum Joannem.


Credo.

Offert. II

Deus, * Deus me-

Ps. 62, 2 and 5.

O God, my God, to thee do I watch at break of day: and in thy name I will lift up my hands.
Second Sunday after Easter.

ne tú-o le-vá-bo má-nus mé-as, al-le-lú-ia.

Secret.

BEnedictionem nobis, Dómine, cóñferat salutárem sacra sem-per oblátio: ut quod agit mys-tério, virtúte perficiat. Per Dó-minum nostrum.

May this sacred oblation, O Lord, call down upon us thine abiding and salutary blessing; may it perfect by its might that which in mystery it brings about. Through Jesus...

2. Commemoration of Our Lady.

TUA, Dómine, propitiatione, et beátae Mariae semper Virgínis intercessióne, ad perpé-tuam atque præséntem hæc oblátio nobis proficiat prosperi-tátem et pacem. (Per Dóminum).

Through thy merciful forgiveness, O Lord, and through the prayers of blessed Mary, ever a virgin, may this Oblation avail us, to the ensuring now and always, of prosperity and peace. (Through Jesus Christ...)

3. for the Church or for the Pope, p. 266.

Preface of Easter, p. 645.

Comm. II

Ego sum * pás-tor bó-nus, alle-lú-ia: et cognósco óves mé-as, et cognóscunt me mé-ae, alle-lú-ia, alle-lú-ia.

Gospel.


Grant, we beseech thee, O Almighty God, that quickened by thy grace, we may ever glory in the greatness of thy gifts to us. Through Jesus Christ our Lord.
2. Commemoration of Our Lady.

GIVE unto us, O Lord, who have received these helps to salvation, a safeguard in the patronage of the ever-blessed Virgin Mary: for it is in her honour that we have offered up this our Sacrifice to thy Divine Majesty. (Through Jesus Christ...)

3. for the Church or for the Pope, p. 267.

AT VESPERS.

Ant. Alleluia, Psalms of Sunday, p. 111.

Chapter.

Early beloved, Christ suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth.


At Magnif. Ant. III a

E -go sum. Cant. Magní-fi-cat *ánima mé-a Dó-

minum. 2. Et exsultávit... — Cant. Magníficat. III a. p. 214.

Antiphon.

Ego sum pástor bó-nus, qui

Gospel.

pásco óves mé-as, et pro óvibus mé-is póno ániam

mé-am, alle-lú-ia.

Commemoration of the Cross, p. 123.
When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

Gospel, p. 304.

THE THIRD WEDNESDAY AFTER EASTER.

SOLEMNITY OF SAINT JOSEPH
Spouse of the Blessed Virgin Mary,
Confessor, and Patron of the Universal Church.

Double of I Class with common Octave.

AT FIRST VESPERS.

As at II Vespers, p. 699, except:

V. Constituit eum dominum dòmus suae, alleluia.
R. Et principem omnis possessionis suae, alleluia.

At Magnif.
Ant. III a 2

Constituit eum dominum dòmus suae, alleluia.

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

Gospel, p. 304.

Cant. Magnificat. III a², p. 214 or 220.
AT MASS.

Intr. vii

The Lord is our helper and protector: in him our heart shall rejoice, and in his holy name we have trusted. Ps. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. Ps. 32, 20-21 and 79, 1.

The Lord is our helper and protector: in him our heart shall rejoice, and in his holy name we have trusted.

Ps. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. Ps. 32, 20-21 and 79, 1.

Collected.


O God, who in the ineffable order of thy providence, wast pleased to choose blessed Joseph to be the Spouse of thy most holy Mother: grant us, we beseech thee, to deserve to have for our advocate in heaven, him whom we venerate as our protector on earth. Who livest...

Lectio libri Genesis.

Joseph, a son of Jacob, has become in Egypt second only to the king. In figurative language, dear to Orientals, his father, before he dies, compares him here to a bull, the type of strength, that his foes cannot master; for God is with him, to crown him with temporal blessings.

(\textit{Genesis 49, 22-26 : following the Hebrew}).

Seventeen centuries later, another Joseph will fulfil the prophecy more completely. Being powerful with him who passed for his Son, he will be enriched by him with spiritual favours, and will become the great Protector of the Church, the true “Prince among his brethren”.


\textit{I} Lle-lú-ia. \[ \textit{ij.} \]

\textit{V. De qua-cúmque tri-bu-la-ti-ó-}

\footnote{The everlasting hills, so the ancients thought, set bounds to the primeval ocean that supports the earth, and themselves uphold the vault of heaven: immovable pillars, to chwhi Jacob likens the certainty, efficacy and immensity of his benediction.}
Cycle of Easter.

ne clamá- ve-rint ad me, exáudi- am é- os,

et é-ro proté- ctor e- ó-rum * semper.

Do thou, O Joseph, make us to lead the life of the innocent: through thy patronage, may it ever be one of safety assured.

V. Fac
	nos innó-cu- am, Jó- seph, de-
cúr- rere ví- tam: sít- que tú- o semper
tú- ta * patrocí-
ni- o.
Sequentia sancti Evangelii secundum Lucam.

Jesus' baptism; he is looked on as Joseph's son. Luke 3, 21-23.

At that time, it came to pass, when all the people were baptized, that Jesus also being baptised and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased.

And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph.

Praise the Lord, O Jerusalem, because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

Ps. 147, 12 and 13.

Offert. III

Au-da Je-rú-sa-lem: Dómi-num: quó-ni-am confortá-vit sé-ras portá-rum tu-á-rum, bene-dí-xit fí-li-is tú-is † in te,

alle-lú-ia,

Out of P. T. † in te.

Secret.

S Anctíssimae Genitrícis tuae Spousi patrocinio suffúlta, ro-gámus, Dómine, cleméntiam tuam: ut corda nostra fácias...
terrenta cuncta despicer, ac te
verum Deum perfeccta caritate
diligere: Qui vivis et regnas.


Preface of St. Joseph.

Vere dignum et justum est,
aequeum et salutarem, nos tibi
semper et ubique gratias agere:
Dominum sanctum, Pater omnipotens,
acturque Deus: Et te in
Festivitate beati Joseph debitis
magnificare praecognis, benedicere et praedicare. Qui et vir
justus, a te Deiparae Virgini
Sponsus est datus: et fideli
servus ac prudens, super Familiam
tuam est constitutus: ut
Unigenitum tuum, Sancti Spiritus
obumbratione concepsum,
paterna vicem custodiret, Jesum
Christum Dominum nostrum.

Per quem majestatem tuam
laudant Angeli, adorant Do-
minationes, tremunt Potestates.
Caeli, caelorumque Virtutes
ac beatae Seraphim, socia
exsultatione concelebrant. Cum quibus
et nostras voces, ut admittas,
decamus, supplianti confessione dicentes.

But Jacob begat Joseph, the husband of
Mary, of whom was born Jesus, who is
called Christ. Gospel.
Solemnity of Saint Joseph.

Out of P. T. † Christus.

Postcommunion.

Divini munera fonte refecti, quaesumus, Domine Deus noster: ut, sicut nos facis beati Joseph protectione gaudere; ita ejus meritis et intercessione, caelestis gloriae facias esse particeps. Per Dominum nostrum.

Refreshed from the very source of thy best gifts, we entreat thee, O Lord our God, that, even as thou makest us now to rejoice in the protection of blessed Joseph, so, by his merits and prayers, thou wouldst one day call us to be partakers with him of the glory of heaven. Through Jesus Christ our Lord.


In Votive Masses of St. Joseph, in Paschal Time, all is said as on the day of the Solemnity. Out of Paschal Time, Alleluia. is omitted at the end of the Introit, Offertory, and Communion: the Gradual Domine praevenisti, p. 1095, is said and then Alleluia, alleluia. Fac nos innocuam. p. 696. After Septuagesima, the Alleluia. and its ἀλ. are omitted, and the Tract Beatus vir. p. 1096. is said.

AT SECOND VESPERS.

1 Ant. Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Comm. p. 698.

Issus est Angelus Gabriel into a city of Galilee, called Nazareth, to a
a Dé-o in civi-tá-tem Ga-lilaéae,
cú-i nómen Názareth, ad Virginem desponsá-tam ví-
ro, cú-i nómen é-rat Jóseph, alle-lú-ia. Ps. Confitébor
tíbi Dómine in tóto córde mé-o : * in consí-li-o justórum

Joseph also went up from Galilee out of the
city of Nazareth, into
Judea to the city of
David, which is called
Bethlehem.

Ps. Be-átus vir qui tímet Dóminum : * in man-
dá-tis éjus vó-let nímis. Ps. Beátus vir. vi f. p. 163.
And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph.

Gospel p. 317.

And they came with haste; and they found Mary and Joseph, and the infant lying in a manger.

Solemnity of Saint Joseph. 701

Chapter.

The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

End of Epistle.
702 Cycle of Easter.

Hymn. i

1. May heaven's loud host the virgin spouse proclaim, and faithful choirs resound great Joseph's fame, who, bright with merit, has deserved to be in nuptial ties, O Mary, joined with thee.

2. The pregnant maid he saw with wondering eyes and anxious thoughts increased his just surprise; till an Archangel from above revealed the sacred mystery in her womb concealed.

3. His arms embraced the world's new-born delight, from Herod's rage secured his Saviour's flight; him lost he sought and in the temple found; thus happy tears are with possession crowned.

Virgi-ni. 2. Almo cum tumidam gén-

mine cónjugem Admi-rans, dúbi-o tánge-ris ánxi-us,

Afflá-tu súpe-ri Flámi-nis Ange-lus Concéptum pú-

erum dó-cet. 3. Tu ná-tum Dóminum stríngis, ad éxté-ras

Ægéyti prófugum tu séque-ris plá-gas: Amíssum Sóly-

mis quaérís, et ínve-nis, Míscens gáudi-a flé-ti-bus.

Ψ. I sat down under his shadow whom I desired.

Ρ. And his fruit was sweet to my palate.  
Cant. 2, 3.

ram sedi, alle-lu-ia.
memo, alle-lu-ia.
At Magnif.
Ant. III b

F

Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

Gospel, p. 396.

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Cant. Magnificat. III b. p. 214 or 220.
Third Sunday after Easter. (1)

Intr. VIII

Shout with joy to God, all the earth, alleluya; sing ye a psalm to his name, alleluya: give glory to his praise.

Ps. Say unto God, how terrible are thy works, O Lord! in the multitude of thy strength thy enemies shall lie to thee.

Ps. 65, 1-3.

In some dioceses the Solemnity of St. Joseph is celebrated to-day, p. 693.
Collect.

Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you, as evil doers, they may by the good works which they shall behold in you, glorify God in the day of visitation.

Be ye subject therefore to every human creature for God’s sake: whether it be to the king as excelling: or to governors as sent by him for the punishment of evil doers and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men. As free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy in Christ Jesus our Lord.

The Lord hath sent redemption to his people.  
*Ps. 110, 9, (p. 114).*
Third Sunday after Easter.

V. Redemptiónem misit Dominus in populo suo.

IV.

A. Lle-lúa. *

It behoved Christ to suffer these things, and so to enter into his glory.

Gospel, p. 653.

V. Oportébat pati Christum,

et resúrgeret a mortuis, et ita intráre in glóriam suo.

Sequentia sancti Evangelii secundum Ioannem.

Christ lost to sight and seen again. John 16, 16-22.

In illo témpore: Dixit Jesus discipulis suis: Modicum, et jam non vidébitis me: et iterum módicum, et vidébitis me: quia vado ad Patrem. Dixérunt ergo ex discipulis ejus ad invicem: Quid est hoc, quod dicit nobis: A T that time, Jesus said to his disciples, A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another, What is this that he saith

to us, A little while, and you shall not see me; and again a little while, and you shall see me: and because I go to the Father? They said therefore, What is this that he saith, A little while? we know not what he speaketh.

And Jesus knew that they had a mind to ask him: and he said to them, Of this do you inquire among yourselves because I said, A little while, and you shall not see me; and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

Praise the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be.

Ps. 145, 2.
**Gospel.**

"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."

**Postcommunion.**

"We beseech thee, O Lord, that the Sacrament we have received may both be food to our souls and sure defence to our bodies. Through Jesus Christ our Lord."

**AT VESPERS.**

**Chapter.**

"Early beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul."
At Magnif.
Ant. VIII G

Amen, amen dí-co vóbis. Cant. Magníf-icat

ánima mé-a Dóminum. Et exsultávit...
Cant. Magníficat. viii g. p. 217.

Amen, amen dí-co vóbis, qui-a

plorá-bi-tis et fle-bi-tis vos: mundus au-

tem gaudébit, vos vero contrista-bími-ni: sed trísti-

ti-a véstra vertérut in gáudi-um, alle-lú-ia.

Gospel.

Deus, qui errántibus. p. 706.

After the commemoration of any double feasts that occur to-day or
tomorrow, there follows:

Commemoration of the Solemnity of St. Joseph.
Ant. Fili. p. 704, with the V. that precedes and the Prayer that follows it.
But if tomorrow, Monday, the Office is of the Octave:
Ant. Cum esset. p. 693, with its V. and the Prayer.

Fourth Sunday after Easter.
Intr. vi

Sing ye to the Lord a new canticle, alleluia; for the Lord hath done

Antáte Dómi-no * cánti-cum

he hath revealed his
Fourth Sunday after Easter.

Ps. His right hand hath wrought for him salvation: and his arm is holy. Ps. 97, 1-2.


Collect.

O God, who makest thy faithful servants to be of one mind and of one heart: teach us, thy people, that only to love which thou wiltest, that only to hope for, which thou promisetst; so that amidst the manifold changes of this life, there only may our hearts abide, where alone true joys are found. Through Jesus...

2. of Our Lady, p. 688. — 3. for the Church or for the Pope, p. 262.

Lectio Epistolae beati Jacobi Apostoli.


Early beloved, Every best gift, and every perfect gift is from above; coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten

Dear beloved, Every best gift, and every perfect gift is from above; coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten

You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Ps. 117, 16.

Christ rising again from the dead, dieth now no more; death shall no more have dominion over him. Romans 6, 9.
Fourth Sunday after Easter.

non mó-ri-tur : mors

fil- li ultra * non do- mi-ná-bi-tur.

Sequentia sancti Evangelii secundum Joannem.


Credo.

AT that time Jesus said to his disciples, I go to him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go; for if I go not, the Paraclete will not come to you, but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in me; and of justice, because I go to the Father, and you shall see me no longer; and of judgment, because the prince of this world is already judged.

I have yet many things to say to you, but you cannot bear them now; but when he, the Spirit of truth, is come, he will teach you all truth; for he shall not speak of himself; but what things soever he shall hear, he shall speak, and the things that are to come he shall shew you. He shall glorify me, because he shall receive of mine, and shall shew it to you.

Secret.

O God who, in this mysterious sacrifice, callest us to have part in that one and most high Godhead which is thyself: grant us, we beseech thee, by worthiness of life, more and more to bear witness to the truth which it has pleased thee to make known to us. Through Jesus Christ.

2. of Our Lady, p. 691. — 3. for the Church or for the Pope, p. 266.

Preface of Easter, p. 645.

Comm. VIII

When the Paraclete shall come, the Spirit of truth, he shall convince the world of sin, and of justice, and of judgment.

Gospel.

Postcommunion.

ADésto nobis, Dómine Deus noster: ut per haec, quae fidéliter sumpsimus, et purgémur a vitiis, et a periculis omnibus eruamur. Per Dóminum nostrum.

2. of Our Lady, p. 692. — 3. for the Church or for the Pope, p. 267.

AT VESPERS.


Chapter.

CARíssimi: Omne datum optínum, et omne donum perféctum desúrsum est, descéndens
a Patre lúminum, † apud quem of lights, with whom there is no non est transmutátio, * nec change, nor shadow of alteration.
vicissitúdinis obumbrátio.


At Magníf.

Ant. II D


Antiphon.

Vado ad é-um qui mí-sit me: sed qui-a haec locútus sum vó-

bis, trístí-ti-a implévit cor véstrum, alle-lú-ia.

Commemoration of the Cross, p. 123.

Fifth Sunday after Easter.

Intr. III

O-cem jucundi-
tá-tis * annun-
ti-á-te, et audi-
á-tur,

Declare the voice of joy, and let it be heard, alleluia: declare it even to the ends of the earth; the Lord hath delivered his people. Ps. Shout with joy to God, all the earth:
sing ye a psalm to his name, give glory to his praise. *Isaias 48, 20. *Ps. 65.


Collect.

Deus, a quo bona cuncta procedunt, largíre supplicibus tuis: ut cogitémus, te inspiránte, quae recta sunt; et, te gubernánte, éadem faciamus. Per Dominum.

O God, from whom flow all good things, give ear to our supplication: and inspire us with determination to do what is right, and with steadfastness to carry out, guided by thee, our good resolves. Through...

2. of Our Lady, p. 688. — 3. for the Church or for the Pope, p. 262.

Lectio Epistolae beati Jacobi Apostoli.

True Christianity lies in doing what the Gospel commands, not only in admiring its teaching. *James 1, 22, 27.

Caíssimi: Estote factores verbi, et non auditóres tantum: falléntes vosmetípos. Quia si quis auditor est verbi, et non factor: hic comparabítur viro consideránti vultum nativitatis. D Early beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance.
suae in speculo: consideravit enim se, et abiit, et statim oblitus est qualis fuerit. Qui autem persperxit in legem perfectam libertatis, et permanserit in ea, non auditor obliviosus factus, sed factor operis: hic beatus in facto suo erit. Si quis autem putat se religiosum esse, non refrænans linguam suam, sed sedücens cor suum, hujus vana est religio. Religio munda et immaculata apud Deum et Patrem, haec est: Visitare puüillos, et viduas in tribulatione eorum, et immaculatum se custodire ab hoc saeculo.

in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

Christ is risen, and hath shone upon us, whom he redeemed with his blood.
I came forth from the Father, and came into the world: again I leave the world, and go to the Father.

Gospel.

In that time, Jesus said to his disciples, Amen, amen I say to you, if you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name: ask, and you shall receive, that your joy may be full.

These things I have spoken to you in proverbs: the hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day, you shall ask in my name; and I say not to you that I will ask the Father for you, for the Father himself loveth you, because you have loved me, and have believed that I came out from God.
et veni in mundum : iterum relinquo mundum, et vado ad Patrem.


I came forth from the Father, and am come into the world : again I leave the world, and go to the Father.

His disciples say to him, Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee : by this we believe that thou camest forth from God.

O bless the Lord our God, ye Gentiles, and make the voice of his praise to be heard : who hath set my soul to live, and hath not suffered my feet to be moved : blessed be the Lord, who hath not turned away my prayer and his mercy from me.

Ps. 65, 8-9 and 20.
Sing ye to the Lord, alleluia; sing ye to the Lord, and bless his name: shew forth his salvation from day to day. Ps. 95, 2.

Postcommunion.

Make us, O Lord, whose strength this heavenly banquet has renewed, henceforth to desire only the things thou willest, nor to these ever to fail in attaining. Through Jesus...
quis auditor est verbi, et non a man be a hearer of the word, and
factor : hic comparabitur viro not a doer, he shall be compared to
consideránti vultum nativitátis a man beholding his own countenance
suae in spéculo : * consideravit in a glass. For he beheld himself,
enim se, et ábit, et statim obli-
tus est qualis fúerit.


At Magnif.

Ant. VIII G*

P E-ti-té. Cant. Magni-

ficat * ánima mé-a Dó-

minum. or : mé-a Dóminum. Et exsultávit...


Antíphon.

Pé-ti-té, et accipi-é-
tis, ut

gáudi-um véstrum sit plé-num : ípse

enim Pá-ter ámat vos, qui-a vos me amástis, et credi-

dístis, alle-lú- ia.

Ask, and you shall receive, that your joy may be full, for the
Father himself loveth you, because you have loved me, and have believed.

Gospel.

D Eus, a quo bona cuncta pro-
cédunt, largire supplicibus
tuis : † ut cogitémus te inspi-
ránte quae recta sunt; * et te
gubernántæ, éadem faciámus.
Per Dóminum.

O God, from whom flow all good
things, give ear to our suppli-
cation : and inspire us with deter-
mination to do what is right, and
with steadfastness to carry out,
guided by thee, our good resolves.
Through Jesus Christ our Lord.

Commemoration of the Cross, p. 123. — Benedicámus Dómino VII. p. 141.
Rogation Monday, Tuesday and Wednesday.

AT THE PROCESSION.

Before the Procession, the Choir sings, standing:

Ant. II

Exsurge, Domine, * adjuva

nos, et libera nos, propter nomen

tuum. Ps. Deus auribus nostri audivimus: patres

noster annuntiavere runt nobis. Gloria Patri.

E u o u a e. Gloria Patri. 2nd tone. p. 28.

Exsurge. is repeated. Then two cantors, kneeling before the Altar, begin the Litany. Each invocation is doubled, unless the Procession cannot take place.

K

Yrie, eleison. I. Christe,

eleison. I. Kyrie, eleison.

Christe, audi nos. I. Christe, exaudi nos. I.
Rogation Days: At the Procession.

Here all rise and the Procession begins without any interruption in the chant of the Litany.

Sánta Dé-i Génitrix, óra pro nóbis.
Sánta Vírgo virginum, óra pro nóbis.
Sánte Míchael, óra pro nóbis.
Sánte Gábriel, óra pro nóbis.
Sánte Ráphael, óra pro nóbis.

Omnès sáncti
Angeli et Archánge-li, ora te pro nóbis.
Omnès sáncti bea-tórum Spirituüm órdines, oráte pro nóbis.

Sánte Joánnes
Baptísta, óra pro nóbis.
Sánte Jó-seph, óra pro nóbis.

Omnès sáncti Patri-áarchae et Prophé-tae, oráte pro nóbis.
St. Peter, pray for us.

Sáncte Pé- tre, óra pro nóabis.

Sáncte Páule, óra.
Sáncte Andréa, óra.
Sáncte Jacóbe, óra.
Sáncte Joánnes, óra.
Sáncte Thóma, óra.
Sáncte Jacóbe, óra.
Sáncte Philippe, óra.
Sáncte Bartholomaeae, óra.
Sáncte Matthaéae, óra.
Sáncte Símon, óra.
Sáncte Thaddáee, óra.
Sáncte Matthia, óra.
Sáncte Bárnaba, óra.
Sáncte Lúca, óra.
Sáncte Márce, óra.

Omnes sáncti Apóstoli et Evangelistae, oráte.
Omnes sáncti Discipuli Domini, oráte.

Omnes sáncti Innocentès, oráte.
Sáncte Stéphane, óra.
Sáncte Laurénti, óra.
Sáncte Vincénti, óra.
Sáncti Fabiáne et Sebastiáne, oráte.
Sáncti Joánnes et Páule, oráte.
Sáncti CosmaetDamianae, oráte.
Sáncti Gervásii et Protásii, oráte.

Omnes sáncti Mártyres, oráte.
Sáncte Silvéster, óra.
Sáncte Gregóri, óra.
Sáncte Ambrósi, óra.
Sáncte Augustíne, óra.
Sáncte Hieróonyme, óra.
Sáncte Martín, óra.
Sáncte Nicoláe, óra.

Omnes sáncti Pontifices et Confessóres, oráte.
Omnes sáncti Doctóres, oráte.
Sáncte Antóni, óra.
Sáncte Benedícte, óra.
Sáncte Bernárde, óra.
Sáncte Dominice, óra.
Sáncte Francíscce, óra.

Omnes sáncti Sacerdótes et Levitae, oráte.
Omnes sáncti Mónachi et Eremitae, oráte.

Saint Paul, pray.
Saint Andrew, pray.
Saint James, pray.
Saint John, pray.
Saint Thomas, pray.
Saint James, pray.
Saint Philip, pray.
Saint Bartholomew, pray.
Saint Matthew, pray.
Saint Simon, pray.
Saint Thaddeus, pray.
Saint Matthias, pray.
Saint Barnabas, pray.
Saint Mark, pray.

All ye holy Apostles and Evangelists, pray.
All ye holy Disciples of our Lord, pray.
All ye holy Innocents, pray.
Saint Stephen, pray.
Saint Lawrence, pray.
Saint Vincent, pray.
Saints Fabian and Sebastian, pray.

Saints John and Paul, pray.
Saints Cosmas and Damian, pray.
Saints Gervase and Protase, pray.
All ye holy Martyrs, pray.
Saint Sylvester, pray.
Saint Gregory, pray.
Saint Ambrose, pray.
Saint Augustine, pray.
Saint Jerome, pray.
Saint Martin, pray.
Saint Nicholas, pray.

All ye holy Bishops and Confessors, pray.
All ye holy Doctors, pray.
Saint Anthony, pray.
Saint Benedict, pray.
Saint Bernard, pray.
Saint Dominic, pray.
Saint Francis, pray.

All ye holy Priests and Levites, pray.
All ye holy Monks and Hermits, pray.
Sáncta María Magdaléna, óra. | Saint Mary Magdalen, pray.
Sáncta Agatha, óra. | Saint Agatha, pray.
Sáncta Lúcia, óra. | Saint Lucy, pray.
Sáncta Agnes, óra. | Saint Agnes, pray.
Sáncta Caecilia, óra. | Saint Cecily, pray.
Sáncta Catharína, óra. | Saint Catherine, pray.
Sáncta Anastásia, óra. | Saint Anastasia, pray.
Omnes sánctae Virgines et Víduae, oráte. | All ye holy Virgins and Widows, pray.
Omnes Sáncti et Sánctae Déi, intercéédite pro nóbis. | All ye holy Men and Women, Saints of God, make intercession for us.

Propítius és-to, párce nó-bis, Dómine. Be merciful, spare us, O Lord.
Propítius és-to, exáudi nos, Dómine. Be merciful, graciously hear us, O Lord.
Ab ómni má-lo, líbe-ra nos, Dómine. From all evil, deliver us, O Lord.

Ab ómni peccáto,
Ab íra túa,
A subitánea et improvisa mórté, From all sin,
From thy wrath,
A subitánea et improvisa mórté, From sudden and unforeseen death,
Ab insidíis diáboli, From the snares of the devil,
Ab íra, et ódio, et ómni mála voluntáte, From anger, hatred, and all ill-will.
A spiritu fornicatiónis, From the spirit of fornication,
A fúlgure et tempestáte, From lightning and tempest,
A flagéllo terrae móitus, From the scourge of earthquake,
A péste, fáme, et béllo, From plague, famine and war,

The following clause is said only during the Forty Hours:
Ab imminéntibus perículis, From threatened dangers,

A mórté perpétua,
Per mystérium sánctae In-carnatiónis túae,
Per Adventum túum,
Per Nativitátem túam,
Per Baptismum et sánctum Jejúnum túum,
Per Crucéam et Passiónem túam,
Per Mórtém et Sepúlcrum túam,
Per sánctam Resurrectioném túam,

From everlasting death,
Through the mystery of thy holy incarnation,
Through thy coming,
Through thy nativity,
Through thy baptism and holy fasting,
Through thy cross and passion,
Through thy death and burial,
Through thy holy resurrection,
Per admirabilem Ascensiónem tūam,
Per adventum Spíritus Sáncti Parácliti,
In die judíciì, 

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Through thy wonderful ascension,
Through the coming of the Holy Ghost the Paraclete,
In the day of judgment,

Peccatóres, te rogámus, audi nos.

Ut nóbis párcas, te rogámus audi nos.
Ut nóbis indúlgeas, te...
Ut ad véram paeniténtiam nos perdúcere dignérís, te...
Ut Ecclésiáem tūam sánctam régere et conserváre dignérís, te...
Ut [Dómnun Apostólicum et] ómnes ecclesiásticos órdines in sáncta religióne conserváre dignérís, te...
Ut inimícos sánctae Ecclésiae humiliáre dignérís, te...

Ut régibus et príncipibus christiáonis pácem et véram concórdiam donáre dignérís, te...
Ut cúncto pópulo christiáno pácem et unitátem largíri dignérís, te...
Ut ómnes errántes ad unitátem Ecclésiae revocáre, et infi-déles universós ad Evangélii lúmen perdúcere dignérís, te...
Ut nosmetípsos in túo sáncto servitio confortáre et conserváre dignérís, te...
Ut méntes nóstras ad caeléstia desídería érigas, te...
Ut ómnibus benefactóribus nóstris semptérina bóna retrí-busas, te...
Ut ánimas nóstras frátrum, propinquórum et benefactó- rum nostrórum ab aetérna damnatióné erípiás, te...
Ut fructus térrae dáre et conserváre dignérís, te...

That thou wouldst spare us, we beseech thee, hear us.
That thou wouldst pardon us, we...
That thou wouldst bring us to true penance, we...
That thou wouldst vouchsafe to govern and preserve thy holy Church, we...
That thou wouldst vouchsafe to preserve [the Bishop of the Apostolic See and] all orders of the Church in holy religion, we...
That thou wouldst vouchsafe to humble the enemies of Holy Church, we...
That thou wouldst vouchsafe to give peace and true concord to Christian king and princes, we...
That thou wouldst vouchsafe to grant peace and unity to all Christian people, we...
That thou wouldst vouchsafe to call back to the unity of the Church all who have strayed from her fold, and to guide all unbelievers into the light of the Gospel, we...
That thou wouldst vouchsafe to confirm and preserve us in thy holy service, we...
That thou wouldst lift up our minds to heavenly desires, we...
That thou wouldst render eternal blessings to all our benefactors, we...
That thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation, we...
That thou wouldst vouchsafe to give and preserve the fruits of the earth, we...
Rogation Days: At the Procession.

Ut omnibus fidelibus defunctis requiem aeternam donare dignis, te...
Ut nos exaudire digneris, te...
Fili Dei, te...

That thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we...
That thou wouldst vouchsafe graciously to hear us, we...
Son of God, we...

¶ If the Procession lasts long, the Litany may now be begun again from Sancta Maria; or Psalms 119 to 133 may be used, those sung by the Jews as they went up on pilgrimage to Jerusalem. They will be found:


The penitential Psalm may be sung, Miserere mei, Deus. p. 556.
The hymns or other joyful chants may not be used.
The prayers that follow the Litany may not be said in procession.

If the procession visits some church, the Ant., Ý. and Prayer proper to the Saint who is its patron are sung; on leaving, the Litany or Psalms are continued from where they were broken off.

When the church is reached where the Procession is to end, the Litany is concluded as follows:

Agnus Déi, qui tollis peccáta mundi,

1. párce nó-bis, Dómine.
2. exáudi nos, Dómine.
3. mi-se-ré-re nó-bis.


Lamb of God, who takest away the sins of the world,
1. spare us, O Lord.
2. graciously hear us, O Lord.
3. have mercy on us.

Christ, hear us.
Christ, graciously hear us. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.
Cycle of Easter.

Pá-ter nóster. in silence. Y. Et ne nos inducas in tenta-ti-ó-


Psalm 69.

Prayer for deliverance.

O God, come to mine assistance: O Lord make haste to help me.

Each Y. is sung by the Celebrant kneeling.

Y. Sálvos fac sérvos tú-os.
Ry. Déus méus, sperántes in te.
Rogation Days: At the Procession.

\[\checkmark \text{ Esto nobis, D\'omine, t\'urris fortitudinis.} \]
\[\checkmark \text{ A f\'acie inimici.} \]
\[\checkmark \text{ Nihil proficiat inimicus in nobis.} \]
\[\checkmark \text{ Et filius iniquitatis non apponat nocere nobis.} \]
\[\checkmark \text{ D\'omine, non secundum peccata nostra facias nobis.} \]
\[\checkmark \text{ Neque secundum iniquitates nostras retribuas nobis.} \]
\[\checkmark \text{ Be unto us, O Lord, a tower of strength.} \]
\[\checkmark \text{ From the face of the enemy.} \]
\[\checkmark \text{ Let not the enemy prevail against us.} \]
\[\checkmark \text{ Nor the son of iniquity have power to hurt us.} \]
\[\checkmark \text{ O Lord, deal not with us according to our sins.} \]
\[\checkmark \text{ Neither requite us according to our iniquities.} \]

\[\checkmark \text{ Or\'emus pro Pontifi-ce nostro (Pi- o).} \]
\[\checkmark \text{ Dominus conservet e\'um, et vi-vi-fi-cet e\'um, } \]
\[\checkmark \text{ fi-cet e\'um, } \]
\[\checkmark \text{ et non tradat e\'um in animam inimic-} \]
\[\checkmark \text{ é-um in térra, et non trädat é-um in ánimam inimi-} \]
\[\checkmark \text{ córnum é-jus.} \]

\[\checkmark \text{ Or\'emus pro benefacto-ribus nostris.} \]
\[\checkmark \text{ Retribuere dignare, D\'omine, omnibus nobis bona facientibus propter nomen tuum vitam acternam. Amen.} \]
\[\checkmark \text{ Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all those who do us good. Amen.} \]
\[\checkmark \text{ Let us pray for our benefactors.} \]

\[\checkmark \text{ Let us pray for the faithful departed.} \]
\[\checkmark \text{ Requiem aeternam do\'na e\'is, D\'omine, et lux perp\'etua l\'ucet e\'is.} \]
\[\checkmark \text{ Eternal rest give unto them, O Lord, and let perpetual light shine upon them.} \]
\[\checkmark \text{ May they rest in peace.} \]

\[\checkmark \text{ Requiescant in p\'ace.} \]
\[\checkmark \text{ Amen.} \]
\[\checkmark \text{ Amen.} \]

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\[\checkmark \text{ When the Holy See is vacant, the petition for the Pope is omitted.} \]
Cycle of Easter.

Let us pray.

O God, whose property is always to have mercy and to spare, receive our petition; that we, and all thy servants who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

Raciously hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee; that, in thy bounty, thou mayest grant us both pardon and peace.

In thy clemency, O Lord, show unto us thine unspeakable mercy; that thou mayest both loose us from all our sins, and deliver us from the punishments which for them we deserve.

Omnipotens sempiterne Deus, Almighty everlasting God, have mercy upon thy servant N., our Sovereign Pontiff, and direct him according to thy clemency, into the way of everlasting salvation; that by thy grace he may desire those things that are pleasing to thee, and perform them with all his strength.

God, from whom are holy desires, right counsels, and just works, give to thy servants that peace which
quam mundus dare non potest, pacem; * ut et corda nostra mandátis tuis dedita, et hóstium sublátà formídine, témpora sint tua protectíone tranquílla.

U RE igne Sancti Spíritus renes nostros et cor nostrum, Dómine: † ut tibi casto córpore servíamus; * et mundo corde placeámus.

F idélium, Deus, ómnium Cónditor et Redémptor, animábus famulórum famularumque túnrum remissiónem cunctórum tríbue peccatórum: † ut indulgéntiam, quam semper optavérunt, * piis supplicationibus consequántur.

A ctiones nostras, quaésumus, Dómine, aspirándo praéveni, et adjuvándo proséquere: † ut cuncta nostra orátio et operatio a te semper incipiat, * et per te coepta finiátur.

O mnipotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniumque misérérís, quos tuos fide et opere futuros esse praenóscis: † te supplices exorámus; ut pro quibus effundère preces décrévimus, quoque vel praeens sæculum adhuc in carne rétinént, vel futúrum jam exitós córpore suspépit, * intercedéntibus ómnibus Sanctis tuis, pietátis tuae clementia omnium delictórum suorum veniam consequántur.

Per Dóminum nostrum Iesum Christum Filium tuum: † qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, * per ómnia sæcula sæculórum. R. Amen.

V. Dóminus vobísicum.
R. Et cum spíritu túdo.
V. Exáudiat nos omnipotens et miséricors Dóminus. R. Amen.
V. Et fidélium ánimae per misericórdiam Déi requiéscant in pácé. R. Amen.

the world cannot give; that our hearts being devoted to the keeping of thy commandments and the fear of enemies being removed, our times, by thy protection, may be peaceful.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

D irect, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and through thee be happily ended.

A lmighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknewest shall be thine by faith and good works; we humbly beseech thee, that they for whom we intend to pour forth our prayers, whether this present world still detains them in the flesh, or the world to come has already received them out of their bodies, may, through the intercession of all thy saints, by the clemency of thy goodness, obtain the remission of all their sins. Through our Lord Jesus Christ, thy Son, who with thee lives and reigns in the unity of the Holy Ghost, God, world without end. R. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. May the almighty and merciful Lord graciously hear us. R. Amen.
V. And may the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.
AT MASS.

When there is a procession, this Mass must be said on the Rogation Days; and on April 25, even falling on Sunday.

Stations: April 25, at St. Peter; Rogation Monday, St. Mary Major; Tuesday, St. John Lateran; Wednesday, St. Peter.

Ps. I will love thee, O Lord, my strength; the Lord is my firmament, and my refuge, and my deliverer.

He heard my voice from his holy temple, alleluia; and my cry before him came into his ears. Ps. I will love thee, O Lord, my strength; the Lord is my firmament, and my refuge, and my deliverer.

Ps. 17, 7, 2 and 3.

Kýrie XVIII, p. 79.

The Glória in excélsis. and the Credo. are omitted.
Collect.

Praesta, quaésumus, omnipotent Deus: ut qui in afflictione nostrae de tua pietate confidimus, contra adversa omnia, tua semper protectione muniamur. Per Dominum.

G rant, O Almighty God, we beseech thee, that the assurance of thy protection may be our safeguard, who, in our trouble, put in thy loving-kindness our whole trust.

2. of Our Lady, p. 688. — 3. for the Church or for the Pope, p. 262.

Lectio Epistolae beati Jacobi Apostoli.

The efficacy of prayer, and an apostle's reward. James 5, 16-20.


Early beloved, Confess your sins one to another, and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him, he must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

Give praise to the Lord, for he is good; for his mercy endureth for ever. Ps. 117, 1.

VIII

A

Lle-lú- ia. *(is not repeated)

V. Confitemini Dómi-no, quóniam bónus:

quóniam in sæculum mi-se-ricórdi-a *

é-jus. Allelúia. is not repeated.

N° 805. — 24
734 Cycle of Easter.

Sequentia sancti Evangelii secundum Lucam.


At that time, Jesus said to his disciples, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth.

And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

I will give thanks to the Lord exceedingly with my mouth, and in the midst of many I will praise him, because he hath stood at the right hand of the poor, to save my soul from persecutors.

Ps. 108, 30-31.
tit ad dexterae paupertatis, ut salveram
facere a sequentiis animam

méam, allelúia.

2. of Our Lady, p. 691. — 3. for the Church or for the Pope, p. 266.

Comm. 1

P

Eti-te, * et accipite tis:
quaeirete, et inventis: pulset,
apeciertur vobis: omnis enim qui

petit, accipit: et qui quaerit, invenit: pulsant

ti aperietur, allelúia.

Postcommunion.

Vota nostra, quaesumus, Dómine, pio favore prosereque: ut dum dona tua in tribulatione percipimus, de consolatione nostra in tuo amore crescamus. Per Dóminum.

IN thy tender mercy, O Lord, fulfil we beseech thee, our hopes. In time of tribulation thou deniest not to us the gifts of thy bounty: comfort us, and make us ever to grow in love of thee. Through Jesus...

2. of our Lady, p. 692. — 3. for the Church or for the Pope, p. 267.
ASCENSION OF OUR LORD.

Double of I Class with privileged Octave of III Order.

AT FIRST VESPERS.

As at II Vespers, p. 741, except:

At Magnif.

At Magnif. VI F

Ant. VI F

Father, I have manifested thy name to the men thou hast given me; and now I pray for them, not for the world; for I come to thee.

John 17, 6, 9, II.

At Magnificat VI F—p. 216 or 219.


At Compline, the Hymn is sung to the special tone, p. 253.

AT MASS.

Station at St. Peter.

Intr. VII

V

Ye men of Galilee, why wonder you, looking up to heaven? alleluia: he shall so
come as you have seen him going up into heaven. Ps. O clap your hands, all ye nations; shout unto God with the voice of joy.

Epistle and Ps. 46.

O once dé, quaésumus, omní-potens Deus : † ut qui hodiéryna die Unigéntum ruum Redemptórem nostrum ad caelos ascendisse crédimus, * ipsi quo-que mente in caelestibus habi-témus. Per eúmdem Dóminum.


Collect.

Grant, O Almighty God, we be-seech thee, that believing thine only-begotten Son, our Redeemer, on this day to have ascended into heaven, we may also there, in heart, make our dwelling-place. Through the same our Lord.

Lectio Actuum Apostolorum.

Jesus' last words to his disciples and Ascension.


Primum quidem sermonem feci de omnibus, o Theó- phile, quae coepit Jesus fácere et docére, usque in diem, qua

Et cum haec dixisset, vídéntibus illis, elevatus est, et nubes suscépit eum ab óculis eórum. Cúmque intueréntur in caelum eúntem illum, ecce duo viri astitérunt juxta illos in vestibus albis, qui et dixerunt: Viri Galilaei, quid statis aspicientes in caelum? Hic Jesus, qui assumptus est a vobis in caelum, sic vérient, quemádmodum vidístis eum eúntem in caelum.

mandements by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he shewed himself alive after his passion, by many proofs, by forty days appearing to them, and speaking of the kingdom of God.

And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence.

They therefore who were come together asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel? But he said to them, It is not for you to know the times or moments which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth.

And when he had said these things, while they looked on he was raised up, and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.

God is ascended with jubilee, and the Lord with the sound of trumpet. Ps. 46, 6.
The Lord is in Sina, in the holy place: ascending on high, he hath led captivity captive.

Ps. 67, 18-19.

V. Dóminus in Sína in sancto, ascéndens in altum, captivam dúxit * captivi- vi-tá-tem.

* Sequentia sancti Evangelii secundum Marcum.

Jesus’ appearance to the Eleven and Ascension. Mark 16, 14-20.

At that time, Jesus appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.

And he said to them, Go ye into the whole world, and preach the gospel to every creature. He that
Credo.

After the Gospel, the paschal candle, which symbolised the visible presence of Christ risen, is extinguished.

Offert.
A
Ascéndit * Dé-us
in ju- bi- la- ti-ó- ne, Dó- mi- nus
in vó- ce tú- bae, al- le-

Secret.
S
UScipe, Dómine, múnera, quae pro Filii tui gloriosa Ascen-
sióné deférimus: et concéde propitíus; ut a praeséntibus periculíis liberémur, et ad vitam perveníámus actérnam. Per eúndem Dóminus.

V
Ouchsafe, O Lord, to accept the offerings laid before thee in memory of the glorious Ascension of thy Son: in thy mercy deliver us from the many dangers that threaten us, and lead us safely into the path of eternal life. Through the same...
Preface.

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God. Through Christ our Lord; who after his Resurrection very openly showed himself to all his disciples, and in their sight was raised up to heaven, in order to give to us to be partakers of his Godhead.

And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly Host, we sing a hymn to thy glory and unceasingly repeat: Holy...

In the Canon, Communicántes. of the Ascension, p. 15.

Comm. Sing ye to the Lord, who mounteth above the heaven of heavens to the east.

Ps. 67. 33-34.

ascéndit su- per caé- los cae-ló- rum ad O- ri- éntem, alle- lu- ia.

Postcommunion.

O Almighty and merciful God, vouchsafe, we beseech thee, to enrich us with the invisible grace of the divine sacrament, on which with the eyes of the body we have looked, and which, by thy mercy, we have now received. Through Jesus...

AT SECOND VESPERS.

1 Ant.

Vii a Men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from
742 Cycle of Easter.

And while they were beholding him going up to heaven, they said: alleluia. 

And lifting up his hands, he blessed them: and was carried up to heaven, alleluia. 

**Epistle.**

tis in caelum? Hic Jesus, qui assumptus est a vobis in caelum, sic veniet, alleluya. Ps. Dixit Dominus Domino meo: *Sede a dextris meis.* 


And while they were beholding him going up to heaven, they said: alleluia. 

**Epistle.**

ptus est a vobis in caelum, sic veniet, alleluya. Ps. Dixit Dominus Domino meo: *Sede a dextris meis.* 


And while they were beholding him going up to heaven, they said: alleluia. 

**Epistle.**

And lifting up his hands, he blessed them: and was carried up to heaven, alleluia. 


3 Ant. IV A* E levatis manibus, *benedixit eis: et ferabatur in caelum, alleluya. Ps. Be-
while they looked on, he was raised up, and a cloud received him in heaven, alleluia.

Epistle.


While they looked on, he was raised up, and a cloud received him in heaven, alleluia.

Ps. Laudate Dóminum. VIII G. p. 186.

Chapter.

THE former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving com-
praecipiens Apostolis per Spiritum Sanctum, quos elegit, * assumpsit est.

Hymn. IV

Alutis humanae Sator, Jesu voluptas cordium, Orbis redempti

Conditor, Et casta lux amantium.

2. Qua victus es clementia, Ut nondispersa

stra ferres criminis, Mortem subires

innocens, A morte nos ut tolieres!

3. Perrumpis infernum chaos, Vinctis

cata-nas detrahis: Victor triumpho

nobili, Ad dexterae Patriae sedes.

1. O Christ, the Saviour of mankind, the light and comfort of the mind, Creator of this earthly frame, thy lovers' chaste endearing flame;

2. What strange excess of clemency prevailed so far with guiltless thee that thou the sinner's load shouldst bear, and die, to pay his forfeiture?

3. Thou laid'st the dead's black dungeon ope to loose their chains and crown their hope, and now resum'st thy conquering throne, reared on the spoils and trophies won.

4. With equal clemency repair the failings of our exile here; that we with joy may end our race, and see thy glory face to face.

5. Thou, Lord, the truth, the life, the way, preserve us, lest our hearts should stray; and grant our eyes one day to see the sweet reward of life in thee.

IX cent.

Trans. W. Shewring, by permission.
Ascension of Our Lord.

V. God is ascended with jubilee.
R. The Lord with the sound of trumpet. 1st Allel. and Offert.

V. Ascendit De-us in jubi-lati-one,
R. Et Do-minus in vo-ce tubae,

alle-lú-ia.

(Except on the Feast, the V. is sung to the ordinary tone).

At Magnif.
Ant. II D

O Rex gló-riae, * Dómi-

ne virtú-tum, qui tri-
umphátor hó-

die super ómnes caélos ascendi-sti, ne de-redíntuas
nos órphanos: sed mítte promíssum Pá-tris in nos, Spi-
ri-tum ve-ri-tá-tis, alle-lú-ia. Cant. Magní-
ficat * ánima
mé-a Dóminum. Et exsultávit... or: Et exsultávit...
At Compline, the Hymn is sung to the special tone, p. 253.

Sunday within the Octave of the Ascension.

Intr. I

Hear, O Lord, my voice with which I have cried to thee, alleluia: my heart hath said to thee, I have sought thy face, thy face, O Lord, I will seek: turn not away thy face from me. Ps. The Lord is my light and my salvation; whom shall I fear?

Ps. 26, 7-9.
The Lord hath reigned over all the nations; God sitteth on his holy throne.

Ps. 46, 9.

V. Regnávit Dóminus super ómnes gentes:

Collect.

Almighty and merciful God, grant that our service of thy divine majesty may ever be that of a devoted will and of a pure heart. Through Jesus Christ our Lord.


Lectio Epistolæ beati Petri Apostoli.

Vigilance and Charity. I Peter 4, 7-II.

Early beloved, be prudent, and watch in prayers. But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another; as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God; if any man minister, let him do it as of the power, which God administereth; that in all things God may be honoured through Jesus Christ, our Lord.

The Lord hath reigned over all the nations; God sitteth on his holy throne.

Ps. 46, 9.
I will not leave you orphans; I go and I come to you, and your heart shall rejoice.

Ant. at Magnif. of the 1st Vespers of Pentecost, p. 757.

Sequentia sancti Evangelii secundum Joannem.
Witnesses to Christ, and persecutions. John 15, 26 to 16, 4.

In illo tempore: Dixit Jesus discipulis suis: Cum venerit Paráclitus, quem ego mittam vobis a Patre, Spiritum veritátis, qui a Patre procédit, ille testi-
Sunday within the Octave of the Ascension.

mónium perhibébit de me: et vos testímonium perhibébitis, quia ab ínito mecum estis. Hæc locútus sum vobis, ut non scandalizémini. Absque synagogís fácient vos: sed venit hora; ut omnis qui intérficit vos, arbitrétur obséquium se praestáre Deo. Et haec fácient vobis, quia non novérunt Patrem, neque me. Sed hæc locútus sum vobis, ut, cum vénérít hora eórum, reminiscámíni, quia ego dixi vobis.

give testimony of me: and you shall give testimony, because you are with me from the beginning.

These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you, that, when the hour shall come, you may remember that I told you.

Secret.

Sacrificia nos, Dómine, immaculátà purifícant: et méntibus nostris supérnae grátiæ dent ví-górem. Per Dóminum.

MAY this spotless sacrifice, O Lord, purify our souls; and endue us with the strength of grace from on high. Through Jesus Christ...


In the Canon, Communicántes, of the Ascensión, p. 15.

Comm. iv

Pater, * cum és-sem cum é-is, égo servábam é-os, quos dedísti mí-li, alle-lú-ia: nunc au-tem ad te vé-ni-o: non ró-go ut tóllas é-os de múndo, sed ut sérves é-os a má-lo, alle-lú-ia, alle-lú-ia.
Postcommunion.

Repléti, Dómine, munéribus sacris: da, quaésus sum; ut in gratiarum semper actione manebamus. Per Dóminum.


AT VESPERS.

All-as on Ascension Day, p. 741, except:

Chapter.


∀. The Lord in heaven.

∀. Dóminus in caelo, alle-

∀. Parávít sé dem sú-am, alle-

lú-ia.

At Magnif.

Æc lo-cútus sum vóbis. Cant. Magnificat *

ánima mé-a Dóminum. Et exsultávit...

Cant. Magnificat. viii g. p. 217.

Antiphon.

Haec lo-cútus sum vóbis, ut cum
come you may remember that I told you.

_véne-rit hóra e- órum, remi-niscámi-

"ni qui-a égo díxi vóbis, alle-lú-ia."

Prayer.

_Mnípotens sempitérne Deus: † fac nos tibi semper et devótam gérere voluntátem; * et majestáti tuae sincéro corde servíre. Per Dóminum nostrum._

Mighty and merciful God, grant that our service of thy divine majesty may ever be that of a devoted will and of a pure heart. Through Jesus Christ our Lord.

_Benedicámus Dómino VII. p. 141._
Whitsun Eve

Intr. iii

D

UM sancti-fi-cátus * fú-e-ro

in vó- bis, congrégábo vos
de uni-vér-sis tér- ris: et effún-

dam super vos a-quam mún- dam, et mundabí-

mi- ni ab ó-mní- bus inquinaméntis vé- stris:
et dá- bo vébis spí-ri-tum nó- vum, alle-lú-ia,

alle- lú- ia. Ps. Benedi-cam Dóminum in ómni tém-

Whitsun Eve. 753

Eu o u a e. Glória Patri. 3rd tone, p. 29.

Kýrie, eléison and Glória in excélsis. p. 31.

Collect.

Do thou, almighty God, we beseech thee, flood us with the brightness of thy heavenly radiance; and may that same light of lights, that is shed upon the hearts of men in the coming of the Holy Ghost, impart strength to those who but now have been born again to thee. Through Jesus... in the unity of the same Holy Ghost.

PRAESTA, quæsumus, omnipotens Deus: ut claritatis tuae super nos effulgat; et lux tuae lucis corda eorum, qui per gratiam tuam renati sunt, Sancti Spiritus illustratione confirmet. Per Dóminum... in unitate ejusdem Spiritus Sancti Deus.

Lectio Actuum Apostolorum.


And entering into the synagogue, he spoke boldly for the space of three months, disputing and persuading concerning the kingdom of God.

Allelúia (which is not repeated). ¶ Confitémini. p. 639v.
O praise the Lord, all ye nations; and praise him together, all ye peoples. \( \checkmark \). For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Ps. 116.

\( \checkmark \) Quoni'am confirmata est super nos misericordia ejus: et veritas Domini manet in aeternum.

\( \checkmark \) Sequentia sancti Evangelii secundum Joannem.


At that time, Jesus said to his disciples, If you love me, keep my commandments; and I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because

Credo is not said.

Offert. viii

Emitte Spiritum

túum, et cre- a-bún- tur,
et re- nová- bis fá- ci- em térrae:
sit gló- ri- a Dómi- ni in saé- cu-

la, al-le- lu- ia.

Send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth: may the glory of the Lord endure for ever.

Ps. 103, 30-31.

On the last day of the festivity, Jesus said, He that believeth in me, out of his belly shall flow rivers of


e- rant credéntes in é- um, alle- lú- ia,
al-le- lú- ia.

WHIT SUNDAY.

Double of I Class with privileged Octave of I Order.

AT FIRST VESPERS.

As at II Vespers, p. 765, except the 5th Psalm, Laudáte Dóminum, and the following:

\[ \text{\textit{V.}} \text{ They were all filled with the Holy Ghost.} \]

\[ \text{\textit{R.}} \text{ Et coepérunt lóqui, alle-} \]

\[ \text{\textit{V.}} \text{ Replé-ti sunt ómnes Spí-ri-tu Sán-} \]

\[ \text{cto, alle-lú-ia.} \]

\[ \text{\textit{R.}} \text{ Et coepérunt lóqui, alle-} \]

\[ \text{lú-ia.} \]

At Magnif.

\[ \text{\textit{ON}} \text{ vos re-línquam \* órpha-} \]

\[ \text{nus, alle-lú-ia : vádo, et véni-o ad} \]

\[ \text{vos, alle-lú-ia : et gaudébit cór véstrum, alle-lú-ia.} \]

\[ \text{John 14, 18 and 28; 16, 22.} \]
Cant. Magníficat * ánima mé-a Dóminum. Et ex-

sultávit...

Cant. Magníficat. i d, p. 212 or 218.


At Compline, the Hymn is sung to the special tone, p. 254.

AT MASS.

Station at St Peter's.

Intr. viii S

Prí-ri- tus Dómi- ni * re-

plé-vit órbem ter- rárum, alle-

lú-

ia : et hoc quod cón-

tí-

net ómni-a, sci-

énti-

am

hábet vó-

cis, alle-

lú-

ia, al-le-

lú-

ia, alle-

lú-

ia. Ps. Exsúrgat Dé-

us, et dissipéntur in-

mí-ci

é-jus: * et fúgi-

ant, qui ódérunt é-

um, a fá-

ci-e
Whit Sunday.


Glória Pátri. 8th tone. p. 30.

Collect.

O God, who hast this day taught the hearts of the faithful by the light of the Holy Ghost: grant that, by the gift of the same Spirit, we may always be truly wise and ever rejoice in his holy consolations. Through... in the unity of the same.

Lectio Actuum Apostolorum.

The Coming of the Holy Ghost. Acts 2, i-II.

When the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon everyone of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue: and they were all amazed, and wondered, saying, Behold are not all these that we have heard them speak in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our
Libyae, quae est circa Cyrénen, own tongues the wonderful works et advenae Románi, Judaei of God.
quoque, et Prosélyti, Cretes,
et Arabes: audívimus eos loquentes nostris linguís magnália Dei.

Send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth. Ps. 103, 30.

Come, O Holy Spirit, fill the hearts of thy faithful: and kindle in them the fire of thy love.

amóris in é-is ígnem.
If the Sequence is sung, Allelúia is not repeated after the Æ.

This Sequence is sometimes ascribed to Pope Innocent III, 1198-1216. It was included in the Missale Romanum at St. Pius V's reform, 1570, in place of another, Sancti Spiritus adit nobis grátia, written by the monk Notker († 912).

1. Come, O Holy Spirit, now, from the heavenly regions, thou beams of light impart.

2. Come, thou Father of the poor, come with gifts that long endure, brighten every heart.

3. Thou, of all consolers best, thou, the soul's enchanting guest, comfort when we fail.

4. Perfect rest in toilsome task, in the heat thy breath we ask, soothe when tears prevail.

5. Light most blessed, light the kindest, search our hearts: what dross

1. Eni Sancte Spíritus, Et emit-te caéli-tus Lúcis tú-ae rá-di-um.

2. Veni páter páuperum, Veni dá-tor mú-nerum, Veni lúmen cór-di-

3. Conso-látor óptime, Dúlcis hóspes ánimae, Dúlce


5. O lux be-a-tíssima,
Cycle of Easter.

Réple córdis íntima Tu-ó-rum fidél-

li-um. 6. Sine tú-o númine, Ni-hil

est in hómine, Ni-hil est innó-

xi-

um. 7. Láva quod est sórdidum, Réga

quod est á-ridum, Sána quod est sáu-

ci-

um. 8. Flécte quod est ri-gidum, Fóve quod est frí-

dum, Rége quod est dévi-

um. 9. Da tú-is fidél-libus, In

te confidéntibus, Sácrum septéna-

ri-um. 10. Da virtú-tis

mé-

ri-tum, Da sa-lú-tis éxi-tum, Da per-éne gáudi-

um.

thou findest, burn it with thy rays.

6. Nothing is in wret-

ched man, nothing good he fashion can, thou bright'ning not his ways.

7. Lave thou what is soiled with sin, moisten what is parched within, heal the sore in mind.

8. Bend the stubborn to thy will, warm the hearts that pride doth chill, lead the erring blind.

9. Shed upon thy faithful fold, by unbounded hope controlled, seven gifts thou hast.

10. Give them what their deeds have won, give them when life's days are done, give them joys that last.
Whit Sunday.

Amen. (Alle-lú-ia.)

The word Allelúia is sung at the end of the Sequence only when the Allelúia and its Præceded it.

* Sequentia sancti Evangelii secundum Joannem.


At that time, Jesus said to his disciples, If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words: and the word which you have heard is not mine, but the Father’s, who sent me. These things have I spoken to you, abiding with you: but the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved me, you would indeed be glad. because I go to the Father, for the Father is greater than I. And now I have told you before it come to pass, that, when it shall come to pass, you may believe. I will not now speak many things with you; for the prince of this world cometh, and in me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

Confirm this, O God, which thou hast wrought in us; from thy temple, which is
in Jerusalem, kings shall offer presents to thee. Ps. 67, 29-30.

in nóbis: a templo túo, quod est in Jerusalem, tibi offerentes réges múne-ra, al-le-lú-ia.

Secret.

Sanctify, we beseech thee, O Lord, the gifts we offer: and shed upon us the light of the Holy Spirit to the purifying of our hearts. Through...

in the unity of the same Holy Spirit.

Preface.

It is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God. Through Christ our Lord.

Who, ascending over all the heavens and sitting at thy right hand, did (this day), according to his word, send down the Holy Ghost upon the children of his adoption.

Wherefore all peoples upon this earth rejoice with exceeding great joy; the heavenly Virtues likewise and the Angelic Powers sing a hymn to thy glory and unceasingly repeat: Holy...

At the Canon, Communicantes and Hanc Ígitur proper, p. 16.

Comm. VII Actus est * repénte de caé-

There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting, alleluia;
Whit Sunday.

lo só- nus adveni- éntis spí- ri-tus

ve-heméntis, u-bi é- rant se-dén-tes, alle- lú- ia:

et reple- ti sunt ómnes Spí- ri-tu Sáncto, loquén- tes ma-

gná- li- a Dé- i, alle-lú- ia, alle- lú- ia.

Postcommunion.

SAncti Spíritus, Dómíne, corda nostrá mundet ínfsiö : et sui roris íntima aspersióné foe-
cündet. Per Dóminum... in unitáte ejusdem Spíritus Sancti Deus.

MAY the in-pouring of the Holy Ghost cleanse our hearts, O Lord; as dew sprinkled over our innermost being, may his presence render us fruitful in good works. Through... in the unity of the same Holy Spirit.

AT SECOND VESPERS.

When the days of Pentecost were accomplished, they were all together, saying: Alleluia.

Ps. Díxit Dóminus Dómino mé- o:* Sédé a détrzymé- is.

Ps. Díxit Dóminus. III a 2. p. 149.
Cycle of Easter.

2 Ant. VIII G

Pú-ri- tus Dómi- ni * replévit

órbe terrárum : alle-lú-ia. Ps. Confi-tébor tíbi Dómi-

ne in tóto córde mé-o : * in consí- li-o justórum et con-
gregati- óne. Ps. Confi-tébor. viii g. p. 158.

3 Ant. VIII G

Eplé- ti sunt ómnes * Spí-ri-
tu Sáncto, et coeperunt lóqui, alle-lú-ia. Ps. Be-átus

vir qui tímet Dóminum : * in mandátis éjus vol-let tímis.

Ps. Beá- tus vir. viii g. p. 165.

The following Antiphon is an allusion to the 3,000 whom St. Peter baptised on the day of Pentecost; like fish at play in the waters of salvation.

4 Ant. I a 3

Ontes, * et ómni- a quae mo-

vcntur in áquis, hýmnvm dí-ci-te Dé- o, alle-lú-ia.
The Apostles spoke in divers tongues the wonderful works of God.

Ps. Laudáte pú-ri Dóminus:* laudáte nómen Dómini.

Ps. Laudáte púeri. i a 3. p. 166.

§ Ant. VII c 2

L Oquebántur *vá- ri- is línguis

Apósto- li magná-li- a Dé- i, alle-lú- ia, alle-
lú- ia, alle- lú- ia. Ps. Laudáte Dóminus ómnes gén-
tes:* laudáte é-um ómnes pópu-lí.

Ps. Laudáte Dóminus. VII c 2. p. 185.

At II Vespers.

Ps. In éxi-tu Isra- el de Ægypto:* dómus Jácob de pópu-


The Psalm In exitu is the song of triumph of the newly baptised. Through the waters of baptism they have left behind the Egypt of sin and the devil. Enlightened and strengthened by the Holy Ghost, they laugh at the idols that held them captive before. No longer are they dead; but alive and praising God.

Chapter.

When the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting.
A hymn that is always fresh, of inexhaustible meaning; coming from the times and circle of Charlemagne, who, as some think, wrote it. — The first verse is sung kneeling.

1. Thou, Holy Ghost, Creator, come, and make thy people's souls thy home: with grace celestial animate the hearts thou didst thyself create.

2. The Paraclete from God above, thou art his gift, thou art his love: the fount of life and burning zeal and of our souls the anointing seal.

3. As sevenfold thy gifts expand, the finger thou of God's right hand: the Father's promise well fulfilled, thy truths in us thou hast instilled.

4. Our minds enkindle with thy light, within our hearts thy love excite: do thou endue our members

VII

Eni Creator Spiritus,

Mentes tu-orum visi-ta: Iple super-

na gratia Quae tu cre-asti pecto-

ra. Qui dece-ris Paracli-tus, Altis-

simi donum Dei, Fons vivus, ignis,

caritas, Et spiritalis unctio.

3. Tu septiformis mun-

ere, Digitus paternae dexterae, Tu re-tem promissum

Pateris, Sermone dictans guttura.

4. Accende lumem sensi-

bus, Infunde amorem cordibus, Infirma nostri corpo-

ris Virtute firmans perpe-ti.

5. Hostem repellas longius,
Whit Sunday.

Pacémque dónes pró-tinus: Ductó-re sic te praévi-o, Vi-témus ómne nó-

xi-um. 6. Per te sci-ámus da Pátrem,

Noscámus atque Fí-li-um, Téque utri-

úsque Spí-ri-tum Credámus ómni témpo-re. 7. Dé-o Pátri sit gló-ri-a, Et Fí-li-o, qui a mórtu-is Surré-xit,


Y. The Apostle spoke in divers tongues.
R7. The wonderful works of God.

alle-lú-ia.

(The Y. and R7. are sung as above only on the Feast itself; on the other days, the ordinary tone is used).
To-day the days of Pentecost are complete, alleluia; to-day the Holy Ghost appeared in fire to the disciples, gave them gifts and graces, sent them into all the world to preach and to bear witness; whoever believes and is baptised shall be saved, alleluia.

Ep. and Mark 16, 16.
Whit Monday.

Double of I Class. Station at St Peter's.

AT MASS.

Introit. Cibavit éos. p. 792.

Collect.

O God, who upon thine Apostles didst send down the Holy Ghost, listen favourably to the prayers of thy people: and as thou hast bestowed upon us the gift of faith, so impart to us likewise peace. Through... in the unity Holy Spirit.

Lectio Actuum Apostolorum.


In those days, Peter opening his mouth, said: Men, brethren, the Lord commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead: to him all the prophets give testimony, that through his name all receive remission of sins, who believe in him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word; and the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the gentiles also: for they heard them speaking with tongues, and magnifying God. Then Peter answered, Can any man forbid water, that these men should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.

A

Lle-lú-ia. * ij.
The Apostles spoke in divers tongue the wonderful works of God. Epistle.


At that time, Jesus said to Nicodemus, God so loved the world, as to give his only-begotten Son; that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him. He that believeth in him is not judged; but he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment; because the light is come into the world, and men loved darkness rather than the light, for their works were evil: for, every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved: but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God.

Allelúia. Æ. Véni Sáncte Spíritus. p. 760.

Sequentia sancti Evangelii secundum Joannem.
**Offertory. Intónuit. p. 659.**

**Secret.**

Propítius, Dómine, quaésus-

mus, haec dona sanctíflca : 
et hóstiae spiritális oblatióne 
suscépta, nosmetípsos tibi pér-

fíce munus aetérnum. Per Dó-

minum nostrum.

Vouchsafe, O Lord, to hallow these 
our offerings: favourably look 
down upon the heavenly victim we 
receive ourselves also, whom do thou 
make worthy to be thine own for 
evermore. Through Jesus Christ...

**Preface, Communicántes and Hanc igitur, p. 764.**

Comm. VIII

Psí-rí-tus Sánctus * docébit 
vos, alle-lú-

ia : quaécúmque díxero vó-bis, alle-lú-

ia.

**Postcommunion.**

A Désto, quaésusmus, Dómine, 
pópulo tuo : et quem mysté-

riis cæléstibus imbuísti, ab 
hóstium furóre défende. Per 
Dóminum nostrum.

Be ever with thy people, we beseech 
thee, O Lord; and from the rage 
of their enemies save those to whom 
 thou hast given part in thy heavenly 
mysteries. Through Jesus Christ...

**AT VESPERS.**

*All as on the Feast, p. 765, except :*

At Magnif.

Ant. III a

I quis dí-ligit me, * sermó-

nem mé- um servábit : et Páter mé-

us dí-li-get é- um : et ad é-um veni-émus, et man-
Cycle of Easter.

si-ónem apud é-um faci-émus; al- le-lú-ia. Cant. Magní-

ficat * ánima mé-a Dóminum. 2. Et exsultávit...
Cant. Magnificat. iii a. p. 214 or 220.

Whit Tuesday.

Double of I Class. Station at St Anastasia.

AT MASS.

Receive the joy of your glory, alleluia; giving thanks to God, alleluia; who hath called you to a heavenly kingdom. Ps. Attend, O my people, to my law; incline your ears to the words of my mouth. 4 Esdras 2, 36-37 and Ps. 77.

Alle-lú-ia: grá-ti-as ágéntes Dé-o, alle-lú-ia:

qui vos ad caelé-sti-a régna vocávit, alle-lú-ia,
mé-us légem mé-am: * inclináte áurem véstram in vérba

ó-ris mé-i. Gló-ri-a Pátri. Eu o u a e.
Glória Patri. 4th tone. p. 29.

Collect.

Adsit nobis, quaésimus Dómine, virtus Spíritus Sancti: † quae et corda nostra clementer expúrget, * et ab ómnibus tucátur adversís. Per Dóminum... in unitáte ejúsdem Spíritus Sancti Deus.

Send down upon us, we beseech thee, O Lord, the Holy Ghost in his might, to the merciful purifying of our hearts, and to be our sure deliverance from all dangers. Through... in the unity of the same Holy Ghost.

Lectio Actuum Apostolorum.


In those days, when the apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come, prayed for them, that they might receive the Holy Ghost: for he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

The Holy Ghost shall teach you, whatsoever I shall have said to you.

Gospel of Sunday.


Secret.

Purificet nos, quaésumus Dómine, munéri praeséntis oblatió : et dignos sacra participação efficiat. Per Dóminum.

Preface, Communicántes and Hanc igitur, p. 764.

Comm. viii

*Pí-ri-tus * qui a Pátre pro-
Postcommunion.

Entes nostras, quaesumus Domine, Spiritus Sanctus divinis réparet sacraméntis: quia ipse est remissió omnium peccátorum. Per Dóminum... in unitáte ejúsdem.

AT VESPERS.

All as on the Feast, p. 765, except:

At Magnificat. P Acém * re-línquo vô-bis,

pácem mé-am do vô-bis: non quómodo mundus dat,

é-go do vô-bis, alle-lú-ia. Cant. Magnificat * ánima mé-a Dóminum. 2. Et exsultavit...

Cant. Magníficat. VI F. p. 216 or 219.

"Two fundamental ideas may be said to underlie the season between Pentecost and Advent. 1. The series of Sundays after Pentecost considered especially as the weekly repetition of Easter, "an Easter Day in every week", a notion dear to Christian antiquity. 2. The application of the work of redemption to the life of the Church whether in this world or in eternity: the Church relives the life of Christ. This second idea, equally well rooted in tradition, was yet late in being applied to the liturgy of these Sundays. As Dom Cabrol pointed out: "Christmas and Easter were united quite naturally by a continued series of ferias and Sundays: it was a much more difficult matter to connect Pentecost with Advent. Soon, however, points of high ground began to rise above the dead level of this sea, and formed, as it were, an archipelago of islands of secondary importance; such were the feast of St John the Baptist, that of the holy Apostles Peter and Paul, of St Lawrence, of the Assumption, of St Michael; there was also a short series of Sundays after some of these feasts, called Sundays after St John, after the Apostles, after St Lawrence, or after Michaelmas. (Liturgical Prayer; trans. by a Benedictine of Stanbrook; 1922, p. 157) Modern Catholics, such as Dom Guéranger and his disciples, love to think of this season as the Church's period of growth and like the expansion of the feast of Pentecost". (L'Année liturgique de Dom Guéranger, 4ᵉ volume, 1951, p. 796).

In the course of the centuries, the Church has felt the need of adding three solemn feasts to the Proper of the Season. In order that full gratitude may be shown to the three divine Persons for the great work of our salvation, the feast of the Blessed Trinity is kept on the first Sunday after Pentecost. The following Thursday is the feast of Corpus Christi, instituted in the 13th century in honour of the Holy Eucharist. Finally, on the Friday immediately after the Octave of Corpus Christi, the feast of the Sacred Heart of Jesus concludes the feasts of the Proper of the Season.

For the number of Sundays after Pentecost see the note on p. 414, headed Moveable Sundays.
THE FIRST SUNDAY AFTER PENTECOST.

FEAST

OF THE BLESSED TRINITY.

Double of I Class.

AT FIRST VESPERS.

All as at II Vespers, p. 785, except the 5th Psalm, and the following:


Let us bless the Father and the Son with the Holy Ghost.

Let us praise and exalt him above all for ever.

At Magnif.

Ant. Ḥ

G

Rá-ti-as * tí-bi Dé-us, grá-ti-as tí-bi véra et ú-na


Thanks be to thee, O God, thanks be to thee, true and only Trinity; only and supreme Godhead; holy and only Unity.

Dóminus. 2. Et exultávit...

Cant. Magnificat. I D. p. 212 or 218.
Feast of the Blessed Trinity.

Commemoration of the Sunday.

Ant. I

Speak, Lord, for thy servant heareth.
I Samuel 3, 10.

Oquere Dómine, * qui-a
áu-dít sérvus tú-us.

V. Vespertína orátio ascéndat
ad te Dómine.
R. Et descendat super nos misericórdia túa.


AT MASS.

Benedícta sit * sáncta Trí-ni-tas, at-que indi-ví-sa
Un-i-tas: confi-tébi-mur é-i, qui-a fé-cit

no-bís-cum mi-se-rí-córdi-am sú-am. Ps. Dómi-ne

Dóminus nóstér: * quam admi-rá-bi-le est nómen tú-um in

uni-vérsa tér-ra! Gló-ri-a Pátri. Eu o u a e.

Glória Patri. 8th tone. p. 30.
At Mass.

Collect.

Omnipotens sempiternus Deus, qui dedisti famulis tuis in confessione verae fidei, aeterna Trinitatis gloriam agnosce re, et in potentia majestatis adorare unitatem: * quae sumus; ut ejusdem fidei firmitate, * ab omnibus semper muniamur adversis. Per Dominum nostrum.

A mighty and everlasting God, who hast given to thy servants, in their confessing of the true faith, to bear witness to the glory of the eternal Trinity, and to adore the Unity in the power of the majesty: vouchsafe, we beseech thee, that our steadfast holding to that same faith, may be our defence in all adversity. Through Jesus Christ our Lord.

Commemoration of the first Sunday after Pentecost.

Collect.

Deus in te sperantium fortitudine, adesto propitius invocationibus nostris: * et quia sine te nihil potest mortalium infirmitas, praesta auxilium gratiae tuae; * ut in exsequendis mandatis tuis, et voluntate tibi et actione placamus. Per Dominum nostrum Jesum Christum.

O God, the strength of all who hope in thee, listen in thy mercy to our supplications: and since, unless thou help, the weakness of our human nature avails not at all, replenish us with thy grace, that in the keeping of thy commandments, both by our will to serve thee, and by our actions, we may be well-pleasing in thy sight. Through Jesus Christ our Lord.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Hymn to God's Wisdom.

Rom. 11, 33-36.


The depth of the riches of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

Blessed art thou, O Lord, who beholdest the depths, and sittest upon the Cherubim. 

Feast of the Blessed Trinity.

Abysos, et sedes super Cherus-bim.

V. Benedictus es, Domine, in firmamento caeli, et laudabilis * in saecula.

Benedictus es, Domine Deus patrum nostrorum, et laudabilis * in saecula.

Sequentia sancti Evangelii secundum Matthaeum.


Nullo tempore: Dixit Jesus discipulis suis: Data est mihi omnis potestas in caelo, et in terra. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus

At that time, Jesus said to his disciples, All power is given to me in heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
At Mass.


Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit; because he hath shewn his mercy toward us. 

Offert. III

S Sanctifíca, quaésumus Dómine Deus noster, per tui sancti nómínis invocatiónum, hujus oblatiónis hóstiam; et per eam nosmétopsos tibi pérífice munús actérnun. Per Dóminum.

Sanctify, we beseech thee, O Lord our God, the sacrifice which, calling upon thy holy name, we offer up unto thee: and, in virtue thereof, make us worthy to be ourselves accounted an acceptable offering in thy sight for evermore. Through Jesus Christ.

Secret.

Commemoration of the Sunday. Secret.

H Ostias nostras, quaésumus Dómine, dicáta placátus assumé : et ad perpétuum nobis tribue provenire subsídium. Per Dóminum nostrum.

Raciously receive, we beseech thee, O Lord, the sacred victim we dedicate to thee, and grant that it may be to us an everlasting help. Through Jesus Christ our Lord.

Preface of the Blessed Trinity, p. 12.

Comm. IV

We bless the God of heaven, and before all living we will praise
him; because he has shewn his mercy to us.

Tobias 12, 6.

cæli, et coram omnibus viventi-
bus confiti-bimur ei: qui- a fécit nobís-
cum mi-sericiórdi-am sú-am.

Postcommunion.

PRoficiat nobis ad salútém córpóris et ánimae, Dómine Deus noster, hujus sacraménti suscéptio: et sempitérnae san-
cræ Trinitátis, ejusdémque indi-
viduæ unitátis conféssio. Per Dóminum.

MAY our having received this most holy sacrament, while confessing our faith in the holy and eternal Trinity, profit us, O Lord our God, to health both of soul and of body. Through Jesus Christ our Lord.

Commemoration of the Sunday. Postcommunion.

TAntis, Dómine, repléti muné-
ribus: praesta, quaésumus; ut et salutária dona capiámus, et a tua nunquam laude cessé-
mus. Per Dóminum nostrum.

Filled, O Lord, with thine ineffable gifts, we beseech thee, continue to us thy saving mercies; nor suffer us at any time to fail in giving praise to thee. Through Jesus Christ...

At the end of Mass, is read the Gospel below:

Sequentia sancti Evangelii secundum Lucam.


In illo témpore: Dixit Jesus discípulis suis: Estóte misericórdes sicut et Pater vester miséricors est. Nólite judicare, et non judicabímini: nólite condemnatione, et non condemna-
bímini. Dimítte, et dimítte-
mini. Date, et dábitur vobis: mensúram bonam, et confértam, et coagitatam, et superefluenta-
em dabunt in sinum vestrum. Eádem quippe mensúra, qua mensí fuéritis, remétiéret vobis. Dicébat autem illis et similitú-
dinem: Numquid potest caecus caecum dúcere? nonne ambo in

At that time, Jesus said to his disciples, Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Con- demn not, and you shall not be con-
demned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down, and shaken together and run-
ning over, shall be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

And he spoke also to them a simi-
litude: Can the blind lead the blind? do they not both fall into the ditch?
The disciple is not above his master; but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.

AT SECOND VESPERS.

These Antiphons are metrical Doxologies, taken from the endings of Hymns. The omission of Alleluia reminds us that Paschal Time is over.

1 Ant.  
G

Glory to thee, O equal Trinity, one Godhead, before all ages, and now, and for ever.

Ps. Dixit Dóminus Dómino  

mé-o:* Sède a déxtris mé- is.  Ps. Dixit Dóminus. 1 f. p. 147.

2 Ant.  
L

Praise and eternal glory to God the Father, and the Son, together with the Holy Ghost, forever and ever.
De-o Pátri, et Fí-li-o, sáncto simul Pa-rácli-to, in saé-
cu-la saecu-ló-rum. Ps. Confi-tébor tí-bi Dómíne in tó-to
córde mé-o: * in consí-li-o justórum et congre-gatí-óne.

May glory and praise re-echo on the lips of all, to the Father, to the Son he has begot-
ten; and likewise to the Holy Ghost may ever-
lasting praise resound.

Pró-li, Spi-ri-tu-i Sáncto pá-ri-ter resúltet láude per-
énni. Ps. Be-átus vir qui tímet Dómi-num: * in mandá-

To God the Father, to his co-equal Son, and to thee, O Holy Ghost unfailingly, may
At Vespers.

praise resound from our lips through every age.

Pró-li, et tí-bi Sáncte stúdi-o per-

énni Spí-ri-tus, nóstro ré-sonet ab óre ómne per

aévum. Ps. Laudá-te pú-e-ri Dóminum : * laudá-te nómen


To him from whom are all things, through whom are all things, in whom are all things, be glory for ever.

Epistle.

ómni-a, in quo ómni-a : 

ípsi gló-ri-a in saécu-la. Ps. Laudá-te Dóminum ómnes

géntes : * laudá-te é-um ómnes pópu-li. Ps. In éxi-tu

Isra-el de Aégypto : * dómus Jácob de pópu-lo bárbaro.

At I Vespers. Ps. Laudá-te Dóminum. v a. p. 185.

788 Feast of the Blessed Trinity.

Chapter.

O Altitudo divitiarum sapiéntiae et scientiae Dei: quam incomprehensibilia sunt judicia ejus, et investigabilia viae ejus!

Hymn. VIII

AM sol recédit ígne-us:

Tu lux per-énnis Uni-tas, Nóstris, be-

át-a Trí-ni-tas, Infúnde amórem cór-

dibus. 2. Te ma-ne láudum cármine,

Te deprecámur véspe-re: Digné-ris ut te súpli-ces Lau-

dé-mus inter caéli-tes. 3. Pátri simúlque Fí-li-o, Ti-bí-

que Sántcæ Spí-ri-tus, Sicut fú-it, sit júgi-ter Saéclum per

V. Blessed art Thou, O Lord, in the firmament of heaven.
R. And worthy of praise and glorious for ever.

At Magnif.
Ant. IV E

Et Deum Patrem ingentem, te Filium unigenitum,
te Spiritum Sanctum Paracletum, sanctam et individi-
duum Triumphantem, toto corde et ore confitemur,

Prayer. Omnipotens. 781.

2. Et exsultavit... Cant. Magnificat. IV E. p. 215 or 221.
Commemoration of the Sunday.

Judge not, that you may not be judged; for with what judgment you judge, you shall be judged, saith the Lord.


Let my prayer be sent up, O Lord.

As incense in thy sight.


FEAST OF CORPUS CHRISTI.

Double of I Class with privileged Octave of II Order.

AT FIRST VESPERS.

As at II Vespers, p. 815, except:

At Magnif.

O

quam suá-vis est*

Domine, spiritus tū-us!

How sweet, O Lord, is thy Spirit. Thou to show thy sweetness to thy sons, sendest them from heaven a most sweet bread, filling the hungry with good things and sending the rich empty away.

At Compline, Hymn is sung with the doxology of Christmas, to the tone no 4, p. 248.
The Introit is that of Whit Monday. In the East, bees often store their honey in a crevice of the rock. And the title “Rock” was by the Israelites frequently given to God; St Paul applies it in turn to the Son of God: “the rock was Christ” (1 Cor. 10, 4; Epistle for Septuagesima).

The manna, which fed Israel in the wilderness, they called “the bread of heaven”; and Jesus, shortly before his death, likened himself to “the grain of wheat, falling into the ground” (John 12, 24). By a mystical immolation, it is multiplied on our altars. In the Eucharist, “it becomes heavenly wheat, lavish in consolations, springing from the cleft of the rock, that is to say, his wounded heart”.

He fed them with the fat of wheat, alleluia; and filled them with honey out of the rock. Ps. Rejoice to God our helper; sing aloud to the God of Jacob.

Ps. 80, 17 and 2.

Ps. Exsultáte

Dé-o adju-tó-ri nóstro : * ju-bi-lá-te Dé-o Ják-ob. Gló-

ri-a Pátrí. Eu o u a e. Glória Patri. 2th tone. p. 28.

Collect.

D Deus, qui nobis sub Sacra-
ménto mirábili passiónis |

O God, who in this wonderful |
sacrament hast left us a memo-
tuae memóriam reliquisti : † |

rial of thy passion: grant us, we

tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari; * ut redemptionis tuae fructum in nobis jügiter sentiamus. Qui vivis et regnas cum Deo Patre in unitate.

2nd Collect, of the Sunday, Sancti nóninis tui. p. 822.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.


The Gradual is that of the 20th Sunday after Pentecost.

Grad. VII

Oculi * ómnium in te sperant, Dómine:
et tu das il- lis é- scam
in témpo- re opportú- no.

Vis tu má- num tú- am : et ím-

ples ómne án- mal * bene-di- cti- ó-

ne.

Adapted from the melody of Alleluia : Laetabitur.

My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

Gospel.

ro mé- a vere est cí- bus, et sán- guis mé- us vere est pó- tus : qui mandú- cat
At Mass.

mé-am cárnem, et bí-bit mé-

sán-gui-nem, in me má-

é-o.

When the Sequence follows, Alle-
lúia is not repeated here.

St Thomas Aquinas (13th cent.) to a melody of Adam of St Victor (12th cent).

St Thomas Aquinas (13th cent.) to a melody of Adam of St Victor (12th cent).

Seq. VII

Auda Sí-on Salvatórem, Láu-
da dúcem et pastórem, In hýmnis et
cánti-cis. 2. Quantum pótes, tantum áu-
de: Qui-a májor ómni láude, Nec lau-
dáre suffí-cis. 3. Láudis théma spe-ci-
a-lis, Pánis vivus et

vi-tá-lis Hódi-e propóni-tur. 4. Quem in sácræ ménsa
Feast of Corpus Christi.

coe-nae, Túrbæ frátrum du-odénæ

Datum non ambígi-tur. 5. Sit laus plé-
næ, sit so-nóra, Sit jucúnda, sit decó-
ra Méntis jubi-lá-ti-o. 6. Dí-es e-nim

sol-émnis ági-tur, In qua ménsae

príma recó-li-tur Hújus insti-tú-ti-o. 7. In hac ménsa nó-

vi Régis, Nóvum Páscha nóvae légis, Pháse vétus térmi-

nat. 8. Vetustá-tem nóvi-tas, Umbram fú-gat vé-ri-tas

Nóctem lux e-líminat. 9. Quod in coéna Chrístus géssit,

guided, at the holy
table met.

5. Full and clear ring
out thy chanting, joy
nor sweetest grace be
wanting to thy heart
and soul to-day.

6. When we gather
up the measure of that
Supper and its trea-
sure, keeping feast in
glad array.

7. Lo, the new king's
table gracing, this new
Passover of blessing
hath fulfilled the elder
rite.

8. Now the new
the old effaceth, truth
revealed the shadow
chaseth, day is break-
ing on the night.

9. What he did at
Supper seated, Christ
ordained to be repeat-
At Mass.

10. And, his word for guidance taking, bread and wine we hallow, making this our Sacrifice of peace.

11. This the truth to Christians given: bread becomes his Flesh from heaven, wine becomes his holy Blood.

12. Doth it pass thy comprehending? Yet by faith, thy sight transcending, wondrous things are understood.

13. Yea, beneath these signs are hidden glorious things to sight forbidden; look not on the outward sign.

14. Blood for drink; food, Body broken; but in either sacred token Christ is here by power divine.
15. Whoso of this food partaketh, rendeth not the Lord nor breaketh: Christ is whole to all that taste.

16. Thousands are, as one, receivers, one, as thousands of believers, takes the food that cannot waste.

17. Good and evil men are sharing one repast, a doom preparing varied as the heart of man;

18. Doom of life or death awarded, as their days shall be recorded which from one beginning ran.

19. When the Sacrament is broken, doubt not in each severed token, hallowed by the word once spoken, resteth all the true content;

20. Nought the precious gift divideth,
At Mass.

breaking but the sign betideth, he himself the same abideth, nothing of his fulness spent.

[Singing]

21. Lo! the Angels’ food is given to the pilgrim who hath striven; see the children’s heaven, which to dogs may not be cast;

22. Truth the ancient types fulfilling, Isaac bound, a victim willing, paschal lamb, its life-blood spilling, manna sent in ages past.

23. Very Bread, good Shepherd, tend us, Jesus, of thy love befriend us, thou refresh us, thou defend us, thine eternal goodness send us in the land of life to see;

24. Thou who all things canst and knowest, who on earth such food bestowest,

[Dans le chant]

Datur manna patribus. 23. Bone pastor, panis vere, Jesus, nostri misere : Tu nos pase, nos tuere, Tu nos bona fac vide re In terra viventi-um. 24. Tu qui cuncta scis
800 Feast of Corpus Christi.

grant us with thy Saints, though lowest, where the heavenly feast thou showest, fellow-heirs and guests to be. (By perm. of O. U. P. One v. slightly altered).


The word Alleluia is sung at the end of the Sequence only when the Alleluia and its ÿ. preceded it.

Sequentia sancti Evangélii secundum Joannem.


Adapted from the melody of the Whit Sunday Offertory.

The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile his name. Leviticus 21, 6.

Offert. iv

Acerdótes * Dó-mi-ni incénsum et pá-nes

óffe-runt Dé-o : et íde-o sáncti é-runt
At Mass.

Dé- o sù- o, et non pó- lu- ent

† nó- men é- jus, al- le- lú- ia.

*In votive Masses out of Paschal Time, the ending is as follows:

† nó- men é- jus.

Secret.

Ecclesiae tuae, quaésumus Dó- mine, unitáts et pacis propí- tius dona concéde : quae sub oblátis munéribus mústícè desígnántur. Per Dóminus no- strum.

2nd Secret, of the Sunday: Oblátió nos, Dómine. p. 822.

Preface of Christmas, p. 314.

II In certain dioceses:

Preface of Corpus Christi.

Ve- re dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere, Dómine sancte, Pater omnípo- tens, ætérne Deus, per Chri- stum Dóminum nostrum, verum æternunque Pontíficem, et só- lum sine peccáti mácula sacer- dótèm : qui in novíssima coena formam sacrificii perénnís insiti- tuens, hóstiam se tibi primum óbtulit, et primus dócuit offérrí : cujus carne pro nobis immoláta dum pásçimur, roborámur, et fuso sánquie dum potámur, ablúimur. * Et ídeo cum Angelis et Archángeis, cum Thronis et Domínionibus, cumque omni miliáta caeléstis exércitus, hym- nunum glóriæ tuae cánimus, sine fine dicéntes: Sántus...

UNto thy Church, vouchsafe, of thy goodness, O Lord, those blessings of unity and peace, which the offerings we lay upon thine altar, mystically represent. Through Jesus Christ.

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God, through Christ our Lord, the true and eternal High Priest, the only Priest without stain of sin; who, at the Last Supper, establishing the manner of the perpetual Sacrifice, offered himself first a Victim to thee, and first taught us to offer him; by whose Flesh when we eat we are strengthened, by whose Blood when we drink we are cleansed. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory and unceasingly repeat: Holy...
As often as you shall eat this bread, and drink the chalice, you shall shew forth the death of the Lord, until he come: therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.

Epistle.

Invotive Masses out of P. T. the ending is as follows:

allelúia.

FAC nos, quaésumus Dómine, divinitátis tuae sempiterna fruitione repléri: quam pretiósi Córpóris et Sánquinis tui temporális percéptio praefigurá: Qui vivis et regnas in unitáte.

Grant us, O Lord, we beseech thee, one day to have our heart's desire fulfilled in the enjoying of thy Godhead, a happiness prefigured on earth, in our being called to partake of the Communion of thy Body and Blood. Who livest and reignest...

2nd Postcommunion Sumptis munéribus. and last Gospel of the Sunday, p. 824.
AT THE PROCESSION.
The Hymn Pange lingua, p. 818, is sung first of all.

Another Chant.

At the Procession.

Pange lingua gloriosi Corporis mystérium,
Sanguinisque pretiosi, Quem in mundi pretium
Fructus ventris generosi Rex effudit gentium. 2. Nobis
datus, nobis natus Ex intacta Virgine, Et in mundo conversatus, Sparso verbi semen,
Suei moras incolatus Miro clausit ordine. 3. In supremae nocte coe
nae Recumbens cum fratribus, Observata leges ple
ne Cibi in legibus, Cibum turbae duodenaes Se
Feast of Corpus Christi.

At the Procession: 805

Sacris solemniis.

Hymn for Matins of Corpus Christi.

1. At this our solemn feast let holy joys abound, and from the inmost breast let songs of praise resound; let ancient rites depart and all be new around, in ev'ry act and voice and heart.

2. Remember we that eve, when the last Supper spread, Christ, as we all believe, the lamb, with leavenless bread, among his brethren shared, and thus the Law obeyed, of old unto their sires declared.

3. The typic lamb consumed, the legal feast complete, the Lord unto the Twelve his Body gave to eat; the whole to all, no less the whole to each, coëna novissima; Qua Christus créditur ágnun et ázyma Dedisse frátribus, juxta le-gí-tima Prís cis.indúl-ta pátribus. 3. Post ágnun tý-pi-cum, explé-tis épu-lis, Córpus Domíni-cum 'dátum'discípu-lis, Sic tó-tum ómnibus.
806 Feast of Corpus Christi.

quod tótum sínqu-lis, E-jus faté-mur
mánibus. 4. Dé-dit fra-gí- li- bus cór-
po-rís fércu-lum, Dédit et trístibus sán-
guinis pócu-lum, Dí-cens : Accí-pi-te
quod trádo váscu-lum, Omnes ex é- o bí-bi-te. 5. Sic sa-
crí-fí- ci- um ístud instí-tu-it, Cú-jus of-fl-ci- um com-
míti vó-lu-it Só-lis presbý-te-ris, quibus sic cóngru-
it, Ut súmant, et dent cé-te-ris.

6. † Pá-nis angé-li- cus fit pánis hó-
minum: Dat pánis caélicus figú-ris términum. O res mi-
did mete with his own hands, as we confess.

4. He gave them, weak and frail, his flesh, their food to be; on them, downcast and sad, his Blood bestowed: and thus to them he spake, "Receive this Cup from me, and all of you this partake."

5. So he this sacrifice to institute did will, and charged his priests alone that office to fulfil; in them he did confide; to whom pertaineth still to take, and to the rest divide.

6. Thus Angels' Bread is made the Bread of man to-day; the living Bread from heaven which figures doth
At the Procession.

St. Thomas Aquinas, 1274.

Another Chant.

Acri sol-émni-is júcta sint gáudi-a, Et ex praecórdi-is só-nent praécóni-a: Recédant vé-te-ra, nóva sint ómni-a, Córdæ, vó-cès et ópe-ra. 2. Nóctis re-có-li-tur coéna no-víssima, Qua Christus crédítur

rábi-lis! mandúcat Dóminus Páuper, sérvus, et húmi-lis. 7. Te trína Dé-x-


away; O wondrous gift indeed! The poor and lowly may upon their Lord and Master feed. 7. O triune Deity, to thee we meekly pray, so mayst thou visit us, as we our homage pay; and in thy pathways bright conduct us on our way to where thou dwell'st in cloudless light.
ágnun et azyma Dedísse frátribus, júxta legítima
Prísca indúlta pátribus. 3. Post ágnun típicum, explé-tis
épu-lís, Córpus Domíni-cum dá-tum discípu-lís, Sic tó-
tum ómnibus, quod tó-tum súngu-lís, Eíus fa-témur má-
nibus. 4. Dédít fra-gí-libus córpo-ris fércu-lum, Dédít et
trístibus sánquinis póculum, Dícess: Accí-pi-te quod trá-
do váscu-lum, Omné ex é-o bi-bi-te. 5. Sic sacri-
ci-um ístud instí-tu-it, Cújus of-fi-ci-um commíttí vó-
lú-ít Só-lís presbyté-rís, qui-bus sic cóngru-it, Ut su-
mant, et dent céte-rís. † 6. Pánis angé-licus fit pánis
hominum; Dat pánis cálicus fí- gú-ris término: O res
mi-rábi-lis! mandúcat Dómini num Páuper, sérvus, et hú-
mí-lis. 7. Te trí-na Dé- i-tas ú-naque póscimus, Sic nos
tu ví-si-ta, sic- ut te có-limus: Per tú-as sémi-tas duc
nos quo téndimus, Ad lúcein quam inhábi-tas. Amen.

Verbum supernum.

Hymn for Lauds of Corpus Christi.

1. The Word, des-
cending from above,
though with the Father
still on high, went forth
upon his work of love,
and soon to life's last
eve drew nigh.

2. Heshortlytoadeath
accursed, by a disciple
shall be given; but, to
his twelve disciples

sú-um é-xi- ens, Vénit ad ví-tae véspe-ram. 2. In mór-
tem

a di-scípu-lo. Sú- is tradéndus aému-lis, Pri- us in vítae
Feast of Corpus Christi.

first he gives himself the bread from heaven.

3. Himself in either kind he gave; he gave his flesh, he gave his blood; of flesh and blood all men are made; and he of man would be the food.

4. At birth our brother he became; at meat himself as food he gives; to ransom us he died in shame, as our reward, in bliss he lives.

3. Quibus sub bi-na spe-ci-e Cárnem dé-dit et sánguinem: Ut dúpli-cis sub-

stánti-ae Tó-tum cibá-ret hóminem. 4. Se ná-scens dé-dit só-ci-um, Convéscens in e-dú-li-um, Se mó-ri-ens in pré-

ti-um, Se régnavs dat in praémi-um.

5. O sa-lu-tá-ris hóstí-a, Quae caéli pándis óstí-um, Bélla prémunt hostí-li-a, Da ró-bur, fer auxí-li-um.

5. O saving victim, op'ning wide the gate of heav'n to man below! sore press our foes from every side, thine aid supply, thy strength bestow.

6. To thy great name be endless praise, immortal Godhead, one in three! Oh, grant us endless length of days, in our true native land, with thee.

Sí Thomas Aquinas.

6. Uni tri-nóque Dómino Sit sempi-térna gló-ri-a,
At the Procession.


Æterne Rex altissime.

Hymn for Matins of the Ascension (5th cent.?).

1. Eternal monarch, king most high, whose Blood hath brought redemption nigh, by whom the death of death was wrought, and conquering grace's battle fought.

2. Ascending by the starry road, this day thou westest home to God, by Heaven to power unending called, and by no human hand installed.

3. That so, in nature's triple frame, each heavenly and each earthly name, and things in hell's abyss abhorred, may bend

Quo te vocábat caé-li-tus Colláta, non humá-ni-tus Rérum potéstas ómni-um. 3. Ut trí-na ré-rum máchina, Caelé-

sti-um, terrestrí-um, Et inferórum cóndi-ta, Fléctat génu

jam súbdi-ta. 4. Trémunt vi-déntes. Ange-li Vérsam ví-
812 Feast of Corpus Christi.

cem mortálium: Péccat cáro, mú

dat cáro, Régnat Dé-us Dé-i cáro.

5. Sis í-pse nóstrum gáudi-um, Mánens

olýmho praémi-um, Múndi régis

qui fábricam, Mundá-na víncens gáu-

di-a. 6. Hinc te pre-cántes quaésu-

mus, Ignóscé culpís ómnibus, Et córda sursum súble-

va. Ad te supérna grá-ti-a. 7. Ut cum ré-pénte coépe-

ris Clarére núbe Jú-di-cis, Poénas repéllas dé-bi-tas, Réd-

das coró-nas pérdi-tas. 8. Jésu, tí-bi sit gló-ri-a, Qui

the knee and own thee Lord.

4. Yea, Angels tremble when they see how changed is our humanity; that flesh hath purged what flesh had stained, and God, the flesh of God, hath reigned.

5. Be thou our joy, O mighty Lord, as thou wilt be our great reward; earth's joys to thee are nothing worth, thou joy and crown of heaven and earth.

6. To thee we therefore humbly pray that thou wouldst purge our sins away, and draw our hearts by cords of grace to thy celestial dwelling-place.

7. So when the judgment day shall come, and all must rise to meet their doom, thou wilt remit the debts we owe, and our lost crowns again bestow.

8. Jesu, tibi sit gloria, Qui
At the Procession.

victor in caelum redis, Cum Patre, et

8. All glory, Lord, to thee we pay, ascending o'er the stars to-day; all glory, as is ever meet, to Father and to Paraclete.


Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people.

2. And hath raised up an horn of salvation to us, in the house of David his servant.

3. As he spoke by the mouth of his holy prophets, who are from the beginning:

4. Salvation from our enemies, and from the hand of all that hate us:

5. To perform mercy to our fathers, and to remember his holy testament:

6. The oath, which he swore to Abraham our father, that he would grant to us:

7. That being delivered from the hand of our enemies, we may serve him without fear:

8. In holiness and justice before him, all our days.

9. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

1 Zachary was the father of St John the Baptist, whom he addresses in v. 9. See the Gospel for June 24th, p. 1226.
10. Ad dándam sciéntiam sa-
lútis plébi éjus, * in remissió-
nem peccatórum éorum :

11. Per víscera misericórdiae
Déi nóstri : * in quibus visitavit
nos, óriens ex álto :

12. Illumináre his qui in téne-
bris et in úmbra mórtis sédent : * ad dirigéndos pédes
nóstros in viam pácis.


saeculórum. Amen.

Solemn tones, pp. 218 to 223.
Words only, p. 121.

Sequence. Láuda Sión. as above, 795; no Allelúia at the end.
If Benediction is given more than once and other tunes are desired for
Tantum ergo, see p. 1981 ff.

At Benediction of the Blessed Sacrament.

   III

   Antum ergo Sacraméntum

   Venerémur cérnu- i : Et antíquum
documentum Novo cédat ri-tu- i :

   Praéstet fídes suppleméntum Sén-su-
   de-féctu- i. 2. Geni-tó-ri, Geni-tóque Laus et jubi-lá-
At II. Vespers.

815

In the following ὁ, from the first Vespers of the Sacred Heart, the Alleluia is omitted (S. C. R., May 16, 1939).

Amen,

Ὑ. Πάνεμ de caelo praestitísti éis, alleluia.
Ὑ. Omne delectamentum in se habéntem, alleluia.

Prayer.

Ὁ God, who, under this wonderful sacrament, hast left us a memorial of thy passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever feel within us the fruit of thy redemption. Who livest and reignest...

AT SECOND VESPERS.

Each Antiphon borrows from the accompanying Psalm a figure of the Holy Eucharist.

1 Ant. Acérados in aetérnum * Christus Dóminus secún-

stus Dóminus secún-
dum ordinem Melchí-sedech, pánem

et ví-num óbtu-lit. Ps. Díxit Dóminus Dómino mé-

ο: *
Sede a dextris me-is. *Ps. Dixit Dóminus. I f. p. 147.

2 Ant. II D

M

Ise-rátor Dóminus * escam

dé-dit timéntibus se in memó-ri-am su-ó-rum mi-


3 Ant. III a 2

C

A-licem * sa-lutá-ris accí-

pi-am, et sacrifícabo hó-sti-am láudis. Ps. Crédidi

propter quód locútus sum: * égo autem humi-li-átus sum


The Eucharistic sacrifice, the worthiest thanksgiving we could offer to God.

The merciful Lord has given food to those who fear him, as a memorial of his wonders. v. 4.

I will take the chalice of salvation, and will sacrifice the sacrifice of praise. vv. 4, 7.

Hymn. III

P

Ange lingua glori-o-si

Corpo-ris mystéri-um, Sanguinisque

pre-ti-ó-si, Quem in mundi pré-ti-um

Fructus véntris generó-si Rex effú-

dit génti-um. 2. Nóbis dá-tus, nóbis nátus Ex intácta Vir-gine,

Et in mundo conversátus, Sparso vérbi sém-i-

ne, Sú-i mó-ras inco-látus Mi-ro cláusit órdine. 3. In su-

prémae nócte coénæ Recúmbens cum frátribus, Obser-

1. Of the glorious Body telling. O my tongue, its mystery sing, and the Blood, all price excelling, which for this world's ransoming in a noble womb once dwelling he shed forth, the Gentiles' king.

2. Given for us, for us descending of a Virgin to proceed, man with man in converse blending scattered he the Gospel seed; till his sojourn drew to ending which he closed in wondrous deed.

3. At the last great Supper seated, circled by his brethren's band,
Like the young olive-branches let the Church's children be round about the table of the Lord. v. 4.

Ecclé-si-ae fí-li- i sint in circú-i-tu ménsae Dómini.


The happiness and prosperity of the Church, Christ's Bride.

The Lord, who has set peace in the borders of the Church, fills us with the fatness of wheat. v. 3.

Je-rúsá-lem Dóminum : * láuda Dé-um tú-um Sí-on.


The benefits and privileges granted by God to his Church.

Chapter.

Fratres : Ego enim accépi a Dómino quod et trádidi vo-bis, † quóniam Dóminus Iesu, in qua nocte tradebátur, accépit panem, et grátias agens fregit,
all the Law required completed in the feast its statutes planned, to the Twelve himself he meted for their food, with his own hand.

4. Word made flesh, by word he maketh very bread his Flesh to be; man for wine Christ's Blood partaketh; and if senses fail to see, faith alone the true heart waketh to behold the mystery.

5. Therefore we, before it bending, this great sacrament adore; types and shadows have their, ending in the new rite evermore; faith, our outward sense amending, maketh good defects before.

* All kneel for the 5th stanza, if this Office is celebrated in presence of the Blessed Sacrament exposed.
Feast of Corpus Christi.

6. Honour, laud, and praise addressing to the Father and the Son, might ascribe we, virtue, blessing, and eternal benison; Holy Ghost, from both progressing, equal laud to thee be done.

(St Thomas Aquinas)

par sit laudá- ti- o. Amen.

Thou didst give them bread from heaven, alleluia.

Containing in itself all sweetness, alleluia.

The V. and R. are sung as above only at first and second Vespers of the Feast itself; on the other days, the ordinary tone is used.

At Magnif.
Ant. v a

sá-crum conví- vi- um!

in quo Christus sú- mi- tur : recó-

li-tur memó- ri- a passi- ó- nis é- jus : mens implé-

O sacred banquet, in which Christ is received; the memory of his Passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us, alleluia.
Second Sunday after Pentecost.

Second Sunday after Pentecost, within the Octave of Corpus Christi.

Wherever the Solemnity of Corpus Christi is held on the Sunday, Mass and the Procession are as above, p. 792. (At Mass, Commemoration of the Sunday).

All as on the Feast, except the following:

Intr. I

Actus est Dominus protector meus, et e-duxit me in latitudinem: salvum me fecit, quoniam

The Lord became my protector, and he brought me forth into a large place: he saved me, because he was well pleased with me. Ps. I will love thee, O Lord my strength: the Lord is my firmament, and my refuge, and my deliverer. Ps. 17, 19-20 and 2-3.
Ancti nóminis tui Dómine timórem párter et amórem fac nos habére perpétuum: quia nunquam tua gubernátióne destítuis, quos in soliditáte tuae dilectiónis instítuis. Per Dóminum nostrum.


Lectio Epistolae beati Joannis Apostoli.

Charity the sign of supernatural life. 1 John 3, 13-18.

Early beloved, Wonder not if the world hate you: We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer; and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let
In my trouble I cried to the Lord, and he heard me. 

O Lord, deliver my soul from wicked lips and a deceitful tongue.

Ps. 119, 1-2.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me. Ps. 7, 2.
Sequentia sancti Evangelii secundum Lucam.


A TIME after Pentecost.

Deus meus, in te speravi : salvum me fac ex omnibus perseverentibus me, * et libera me.
Dico autem vobis, quod nemo virórum illórum, qui vocáti sunt, gustábit coenam meam. Credo.

Offert. vi

D

Omine * convérte-re, et

é·ri-pe ánimam mé-am : sálvum me fac propter mi-se-ri-córdi-am tú-am.

Secret.

Oblátio nos, Dómine, tuo nó-mini dicánda purificet : et de die in diem ad caeléstis vitæ transfrat cóniunctionem. Per Dómini-num nostrum.

Praise of Christmas, p. 314 (or Corpus Christi, p. 801).

Comm. ii

C

Antá-bo * Dó-mi-no,

qui bó-na trí-bu-it mí-hi : et psál-

lam nómi-ni Dómi-ni al-tíssi-mi.

turn to me, o lord,

and deliver my soul,

O save me for thy mercy’s sake.

Ps. 6, 5.

May the sacrifice we are about to offer up, O Lord, cleanse our souls from sin; and day by day, by its virtue, may our life on earth be more and more likened to that of heaven. Through Jesus Christ...

I will sing to the Lord, who giveth me good things: and I will sing to the name of the Lord the most high. Ps. 12, 6.

1 “Not with violence, but disregarding the excuses their poor and dirty state might suggest to the wayfarers” (Osty).

2 “The leaders of the Jews having refused to enter the Messiah’s kingdom, their place will be taken by the common people” (Buzy). It is perilous to refuse God’s invitation.
Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, that my house may be filled, alleluia.

**Gospel.**


**AT VESPERS.**

Antiphons and Psalms of the II Vespers of the Feast, p. 815.

**Chapter.**

Early beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren.

_Hymn._ Pänge língua. p. 818.

\[\text{V.} \] He fed them with the fat of wheat, alleluia,

\[\text{Rv.} \] And filled them with honey out of the rock, alleluia.

At Magnif.

Ant. I a

\[E\]

X-I ci-to. Cant. Magní-fi-cat * ánima mé-a Dó-

.minum. 2. Et exsultávit... — _Cant._ Magnificat. I a. p. 212.

Antiphon.

\[E\]

X-I ci-to in platé-as et ví-

-cos ci-ví-tá-tis : et páu-pe-res ac dé-

-bi-les, caécos et cláudos compélle intrá-re, ut im-
ple-átur dómus mé-a, alle-lú-ia.

Collect.

S Ancti nóminis tui Dómine timórem páriter et amórem fac nos habére perpéтуm : † quia nunquam tua gubernatio ne destíuís, * quos in soliditáte tuae dilectionís instituíís. Per Dóminum nostrum.

O thou, O Lord, bestow upon us both an abiding fear and an abiding love of thy holy name: for those to whom thou teachest the depths of thy love, at no time dost thou fail to govern by thy grace. Through Jesus Christ our Lord.

Commemoration of the Octave of Corpus Christi.

Prayer. Deus, qui nobis. p. 792.
However, if the Office of Monday is not of the Octave: Ant. O sacrum. p. 820.
Bénedicámus Dómino III. p. 140.

Octave of Corpus Christi.

Double major.

Mass as on the Feast, p. 792.
Vespers of the Sacred Heart (1st Vespers), p. 828; no Commemoration of the Octave of Corpus Christi.
FRIDAY AFTER THE OCTAVE
OF THE FEAST OF CORPUS CHRISTI.

FEAST OF THE SACRED HEART
OF JESUS.

Double of I Class with privileged Octave of III Order.

AT FIRST VESPERS.

The Antiphons are taken from the Psalms they accompany.

1 Ant.

Rule, O Lord, with thy sweet yoke, in the midst of thy enemies. v. 3 and Math. 11, 30.

2 Ant.

Merciful and gracious is the Lord; he has given food to those who fear him. v. 4.
At I Vespers.

Bi Dómine in toto córde mé-o: * in consí-li-o justórum


3 Ant. VII a

E X-órtum est * in ténébris lú-

men réctis; mi-sé-ri-cors et mi-se-rátor Dóminus. Ps. Be-

átus vir qui tímet Dóminum: * in mandá-tis é-jus vó-let


4 Ant. VIII c

Q Uid retribu-am * Dómino pro

ómi-bus quae re-tríbu-it mí-hi? Ps. Crédidi propter quod

locútus sum: * égo autem humi-li-átus sum nímis.

Ps. Crédidi. VIII c. p. 182.

Nº 805. — 27
Feast of the Sacred Heart of Jesus.

With the Lord there is mercy; and with him plentiful redemption.

V. Take up my yoke upon you and learn of me.

R. Because I am meek, and humble of heart. Matth. II, 29.

V. Tolle-te jugum meum super vos, et discite a me.

R. Qui-a mi-tis sum et humilis Cor-de. (Except on the Feast, the V. is sung to the ordinary tone).

At Magnif.

Ant. I D

I am come to cast fire on the earth, and what will I, but that it be kindled.

Luke 12, 49.

Cant. Magnificat * anima me-a Dominum. 2. Et exsultavit...

Cant. Magnificat. I D. p. 212 or 218.
At Mass.


No commemoration is made except of the Nativity of St John the Baptist or of the Feast of SS. Peter and Paul, if either was celebrated on the Octave day of Corpus Christi.


AT MASS.¹

Intr. v

C

Ogi-ta-ti-ónes * Cór-dis

é-jus in gene-ra-ti-ó-ne et
gen-e-ra-ti-ó-nem: ut é-ru-at a mór-te á-ni-
mas e-ó-rum et ál-at é-os in fá-me.

T. P. Alle- lú- ia, al-le- lú- ia. Ps. Exsultáte

jústi in Dómino, * réctos décet collaudá-ti-o. Gló-ri-a

Pátri. E u o u a e. Glória Patri. 5th tone. p. 29.

¹The votive Mass of the Sacred Heart is found on p. 1786.
Deus qui nobis, in Corde Filii tui, nostris vulnerato pecatis, infinitos dilectionis thesaurus misericorditer largiri dignaris; † concédæ, quaesumus, ut illi devótum pietátis nostrae praestántes obséquium, * dignae quoque satisfactionis exhibámus officium. Per eúmdem.

On Sunday, 2nd Collect Protectóri, p. 843.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

Christ has revealed the divine mystery, hidden from eternity.
Ephes. 3, 8-12 and 14-19.

B Rethren, to me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ: and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things: that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church, according to the eternal purpose which he made in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him... For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named: that he would grant you according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man: ¹ that Christ may dwell by faith in your hearts: that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length and height and depth ², to know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God.

¹ “Man renewed by Baptism and the indwelling of the Holy Ghost”.
² “Of God’s plan, infinite in its dimensions” (Osty).
Grad. I

D

Ul-
cis* et ré-
cus Dó-
mi-
nus, pro-pter hoc

légem dábit de-
lin-
quenti-
bús in ví-
a.

V. Dí-riget mansu-
é-tos

in judí-ci-
o,
do-
cé-
bit mí-
tes ví-
as* sú-
as.

A

Lle-
lú-ia.* ij.

V. Tól-
li-te

ju-
gum mé-
um super vos et dí-
834 Feast of the Sacred Heart of Jesus.

sci-te a me, qui- a mi-tis sum et

hú- mi-lis Cór-de, et inveni- é-tis

ré- qui- em* a- ni-

má- bus véstris.

✝ Sequentia sancti Evangelii secundum Joannem.


IN illo témporte : Judaél (quo- niam Parascevé erat) ut non remanérent in cruce córpora sábatto, (erat enim magnus dies ille Sábatti) rogáverunt Pilátum, ut frangeréntur eórum crura, et tolléréntur. Venérunt ergo múli- daires therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the scripture might be fulfilled: You shall not break a bone of him. And again another scripture saith: They shall look on him whom they pierced.

Credo.
My heart hath expected reproach and misery, and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

Ps. 68, 21.

R
Espice, quaesumus, Domine, ad ineffabilem Cordis dilecti FILIi tui caritatem: ut quod offerimus sit tibi munus acceptum et nostrorum expiatio delictorum. Per eundem Dominum nostrum.

Secret.

O Lord we beseech thee, look upon the inconceivable love of the Heart of thy dear Son: so that our offering may be to thee an acceptable gift, to us the expiation of sin. Through the same our Lord.


Preface.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O Holy Lord, Father Almighty, everlasting God. Who didst will that thy Son when hanging on the Cross should be pierced with a soldier's lance, so that his Heart, the treasury of divine bounty, should be opened to pour out upon us the streams of divine mercy, and that, burning with never-failing love for us, it should become the resting-
salútis refúgium. Et ídeo cum Angelis et Archángelis, cum Thronis et Dóminatiónibus, cumque omni mília cælestis exércitus, hymnus glóriae tuae cánimus, sine fine dicéntes:
Sanctus...

Comm. vii


Postcommunion.

Práebánt nobis, Dómine Jésu, divínum tua sancta fervória: quo dulcissimi Córdis tuí suavité péiceps, discámus terréna despícere et amáre cæléstia. Qui vivís.

May thy holy mysteries kindle divine fervour in us, O Lord: so that, having experienced the sweetness of thy most loving Heart, we may learn to despise the things of earth and to cleave to those of heaven. Who livest and reignest.


AT SECOND VESPERS.

Ps. Dixit Dóminus Dómino mé-o:* Sédé a dextris mé-is.
Ps. Dixit Dóminus. i f. p. 147.
At II Vespers.

2 Ant. 

Jesus stood and cried, saying: If any man thirst, let him come to me and drink.

John 7, 37.

Si quis sí-tit vénia-t ad me et bi-bat. Ps. Confitébor tibi

Dólmine in toto córde mé-o:* in consí-li-o justórum et


With an everlasting love has God loved us; lifted up, therefore, from the earth, he has drawn us to his Heart, taking pity on us.

Jerem., 31, 3; John x2, 32.

léxit nos Dé-us, íde-o exalta-tus a

térra, attráxit nos ad Cor sú-um mí-serans. Ps. Cré-

di-di propter quód locútus sum:* égo autem hum i-li-á-tus


Come to me, all you that labour and are burdened: and I will refresh you.

Matth. xi, 28.

4 Ant. 

Eni-te ad me * ómnes qui la-
Feast of the Sacred Heart of Jesus.

bo-rá-tis et one-rá-ti éstis et égo re-fí-ci-am vos.


§ Ant. My son, give me thy heart: and let thy eyes keep my ways. Proverbs 23, 26.

I-li * prácebe míhi cor tú-um et ócu-li tú-i custó-di-ant ví-as mé-as. Ps. Laudá Jerú-


Chapter.

Fratres : Mihi ómnum sanctó- rum mínimo data est grá-tia haec † in génibus evangelizáre investigábles dívitiás Chrísti, * et illumináre ómnes, quae sit dispensátio sacraménti abscondítia saéculis in Deo.

Hymn. III

E N ut su-per-ba crími-num

Et saéva nostró-rum có-hors Cor sau-
At II Vespers.

heathen spear and
wound that blessed
Heart from whence
proceed our succour
and defence.

3. Wherefrom, as Eve
from Adam's side, is
born the new myste-
rious Bride; where-
through, like Noë's
faithful band, forth
from the ark we pass
to land.

4. Thence like a sev-
enfold river flows grace
that no bound or mea-
sure knows; thither the
sinful tribes repair and
wash their robes to
whiteness there.

5. Oh may our hearts
the semblance take of
his who suffered for our
sake and in our bosoms
burn the same divine
and ever-during flame:

6. Christ, from whose
Heart all grace is pour-
ed, be everlastingly
adored, and equal prai-
ses still repeat the Fa-
thar and the Paraclete.

(18th cent. Trans.
W. Shewring, by perm.)
5. Túrpe est redíre ad crími-na, Quae Córdbe á-tum láce-
rent: Sed aemú-lé-mur córdi-bus Flámmas amó-ris índi-
ces. 6. Jé-su, tí-bi sit gló-ri-a, Qui Córdbe fúndis grá-
ti-am, Cum Pátre et ál-mo Spí-ri-tu In sempi-térna
saécu-la. Amen.

V. Hauri-
tis áquas in gáudi-o.
R. De fónti-bus Salva-tó-ris.
Ye shall draw waters with joy. Out of the Saviour's fountains.
(Except on the Feast, the V. is sung to the ordinary tone).

At Magnif.

Ant. If

A D Jésum autem cum venís-sent, * ut vídérunt é-um jam mó-
tu-um, non fregérunt é-jus crú-ra: sed únus mí-li-tum

But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side: and immediately there came out blood and water. Gospel.
At II Vespers. 841

\[ \text{\textit{lánce-a látus é-jus a-pérui-it, et continu-o exí-vit sán-} } \\
\text{\textit{guis et áqua. Cant. Magníficat * ánima mé-a Dóminum.}} \]

2. Et exsultávit... Cant. Magníficat. I f. p. 212 or 218.


At Compline, Hymn no 12, p. 256.

Act of Reparation to the Sacred Heart.

Obligatory on the feast of the Sacred Heart of Jesus. — Pius XI, 1928.

Sweet Jesus, whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before thy altar eager to repair by a special act of homage the cruel indifference and injuries to which thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we deplore from the depths of our hearts, we humbly ask thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offences, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of thy law.

We are now resolved to expiate each and every deplorable outrage committed against thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behaviour, for all the foul seductions laid to ensnare the feet of the innocent; for the frequent violation of Sundays and holidays, and the shocking blasphemies uttered against thee and thy Saints. We wish also to make amends for the insults to which thy Vicar on earth and thy priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which thou hast founded.

Would, O divine Jesus, that we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of thy divine honour, the satisfaction thou didst once make to thy eternal Father on the cross and which thou dost continue to renew daily on our altars; we offer it in union with the acts of atonement of thy Virgin Mother and all the Saints and of the pious faithful on earth; and
we sincerely promise to make recompense as far as we can, with the help of thy grace, for all neglect of thy great love and for the sins we and others have committed in the past. Henceforth we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the Gospel and especially that of charity. We promise to the best of our power to prevent others from offending thee and to bring as many as possible to follow thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to thee, so that we may all one day come to that happy home, where thou, with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

Third Sunday after Pentecost,
within the Octave of the Sacred Heart.

\* In those dioceses where the Feast of the Sacred Heart is kept to-day, the Mass of the Feast is sung, p. 831, with Commemoration and Last Gospel of the Sunday.

Look thou upon me, O Lord, and have mercy on me; for I am alone and poor. See my abjection and my labour; and forgive me all my sins, O my God.

Ps. To thee, O Lord, have I lifted up my soul: in thee my God I put my trust; let me not be ashamed.

Ps. 24, 16 and 18.
Third Sunday.

Déus mé-us. Ps. Ad te Dómine levávi ániam mé-am: * Dé-us mé-us, in te confído, non e-rubéscam.


Collect.

Protéctor in te sperántium
Deus, sine quo nihil est vá-lidum, nihil sanctum: † multi-plica super nos misericórdiam tuam; ut te rectóre, te duce, sic transeámus per bona temporália, * ut non amittámus aetérna. Per Dóminum.

God, the protector of all who hope in thee, without whom nothing is strong, nothing is holy: multiply thy mercies upon us, that having thee for our ruler, and thee for our guide, we may in such manner make use of temporal goods, that we lose not those which are everlasting. Through Jesus Christ our Lord.

2nd Collect of the Sacred Heart, Deus qui nobis. p. 832.

Lectio Epistolae beati Petri Apostoli.

Confidence in God and vigilance. 1 Peter 5, 6-11.


Dear early beloved, Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation; casting all your care upon him, for he hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever.
Time after Pentecost.

Cast thy care upon the Lord and he shall sustain thee. 

Ps. 54, 23, 17 and 19.

God is a just judge, strong and patient, is he angry every day?

Ps. 7, 12.
Sequentia sancti Evangelii secundum Lucam.


IN illo tempore: Erant appro-
pinquantes ad Jesum publi-
cani et peccatores, ut audirent illum. Et murmurabant pharisæi et scribae, dicentes: Quia hic peccatores récipient, et manducat cum illis. Et ait ad illos pará-
bolam istam, dicens: Quis ex vobis homo, qui habet centum oves: et si perdiderit unam ex illis, nonne dímittit nonaginta novem in deserto, et vadeat ad illum, quae perierat, donec invé-
nerat eam? Et cum invenerit eam, impónit in humeros suos gau-
dens: et veniens domum, con-
vocat amicos et vicinos, dicens: Congratulámini mihi, quia invé-
nei ovem meam, quae perie-
rat. Dico vobis, quod ita gau-
dium erit in caelo super uno peccatóre paenitentiam agénte, quàm super nonaginta novem justis, qui non indígent paeni-
téntia. Aut quae múlier habens drachmas décem, si perdiderit drachamam unam, nonne accéndit lucérmam, et evérrit domum, et quaerit diligénter, donec invé-
nerat? Et cum invénerit, con-
vocat amicas et vicinas, di-
cens: Congratulámini mihi, quia invéni drachamam, quàm perdi-
deram. Ita díco vobis: gáudium erit coram Angelis Dei super uno peccatóre paenitentiam agénte.

Credo.
Let them trust in thee who know thy name; O Lord: for thou hast not forsaken them that seek thee: sing ye to the Lord, who dwelleth in Sion: for he hath not forgotten the cry of the poor.

Ps. 9, 11-13.

Dómine: quóni-am non de-re-líquis quae-re-n-tes te: psáli-te Dómini-no, qui há-bi-tat in Sí-on: quó-ni-am non est oblí-tus o-ra-ti-ó-nem páu-pe-rum.

Secret.

Espice, Dómine, múnera sup-plicántis Ecclésiae: et salúti credéntium perpetua sanctifi-ca-tiónem suménda consecéde. Per Dóminum.


Preface of the Sacred Heart, p. 835.

Comm. v

Ico vóbis, * gáudi-um est

Angelis Dé-i super úno pecca-tó-re paeni-tén-

I say to you: there is joy before the angels of God upon one sinner doing penance.

Gospel.

\* The friends and faithful servants of God.
Postcommunion.

S

May the holy things we have
received quicken us, O Lord:
may they atone for our sins: and
may they fit us to share everlastingly
in thy mercies. Through Jesus Christ.


AT VESPERS.

Antiphons and Psalms of II Vespers, p. 836.

Chapter.

C

Early beloved, Be you humbled
under the mighty hand of God,
that he may exalt you in the time of
visitation; casting all your care upon
him, for he hath care of you.


R. He hath made a remembrance of
his wonderful works, being a merciful
and gracious Lord.

R. He hath given food to them
that fear him.

At Magnif.

Ant. VI F

Q

UAÉ mú-li- er. Cant. Magní-fi-cat * ánima
mé- a Dóminus. 2. Et exsultávit...

Cant. Magnificat. VI F. p. 216.

Ant

tiphon.

Quae mú-li- er * hábens drách-
mas decem, et si perdide- rit drách-

Gospel.
mam unam, nonne accendit lucernam, et evirrit domum, et quaerit diligentem, donec inventat?


Commemoration of the Octave of the Sacred Heart.


However, if the Office of Monday is not of the Octave:


Fourth Sunday after Pentecost.

Intr. II

D

Ominus * illuminiatio

mea, et salus mea, quem

timobo? Dominus de-fensor

vitae meae, a quo trepidabo? qui tribulant me inimici mei, infirmati sunt, et

The Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. Ps. If armies in camp should stand together against me, my heart shall not fear. Ps. 26, 1-3.
Fourth Sunday.

ce-ci-dé-runt. Ps. Si consístant adversum me cástra:

non timébit cor mé-um. Gló-ri-a Pátri. Eu o u a e.

Glória Patri. 2nd tone. p. 28

Collect.

Grant, we beseech thee, O Lord, that the governance of the world may be ordered in peace by thee: and that thy Church in all quietness may render her glad service to thee. Through Jesus Christ our Lord.


Lectio Epistolae beati Pauli Apostoli ad Romanos.

The sufferings and hope of the whole creation. Rom. 8, 18-23.

Brethren : I reckon that the suffer­ings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature, was made subject to vanity, not willingly, but by reason of him that made it subject in hope; because the creature also shall be delivered from the ser­vitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even until now. And not only it, but ourselves also, who have the first­fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body; in Christ Jesus our-Lord.

1 "That is, to the disorder brought about by man’s sin. The Creator has linked creation with the lot of man".

2 "Nature herself hopes to share in the blessings of the Redemption" (Osty).
Forgive us our sins, O Lord, lest the gentiles should at any time say, Where is their God? 

V. Help us, O God our Saviour; and for the honour of thy name, O Lord, deliver us.

Ps. 78, 9-10.

O God, who sittest upon the throne, and judgest justice, be thou the refuge of the poor in tribulation.

Ps. 9, 5 and 10.
Sequentia sancti Evangelii secundum Lucam.

The story of S. Peter's miraculous draught of fishes (Luke 5, I-II) prepares us to celebrate June 29, the feast of him who was chosen to enclose all men in his Gospel net. The other Apostles help him, but it is Peter who casts the net into the sea with marvellous result; an indication that, in the Church, the centre of authority resides in the Roman Pontiff, while Bishops and clergy are his fellow-workers and subordinate helpers in the sublime ministry of the world's salvation. (Cardinal Schuster, Liber sacramentorum V, 1930 p. 118).


At that time, when the multitude pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, he desired him to draw back a little from the land: and sitting he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him, Master, we have laboured
Enlighten my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him.

Ps. 12, 4-5.

noctem laborántes, nihil cépi
mus: in verbo autem tuo laxábo
rete. Et cum hoc fecissent, con-
clusérunt pisciúm multitúdinem
copiósam: rumpébátur autem
rete eórum. Et annuérunt sóciis,
qui erant in álía navi, ut vení-
rent, et adjuvárent eos. Et vené-
runt, et implevrunt ambas
navículas, ita ut pene merge-
réntur. Quod cum vidéret Simon
Petrus, prócidit ad génua Jesu,
dicens: Exi a me, quia homo
peccatór sum, Dómine. Stupor
enim circumdéderat eum, et
omnes, qui cum illo erant, in
captúra píscium, quam cépe-
rant: similiter autem Jacóbum
et Joánnem, filíos Zebedaeí, qui
erant sócii Simónis. Et ait ad
Simónem Jesus: Noli timére:
ex hoc jam hómines eris cápiens.
Et subdúcitis ad terram návibus,
relictis ómnibus, secútì sunt
eum.

Credo.

Offert. iv

L-lú- mi-na * ó-cu-los
mé-
mi-
am in mó-
te: ne-
quándo di-
cat ini-
mí-
cus mé-
us: Prae-
lu-
advér-sus é-
um.

Enlighten my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him.

Ps. 12, 4-5.
Secret.

O Blatiónibus nostris, quaésumus Dómine, placáre su-scéptis: et ad te nostras étiam rebélles compélle propítius vo-luntátès. Per Dóminum nostrum. A ccept, we beseech thee, O Lord, the offerings we lay before thee: and, appeased thereby, constrain even our rebellious wills to thy service. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. II

D

Ominus * firmaméntum


Postcommunion.

M Ystéria nos, Dómine quaésumus, sumpta purificent: et suo munere tueántur. Per Dóminum nostrum.


AT VESPERS.

At Magníficat.

P

Raéceptótor. Cant. Magníficat * ánima mé-a Dó-

minum. 2. Et exsultávit... Cant. Magníficat. I g. p. 212.

An-
tiphon.

Praéceptótor, per tótam nóctem la-

borántes, nihil cépimus: in vér-

Master, we have la-boured all the night, and have taken no-
thing, but at thy word I will let down the net. Gospel.
bo autem tú-o laxábo ré-te.

If the Antiphon is sung as a commemoration. Ἄν. Dirigátur. p. 414.

Fifth Sunday after Pentecost.

Intr. iv

Xáudi Dó-mi-ne * vó-cem
mé-am, qua clamá-vi ad te: ad-

jú-tor mé-us é-sto, ne de-re-lín-
quas me, neque despí-ci-as me, Dé-

Ps. Dóminus illuminá-ti-o-mé-a, *

et sá-lus mé-a: quem timebo? Gló-

*Eu ou a e. Glória Pátri. 4th tone. p. 29.
Fifth Sunday.

Collect.

 Deus, qui diligéntibus te bona invisibilía præparasti; in-fúnde córdibus nostris tuí amó-ris afféctum; ut te in ómnibus et super ómnia diligéntes, pro-missiónes tuas, quae omne dési-dérium súperant, consequámur. Per Dó mín um nostrum.


Lectio Epistolae beati Petri Apostoli.

On this Sunday that falls near his feast (June 29), St. Peter urges us to charity, and to suffering for the right. 1 Pet. 3, 8-15.


D Early beloved, Be ye all of one mind, having compassion one of another, being lovers of the brother-hood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; let him seek after peace, and pursue it; because the eyes of the Lord are upon the just, and his ears unto their prayers, but the countenance of the Lord against them that do evil things. (Ps. 33, 13-17).

And who is he that can hurt you, if you be jealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

Grad. v

Ps. 83, 10 and 9.
réspice super sér- vos tú- os.

℣. Dómine Dé-us virtútum,

exáu-di pré- ces

servó-rum * tu-ó- rum.

In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly. Ps. 20, 1.

℟. Dó-mi- ne,

in vir-tú-te tú- a laetá-

bi- tur rex: et

su-per salu-tá- re tú- um
In that time, Jesus said to his disciples, Except your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

You have heard that it was said to them of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift.
Time after Pentecost.

Ps. 26. 4.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Ps. 26, 4.

Secret.

Pæpe commone, Domine, supplicationibus nostris: et has oblationes famulorum famularumque tuarum benignus assume; ut, quod singuli obtulerunt ad honorem nominis tui, cunctis proficiat ad salutem. Per Dominum.

Preface of the Blessed Trinity, p. 12.

Comm. VII

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Ps. 26, 4.

Postcommunion.

Thou hast filled us with thy heavenly gifts, O Lord: vouchsafe, we beseech thee, to cleanse us from our hidden faults, and to deliver us from the snares of our enemies. Through Jesus Christ our Lord.

If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift. *Gospel.*

If the Antiphon is sung as a commemoration. *V.* Dirigátur. p. 414.

Sixth Sunday after Pentecost.

The Lord is the strength of his people, and the protector of the salvation of his anointed: save, O Lord, thy people, and bless thy inheritance, and rule them for ever. 

Ps. Unto thee will I cry, O Lord: O my God, be not thou silent to me, I become like them that go down into the pit.

Ps. 27, 8-9 and 1.
Collect.

 Deus virtútum, cujus est totum quod est optimum: † insere pectóribus nostris amořem tui nóminis, et præsta in nóbis reli-giónis augmentum; * ut quae sunt bona, nútrias, ac pictátis stúdio, quae sunt nutrítia, custó-dias. Per Dóminum nostrum.

 O God of hosts, the giver of all good things: implant in our hearts the love of thy name; make us to grow in fervour; foster in us that which is good, and, in thy loving kindness, of that which thou fosterest be thyself the safeguard. Through Jesus Christ our Lord.


Note on the Sunday Epistles.

From this Sunday until the last after Pentecost, the Epistle is taken from St. Paul, following the order in which his Letters occur in the Bible. That to the Romans is read on the 6th, 7th and 8th Sundays; 1 Corinthians on the 9th, 10th and 11th; 2 Corinthians the 12th; Galatians the 13th, 14th and 15th; Ephesians the 16th, 17th, 19th, 20th and 21st; Philippians the 22nd and 23rd; finally Colossians on the last Sunday.

The sole exception is the 18th Sunday, when we should expect an Epistle taken from Ephesians and find one from 1 Corinthians. The reason is that, originally, there was no Mass on this Sunday, because the Ordination Mass of Ember Saturday was celebrated during the preceding night.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

A Christian, who has died and risen again with Christ in Baptism, no longer lives and must no longer live to sin, but to God. Rom. 6, 3-11.


B Rethren, all we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death 1; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Knowing this, that our old man 2 is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin.

1 An allusion to baptism by immersion. Holy Baptism unites a Christian in an intimate way to Christ's death, and gives him a share in its effects.

2 That is to say, man enslaved to sin's tyranny, as opposed to the "new man", who has been set free. (Osty).

N° 805. — 28
Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin he died once; but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

Return, O Lord, a little, and be entreated in favour of thy servants. ¥ Lord, thou hast been our refuge from generation to generation.

Ps. 89, 13 and 1.
Sixth Sunday.

In thee, O Lord, have hoped, let me never be confounded: deliver me in thy justice, and release me; bow down thy ear to me, make haste to deliver me.

Ps. 30, 2-3.

In te Domine ne speravi, non confundar in aeternum: in tua justitia libera me, et eripe me: inclina ad me aurem tuum, accele ra ut eripi as me.

Sequentia sancti Evangelii secundum Marcum.

The supernatural life received in Baptism (Epistle) is nourished by the Eucharist. The second multiplication of loaves, Mark 8, 1-9 (see p. 493) prefigures this and makes it known.

In illo tempore: Cum turba multa esset cum Jesus, nec habebant quod manducarent, convocatis disceipulis, ait illis: Misereor super turbam: quia ecce jam triduo sustinent me, nec habent quod manducent: et si dimisero eos jejunos in domum suam, deficient in via: quidam enim ex eis de longe veniunt. Et respondérunt ei disceipuli sui: At that time, when there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he saith to them, I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And his disciples answered

**Offertory.** Pérfice gréssus méos. p. 442.

**Secret.**

Próptiáre, Dómine, supplicátiónum nostris, et has pórúli tui oblationes benignus assúme: et ut nullo sit írrítum votum, nullo vácuas postulátio, praesta; ut quod fidéliiter pétimus, effi-cátiter consequámur. Per Dó-minum nostrum.

2. Exáudi nos. p. 434. — 3. At the priest’s choice.

Preface of the Blessed Trinity, p. 12.

Comm. vi

C

Ircu-í-bo, * et immo-

lábo in tabernáculo é-

jús

hó-sti-am jubi-la-ti-ó-nis: cantá-bo, et psalmum dí-

.cam Dómi-no.

him, From whence can any one fill them here with bread in the wilder-

ness? And he asked them, How many loaves have ye? Who said, Seven.

And he commanded the people to sit down on the ground. And taking

the seven loaves, giving thanks he broke, and gave to his disciples to

set before them; and they set them before the people. And they had

a few little fishes, and he blessed them, and commanded them to be

set before them. And they did eat, and were filled; and they took up

that which was left of the fragments, seven baskets: and they that had

eaten were about four thousand: and he sent them away.
Sixth Sunday.

Postcommunion.

Repléti sumus, Dómine, munéribus tuis: tribue, quaésimus; ut córum et mundémur efféctu, et muniámur auxilio. Per Dóminum nostrum.


**AT VESPERS.**

At Magnif.

Ant. VII b

I-sé-re- or. Cant. Magní-fi-cat * ánima mé-a

Dóminum. 2. Et exsultávit... Cant. Magníficat. VII b. p. 217.

Antiphon.  

Mi-sé-re- or super túrbam:

qui-a ecce jam trídu-o súsient me,

nec hábent quod mandú-cent: et si dimí-sero é-os je-jú-

nos, de-fi-ci-ent in ví-a, alle-lú-ia.

*If the Antiphon is sung as a commemoration.*  
V. Dirigátur. p. 414.  
Seventh Sunday after Pentecost.

O clap your hands all ye nations: shout unto God with the voice of joy. Ps. For the Lord is most high, he is terrible; he is a great King over all the earth.

Ps. 46, 2.

Dé-o in vóce exsulta-ti-ó-nis. Ps. Quóni-am


Collect.

D'Eus, cujus providéntia in sui dispositione non fállitur: * te súpplices exorámus; ut nóxia cuncta submóveas, * et ómnia nobis profutúra concédas. Per Dóminum nostrum.


Lectio Epistolae beati Pauli Apostoli ad Romanos.

To recent converts in Rome St. Paul describes their former pagan life and their new life as Christians. Rom. 6, 19-23.

Fratres : Humanum dico, propter infirmitatem carnis vestræ: sicut enim exhibuistis B' Rethren, I speak a human thing, because of the infirmity of your flesh; for as you have yielded your

members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting; in Christ Jesus our Lord.

Come children, hearken to me; I will teach you the fear of the Lord. V. Come ye to him and be enlightened; and your faces shall not be confounded. Ps. 33, 12 and 6.

Grad. v

Ení-te fil- li- i, * audí-te me: timó-rem Dómi-ni docébo vos. V. Accédi- te ad é- um, et illuminá-mi-ni:

et fáci-es véstrae * non con-fundéntur.

A Lle-lú- ia. * iō.
\[ \text{\textbf{Introit.}} \]

\[ \text{Omnes gén-tes pláu-di-} \]

\[ \text{te má-ni-bus: jubi-lá-te} \]

\[ \text{Dé-o in vó-ce * exsulta-ti-ó-nis.} \]

\[ \text{\textbf{Sequentia sancti Evangelii secundum Matthaeum.}} \]

\[ \text{False prophets and true disciples. S. Matth. 7, 15-21.} \]


\[ \text{AT that time, Jesus said to his disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.} \]
Offert. v

Sic-ut in mil-li-bus agnó-rum pín-

gui-um: sic fí-at sacrí-fi-ci-um nó-

strum in conspé-ctu tú-o hó-di-e, ut plá-

ce-at tí-bi: qui-a non est confú-si-o confi-

déntibus in te Dómi-ne.

Secret.

 Deus, qui legálium differénti-tiam hostiárum, uníus sacrí-ficii perfectione sanxisti: accipe sacrificium a devótis tibi sámu-

lis, et pari benedictióne, sicut múncra Abel, sanctifica: ut, quod sínguli obtulérint ad ma-

jestátlis tuae honórem, cunctis proficiat ad salútem. Per Dómi-

num nostrum.

O God who, in this one sacrifice, hast perfected the offering of the many victims prescribed by the law of Moses: receive this same sacrifice which we thy servants devoutly offer up, and hallow it with a blessing, like unto that which thou didst bestow upon the offerings of Abel. And may that which each one of us has severally brought here to the glory of thy name, profit us all unto salvation. Through Jesus Christ our Lord.

2. Exáudi nos, p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.
Time after Pentecost.

Comm. iv

Bow down thy ear, make haste to deliver me. Ps. 30, 3.

Nclína * áurem túam,

accent- ra, ut é- ru-as nos.

Postcommunion.

TUA nos, Dómine, medicinális operátio, et a nostris perversitátibus clementer expediat, et ad ea quae sunt recta, perdúcat. Per Dominum nostrum.

MAY thy healing work, O Lord, free us from the perverse movements of our nature, and bring us ever to do what is right in thy sight. Through Jesus Christ our Lord.


AT VESPERS.

At Magnif.

Ant. I D

ON potest. Cant. Magníficat * ánima mé-a

Dóminum. 2. Et exsultávit... — Cant. Magníficat. I D. p. 212.

Antíphon.

Non potest árbor bóna frú-

tus má-los fáce-re, neque árbor má-

la frúctus bónos fáce-re: ómnis árbor quae non fá-
Eighth Sunday after Pentecost.

Intr. i

S. Uscc-pimus, * Deus, mi-

se-rigordiam tum am in me-

di-o templi tum i: secundum

nomen tum, Deus, ita et laus tum a

in fines tereae: justia-a plena est dextera

tu-a. Ps. Magnus Dominus et laudabilis nimens: * in ci-
vi-táte Dé-i nóstri, in mónte sáncto é-jus. Gló-ri-


Collect

L Argíre nobis, quáésumus Dó-
mine, semper spíritum cogi-
tándi quae recta sunt, propítius et agéndi: ut qui sine te esse non póssimus, secúndum te vivere valeámus. Per Dóminum nostrum.


Lectio Epistolae beati Pauli Apostoli ad Romanos.

Grave warning to recently converted Roman Christians.

Sons and heirs of God. Rom. 8, 12-17.

F Rátres: Debitóres sumus non
carni, ut secúndum carnum vivámus. Si enim secúndum carnum vixéritis, moriémini: si autem spíritu facta carnis mor-tificavéritis, vivétis. Quícumque enim spíritum Déi agúntur, ii sunt filíi Déi. Non enim accepístis spíritum servítútis itérum in ti-
móre, sed accepístis spíritum adoptiónis filiórum, in quo cla-
mámus: Abba (Pater). Ipse enim Spíritus testimónium reddít spí-
ritui nostro, quod sumus filii Déi. Si autém filii, et haerédes:
haerédes quidem Déi, cohaeré-
des autem Christí.

B Rethren, we are debtors, not to
the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the spirit himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

Grad. v

E

Be thou unto me a
God, a protector, and
a place of refuge, to
save me. V. In thee,
et

Ps. 30, 3 and 70, 1.

Ps. 30, 3 and 70, 1.

V. Dé-us, in te sperávi : Dómi-ne

V. Dé-us, in te sperávi : Dómi-ne

non confún-
dar * in aetér-
num.

VII

A

Lle-lú-

ia. * ij.

V. Má-
gnus

Dó-

mi-

nus et laudá-bi-lis val-
de, in ci-

vítá-te

Dé-
i, * in món
te sán-

At that time, Jesus spoke to his disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods; and he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses.

Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, A hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much dost thou owe? Who said, A hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

1"The master is praising, not the wrongful act of the unfaithful steward, but the peculiar astuteness with which he makes friends who will be useful when things go amiss. Christians, in their honest dealings, should show the same skill in making money serve the ends of charity". (Maredsous N. T.)
Eighth Sunday.

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud; for who is God but thou, O Lord?

Ps. 17, 28 and 32.

SECRET.

Receive, we beseech thee, O Lord, the gifts, which of thy bounty bestowed upon us, we offer again to thee: and by the power of thy grace, may these holy mysteries sanctify our lives in this world, and assure to us the everlasting joys of that which is to come. Through Jesus...

Taste and see that the Lord is sweet: blessed is the man that hopeth in him.

Ps. 33, 9.
Postcommunion.

MAY this heavenly mystery, O Lord, avail us to our healing, in soul and in body: and may we ever feel within us the power of the sacrament we adore. Through Jesus...


AT VESPERS.

At Magnif.

Ant. IV E

Q

Umd fá-ci-am. Cant. Magní-ficat * ánima mé-a

Dómi-num. 2. Et exsultátiv... — Cant. Magnificat. IV E. p. 215.

Antiphon.

Quid fá-ci-am, qui-a dóminus mé-us áufert a me vil-li-ca-ti-ónem?

fó-de-re non vá-le-o, mendi-cá-re e-ru-bésco : scí-o quid fá-ci- am, ut cum amótus fú-e-

ro a vil-li-ca-ti-óné, re-cl-pi-ant me in dómos sú-as.

If the Antiphon is sung as a commemoration. V. Dirigátur. p. 414.

Ninth Sunday after Pentecost.

Intr. v

Ps. 53, 6 and 7.

Behold God is my helper, and the Lord is the protector of my soul: turn back the evils upon my enemies, and cut them off in thy truth, O Lord my protector. Ps. Save me, O God, by thy name, and deliver me in thy strength.

Collect.

Let thy merciful ears, O Lord, be open to the prayers of thy suppliants: and in order that to those who seek, thou mayest surely give that for which they ask, make them to ask only for things which are well-pleasing to thee. Through Jesus Christ...
Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St. Paul (I Cor. 10, 6-13, continuing the teaching of Septuagesima, p. 429) recites the disorders to which some of the Israelites gave way while in the desert on their journey from Egypt to the Promised Land, and the punishments that overtook them.


Haec autem ómnia in figura contingébant illis: scripta sunt autem ad correptionem nostram, in quos fines saeculórum devenerunt. Itaque qui se existimat stare, videat ne cadat. Tentatio vos non apprehendat, nisi hu­mana: fidelis autem Deus est, qui non patietur vos tentari supra id quod potéstis, sed factet étiam cum tentatione proven­tum, ut possíritis sustinére.

B Rethren, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written; The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer.

Grad. v

O Lord our Lord, how admirable is thy name in the whole earth! For thy magnificence is elevated above the heavens.

Ps. 8, 2.
le est nomen tum in universa ter-
ra! 

V. Quoniam elevata est magnificentia tum a super caelos.

Deliver me from my enemies, O my God: and defend me from them that rise up against me. Ps. 58, 2.
Sequentia sancti Evangelii secundum Lucam.

Our Lord, prophesying forty years before the siege and destruction of Jerusalem in 70, shows how the unfaithfulness of his contemporaries would be punished; as was that of their ancestors, whom St. Paul speaks of in the Epistle. To both alike "this happened for our correction". Luke 19, 41-47.

At that time, When Jesus drew near to Jerusalem, seeing the city, he wept over it, saying, If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee fiat-to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation 1.

And entering into the temple, he began to cast out them that sold there-in, and them that bought, saying It is written, My house is the house of prayer, but you have made it a den of thieves. And he was teaching daily in the temple.


Secret.

Make us, we beseech thee, O Lord, to assist worthily and assiduously at these sacred mysteries: for as often as this saving Victim is offered up, so often is our Redeemer's work made to avail on our behalf. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — At the priest’s choice.

Preface of the Blessed Trinity, p. 12.

He that eateth my flesh, and drinketh my blood, abideth in me, and I in him; saith the Lord. John 6, 57.

1 When object of God's favours. (Osty)
Ninth Sunday.

Postcommunion.

TUI nobis, quaésumus Dómini, commúnio sacraménti, et purificationem conférat, et tribuat unitátem. Per Dóminum.

MAY our having come together, O Lord, to receive thy holy sacrament, both cleanse us from sin and make us to be of one mind and one heart in thy service. Through Jesus Christ our Lord.


AT VESPERS.

At Magnif.

Ant. VIII G

S

criptum est e- nim. Cant. Magníficat * ánima

mé- a Dóminum. 2. Et exsultávit...


An-
tiphon.

S

criptum est e- nim qui- a

dómus mé- a dómus o-ra-ti- ónis est

cúncis géntibus : vos autem fe-ci-stis íllam spelúncam la-
tró-num; et é-rat quo-tídi-e dó-cens in témplo.

If the Antiphon is sung as a commemoration. Intro. Dirigátur. p. 414.

Tenth Sunday after Pentecost.

When I cried to the Lord, he heard my voice, from them that draw near to me; and he humbled them, who is before all ages, and remains for ever: cast thy care upon theLord, and he shall sustain thee. Ps. Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me.

Ps. 54, 17, 18, 20 and 23.
ora-ti-ónem mé-am, et ne despéxe-ris depreca-ti-ónem
mé-am: * inténde míhi; et exáudi me. Gló-ri-a Pátri.

Eu o u a e. Glória Patri. 3rd tone. p. 29.

Collect.

O God who, more than in all things else, showest forth thine almighty power by sparing and by having mercy; multiply upon us thy mercy; and make us, who run forward with trust in thy promises, to be sharers in the good things of heaven. Through Jesus Christ our Lord.

2. A cunctis. 429. — 3. At the priest’s choice.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The extraordinary spiritual favours that, in the Church’s early days, God granted to certain members of the Christian gatherings, however various they were, had a single source, the Holy Spirit, and one purpose, the common good. 1 Cor. 12, 2-11.

sermo scientiae secundum eumdem Spiritum: alteri fides in eodem Spiritu: alii gracia sanitatum in uno Spiritu: alii operatio virtutum, alii prophetia, alii disceretio spirituum, alii genere linguarium, alii interpretatio sermonum.

Haec autem omnia operatur unus atque idem Spiritus, dividens singulis prout vult.

Keep me, O Lord, as the apple of thy eye: protect me under the shadow of thy wings. 

Ps. 16, 8 and 2.
A hymn, O God, cometh thee in Sion:
and a vow shall be paid to thee in Jerusalem. Ps. 64, 2.

V. Te dé-
cet hymnus, Dé-
us, in Sí-
on:
et tí-
bi red-
dé-tur vô-
tum * in
Je-rú-
sa-lem.

X Sequentia sancti Evangelii secundum Lucam.


In illo tempore: Dixit Jesus ad quosdam, qui in se confi-
debant tamquam justi, et asper-


Secret.

Tibi, Dómine, sacrificia dicátar reddántur: quae sic ad honórem nóninis tui deferénda tribuísti, ut éadem remédia fieri nostra praestáres. Per Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit.

2. Exáudi nos. p. 434. — 3. At the priest’s choice.

Preface of the Blessed Trinity, p. 12.

Comm. IV

Aceptábis sacrificium justitiae, oblatiónes et hólicos tus, super altare, Dómine. Ps. 50, 2r.
Postcommunion.

Quæsumus, Dómine Deus noster: ut quos divinis reparare non désinis sacraméntis, tuís non destíius benígnus auxíliis. Per Dóminum nostrum.

G Rant, we beseech thee, O Lord our God, that thy gracious help may never be lacking to us whose strength thou ceasest not to renew in thine adorable sacrament. Through Jesus Christ our Lord.


AT VESPERS.

At Magnif.
Ant.vIII G

D Escéndit hic. Cant. Magní-fi-cat * ánima mé-a

Dóminum. 2. Et exsultávit... — Cant. Magnificat. viii g. p. 217.

Antiphon.

Descéndit hic justi-fi-cá-tus

in dónum sú-am ab ílo: qui-a

ómnis qui se exál-tat, humi-li-ábi-tur: et qui se hu-

mí-li-at, exaltá-bi-tur.

If the Antiphon is sung as a commemoration. V. Dirigátur. p. 414.

Eleventh Sunday after Pentecost.

Intr. v

God in his holy place; God who maketh men of one mind to dwell in a house: he shall give power and strength to his people. 

Ps. Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face. 

Ps. 67, 6-7, and 36.

Collect.

O Almighty and everlasting God, who out of the abundance of thy loving-kindness, in answering the prayer of him who calls upon thee, art wont to go beyond the deserts and the hopes of the suppliant: do thou pour
Eleventh Sunday.

quod oratio non prae sûmit. Per Dóminum nostrum Jesum Chri-
stum Filium tuum.

forth upon us thy mercy; forgive us those sins on account of which our conscience is afraid; and endow us with those good things for which our prayer ventures not to ask. Through Jesus Christ our Lord.


Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The fact of Christ’s Resurrection and its proofs. I Cor. 15, 1-10.

F Ratres : Notum vobis fácio Evangélíum, quod praedicávi vobis, quod et accepístis, in quo et statis, per quod et salvámini : qua ratióne praedicáverim vobis, si tenétis, nisi frustra credidístis,


Ego enim sum mínimus Apo-
stolórum, qui non sum dignus vocári Apóstolus, quóniam per-
secutus sum Ecclésiam Dei. Grá-
tia autem Dei sum id quod sum, et grácia ejus in me vácua non fuit.

B Rethren, I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles. And last of all he was seen also by me, as by one born out of due time.

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am; and his grace in me hath not been void.

Grad. v

N Dé- o * sperá-vit cor

mé-
num, et adjú-
tus sum : In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to him. Y. Unto
Ad te, Domine, clamavi:

et refloruit caro mea:

et ex voluntate mea confitebor

V. Ad te, Domine, clamavi:

Deus meus, ne stelas: ne discendas a me.

VII

A

Llelúia. * ij.

V. Exsultáte Deo adjutori nostro, jubiláte Deo Jacob: sumite psalmum jucundum

thee will I cry, O Lord:

O my God, be not thou silent; depart not from me. Ps. 27, 7 and 1.

Rejoice to God our helper; sing aloud to the God of Jacob: take a pleasant psalm with the harp.

Ps. 80, 2-3.
Sequentia sancti Evangelii secundum Marcum.


Credo.

Offert. II

Exáltabo te * Domine, quóniam suscepísti me, nec delectásti inimícos méos super me: Domine

Ps. 29, 2-3.
Secret.

Look down in mercy, we beseech thee, O Lord, upon the lowliness of thy servants: to thee, may that which we offer be well-pleasing, and to ourselves, in our weakness may it afford a support. Through Jesus...

Postcommunion.

MAY we find, we beseech thee, O Lord, in having received thy holy sacrament, help for ourselves, in body and in soul; that in the one and in the other, being freed from evil, we may glory in the fulness of the power of the heavenly medicine thou hast vouchsafed to bestow upon us. Through Jesus Christ our Lord...
Twelfth Sunday after Pentecost.

Incline unto my aid, O God: O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul. Ps. Let them be turned backward and blush for shame, who desire evils to me.

Ps. 69, 2-4.

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AT VESPERS.

At Magnif.
Ant. v a
Bene ómni-a fé-cit. Cant. Magníficat * ánima mé-a Dóminum. 2. Et exsultávit...


Antiphon.
Bene ómni-a fé-cit: súrdos fé-cit audí-re, et mútos lóqui.

If the Antiphon is sung as a commemoration. Y. Dirigátur. p. 414.

Collect.

Omnipotens et misericors Deus, de cujus munere venit, ut tibi a fidelibus tuis digne et laudabiliiter serviatur: tribue quaesumus nobis, ut ad promissiones tuas sine offense curramus. Per Dominum.


Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St. Paul's confidence, and the glory of the New Covenant. 2 Cor. 3, 4-9.

Fratres: Fiduciam talem habemus per Christum ad Deum: non quod sufficientes simus cogitare a nobis, quasi ex nobis: sed sufficiencia nostra ex Deo est: qui et idoneos nos fecit ministros novi testamenti; non littera, sed spiritu: littera enim occidit, spiritus autem

B Rethren, such confidence we have through Christ towards God. Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth.

1 "The testament of the letter means God's former covenant with the Jews. It was a written text, letters engraved on stone tablets at Mount Sinai, and took the form of commandments to be observed 'to the letter' under pain of rejection.

The testament of the Spirit is the new and permanent covenant established by Jesus Christ between God and men. It is a law written by the Holy Spirit in the spirit of believers. It is not confined to external practices, but is a new spirit inspiring the whole of life".
Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Grad. VII

B

Enedí- cam * Dómi- num in ómni
témpo- re : semper
laus é- jus in ó- re
mé- o. Æ. In Dómi- no

lauábi-tur ánima mé-
a : áudi- ant mansu-é-

1 Moses' law was a "ministration of death" because it imposed commands without giving grace and strength to obey them (Osty).

2 Moses returned from speaking with God his face shining with light.

AT that time, Jesus said to his disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life? But he said to him, What is written
in the law? how readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength and with all thy mind; and thy neighbour as thyself. And he said to him, Thou hast answered rightly: this do, and thou shalt live.

But he, willing to justify himself, said to Jesus, And who is my neighbour? And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by.

But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said, He that shewed mercy to him. And Jesus said to him, Go, and do thou in like manner.
Why O Lord, is thy indignation enkindled against thy people? Let the anger of thy mind cease; remember Abraham, Isaac, and Jacob, to whom thou didst swear 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 the people.

Ex., 32, 11, 13 and 14.

Why O Lord, is thy indignation enkindled against thy people? Let the anger of thy mind cease; remember Abraham, Isaac, and Jacob, to whom thou didst swear 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 the people.

Ex., 32, 11, 13 and 14.
Hostias, quaésumus, Dómine, propitius inténde, quas sacrís altáribus exhibémus : ut nobis indulgéntiam largiendo, tuo nómíni dent honórem. Per Dóminum nostrum.

Mercifuly regard, we beseech thee, O Lord, the divine victim, which we lay upon thine altar: receive it to the rendering of honour to thy name, and to its being heard in its pleading for the forgiveness of our sins. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Dómine, sa-ti- ábi-tur tér-ra : ut
edúcas pánem de térra, et ví- num
laeti- ficet cor hómi- nis : ut exhí- la- ret fá-
Postcommunion.

May we be quickened, O Lord, by the having partaken of this holy mystery: may it profit us to the atoning for our sins and to the strengthening of our souls. Through Jesus Christ our Lord.


AT VESPERS.

At Magnif.
Ant. VIII G

Homo quidam. Cant. Magnificat * anima mé-a Dóminum. 2. Et exsultavit...


Antiphon.


If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.

Prayer. Omnipotens et miséricors. p. 894
Have regard, O Lord, to thy covenant, and forsake not to the end the souls of thy poor: arise, O Lord, and judge thy cause, and forget not the voices of them that seek thee.

Ps. O God, why hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture?

Ps. 73, 20, 19, 22, 23.

Collect.

 Almighty and everlasting God, grant unto us an increase of faith, hope and charity: and that we may deserve to obtain what thou dost promise, make us to love what thou commandest. Through Jesus Christ...


Lectio Epistolae beati Pauli Apostoli ad Galatas.


"In their devotion to the Law of Moses, certain convert Jews demanded that the heathens who asked for Baptism should accept all Jewish ordinances. St. Paul, with an argument that goes home to them, as taken from the very substance of Scripture, proves this step is needless, that justification cannot come from the Law, but only from faith in Jesus Christ."


B Rethren, To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise: being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

1 "The Law falls short in many ways. It was given by intermediaries (by Angels, by Moses), not by God in person. Such imperfections are absent from the Promise". (Buzy).
Have regard, O Lord, to thy covenant, and forsake not to the end the souls of thy poor.

V. Arise, O Lord, and judge thy cause: remember the reproach of thy servants.

Introit.
Time after Pentecost.

Lord, thou hast been our refuge, from generation to generation. *Ps. 89, 1.*

_Sequentia sancti Evangelii secundum Lucam._

**The ten lepers.** *Luke 17, 11-19.*

*In illo tempore: Dum iret Jesus in Jerusalem, transibat per médiam Samariam et Galilaeam. Et cum ingrederetur quoddam castéllum, occurrerunt ei decem viri leprósí, qui stetérunt a lange; et levaverunt vocem dicéntes: Jesu praeceptor, miserere nostri. Quos ut vidit, dixit: Ite, ostendite vos sacerdótibus. Et factum est, dum irent, mundáti sunt. Unus autem ex illis, ut vidit quia mundátus est, regrésseus est, cum magna voce magníficans.*

_At that time, As Jesus was going to Jerusalem he passed through the midst of Samaria and Galilee: and as he entered into a certain town there met him ten men that were lepers, who stood afar off, and lifted up their voice saying, Jesus, master, have mercy on us. Whom when he saw, he said, Go, shew yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice, glorifying_

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1 We may compare the healing of one leper, 3rd Sunday after Epiph. p. 417.

Credo.

In thee, O Lord, have I hoped: I said, thou art my God, my times are in thy hands. Ps. 30, 15-16.

Dómine: dixi: Tu es Deus méus,

Ps. 30, 15-16.


Secret.

Look with favour, O Lord, upon thy people; look with favour upon their offerings: and, appeased by this oblation, mercifully forgive us our sins and graciously hear our prayers. Through Jesus Christ our Lord.

Preface of the Blessed Trinity, p. 12.

Comm. v

P

A-nem de caé-lo * dedí-

stí nó-bis, Dó-mi-ne, habéntem

Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste. Wisdom 16, 20.
Postcommunion.

S Umptis, Dómine, caeléstibus sacraméntis: ad redemptiónis aetérnae, quaésimus, proficiámus augmentum. Per Dóminum nostrum Jésum Christum.

We have received, O Lord, thy heavenly sacrament: vouchsafe to us, we beseech thee, to profit thereby to the increase of our hope of everlasting redemption. Through Jesus Christ our Lord.


AT VESPERTS.

At Magnif.

Ant. I D 2

Unus autem ex il·lis. Cant. Magnifícat * ánima mé- a Dómi-num. 2. Et exsultávit...


And one of them, when he saw that he was made clean, went back, with a loud voice, glorifying God.

Gospel.

Unus autem ex illis, ut ví-
dit qui-a mundátus est, regréssus est, cum mágna

vó-ce magníficans Dé- um, alle-lú- ia.

If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.

Behold, O God, our protector, and look on the face of thy Christ: for better is one day in thy courts above thousands. Ps. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Ps. 83, 10-11 and 2-3.
Collect.

C

Ustódi Dómine, quaésumus,
Ecclésciam tuam propiata-
tióné perpétua : † et quia sine te
lábitur humána mortálitas,
* tuis semper auxíliis et abstra-
hárut a nóxiis, et ad salutaría
dirígatur. Per Dóminum.

R

Econciled for evermore to thy
Church, do thou watch over her,
O Lord: and since, save thou uphold
him, mortal man most surely falls;
keep us by thy help from all hurtful
things, and lead us to those that profit
us to salvation. Through Jesus...


Lectio Epistolae beati Pauli Apostoli ad Galatas.


F

Rate: Spíritus ambuláte, et
desidéria carnis non perfi-
ciétés. Caro enim concupisci-
ct adversus spíritum, spíritus autem
adversus carnem : haec enim
sibi invicem adversántur, ut non
quaeceúmque vultis, illa faciátis.
Quod si spíritu ducímini, non
estis sub lege.

Manifésta sunt autem ópera
cárnis, quae sunt fornicátio, im-
munditía, impudicitéia, luxúria,
idołórum sérvitus, venerfícía, in-
imicitiae, contentiónés, aemula-
tiónes, irae, rixae, dissensionés,
sectae, invidiae, homicidía, ebrie-
tátés, comessationés, et his simi-
lia : quae praedico vobis, sicut
praedixi: quoniam, qui
agunt, regnum Dei non conse-
quéntur.

Fructus autem Spíritus est :
cáritas, gáudium, pax, patrién-
tia, benignitía, bónitas, longánim-
tías, mansuetúdo, fides, modé-
stia, continéntia, cástitas. Ad-
vérsus hujusmodi non est lex.
Qui autem sunt Christi, car-nem
suam crucifixérunt cum vitiis et
concupiscéntiis.

B

Rethren, Walk in the spirit, and
you shall not fulfil the lusts of
the flesh: for the flesh lusteth against
the spirit, and the spirit against the
flesh; for these are contrary one to
another; so that you do not the things
that you would. But if you are led
by the spirit, you are not under the
law.

Now the works of the flesh are
manifest; which are, fornication, un-
cleanness, immorality, idolatry,
witchcrafts, enmities, contentions,
emulations, wraths, quarrels,
dissensions, sects, envies, murders,
drunkenness, revellings, and such
like; of the which I foretell you, as
I have foretold to you, that they who
do such things shall not obtain the
kingdom of God.

But the fruit of the spirit is,
charity, joy, peace, patience, beni-
gnity, goodness, longanimity, mild-
ness, faith, modesty, continency,
 chastity. Against such there is no
law. And they that are Christ's
have crucified their flesh with the
vices and concupiscences.

Grad. v

B

Onum est * confí-de-re

It is good to confide
in the Lord, rather
than to have confidence
in man. ¥ It is good
to trust in the Lord, rather than to trust in princes.

Ps. 117, 8-9.

in Dómino, quam confi-
der in hómi-ne.

V. Bónum est speráre

in Dómino, quam sperá-

re

in princi-pibus.

Come let us praise the Lord with joy; let us joyfully sing to God our Saviour.

Ps. 94, 1.

V. Vení-te, exsulté-mus Dó-mi-

no: jubi-lé-mus Dé-
o sa-lu-tá-

ri * nó-stro.
**Sequentia sancti Evangelii secundum Mattheum.**

**God and money. Self-abandonment to Providence. Matth. 6, 24-33.**


*Crede.*

**Offert. VIII**

* Mit tet * An gelus

*The angel of the Lord shall encamp round about them that fear him, and shall*
**Fourteenth Sunday.**

**Ps. 33, 8-9.**

*Deliver them. O taste and see that the Lord is sweet!*

**Gospel.**

Seek first the kingdom of God; and all things shall be added unto you, saith the Lord. Through Jesus Christ...

**Secret.**

Grant unto us, we beseech thee, O Lord, that the saving victim we offer, may atone for our sins, and in our behalf propitiate thine almighty power. Through Jesus Christ...

2. Exaudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Riculum quaerite *regnum Dei*, et omnia adicientur vobis, dicit Dominus.
Postcommunion.

May thy sacraments, O Lord, at all times purify and strengthen us: and through them may we in the end attain to eternal salvation. Through Jesus Christ our Lord.


AT VESPERS.

At Magnif. 
Ant. 1 g

Quaéri-te primum. Cant. Magní-ficat *ánima mé- 

Dóminum. 2. Et exsultávit... Cant. Magnificat. 1 g. p. 212.

Antíphon.

Quaéri-te primum régnum Dé-
i, et justí-ti- am é-jus : et

haec ómni- a † adji-ci- éntur vó-bis, alle-lú- ia.

In the antiphon is sung a commemoration. Ὡ. Dirigátur. p. 414.


For the Feast of S. Cajetan, August 7, the Antiphon ends as below.

† adji-ci- éntur vó-bis
Fifteenth Sunday after Pentecost.

Bow down thy ear, O Lord, to me, and hear me: save thy servant, O my God, that trusteth in thee: have mercy on me, O Lord, for I have cried to thee all day. Ps. Give joy to the soul of thy servant; for to thee, O Lord, I have lifted up my soul.

Ps. 85, 1-4.

Collect.

For thine abiding loving-kindness, O Lord, cleanse and fortify thy Church; and, forasmuch as without thee it can never be well with her, may it be at all times thy grace that governs her. Through Jesus...
Lectio Epistolae beati Pauli Apostoli ad Galatas.

Gal. 5, 25 - 6, 10. The Church gives us to read to-day the passage from St. Paul begun last Sunday.

Bear ye one another’s burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For everyone shall bear his own burden.

And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

It is good to give praise to the Lord; and to sing to thy name, O most High. To shew forth thy mercy in the morning, and thy truth in the night. Ps. 91, 2-3.
et psál-le-re nó-mi-ni tú-o, Al-tís-sime.

\( \text{V. Ad annunti-án-dum} \)

mane

córdi-am tú-am, et ve-ri-tátem tú-am * per nó-ctem.

\( \text{VII} \)

A

L-le-lú-ia. * ti.

\( \text{V. Quóni-am Dé-us má-gnus Dó-mi-nus,} \)

et Rex má-gnus super ó-
With expectation I have waited for the Lord, and he had regard to me; and he heard my prayer, and he put a new canticle into my mouth, a song to our God.

Ps. 39, 2-4.
The bread that I will give is my flesh for the life of the world.

John 6, 52.

Secret.

TUA nos, Dómine, sacramenta custódiant: et contra diabólicos semper tueántur incúrsus. Per Dóminum.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. I

The bread that I will give is my flesh for the life of the world.

John 6, 52.

P

Postcommunion.

MEntes nostras, et cörpera possideat, quaæsumus Dómine, doni caelestis operatio: ut non noster sensus in nobis, sed júgiter ejus praevéniat efféctus. Per Dóminum nostrum Jesum Christum Filium tuum.


At VESPERS.

At Magnif.

Ant. IV A

Róphè-ta mágnus. Cant. Magní-ficat * ánima

mé-a Dóminum. 2. Et exsultávit...—Cant. Magníficat.IVA.p.215.
A great prophet is risen up amongst us, and God hath visited his people. *Gospel.*

nóbis: et qui-a Dé-us vi-si-tá-vit plébem sú-am.

*If the antiphon is sung as a commemoration.* Ʌ. Dirigátur. p. 414.


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**Sixteenth Sunday after Pentecost.**

*Intr. viii* Have mercy on me, O Lord, for I have cried to thee all the day; for thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon thee. *Ps.* Bow down thy ear to me, O Lord, and hear me; for I am needy and poor. *Ps.* 85, 3 and 5.

| Incl·na Domíne | aurem tó-am et exáudi me: * |
Sixteenth Sunday.

quó-ni-am ínops et póu-per sum égo. Gló-ri- a Pátri.

Eu o u a e. Glória Patri. 8th tone. p. 30.

Collect.

MAY thy grace, we beseech thee, O Lord, ever both prevent us and follow us: and may it cause us to be zealous at all times in the doing of good works. Through Jesus...


Lectio Epistolae beati Pauli Apostoli ad Ephesios.


BRethren, I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God.

Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

Sing ye to the Lord a new canticle, because the Lord hath done wonderful things.

Ps. 97, 1.

A Lle-lú-ia. * i.

Ps. 97, 1.

V. Cantá-

Do-

mi-

no : cán-

ti-

cum nó-

vum : 

qui-

a mi-ra-

bi-

li-

a 

fé-

cit * Dómi-

nus.

Sequentia sancti Evangelii secundum Lucam.

Cure on the Sabbath of a man with dropsy. Choosing the lowest place.


IN illo tempore: Cum intráret Jesus in domum cujúsdam principis pharisaeórum sábbato manducáre panem, et ipsi observávabant eum. Et ecce homo qui-
dam hydrópicus erat ante illum. Et respondens Jesus, dixit ad legisperitos et pharisaeos, dicens: Si licet sábbato curare? At illi tacuerunt. Ipse vero apprehénsis sanavit eum, ac dimisit. Et respondens ad illos, dixit: Cujus vestrum asinus, aut bos in pu-
teum cadet, et non continuo ex-
trahet illum die sábbati? Et non pótérent ad haec respondére illi. Di
cébat autem et ad invitátos pari
bolam, inténdens quómodo prímos accúbitus elígerent, di-
cens ad illos: Cum invitátos fúeris ad núptias, non discúmbas...
in primo loco, ne forte hono-
ratior te sit invitatus ab illo, et
veniens is, qui te et illum vocá-
vit, dicat tibi : Da huic locum :
et tunc incipias cum rubóre no-
víssimum locum tenére. Sed
cum vocátus fúeris, vade, re-
cúmbe in novíssimo loco : ut,
cum vénérerit qui te invitátivit,
dicat tibi : Amice, ascénde supé-
rius. Tunc erit tibi glória coram
simul discumbéntibus : quia
omnis qui se exáltat, humiliábi-
tur : et qui se humiliat, exáltá-
bitur.

Credo.

Offert. VI

Omi-ne, * in auxí-li-um
mé-um réspi-ce : con-fundántur
et reve-re-án-
tur, qui quae-
ruunt ánima
am, ut au-
ferant é-
am : Dómi-
ne,
in auxí-
li-um mé-
um réspi-
ce.

Secret.

M Unda nos, quaésumus Dó-
mine, sacrificii praeséntis
effectu : et pérfice miserátus in
nobis; ut ejus mereámur esse
participes. Per Dóminum.

C Cleanse our hearts, we beseech
thee, O Lord, for the sake of the
sacrifice we offer: and in thy mercy
make us worthy to partake thereof.
Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. At the priest’s choice.

Preface of the Blessed Trinity, p. 12.
O Lord, I will be mindful of thy justice alone: thou hast taught me, O God, from my youth, and unto old age and grey hairs, O God, forsake me not.

Ps. 70, 16-17 and 18.

Postcommunion.


AT VESPERS.

At Magnif.

Ant. VII a

UM vocatus fuese-ris. Cant. Magnificat * anima mea Dominum. 2. Et exsultavit...

Seventeenth Sunday.

When thou art invited to a wedding, go sit down in the lowest place: that he who invited thee may say to thee, Friend, go up higher: then shalt thou have glory before them that sit at table with thee, alleluia. Gospel.

If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.
Prayer. Tua nos. p. 919.

Seventeenth Sunday after Pentecost.

Thou art just, O Lord, and thy judgment is right; deal with thy servant according to thy mercy. Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. Ps. 118, 137 and 124.

sér-vo tú-o secúndum mi-se-ri-córdi-am tú-am.
Collect.

Grant unto thy people, O Lord, to withstand the temptations of the devil: and, pure in heart, to follow thee, who alone art their God. Through Jesus Christ our Lord.


Lectio Epistolae beati Pauli Apostoli ad Ephesios.


Breaden, I, a prisoner of the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and meekness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.
Seventeenth Sunday.

shed; and all the power of them by the spirit of his mouth.

Ps. 32, 12 and 6.

V. Vérbo Dó-

mi-nus in he-re-di-
tem sí-bi.

VII

A

O Lord, hear my prayer; and let my cry come to thee.

Ps. 101, 2.

V. Dó- mine, exáudi ora-
ti- ó- nem mé- am, et clá-mor mé-

Nº 805. — 30
And the Pharisees being gathered together, Jesus asked them, saying, What think you of Christ; whose son is he? They say to him, David's. He saith to them, How then doth David, in spirit, call him Lord; saying, The Lord said to my Lord, Sit on my right hand until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.

And the Pharisees being gathered together, Jesus asked them, saying, What think you of Christ; whose son is he? They say to him, David's. He saith to them, How then doth David, in spirit, call him Lord; saying, The Lord said to my Lord, Sit on my right hand until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.
Seventeenth Sunday.

people upon whom thy name is invoked, O God.

Dan. 9, 17, 18 and 19.

dí-cens: Exáu-di, Dómi-ne,

précès sér-vi tú-i: illúmi-na fá-ci-em tú-am

super sanctuá-ri-um tú-um: et propí-tí-us

intén-de pó-pu-lum ñstum, super quem invo-
cá-tum est nó-men tú-um, Dé-

us.

Secret.


Very humbly, O Lord, we implore of thy majesty, that the holy mysteries we are celebrating, may both free us from past sins and may save us from transgressing in the time to come. Through Jesus Christ...

2. Exáudi nos. p. 434. — 3. At the priest’s choice.

Preface of the Blessed Trinity, p. 12.

Comm. II

V Ovête, * et réddi-te Dó-

mi-no Dé-o véstro, ómnes qui in

Vow ye, and pay to the Lord your God, all you that are round about him bring presents: to him that is terrible, even to him who taketh away the spirit of princes; to the
Time after Pentecost.

circú-i-tu é-jus affér-tis múne-ra:

terri-bi-li, et é-i qui aufert spí-ri-tum prín-ci-
pum: terrí-bi-li a-pud ómnes ré-ges tér-rae.

Postcommunion.

SAnctificationibus tua, omni-potens Deus, et vitia nostra curéntur, et remédianobis aeté-r-
na provéniant. Per Dóminum.


AT VESPERS.

At Magnif. Ant. IV E Q

UID vó-bis. Cant. Magní-ficat * ánima mé-a

Dómi-num. 2. Et exsultávit... Cant. Magníficat. IV E. p. 215.

Antiphon.

Quid vó-bis vidétur de Chri-

sto?† cújus fí-li-us est? Dí-cunt é-i

Gospel.

What think you of Christ; whose son is he? They say to him, David’s. He saith to them, How then doth David, in spirit, call him Lord; saying, The Lord said to my Lord, Sit on my right.
Give peace, O Lord, to them that patiently wait for thee, that thy prophets may be found faithful: hear the prayers of thy servant, and of thy people Israel. Ps. I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Eccles. 36, 18; Ps. 121.

Eighteenth Sunday after Pentecost.

Give peace, O Lord, to them that patiently wait for thee, that thy prophets may be found faithful: hear the prayers of thy servant, and of thy people Israel. Ps. I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Eccles. 36, 18; Ps. 121.
Time after Pentecost.

Dirigat corda nostra, quaésus-

mus Domine, tuae misera-

tionis operatio: * quia tibi sine

tem placere non póssimus. Per

Dóminum nostrum.


Collect.

In thy tender mercy, guide aright,

we beseech, O Lord, our hearts;

for, save thou be with us, we avail

not so to live as to be pleasing to thee.

Through Jesus Christ our Lord.


Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The enrichment of Christians in Christ. 1 Cor. i, 4-8.

Fratres : Grátias ago Deo meo

sempor pro vobis in grátia

Dei, quae data est vobis in Chri-

sto Jesu : quod in omnibus di-

vites facti estis in illo, in omni

verbo, et in omni sciéntia : sicút

testimónium Christi confirmá-

tum est in vobis : ita ut nihil

vobis desit in utta grátia, expec-
tántibus revelatiónem Dómini

nostri Jesu Christi, qui et con-

fírmabit vos usque in finem sine

crínime, in die adventus Dómini

nostri Jesu Christi.


The gentiles shall

fear thy name, O Lord:

and all the kings of the

earth thy glory.

Ps. 101, 16.

\[\text{\textcopyright Osty.}\]
Sequentia sancti Evangelii secundum Matthaeum.

Healing of a paralytic at Capharnaum, and discussion about power to forgive sins. Matth. 9, 1-8.


\[\text{AT that time, Jesus entering into a ship, passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves, He blasphemeth. And Jesus seeing their thoughts, said, Why do you think evil in your hearts? Whether is it easier to say, Thy sins are forgiven thee; or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God who had given such power to men.} \]
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 odour of sweetness, in the sight of the children of Israel. Ex. 24, 4 and 5.

Ancti-fi-cá-vit * Mó-y-ses altáre Dómi-no, óffe-rens su-per íl-lud ho-lo-cáu-sta,

2. Exáudi nos. p. 434. — 3. At the priest's choice.
Preface of the Blessed Trinity, p. 12.

Comm. IV

Bring up sacrifices, and come into his courts: adore ye the Lord in his holy court. Ps. 95, 8-9.

Olli-te hó-sti-as, * et in-tro-i-te in á-tri-a é-jus: ad-órá-te Dómi-
Postcommunion.

Grátias tibi réferimus, Dómine, sacro múñere vege-táti: tuam misericórdiam deprecántes; ut dignos nos ejus participatiónem perficiás. Per Dó-minum.

Nourished by thy sacred gift, we render thanks unto thee, O Lord; and supplicate thy mercy to make us ever worthy to partake thereof. Through Jesus Christ our Lord.


AT VESPERS.

At Magnif.
Ant. IV E

U-lit ergo. Cant. Magní-fi-cat * ánima mé-a

Dómi-num. 2. Et exsultávit... — Cant. Magníficat. IV E. p. 215.

Antiphon.

Tú-lit ergo para- lý-ti-cus lé-
catum sú-um in quo jacebat, magní-
cans Dé- um: et ómnis plebs, ut ví-dit, dé-dit láudem

Therefore the man sick of the palsy took up the bed on which he lay, glorifying God; and all the people, when they saw it, gave praise to God.


Dé- o. If the antiphon is sung as a commemoration. Ñ. Dirigátur. p. 414.

Nineteenth Sunday after Pentecost.

Intr. iv

S

A- lus pópu-li * égo

sum, dí-cit Dómi-nus: de qua-
cúmque tri-bu-la-tí-ó-ne cla-
máve-rint ad me, exáudi-am é-
os: et éro illó-
rum Dómi-nus in per-
pé-tu-

máve-rint ad me, exáudi-am é-
os: et éro illó-
rum Dómi-nus in per-
pé-tu-

di-te pópu-le mé-us légem mé-am: * inclináte áurem vé-

stram in vérba ó-ris mé-
i. Gló-ri-a Páтри. E u o u a e.

Glória Patri. 4th tone. p. 29.

Collect.

O Mnípotens et miséricors Deus, uníversa nobis adver-
sántia propitiátus exclúde: ut mente et córporé páríter expe-
diti, * quae tua sunt, líberis méntibus exsequámur. Per Dó-

minum.


Brethren, Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.
Give glory to the Lord, and call upon his name: declare his deeds among the gentiles.

Ps. 104, 1.

Sequentia sancti Evangelii secundum Matthaeum.

"The king is God: the wedding-feast, the bliss of the Messianic age: the king's son being the Messias; the servants that are sent out are the prophets (who fall into two periods) and the Apostles; the invited guests who ignore or maltreat them are the Jews; those summoned from the highways are the sinners and the Gentiles. In the final section, the scene changes to the Last Judgement." (R. P. Benoît, O. P.)

In illo tempore: Loquebátur Jesus principibus sacerdotum et pharisaéis in parábolis, dicens: Símile factum est regnum caelorum homini 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 occíssa sunt, et ómnia paráta: veníte ad núptias. Illi autem neglexérunt: et abiérunt, álìus in villam suam, álìus vero ad negotiatio-nem suam; réliqui vero tenué-runt servos ejus, et contumé-lís

At that time, Jesus spoke to the chief priests and the Pharisees in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglec-ted: and went their ways, one to his farm, and another to his merchan-dise; and the rest laid hands on his servants, and having treated them
Nineteenth Sunday.


Credo.

Offert. viii

S

I ambúláve-ri * in mé-di-o tri-bu-la-
ti-ó-nis, vi-vi-fíca-
bi

Dómi-ne: et super í-rain í-ní-mi-

1 "This final sentence seems to refer to the first part of the parable rather than to the last. It does not apply to the elect in general; in their case the banquet hall is full and only one is turned out; but to the Jews, called first of all, who have responded unworthily to the king's summons, and whom he is bound to punish. The parable does not say, though it does not deny, that some "few" of these have responded and are elect".

R. P. Benoit, O. P.
938 Time after Pentecost.

Hæc munera, quæsumus, Dómine, quæ oculis tuæ majestátis offérímus, salutária nobis esse concéde. Per Dóminum.


Preface of the Blessed Trinity, p. 12.

Thou hast commanded thy commandments to be kept most diligently: O that my ways may be directed to keep thy justifications. Ps. 118, 4-5.

Postcommunion.

Tuæ nos, Dómine, medicináis operatío, et a nostris perversitátibus clementer expédiat, et tuis semper fáciat inhaerére mandátis. Per Dóminum.

At Magnif.

Ant. III a


Antiphon.

Intrávit autem rex, ut ví-
dé-ret discumbéntes, et ví-dít i-bí hó-
minem non vestí-tum véste nupti-
álí, et á-it íl-li:

Amí-ce, quámodo huc intrásti, non há-bens véstem nu-

pti-

lem?

If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.

Twentieth Sunday after Pentecost.

Omnia quae fecisti nobis,
Domi ne, in vero judici o fecisti, qui a peccavimus

All that thou hast done to us, O Lord, thou hast done in true judgment: because we have sinned against thee, and we have not obeyed thy commandments: but give glory to thy name, and deal with us according to the multitude of thy mercy. Ps. Blessed are the undefiled in the way; who walk in the law of the Lord.

Daniel 3, 31, 29 and 35; Psalm 118.

Blessed are the undefiled in the way; who walk in the law of the Lord. Gloria Patri. 3rd tone. p. 29.
Twentieth Sunday.

Collect.


Be appeased, O Lord, we beseech thee, and bestow pardon and peace upon thy faithful people: so that our sins being forgiven us, in quietness of mind we may give ourselves to thy service. Through Jesus Christ...


Lectio Epistolae beati Pauli Apostoli ad Ephesios.


Bethren, See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father: being subject one to another in the fear of Christ.


III

A Cor meum, Deus, paratum cor meum: cantabo, et psalmam tibi, gloria...
Sequentia sancti Evangelii secundum Joannem.


Offert. 1

S

Uper flūmi-na

Baby-lō-nis, il-lic sé-

Ps. 136, 1.

Upon the rivers of Babylon, there we sat and wept; when we remembered thee, O Sion.
Twentieth Sunday.

Ps. 118, 49-50.

Be thou mindful of thy word to thy servant, O Lord, in which thou hast given me hope: this hath comforted me in my humiliation.

Ps. 118, 49-50.

SECRET.

May these mysteries, we beseech thee, O Lord, bring us from heaven a healing medicine, and may they root out all vice from our hearts. Through Jesus Christ our Lord.

Preface of the Blessed Trinity, p. 12.

Be thou mindful of thy word to thy servant, O Lord, in which thou hast given me hope: this hath comforted me in my humiliation.

Ps. 118, 49-50.

POSTCOMMUNION.

In order, O Lord, that we may become worthy of receiving the gift of thine adorable sacrament, make us to be at all times observant of thy commandments. Through Jesus Christ our Lord.

At the priest’s choice.

At the priest’s choice.

At the priest’s choice.
The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

Gospel.

If the antiphon is sung as a commemoration. V. Dirigatūr. p. 414.


All things are in thy will, O Lord; and there is none that can resist thy will; for thou hast made all things, heaven and earth, and all things that are under the cope of heaven:
et non est qui posset resistere

vo-lunta-ti tuae: tu enim fe-

ci-sti omnia, caelum et terram, et u-
versa quae caeli ambitu conti

Dominus univer-sorum tu es. Ps. Be-
ti immaculati in via: qui ambulant in leg


Gloria Patri. 4th tone. p. 29.

Collect.

In thine unceasing loving-kindness

watch over thine household, we

beseech thee, O Lord: that safeguarded by thee from all evil, we may
give ourselves with fervour to the
doing of good works, to the glory of
thy holy name. Through Jesus...

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

In our times, when Christians think so little of the devil going about to destroy, the Church still employs the warlike words of St. Paul (Ephes. 6, 10-17), to give a timely reminder of the host of invisible foes of whom they must beware.


B Rethren, be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.

Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

Ps. 89, 1-2.

FACTUS ES NOBIS, Lord, thou hast been our refuge, from generation to generation. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

Omine, * re-fú-gi-um fá-ctus es nó- bis,

a. gene-ra-ti- ó-ne et

1 "Allusion to darts tipped with pitch or resin, flaming as they flew, that the Roman legionary would stop with his stout shield". (Osty).
progéni-e.  

W. Pri-úsquam

món-
tes fi-
rent, aut forma-ré-tur tér-
ra

et órbis: a saé-
cu-lo, et in

saécu-lum tu es * Dé-
us.

When Israel went
out of Egypt, the house
of Jacob from a bar-
barous people.
Ps. 113, 1.

W. In éx-
i-tu Is-
rael ex Ægépto, dómus

Já-
cob de pó-
pu-lo * bárbaro.
Sequentia sancti Evangelii secundum Mattheum.

Parable of the unmerciful debtor. Matth. 18, 23-35.


Credo.
There was a man in the land 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.

**Offert. II**

V

IR é-rat * in tér-ra

nómi-ne Job, sím-plex et ré-ctus, ac tímens Dé-um:

quem Sá-tan pé-ti-it, ut tentá-ret: et dáta est é-i poté-stas a Domi-no in facultáte et in cárne é-jus: perdidítque ómnem substan-ti-

am ipsi-us, et fí-li-os: cárnem quo-que é-jus grávi úl-ce-re vulne-rá-vit.

**Secret.**


G Raciously receive, O Lord, this holy offering, by which thou hast willed to be appeased: and in thine infinite mercy restore our souls to health. Through Jesus Christ...


*Preface of the Blessed Trinity, p. 12.*
My soul is in thy salvation, and in thy word I hoped: when wilt thou execute judgment on them that persecute me? The wicked have persecuted me: help me, O Lord my God. Ps. 118, 81, 84 and 86.

Postcommunion.

We have been fed with the bread of immortal life, O Lord: and beseech thee, that what has passed our lips may be, in truth, as food to our souls. Through Jesus Christ....


AT VESPERS.

Thou wicked servant, I forgave thee all the debt, because thou be soughtest me; shouldst
tum dimí-si tíbi, quóni-am rogásti me: nonne ergo opórtu-it et te mi-seré-ri consérvi tú-i, sicut et égo tú-i mi-sértus sum? alle-lú-ia.

If the antiphon is sung as a commemoration. Ὕ. Dirigátur. p. 414.
Prayer. Famíliam túam. p. 945.

Twenty-second Sunday after Pentecost.

Intr. III

S

Collect.

O God, our refuge and our strength, who thyself art the fountain of all piety: look down, we beseech thee, on the fervent prayers of thy Church: and grant that what in faith we ask, we may in all profitable fulness receive. Through Jesus Christ...


Lectio Epistolae beati Pauli Apostoli ad Philippenses.

St. Paul, during his Roman imprisonment, about A. D. 63, prays for the Christians of Philippi in Macedonia (modern Greece), whom he had evangelised some 13 years before. Philip. I, 6-11.

Brethren, we are confident in the Lord Jesus, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart, and that in my bands, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ.

And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment on the head, that ran down upon the beard of Aaron. Ps. 132, 1-2.

1 "The Philippians share Paul’s "grace" (as in the Greek) by the sympathy they show him, the prayers they offer on his behalf, the assistance they send him. The Vulgate reads "joy"." (Osty).
fratres in unum! V. Sicut unguentum in capite, quod descendit in barbam, barbam *

A-aron.

A

Llek-ia. * ij.

V. Qui timent Dominum, sperant in eo: ad-

jutor et protector *

eorum est.

They that fear the Lord, let them hope in him: he is their helper and protector.

Ps. 113, 11.
Sequentia sancti Evangelii secundum Matthaeum.


Credo.

† Sequentia sancti Evangelii secundum Matthaeum.


AT that time, The Pharisees went and consulted among themselves, how to ensnare Jesus in his speech. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not regard the person of men. Tell us therefore, what dost thou think? Is it lawful to give tribute to Caesar, or not? But Jesus knowing their wickedness, said, Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. And they offered him a penny. And Jesus saith to them, Whose image and superscription is this? They say to him, Caesar's. Then he saith to them, Render therefore to Caesar, the things that are Caesar's; and to God, the things that are God's.

Remember me, O Lord, thou who rulest above all power; and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Esther 14, 12 and 13.
Secret.


2. Exáudi nos. p. 434. — 3. At the priest's choice.

Comm. VIII

E go clamávi, * quó-ni-am exaudí-sti me Dé-us: ínclína áurem tú-am,
et exáu-di vérb-a mé-a.

Postcommunion.

SUmpsimus, Dómine, sacri dona mystérii, humíl-iter de-precántes: ut quae in tui commemorationém nos fácere praecepísti, in nostrae proficiant infirmitátis auxilium: Qui vivis et regnas.


At Magníf.
Ant. 1 g

R Eddi-te ergo. Cant. Magníficat * ánima mé-a

Dóminum. 2. Et exsultávit... — Cant. Magnificat. 1 g. p. 212.
Render therefore to Cæsar, the things that are Cæsar's; and to God, the things that are God’s. Gospel.

Réddi-te ergo quae sunt Caésa-rí, et quae sunt Dé-i Dé-o, alle-lú-ia.

If the antiphon is sung as a commemoration. ˢ-redux–te. ℮· Dirigatur. p. 414.


Twenty-third Sunday after Pentecost.

If this Sunday is the last Sunday after Pentecost, the Mass of the twenty-fourth Sunday is said, p. 962.

The Lord saith, I think thoughts of peace and not of affliction: you shall call upon me, and I will hear you; and I will bring back your captivity from all places. Ps. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

Jerem., 29, 11, 12 and 14; Ps. 84.
Twenty-third Sunday. 957

Ps. Bene-dixisti Domine terram tui-am: *


Collect.

Forgive, we beseech thee, O Lord, the transgressions of thy people: and may thy loving-kindness loose us from that chain of sin with which, in our weakness, we have suffered ourselves to be bound. Through Jesus...


Lectio Epistolae beati Pauli Apostoli ad Philippenses.

Bad Christians and good. Philip. 3, 17-4, 3.


Itaque, fratres mei carissimi et desideratissimi, gaudio meum, et corona mea: sic state in Dominio, carissimi. Evódiam rogo,

B Rethren, be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

Therefore, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved.
et Syntychen déprecor idípsum sápere in Dómino. Etiam rogo et te, germáne compar, áduva illas, quae mecum laboravérunt in Evangelio cum Cleménte, et cétérís adjútórioibus meis, quorum nómina sunt in libro vitae.

Credo.

Grad. vii

L

ibe-rásti nos, * Dó-mi-ne, ex af-fligénti-bus nos: et é-os qui nos odé-runt, confu-dí-sti. Æ. In Dó-

laudábimur tó-ta dí-e, et nó-

mini tú-o confi-té-bi-mur * in saé-cu-la.

I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord: and I entreat thee also, my sincere companion; help those women who have laboured with me in the gospel with Clement and the rest of my fellow-labourers, whose names are in the book of life.

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ¶ In God we will glory all the day: and to thy name we will give praise for ever.

Ps. 43, 8-9.
From the depths I have cried to thee, O Lord: Lord, hear my prayer. *Ps. 129, 1-2.

De profun-dis clamá-vi ad te,

Dómi-ne: Dó-mine exáudi *vó-cem mé-am.

* Sequentia sancti Evangelii secundum Mattheum.


said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, he said, Give place; for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

From the depths I have cried out to thee, O Lord; Lord, hear my prayer: from the depths I have cried out to thee, O Lord.

Ps. 129, 1-2.

PRO nostrae servitutis aug-
ménto sacrificium tibi, Dó-
mine, laudis offerimus : ut quod
imméritis contulísti, propitius
exsequaris. Per Dóminum no-
strum.

R Endering ourselves yet more de-
tors to thee, we offer up unto thee,
O Lord, the sacrifice of praise;
begging of thee that what thou hast
assured to us, though all unworthy,
thou in thy mercy bring to pass.
Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. At the priest’s choice.
Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you. Mark II, 24.

But Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole.

O Lord our God, suffer not, we beseech thee, those to succumb to human weakness, whom thou hast vouchsafed to gladden by calling them to have part in things which are divine. Through Jesus Christ...

If the antiphon is sung as a commemoration. V. Dirigatur. p. 414.
The last Sunday after Pentecost.

AT MASS.

Chants as at 23rd Sunday, p. 956.

Collect.

Excita, quaesumus, Dómine, tuórum fidélium voluntátes: ut divíni óperis fructum propénsiusexsequéntes, piétátis tuae remédia majóra percipiant. Per Dóminum.


Lectio Epistolae beati Pauli Apostoli ad Colossenses.

Prayer for spiritual gifts; thanksgiving for God’s work. Colos. i, 9-14.


B Rethren, We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of his glory, in all patience and longsuffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

Sequentia sancti Evangelii secundum Matthaeum.

The destruction of Jerusalem. Matth. 24, 15-35.

In Oriental, very imaginative, style, like the language of the ancient prophets when they announce some grand manifestation of God’s power, and which must not be taken too literally, our Lord foretells, forty
years in advance, the destruction of Jerusalem in A.D. 70 by Roman armies.

"This dramatic disaster, which marked the end of the old Covenant, was unprecedented in the history of salvation, and will be repeated only at the end of time. Then God will exercise on all mankind, now a chosen race in Christ, the same judgement he exercised then on the first Chosen People. And if the destruction of Jerusalem here seems confused with the end of time, this contains a profound truth; for that terrible judgement really marked the beginning of the last age, which at the end of the world will have come finally and for ever."

R. P. Benoît, O. P.


AT that time, Jesus said to his disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that readeth, let him understand); then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not go back to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as hath not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened.

Then if any man shall say to you, Lo, here is Christ, or there; do not believe him: for there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect.

Behold I have told it to you beforehand. If therefore they shall say to you, Behold he is in the desert, go ye not out; Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together.

1 "This prophecy was fulfilled when the holy city and its temple were first besieged and then occupied by the heathen armies of Rome".

And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty: and he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

Ab árbore autem fíci díscte parábolam: cum jam ramus ejus tener fúerit, et fólia nata, scítis quia prope est aestas: ita et vos, cum vidéritis haec ómnia, scítote quia prope est in jánuis. Amen dico vobis, quia non praeterfíbit generatio ejus de caelo, donec haec fiant. Caelum et terra transibunt, verba autem mea non praeteribunt.

Credo.

Secret.

Própitiáus esto, Dómine, supplicátiónum nostris: et pópuli tui oblatiónibus, precibusque suscéptis, ómnium nostrum ad te corda convérte; ut a terrénis cupidítibus liberátis, ad caeléstia desidériam transeámus. Per Dóminum nostrum.

Preface of the Blessed Trinity, p. 12.

Postcommunion.

Concéde nobis, quaésusmus, Dómine: ut per haec sacra menta quae súmpsimus, quidquid in nostra mente vitiósum est, ipsórum medicationís dono curétur. Per Dóminum nostrum.

Grant unto us, we beseech thee, O Lord, for the sake of the divine sacrament we have received, that whatever in our hearts is faulty, may, by its healing virtue, be made whole. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

AT VESPERS.

At Magnif.

Ant. I f

Amen dico vobis. Cant. Magnificat * anima

mé-a Dóminum. 2. Et exultavit...


Amen dico vobis: qui-a non

praeter-í-bit generá-ti-o haec, donec

ómi-a fí- ant : caé-lum et térra transi-bunt, vérba

autem mé- a non transíbunt, dí-cit Dóminus.

If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.

Prayer. Excita. p. 962
Proper of the Saints.

Although this part of the liturgical books includes some feasts of our Lord that fall on fixed dates, yet it is known as the Proper of the Saints, since these are in the great majority.

The name “Proper” is opposed to that of the “Common”, which is given later and contains the Masses and Vespers common to a number of Saints. The Proper of the Saints has only what is special or proper to each one.

In the present work the rules observed in drawing up this Proper are as follows:

1. All feasts of the universal Church that may be celebrated on a Sunday (see pp. 257, 258), are found complete, Mass and Vespers.

2. The remaining feasts are represented at least by their Prayers.

   The Collect, since it is sung by the Celebrant at Vespers, is reproduced each time.

3. On the other hand, the Secrets and Postcommunions common to several feasts are placed together at the beginning of the Proper. Their numbering allows of their being readily found.

   To render easy the singing of the Commemorations at Sunday Vespers, under each feast will be found the reference to the common Antiphons, collected on p. 125 fol. The date shows which Antiphon must be chosen.

   When no Versicle is mentioned, that which follows the Antiphon is to be taken.

3. Many feasts not solemnly observed in the universal Church become solemn in a particular diocese, parish etc., if the Saint is the Patron, or Titular of the church. For such feasts, Mass and Vespers are given. But to save space, the translation of the Chants and the Latin of the Lessons are in that case omitted; and occasionally only the Chants and Prayers are given.

   It will be clear that the Saints included are solely those of the universal Church. For those that occur only in particular dioceses, the Proper of that diocese must be consulted.

N. B. Reference should be made to what is said on p. XL, especially as regards the Commemorations of the Saints at Sunday Vespers, in accordance with the decree of March 23 1955.
Prayers Common to several Feasts.

I. Secrets.

(1) Through the offering of these gifts we pray thee, O Lord, in thy goodness to enlighten thy Church; so that thy flock may increase in all places, and thy pastors, under thy guidance, may be pleasing to thee. Through Jesus Christ our Lord.

(2) Graciously receive, O Lord, the offerings we, by the merits of thy blessed Martyr (and Bishop) N., of thy blessed (Virgin and) Martyr N., of blessed N. and N., thy Martyrs, dedicate to thee; and grant that they may be to us an everlasting help. Through Jesus Christ our Lord.

(3) Sanctify, O Lord, the gifts we offer to thee; and at the intercession of him (her, those) on whose festival they are laid before thee, may they profit us unto salvation. Through Jesus Christ our Lord.

(4) May our devout offerings, O Lord, be acceptable in thy sight, and, by the intercession of him (her, those) on whose festival they are laid before thee, may they profit us unto salvation. Through Jesus...
(5) **A** Désto, Dómine, suppli- 
catiónibus nostris, quas
in Sanctórum tuórum comme-
moratóine desérimus : ut qui
nostraæ justitiae fiduciæm non
habémus, eórum qui tibi pla-
cuérunt, méritos adjuvémur. Per
Dóminum nostrum.

(6) **M** Únera tibi, Dómine,
nostrearé devotiónis offic-
rimus : quae et pro tuórum tibi
grata sint honóre justórum, et
nobis salutária, te misérante,
reddántur. Per Dóminum no-
strum Jesum Christum.

(7) **O** Blátiæ, quaésumus Dó-
mine, placáre munéríbus : et
a) intercedénte beáto N.
Mártyre tuo,

b) intercedéntibus sanctis
Mártýribus tuís N. et N.,
a cunctis nos defende periculís.
Per Dóminum.

(8) **S** Ancti tui, quaésumus, Dó-
mine, nos ubique laetí-
cificent : ut, dum eórum mérita
recólimus, patrocínia sentiámus:
Per Dóminum nostrum Jesum
Christum.

(9) **S** Ancti N. Confessóris tui
atque Pontíficis, quaésumus,
Dómine, ànnua solémnitás
pictáti tuae nos reddat acéptos :
ut per haec piae placatiónis
officía, et illum beáta retribútió
comitétur, et nobis grátiae tuae
dona concíliet. Per Dóminum
nostrum

(10) **S** Ancti N. Pontíficis (or
Confessóris) tui atque
Doctóris nobís, Dómine, pia
non desit orátio : quae et munéræ
nostra concíliet ; et tuam nobís
indulgéntiam semper obtíneat.
Per Dóminum nostrum.

(5) G**ive ear, O Lord, to our
supplication, that we who
put no trust in our own justice may
be helped by the merits of those who
have been pleasing to thee. Through
Jesus Christ our Lord.

(6) W**E offer to thee, O Lord, the
gifts of our devotion: may
they please thee as honouring thy
Saints; and through thy mercy, may
they be profitable to us. Through
Jesus Christ our Lord.

(7) M**AY the gifts we have offered
appease thee, we beseech thee, O Lord: and may the prayers
a) of blessed N., thy Martyr,

b) of thy holy Martyrs N. and N.
defend us in all dangers. Through
Jesus Christ our Lord.

(8) I**N all places, we beseech thee,
O Lord, may thy Saints bring
us joy: and may we who honour
their merits feel them to be our
protectors. Through Jesus Christ our
Lord.

(9) M**AY the festival we keep year
by year in honour of blessed
N., thy Confessor and Bishop, make
us pleasing, O Lord, to thy loving-
kindness, and, by virtue of this
devout service of propitiation, while
assuring him his happy reward,
obtain for us the gifts of thy grace.
Through Jesus Christ our Lord.

(10) M**AY the holy prayer for us,
O Lord, of N., thy Bishop
(or Confessor) and Doctor be unceas-
ing; by it may our offerings be
rendered pleasing to thee and our
pardon assured. Through Jesus
Christ our Lord.
(11) **In memory of thy Saints, O Lord, we offer up to thee the sacrifice of praise, trusting thereby to be delivered from all evils present or to come. Through Jesus Christ our Lord.**

(12) **Grant us, we beseech thee, Almighty God, that the humble offerings we make in honour of thy Saints, may please thee to the cleansing of ourselves in body and soul. Through Jesus Christ our Lord.**

(13) **May the holy Abbot N. obtain from thee, O Lord, we beseech thee, by his prayers, that the offerings we have placed on thy holy altar profit us unto salvation. Through Jesus Christ our Lord.**

(14) **Raciously receive, O Lord, the gifts we bring on this festival day of thy blessed (Virgin-) Martyr N., trusting in her patronage to be freed from all evil. Through Jesus Christ our Lord.**

(15) **Favourably look down we beseech thee, O Lord, upon the gifts laid upon thine altars for the feast-day of thy holy (Virgin-) Martyrs N. and N.; and as by these Sacred Mysteries thou didst raise thy Saints to glory everlasting, so through them vouchsafe to us thy forgiveness. Through Jesus Christ our Lord.**

(16) **May, O Lord, the offerings be pleasant in thy sight which thy faithful people bring to thee in honour of thy Saints: for the sake of whose merits thou hast shown thyself to us a sure help in tribulation. Through Jesus Christ our Lord.**

(17) **May, O Lord, the sacred victim we offer up in memory of the birthday of thy holy Martyrs, break the chains of our sins and move thee, in thy loving-kindness, to be merciful in our regard. Through Jesus Christ our Lord.**
(18) **Ecclesiae tuae, quaesumus, Dómine, preces et hóstias beáti Petri Apóstoli com-méndet oratóio: ut, quod pro illus glória celebrámus, nobis prosit ad véniam. (Per Dómini-num nostrum.)

(19) **Apostoli tui Pauli précibus, Dómine, plebis tuae dona sanctifica: ut quae tibi quo grata sunt instituto, gratióra fiant patrocínio suppli-cántis. (Per Dóminum nostrum Jesum Christum Filium tuum.)

(20) **Sacrisfícium nostrum tibi, Dómine, quaésusumus, a) beáti Andréae Apóstoli b) beáti Laureántii c) sanctae Terësiae Virginis tuae precátio sancta concíilet: ut in cujus honóre solémniter exhi-bétur, ejus méritis efficiátur acéptum. Per Dóminum.

II. Postcommunions.


(2) **Efectí participatiónes mú-nerís sacri, quaésusumus, Dómine Deus noster: ut, cujus exséquimur cultum, a) intercedénte beáto N. Mártyre tuo (atque Pontífice), b) intercedéntibus sanctis Martýribus tuis N. et N., sentiámus effectum. Per Dóminum nostrum Jesum Christum Filium tuum.

(18) **MAY the intercession of the blessed apostle Peter, we beseech thee, O Lord, render well-pleasing in thy sight the prayers and sacrifices offered up by thy church: and may the sacred rite gone through this day in his honour, avail us to the obtaining of thy forgiveness. Through Jesus Christ our Lord.

(19) **MOved by the prayers of Paul, thine apostle, do thou, O Lord, hallow the offerings of thy people; and may this holy sacrifice, ever acceptable to thee who hast ordained it, be yet more grateful in thy sight, inasmuch as with it our holy protector pleads in our behalf. Through Jesus Christ our Lord.

(20) **MAY the holy prayer, O Lord, a) of the blessed Apostle Andrew b) of blessed Lawrence c) of saint Teresa, thy Virgin commend this our sacrifice to thee; it is offered up in his honour, for the sake of whose merits may it be acceptable in thy sight. Through Jesus...
(3) **H**Aec nos commúnie, Dó-
mine, purget a crími-
ne : et
   a) intercedénte beáto N. Mártyre tuo (atque Pontífice),
   b) intercedéntibus sanctis Mártýribus tuis N. et N.,

cælestis remédii fáciat esse consórtes. Per Dóminum nostrum.

(4) **D**A, quaésumus Dómine
Deus noster : ut, sicut tuórum commemoratiónem San-
ctórum, temporáli gratulámur officio, ita perpé tuo laetémur aspéc tu. Per Dóminum nostrum.

(5) **Q**uáésumus, Dómine, sa-
lutáribus repléti mysté-
riis : ut quorum (cuju s) solémnia celebriámus, eórum (ejus) oratio-
nibus adjuvémur. Per Dóminum.

(6) **P**raesta nobis, quaésumus
Dómine : intercedéntibus sanctis (Virgínibus et) Mártý-
ribus tuis N. et N. : ut quod ore contíngimus, pura mente capiámus. Per Dóminum no-
strum Jesum Christum.

(7) **P**raesta, quaésumus omni-
potens Deus : ut de percéptis munéribus grárias exhibéntes, intercedénte beáto N. Confessóre tuo atque Pont-
fíice, beneficia potióra sumámus. Per Dóminum nostrum.

(8) **D**eus, fidélíum remune-
rátor animárum : praes-
sta; ut beáti N. Confessóris tui atque Pontíficís, cujus venerán-
dam celebrámus festivitátem, précibus indulgéntiam conse-
quámur. Per Dóminum.
(9) Ut nobis, Dómine, tua sacrificia dent salutem: beá tus N. Póntifex (or Confés sori) tuus, et Doctor egregius, quaésumus, precátor accédat. Per Dóminum nostrum.

(10) Réfécit cibo potúque cae lésti, Deus noster, te súpplices exorámus: ut in cujus haec commemoratióne percépimus, ejus muniamur et précibus. Per Dóminum nostrum.

(11) Quaésumus, omnipótens Deus: ut, qui caeléstia aliménta percépimus,

a) intercedénte beáto N. Confés sori (or Mártire) tuo,

b) intercedéntibus beásis (or sanctis) Mártiribús tuís, N. et N. per haec contra ómnia adversa muniámur. Per Dóminum nostrum.


(14) Divíni múneris largitéte satiáti, quaésumus, Dómine Deus noster: ut, intercedénte beáta

a) N. Virgine et Mártyre tua,

b) N. Mártyre tua,
in ejus semper participatiónes vivámus. Per Dóminum.

(9) May blessed N., thy Confessor (or Bishop), that illustrious teacher, plead for us, O Lord, that the sacrifice of thine altar may profit us unto salvation. Through Jesus Christ our Lord.

(10) Strengthened with meat and drink from heaven, we humbly beseech thee, O Lord our God, that we may be protected by the intercession of the Saint on whose festival we have been made partakers of these thy precious gifts. Through Jesus Christ our Lord.

(11) Vouchsafe, we beseech thee, Almighty God, that the heavenly bread of which we have partaken, may, by the intercession

a) of blessed N., thy Confessor (or Martyr),

b) of thy blessed (or holy) Martyrs N. and N.,
strengthen us against all adversity. Through Jesus Christ our Lord.

(12) Together with the Sacrament we have received, may the holy Abbot N. defend us, O Lord, by his prayers; that while endeavouring to imitate his virtuous life on earth, we may realise the power of his intercession for us in heaven. Through Jesus Christ our Lord.

(13) May the mysteries of which we have partaken, O Lord, be of help to us, and through the prayers of blessed N., thy (Virgin and) Martyr, may they protect us everlastingly. Through Jesus Christ...

(14) Filled with the abundance of thy divine gift, O Lord, we beseech thee, that, by the intercession of blessed

a) N. thy Virgin and Martyr,

b) N. thy Martyr,
having partaken thereof we may live for ever. Through Jesus Christ...
(15) SAtiasti, Dómine, fami-
liam tuam munéribus
sacris : ejus, quaésumus, semper
interventióne nos réfove, cujus
solémnia celebrámus. Per Dó-
minum nostrum.

(16) Laetificet nos, Dómine,
munus oblátum : ut,
sicut in Apóstolo tuo Petro te
mirábilem praedicámus; sic per
illum tuae sumámus indulgé-
tiae largitátem. (Per Dómi-
num nostrum.)

(17) Sanctificáti, Dómine, sa-
lutári mystério : quaé-
sumus; ut nobis ejus non desit
oráció, cujus nos donásti patro-
cínio gubernári. (Per Dómi-
num nostrum.)

(18) Percéptis Dómine sacra-
méntis, beáto:

a) Paulo, Apóstolo tuo,
b) Mattheáo, Apóstolo tuo et
Evangelista,
interveniénte, deprecámur : ut
quae pro illús celebráta sunt
glória, nobis proficiant ad medé-
lam. Per Dóminum nostrum.

(19) Mysticis, Dómine, re-
péli suum votis et
gáudiis : praesta, quaésumus;
ut intercessiónibus sanctórum
(sanctárum) Mártýrum tuórum
(tuárum) N. et N., quae tempo-
ráliter ágimus, spiritualiter con-
sequámus. Per Dóminum.

(20) SACro múnere satiáti, sú-
plices te, Dómine, de-
precámur : ut, quod débitae
servitútis celebrámus offició,
salvatiónis tuae sentiámus aug-
méntum. Per Dóminum no-
strum Jesum Christum.
VARIous PrAyERS.

To implore the intercession of the Saints.
Collect, p. 429; Secret, p. 434; Postcommunion, p. 435.

For the Church or for the Pape.
Collects, p. 262; Secrets, p. 266; Postcommunions, p. 267.

For Peace.

Collect.

D Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublatá formidine, tempora sint tua protectione tranquilla. Per Dóminum nostrum.

Secret.

D Deus, qui credentes in te populos nullis sinis cóncuti terróribus: dignáre preces et hostias dicatae tibi plebis suscipere; ut pax a tua pietate concéssa, Christianórum fines ab omni hoste faciat esse secúros. Per Dóminum nostrum.

Postcommunion.

D Deus, auctor pacis et amátor, quem nosse, vivère, cui servire, regnáre est: prótege ab omnibus impugnatióribus

O God, from whom come all holy desires, all right resolves and all good deeds: do thou bestow upon thy servants that peace which the world cannot give; make our hearts to be devoted to the keeping of thy commandments; take away from us fear of our enemies, and grant that, protected by thee, our time may be a time of quiet. Through Jesus...

O God, who sufferest not the nations believing in thee to be shaken by any fear: vouchsafe, we beseech thee, to accept the prayers and offerings of a people that is thine own: and may the peace thy loving-kindness will surely grant us, ensure the safety of a Christian country from every assault of its enemies. Through Jesus Christ our Lord.

O God, the author and lover of peace, to know whom is to live, to serve whom is to rule; defend thy suppliants from all attacks; and may
súpplices tuos; ut qui in defen-
sióné tua confidimus, nullius
hostilitátis arma timeámus. Per
Dóminum nostrum.

we who put our trust in thy succor, fear not the power of any earthly
enemy. Through Jesus Christ...

For the Propagation of the Faith.

In most dioceses, on the last Sunday but one of October, the following
prayers for Missions are added after those of the day.

If the Mass is to be sung, it will be found on p. 1746.

Collect.

O God, who willest that all men
should be saved and come to the
knowledge of the truth; send, we
beseech thee, labourers into thine
harvestfield, and give unto them
with boldness to speak thy word.
May that word of thine in all places
be uttered and loudly proclaimed, so
that all peoples may come to the
knowledge of thee, who only art the
true God, and of him whom thou hast
sent, Jesus Christ, thy Son, our Lord.
Who lives and reigns...

Secret.

O God our protector, turn thine
eyes to us: look upon the face
of thy Christ who has given himself
for the redemption of all: and bring
about, that from the rising of the
sun even unto its setting, thy name
be magnified among the gentiles, and
in every place there be sacrificed and
offered up to thee a pure oblation.
Through the same our Lord.

Postcommunion.

Quickened anew by thine atoning
gift, we beseech thee, O Lord,
that by this very help to eternal
salvation, the true faith may spread
more and more. Through Jesus...

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1 On 28 June is added here:
beáti Irenaei Mártiris tui atque Pontíficis
intercessióne,
To beg for rain.

Collect.


_O_ God in whom we live, move, and have our being : bestow upon us seasonable rain, that receiving at thy hands a sufficiency of temporal goods, we may, with the greater trustfulness, look to thee for those blessings which are eternal. Through Jesus Christ our Lord.

Secret.


_B_ Be appeased, O Lord, we beseech thee, by the gifts which we offer : and grant to us the blessing of a sufficiency of rain. Through Jesus Christ our Lord.

Postcommunion.

_D_ nobis, quaésumus, Dó-mine, plúviam salutárem : et áridam terrae fáciem flúentiis cæléstibus dignánter infúnde. Per Dóminum nostrum.

_G_ Rant to us, we beseech thee, O Lord, a seasonable fall of rain : and vouchsafe with water from heaven to bathe the parched face of our earth. Through Jesus Christ...

To beg for fine weather.

Collect.

_A_ de nos, Dómine, clamántes exáudi : et aéris serenitátem nobis tribue supplicántibus; ut qui juste pro peccátis nostris affíigmur, misericórdia tua prae-veniénte, cleméntiam sentiámus. Per Dóminum nostrum.

_G_ Raciously hear us, O Lord, who cry out unto thee : and in answer to our prayers bestow upon us fine weather ; so that we who most justly are chastised for our sins, may, from thy merciful dealings with us, learn how good thou art. Through Jesus...

Secret.

_P_ Raevéniat nos, quaésumus, Dómine, grátiá tua semper et subsequantur : et has obla-tiónes, quas pro peccátis nostris

_M_ MAY thy grace, we beseech thee, O Lord, ever go before us and ever follow us ; and do thou in thy loving-kindness graciously accept
nómini tuo consecrándas defé-rímus, benignus assúme; ut per intercessiónem Sanctórum tuó-rum, cunctís nobís profíciant ad salútem. Per Dóminum.

these offerings which we bring to be hallowed in thy name; so that, through the prayers of thy Saints, they may profit us all unto salvation. Through Jesus Christ our Lord.

Postcommunion.

Quæsumus, omnipotens Deus, cleméntiam tuam; ut inundántiam cóerceas ímbrium, et hilaritéatem vultus tui nobis impértíri dignérís. Per Dóminum nostrum.

WE beseech thee in thy mercy. O Almighty God, to vouchsafe to restrain this flood of rain, and to make the brightness of thy countenance to shine upon us. Through Jesus Christ our Lord.
PROPER OF THE SAINTS

Whatever is not mentioned as Proper to a Saint, is taken from the Common.

FEASTS OF NOVEMBER.

29. St. Saturninus Martyr (3rd cent.).


Collect.

 Deus, qui nos beáti Saturníni Mártýris tui concédís natalítio pérfriui : * ejus nos tríbue méritis adjuvári. Per Dóminum.

Secret no 3 (a) p. 967.

Postcommunion.

Sanctíficet nos, quaésumus Dómine, tui percéptio sacra-ménti : et intercessióne Sanctó-rum tuórum tibi reddat accéptos. Per Dóminum.

30. Saint Andrew Apostle.

Double of II Class.

If 29 or 30 November falls on Sunday the feast of St. Andrew is kept on Monday. In either case I Vespers of St. Andrew is sung on Sunday.

AT FIRST VESPERS.

All as at II Vespers, p. 983, except the following :

Ŷ. In ómnem térram exívit | Ÿ. Their sound has gone forth into
sónus éórum.
Ÿ. Et in fínes órbis térrae | Ÿ. And their words unto the ends
vérsba éórum.

O God, by whose goodness we keep with rejoicing the feast day of blessed Saturninus, thy Martyr: for the sake of his merits refuse not to succour us in our need. Through Jesus.
At Magnif.

Ant. If

Nunus ex du-óbus * qui se-
cú-ti sunt Dómi-num, é- rat André-as, frá- ter Simó-
nis Pétri, alle-lú- ia. Cant. Magní-ficat * ánima mé- a Dó-

minum. 2. Et exsultávit... -- Cant. Magnificat. I f. p. 212 or 218.


On the 1st Sunday of Advent, Commemoration of the Sunday. Ant. Ne


AT MASS.

Intr. II

Ihi autem * ni- mis hono-
rá-ti sunt amí- ci tú- i, Dé- us:

nimir confortá-tus est prin- ci-pá- tus e- ó- rum.

Ps. Dómi-ne probásti me, et cognovísti me : * tu cogno-

1 That is to say: You know all my ways, all my actions.
Majestatem tuam Domine suppliciter exoramus: ut sicut Ecclesiae tuae beatus Andreae Apostolus exstitit praedicator et rector; ita apud te sit pro nobis perpetuus intercessor. Per Dominum nostrum.

Collect.

M Ost humbly, O Lord, we supplicate thy divine Majesty, that blessed Andrew, the apostle, once upon earth a preacher and ruler of thy Church, may henceforth for evermore be our advocate in heaven with thee. Through Jesus Christ...

Lectio Epistolae beati Pauli Apostoli ad Romanos.

It is faith that saves; and faith presupposes the Apostles' preaching.

Rom. 10, 10-18.

B Rethren, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? or how shall they believe him of whom they have not heard? or how shall they hear, without a preacher? and how shall they preach, unless they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!

But all do not obey the gospel. For Isaias saith, Lord, who hath believed our report? Faith then cometh by hearing; and hearing by the word of Christ. But I say, Have they not heard? Yea, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

November 30: Saint Andrew.

The Lord loved Andrew as an odour of sweetness.

St. Andrew was one of the first four disciples. Matth. 4, 18-22.

At that time, Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them, Come ye after me, and I will make you to be fishers of men. And they immediately leaving their nets followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they forthwith left their nets and father, and followed him.
To me thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened. 

Introit.


Secret no 20 (a) p. 970.


Come ye after me, and I will make you to be fishers of men: and they left their nets and ship, and followed the Lord.

Gospel.
Postcommunion.

With great rejoicing, we have, O Lord, on this festival day, taken part in thy divine mysteries: from them glory comes to thy saints; to us may they ensure the pardon of our sins. Through Jesus Christ our Lord.

AT SECOND VESPERS.

The Antiphons are based on the Acts of his martyrdom.

1 Ant.

Hail, Cross of great price; receive the disciple of him who hung on thee, my Master, Christ.

2 Ant.

Blessed Andrew prayed and said: Lord, King of glory eternal, receive me as I hang gibbeted here.

At I Vespers.

pendentem in patibulo. Ps. Confitebor tibi Domine in
Andrew, servant of Christ, God's worthy Apostle, brother of Peter and sharer in his passion.

At I Vespers. Ps. Confitébor. VIII g. p. 158.
At II Vespers. Ps. Laudáte púeri Dóminum : * laudáte nómen Dómi-ni.

At I Vespers. Ps. Laudate pu-erí Dóminum : * laudáte nómen Dómi-ni.

At I Vespers. Ps. Confitébor. VIII g. p. 158.
At II Vespers. Ps. Laudáte púeri. VIII g. p. 170.

3 Ant. Ps. Be-átus vir qui tímét Dóminum : * in

At I Vespers.

At I Vespers. Ps. Be-átus vir qui tímét Dóminum : * in

At II Vespers.

At I Vespers. Ps. Beátus vir. VIII g. p. 165.
At II Vespers. Ps. Crédi-di propter quod locú-

tus sum : * égo autem humi-li-á-tus sum nímis.

At I Vespers. Ps. Beátus vir. VIII g. p. 165.
At II Vespers. Ps. Crédi-di. VIII g. p. 182.
Maximilla, the beloved of Christ, took the Apostle’s body; she buried it with spices in a most worthy place.

\[\text{tú-lit corpus Apóstolo-li: óptimo ló-co cum aromá-tibus} \]

\[\text{At I Vespers.} \]

\[\text{sepe-lí-vit. Ps. Laudáte pú-e-ri Dóminum:* laudáte nómen} \]

\[\text{At II Vespers.} \]

\[\text{Dómi-ni. Ps. In converténdo Dóminus capti-vi-tátem Sé-on:} \]

\[\text{fácti súmus sic-ut conso-lá-ti.} \]

\[\text{At I Vespers. Ps. Laudáte púeri. viii g. p. 170.} \]

\[\text{At II Vespers. Ps. In converténdo. viii g. p. 192.} \]

Those who persecuted the just one thou didst plunge, Lord, into hell; and on the wood of the Cross thou wast his leader.

\[\text{et in lígno crú-cis dux jústi fu-i-sti. Ps. Lau-dáte Dó-minum ómnes géntes:* laudáte é-um ómnes pópu-li.} \]

\[\text{At I Vespers.} \]
Ps. Dómine probásti me et cognovísti me: * tu cognovísti sessióinem mé-am et resurrectiónem mé-am.

At I Vespers. Ps. Laudáte Dóminum. vii a. p. 185.

Chapter.

F Ratres: Corde enim créditur ad justítiám, + ore autem conféssio fit ad salútém. * Dicit enim Scriptúra: Omnis qui crédít in illum, non confundétur.

B Rethren, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be confounded.

Hymn. Exsúltet órbis. p. 1599 or 1601.

Y. Annuntiavérunt ópera Déi. Y. They declared the works of God.
R. Et fácta ejus intellexérunt. R. And understood his doings.

At Magníf. Ant. ID

C

UM perve-nísset * be-á-tus

André- as ad lócum ubi crux pa-

rá-ta é-rat, exclaimávit et dí- xit:

O bó-na crux, di-u deside-rá-ta, et jam concupí-

scénti ánimo praepará-ta: secú-rus et gáudens véni-o
December 3: Saint Francis Xavier.

FEASTS OF DECEMBER.

2. St. Bibiana Virgin and Martyr. († 363)
   Semi-double.


   Collect.

   Deus omnium largitor bonórum, qui in fámula tua Bibiana cum virginitátis flore martyrii palmam conjunxisti: ut mentes nostras ejus intercessione tibi caritáte conjünge; * ut amóris perículis, praémia consequámur aetérna. Per Dóminum.


3. St. Francis Xavier Confessor. († 1552)
   Double major.


   Collect.

   Deus, qui Indiárum gentes beáti Francisci praedicatione et miráculis Eccléssiae tuæ aggregáre volústi: * concéde propí
tius; ut cujus gloriósa mérita venerámur, * virtútum quoque imitémur exémpla. Per Dómini- num nostrum.

beseech thee, that we who venerate his glorious merits, may endeavour to imitate the examples of virtue he has left us. Through Jesus Christ...

Secret no 12, p. 969 and Postcommunion no II (a), p. 972.

† In places where the feast is solemnly kept:
Epistle as for St. Andrew, p. 980.
Gospel of Whit Sunday, p. 739, from * to **.


Collect.

D Eus, qui béátum Petrum Chrysológum Doctórem egrégium, divínitus praemonstratúm, ad regéndam et in- struéndam Eccélúiam tuam éligi voluísti : † praësta, quáésumus; ut quem Doctórem vitae habuí- mus in terris, * intercessórem habéré mereámur in céelis. Per Dómini- num nostrum.

O God who wast pleased to set up as teacher and ruler in thy Church, blessed Peter Chrysologus, that illustrious doctor, and to point out, by a sign from heaven, that it was thou thyself who didst choose him: vouchsafe, we beseech thee, that he may be our advocate in heaven who has been our master of holy living on earth. Through Jesus...

The same day. St. Barbara Virgin and Martyr.


Collect.

D Eus, qui inter cétera poténtiae tuae mirácula, étiam in sexu frágli victóriam martyríi contulísti : † concéde propítiús; ut qui béátæ Bárbaræ Virgínís et Mártýris tuæ natalía cóli- mus, * per ejus ad te exémpla gradíámur. Per Dóminum.

O God, who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning of the Martyr's crown; vouchsafe unto us who celebrate the triumph of blessed Barbara, thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ our Lord.

5. St. Sabbas Abbot. († 532)  

**Simple.**

5 Dec. Similábo. p. 133.

**Collect.**

MAY the prayers of the holy Abbot Sabbas, commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus...

Secret no 13, p. 969 and Postcommunion no 12, p. 972.

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6. St. Nicholas Bishop of Myra and Confessor. († 342)  

**Double.**


**Collect.**

God, who didst adorn the holy Bishop Nicholas with the working of countless miracles: moved by his merits and prayers, save us, we beseech thee, from the flames of hell. Through Jesus Christ our Lord.

Secret. Sanctifica. p. 1562 (Substitute “Nicholas” for “Martin”).

**Postcommunion.**

MAY the sacrifice, O Lord, of which we have partaken on this the feast day of the holy bishop Nicholas, be to us a sure defence for evermore. Through Jesus Christ our Lord.

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* In places where the feast is solemnly kept:  

**Lesson from the Epistle of B. Apostle Paul to the Hebrews**

The authority of Bishops is that of Jesus Christ himself. Hebr. 13, 7-17.

Brethren, remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and to-day, and the same for ever. Be not led away with various and strange doctrines: for it is best that the heart be established with grace; not with meats, which have not profited those that walk in them.
We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. Let us go forth therefore to him without the camp, bearing his reproach: for we have not here a lasting city, but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name.

And do not forget to do good and to impart: for by such sacrifices God’s favour is obtained. Obey your prelates, and be subject to them; for they watch, as being to render an account for your souls.

I have found David, my servant: with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him. The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

Ps. 88, 21-23.
The just man shall flourish like the palm-tree: he shall grow up like the cedar.

Ps. 91, 13.
Sequentia sancti Evangelii secundum Mattheum.

The parable of the talents exhorts us to make profit of God’s gifts.

Matth. 25, 14-23.


At that time, Jesus spoke this parable to his disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five; and in like manner he that had received the one, going his way, digged into the earth and hid his lord’s money.

But after a long time, the lord of those servants came and reckoned with them. And he that had received the five talents, coming, brought other five talents saying, Lord, thou didst deliver to me five talents; behold I have gained other five over and above. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst two talents to me; behold I have gained other two. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.

In some dioceses the Gospel is that of S. Martin, p. 1562.

Offert. II  

V  

E-ri-tas mé-*
et mi-se-ri-cór-di-a mé-a cum í-pso: et in
nómi-ne mé-o exaltábi-tur córnu é jus.

T. P. Alle-
lú-ia.

Once have I sworn by my holiness, his seed shall endure for ever: and his throne as the sun before me, and as the moon perfect for ever; and a faithful witness in heaven.

Ps. 88, 36-38.

Vespers, as Common Confessor Bishop, p. 1648, with for Prayer the Collect of the Mass, p. 989.
7. St. Ambrose Bp of Milan and Doct. († 397)

Double.


Collect.

Deus, qui pópulo tuo aetérnae salútis beátum Ambrósium ministrum tribuísti: † praesta, quaésumus; ut quem Doctórem vitae habuímus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

O God who didst raise up blessed Ambrose to be to thy people a minister of eternal salvation; grant, we beseech thee; that he who was once on earth our master of holy living, may for evermore be our advocate in heaven. Through Jesus...

Secret.

O Mnípotens sempítérne Deus, múnera tuae majestáti obláta, per intercessiónem beáti Ambrósii, Confessoris tui atque Pontíficis, ad perpétuam nobis fac proveníre salútém. Per Dóminum nostrum.

A Almighty and everlasting God, vouchsafe that the offerings we lay before thy divine Majesty may, by the intercession of blessed Ambrose, thy Confessor and Bishop, avail us to everlasting salvation. Through Jesus Christ our Lord.

Postcommunion.

Sacraménta salútis nostrae suscipiéntes, concéde, quaésumus, omnipotens Deus: ut beáti Ambrósii Confessoris tui atque Pontíficis, nós ubique óratíó adjuvet, in cujus veneratióné haec tuae obtúlimus majestáti. Per Dóminum. 

O us, O Lord, who have received the sacraments of our salvation, grant, we beseech thee, that at all times and all places, we may be succoured by the prayers of blessed Ambrose, thy Confessor and Bishop, in whose honour we have this day offered up our sacrifice. Through Jesus...

Prayer. Deus, qui pópulo. as above.
DECEMBER 8.

IMMACULATE CONCEPTION
OF THE B. V. M.

Double of I Class with common Octave.

If Sunday falls on Dec. 7, I Vespers are sung as follows: if on Dec. 8, Mass and II Vespers.

AT FIRST VESPERS.

As at II Vespers, p. 1100 except:

At Magnif.
Ant. VIII G

\[ \text{Behold from henceforth all generations shall call me blessed.} \]

\[ \text{Because he that is mighty hath done great things to me.} \]

\[ \text{E-\text{\textam me d\texticent * \textomnes}} \]

\[ \text{gene-\text{\textrai-\texti-\texto-\textnes, qui-\texta \textfé-\textcit m\text\texthi \textmá\textgna qui \textpótens \textest,} \]

\[ \text{alle-\text{lú- \textia. Cant. Magnif\texticat * ánima m\texté- \texta D\textó\textminum.} \]

\[ \text{2. Et exsult\textávit... or Et exsult\textávit...} \]

\[ \text{Cant. Magnificat. VIII G. p. 217 or 223.} \]

\[ \text{Commemoration of Advent, p. 1004 and fol. (The Sunday, p. 281).} \]

\[ \text{Benedicámus Dómino I. p. 138. — Ant. Alma. p. 238.} \]

\[ \text{At Compline, Hymn. n° 2, p. 247. See the note p. 248.} \]
I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, and with the robe of justice he hath covered me, as a bride adorned with her jewels. Ps. I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

Is. 61, 10; Ps. 29.

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Is. 61, 10; Ps. 29.

Glória Patri. E u o u a e.

Glória Patri. 3rd tone. p. 29.

Collect.

Deus, qui per Immaculatam Virginis Conceptionem dignum Filio tuo habitaculum praeparasti: ut qui

O God who, by the Immaculate Conception of the Virgin, didst make ready a fitting dwelling-place for thy Son: grant, we beseech thee,
December 8: Immaculate Conception.

that as through the death foreseen by thee of the same thy Son, thou didst preserve his Mother unsullied by sin, so, us likewise, pure in heart, thou wouldst make to come unto thee. Through the same our Lord.

2nd Collect: of Advent, p. 261 or 274 or 283.

Lectio libri Sapientiae.

Our Lady, in conjunction with her Son, has so high a place in God's plan, that the Church applies to her the passage of Proverbs 8, 22-35, that sings the role assigned to eternal Wisdom before and during Creation.

The Lord possessed me in the beginning of his ways, before he made anything, from the beginning: I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived.

Neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was there; when with a certain law and compass he enclosed the depths; when he established the sky above, and poised the fountains of waters; when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth; I was with him, forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delight is to be with the children of men.

Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

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Blessed art thou, O Virgin Mary, by the Lord the most high God above all women upon the earth. 
Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. 
Judith 13, 23 and 15, 10.

Thou art all fair, O Mary, and there is in thee no stain of original sin. Cant. 4, 7.
December 8: Immaculate Conception.

Gospel, p. 1117 to *. — Credo.

Offert. VIII

Ave * Maria:
Gospel.

Hail Mary, full of grace: the Lord is with thee: blessed art thou among women.

Secret.

S Alutarem hostiam, quam in solemnitate Immaculatae Conceptionis beatae Virginis Mariae Ribi, Domine, offerimus, suscipe et praesta: ut sicut illam, tua gratia praeveniente, ab omni labe immunem profitemur; ita ejus intercessione a culpis omnibus liberemur. Per Dominum.


Glorious things are told of thee, O Mary, for he who is mighty hath done great things unto thee. Magnificat.

sunt de te, Ma-rí- a : qui- a fé-ci tii- bi má-gna
qui pó- tens est.

Postcommunion.

MAY the sacraments we have received, O Lord our God, heal the wounds inflicted on us by that sin from which, in a wonderful manner, thou, in her conception, didst preserve blessed Mary, and her alone. Through Jesus Christ our Lord.


On Sunday, last Gospel of that Sunday.

AT SECOND VESPERS.

For the Psalms on feast of our Lady, see p. 1710.

Thou art all fair, O Mary, and there is in thee no stain of original sin.

Ps. Dixit Dóminus Dómino mé-o : * Sédé a déxtris mé-is.

Ps. Dixit Dóminus. i g 2. p. 147.
Thy garments are white as snow, and thy face as the sun.

_Matth. 17, 2._

Dóminus: * laudáte nómen Dómini.

_Ps. Laudáte púeri._ viii g. p. p. 170.

Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. _Gradual._

Ps. Laetátus sum in his quae dícta sunt míhi: * In dónum Dómini ñbimus. _Ps. Laetátus sum._ viii c. p. 191.

Blessed art thou, O Virgin Mary, by the Lord the most high God above all women upon the earth. _Gradual._

Draw us; spotless Virgin; we will run after thee to the odour of thy ointments. Cant. 1, 3.

Proper of the Saints.

Chapter.

Dominius possédit me in initio viarum suárum, antequam quidquam faceret a princípio. * Ab aeterno ordinátas sum, et ex antiquis antequam terra ficeret: * nondum erant abyssi, et ego jam concepita eram.


V. Immaculata Conceptione est-hodi-e
December 8: Immaculate Conception.

Rv. Who has crushed the serpent’s head with a virgin’s foot.

sánctae Mari-ae Virginis. Rv. Quae

serpéntis cáput virgíne-o péde contrívit.

At Magnif. Ant. If

O-di-e egréssa est

vírga de radí-ce Jesse: hódi-e si-

e úlla peccá-ti labe concépta est Ma-rí-a: hó-
di-e contrítum est ab é-a cá-put serpéntis antiqui,

alle-lú-ia. Cant. Magní-ficat * ánima mé-a Dómi-

num. 2. Et exsultávit... Cant. Magníficat. 1 D. p. 212 or 218.

Prayer. Deus, qui per Immaculátam. p. 996.

Commemoration of Advent, p. 1004 and fol.


At Compline, Hymn. nº 2, p. 247.

1 Jesse was David’s father and an ancestor of Christ. The stem of Jesse is the line of kings of Judah sprung from David. Mary’s immaculate conception is in view of the birth of the Messiah, last and most illustrious of David’s descendants.
COMMEMORATION OF ADVENT
AT VESPERS OF THE IMMACULATE CONCEPTION
OF THE B. V. M.

First week of Advent.

Thursday.

Ant. IV

**E**

Xspectábo Dóminum * Salvatórem mé- um, et praesto-lábor é- um, dum prope est,

alle-lú- ia.

**V.** Roráte caéli désuper, et núbies plúiant jústum. **V.** Drop down dew, ye heavens, from above, and let the clouds rain the Just.

**R.** Aperiátur térra et gérmí- net Salvatórem. **R.** Let the earth be opened, and bud forth a Saviour.

*Prayer of the preceding Sunday.*

Friday.

Ant. IV

**E**

X *vocávi Fi-li- um

mé- um : véní- et, ut sálvet pópu- lum sü- um.

Out of Egypt I have called my Son; he shall come to save his people. *Os. II, 1; Math. 2, 15.*
Commemoration of Advent.

Saturday.

Ant. VII

Venite, Domine, et vobis tangam corda perfecta.

Eni Domine vi-si-tare nos in pace, ut laetemur coram te corde perfecto.

Second week of Advent.

Monday.

Ant. IV

Cce Rex veni-et Domini

Cce Rex veni-et * Dominus terrae, et ipse aufet jugum captivitatis nostrae.

Tuesday.

Ant. V

Paratae vi-am Domini, rectas faci-te semitas Dei nostri.

A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.

Matth., 3, 3.
1006 Proper of the Saints.

Wednesday.

Ant. IV

S I- on * reno-vábe-ris, et vi-

dé-bis jústum tú- um, qui ventú-rus est in te.

Thursday.

Ant. IV

Q UI post me vénit, * ante me

fáctus est : cújus non sum dígnus calce-amenti sólvere.

10. St. Melchiades Pope and Martyr. († 314)

Simple.


Collect.

G Regem tuum, Pastor aetérne,
placátus inténde : † et per beátum Melchiae mártirém tuum atque Summum Pontíficem, perpé- tuae protectioné cu-
stódi; * quem totúss Ecclésiae praestitísti esse pastórem. Per Dóminum.

E Ternal Shepherd, look favourably
on thy flock: and through the intercession of blessed Melchiades thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection.

Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.
11. St. Damasus I, Pope and Confessor. († 384)
Semi-double.


Collect.

Eternal Shepherd, look favourably on thy flock: and through the intercessions of blessed Damasus Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ...

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

13. St. Lucy Virgin and Martyr of Sicily. († 304)
Double.

Commemoration at Vespers of December 12.

In thy patience thou didst possess thy soul, Lucy, bride of Christ; thou didst hate what is in the world, and dost shine among the Angels; with thy own blood thou hast overcome the enemy.

Euouae.
Proper of the Saints.

ître, with thy comeliness and thy beauty.

Therefore hath God blessed thee for ever.

Commemoration at Vespers of December 13.

The Holy Ghost held her so firmly fixed, that the Lord's Virgin remained immovable.

Grace is poured abroad in thy lips.

Therefore hath God blessed thee for ever.

Collect.

Raciously hear us, O God of our salvation, and grant that we, who keep with rejoicing the festival of blessed Lucy, thy Virgin and Martyr, may profit by the devout fervour we feel in so doing. Through Jesus Christ our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

In places where the feast is solemnly kept:

AT MASS.

Introit. Dilexisti, p. 1683.
Allelúia, allelúia. Ý. Diffúsa est p. 1302.
AT VESPERS.


1 Ant.

vii b

O-rán-te * sáncta Lúci-a, appá-ru-it é-i be-á-ta Agatha : conso-lábatur ancí-lam Chrísti. E u o u a e.

2 Ant.

vii a

Uci-a Vírgo, * quid a mé pé-tis quod ípsa póte-ris praestáre contínu-o mátri tú-ae? E u o u a e.

3 Ant.

viii g

ER te Lúci-a Vírgo, * cí-vi-tas Sy-racúsána deco-rá-bi-tur a Dómino Jésu Chrísto. E u o u a e.

4 Ant.

viii g

Ené-díco te, * Pá-ter Dómini mé-i Jésu Chrísti:

qui-a per Fí-li-um tú-um ígnis exstínc-tus est a látere
15. Octave day of the Immaculate Conception.

**Double major.**

_The three prayers, as on the Feast, p. 996._

16. St. Eusebius Bishop of Vercelli and Martyr. († 371)

**Semi-double.**


**Collect.**

 Deus, qui nos beáti Eusébii Mártyríis tuí atque Pontífícís ánnae solemnitáte laetíssicas: * concédé propitius; ut cujus natalítia cólimus, * de ejúsdem étiam protectione gaúdeámus. Per Dóminum.

O God who dost gladden us by the yearly festival of Blessed Eusebius, thy Martyr and Bishop, mercifully grant that we who celebrate his birthday to heaven may ever live with joy in his holy keeping. Through Jesus Christ our Lord.

_Secret no 3 (a), p. 967 and Postcommunion no 3 (a), p. 971._


Double of II Class.

If Dec. 20 or 21 falls on Sunday, the feast of St. Thomas is kept on the Monday. In either case, on Sunday the I Vespers of St. Thomas are sung.

At Vespers, all as for the Common of the Apostles, p. 1593, except:

At I and II Vespers, at Magnificat.

Ant. VIII G Q

Ui-a vi-dísti me, Thóma,

Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

Gospel:

credí-dí-sti : be-á-ti qui non vidé-runt, et credidérunt, alle-


2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. viii g. p. 217 or 223. — Prayer. Da nobis. as below.

AT MASS.

Introit. Mihi autem. p. 979.

Collect.

D A nobis, quaésumus Dómine, beáti Apóstoli tui Thomaé

| solemnítatibus gloriári : † ut ejus

| semper et patrocinís sublevémur, * et fidem cóngrua devo-

| tione sectémur. Per Dóminum.
Lectio Epistolae beati Pauli Apostoli ad Ephesios.

The Apostles, with our Lord Jesus Christ, are the foundation of the Church.

Ephes. 2, 19-22.

The Apostles, with our Lord Jesus Christ, are the foundation of the Church.

Ratres : Jam non estis hospites et adversae; sed estis cives sanctorum, et domestici Dei: superaeedificati super fundamentum Apostolorum et Prophetarum, ipso summo anguari lapis Christo Jesu: in quo omnis aeedificatio constructa crescit in templum sanctum in Domino, in quo et vos coaeedificamini in habitaculum Dei in Spiritu.

B Brehren, You are no more strangers and foreigners, but you are fellow-citizens with the saints, and domestics of God: built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building being framed together, groweth up into a holy temple in the Lord: in whom you also are built together into an habitation of God in the Spirit.

Grad. II

N

I-mis * hono-rā-ti

sunt amici tú-i, Dé-us:

ni-mis confortā-tus est

principā-tus e-ó-rum.

Ps. 138, 17-18.

V. Dīnumeraōbo é-

os: et super arē-

nam * multi-

tipli-cabún-tur.

Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. V. I will number them, and they shall be multiplied above the sand.
December 21: Saint Thomas

Rejoice in the Lord, O ye just: praise becometh the upright.

Ps. 32, 1.

Gospel: Thomas, unus ex duodecim... Thomas, one of the twelve... p. 683, from * to **, Credo.

Their sound went forth into all the earth; and their words to the ends of the world.

Ps. 18, 5.

Secret.

We reverently render unto thee, O Lord, the homage we owe thee, and most humbly entreat of thee that by the prayers of blessed Thomas the Apostle, by whose holy Confession we are offering up this sacrifice of praise, thou wouldst safeguard in us the graces which are thine own gifts to us. Through Jesus Christ...


1 The witness borne to God by martyrdom.
Put thy hand and know the place of the nails, and be not incredulous, but believing.

Gospel.

cognóscce lóca clá-vó-rum: et nó-li ésse incrédu-lus

sed fídé-lis.

Postcommunion.

God of mercies, do thou abide with us: and listening to the prayers put up by blessed Thomas the Apostle on our behalf, preserve to us the good gifts with which thou, in thy loving-kindness, dost enrich us. Through Jesus Christ our Lord.

From Dec. 25 to Jan. 13, all the Saint's-days are to be found in the Proper of the Time, p. 329 foll.

FEASTS OF JANUARY.

14. St. Hilary Bishop, Conf. and Doct. († 368)

Double.


Collect.

God who didst give blessed Hilary unto thy people to be minister of eternal salvation, grant, we beseech thee, that we may deserve to have him in heaven to plead for us, who on earth taught us the way of everlasting life. Through Jesus...

For the same day.

St. Felix Priest and Martyr. († 260)

Collect.

Concede, quaésumus, omnipo-
tens Deus: ut ad meliorem
vitam Sanctórum tuórum exém-
pla nos provocent: ut quáténus
quorun solémnia ágimus, étiam
actus imitémur. Per Dóminum
nostrum.

Secrets no 10, p. 968 and no 2 (a).
Postcommunion no 9, p. 972, after the following:

Quaésumus, Dómine, salutá-
ribus repleti mystériis: ut
beáti Félícis Mártiris tui, cujus
solémnia celebramus, oratióni-
bus adjuvémur. Per Dóminum.

Filled, O Lord, with the divine
food which thou dost vouchsafe
to dispense in these sacred mysteries:
we humbly beg the help of the prayers
of blessed Felix, thy holy Martyr,
whose feast we are keeping. Through
Jesus Christ our Lord.

15. St. Paul First Hermit, Confessor. († 342)

Collect.

D Éus, qui nos beáti Pauli Con-
fessoris tui ánnuma solemni-
táte laetificas: concede propi-
tius: ut cujus natalitia cólimus,
étiem actiones imitémur. Per
Dóminum nostrum Jesum Chri-
ustum Fílium tuum.

O God, who year by year dost
gladden us with the solemnity
of blessed Paul, thy Confessor: grant
in thy loving-kindness that, while
keeping his true natal-day, we may
aim at imitating his good deeds.
Through Jesus Christ our Lord.

The same day.

St. Maurus Abbot.

Collect.

Intercéssio nos, quaésumus,
Dómine, beáti Mauri Abbátis
comméndet: ut quod nostris
méritis non valémus, ejus patro-
cínio assequámur. Per Dómi-
num nostrum.

MAY the intercession, we beseech
thee, O Lord, of the blessed
Abbot Maurus plead for us with thee:
and those good gifts which our own
merits avail not to win for us, may
we, through his patronage, obtain.
Through Jesus Christ our Lord.

Secrets no 11 and 13, p. 969.
Postcommunions nos 10 and 12, p. 972.

Semidouble.

Mass. Si díligis me. p. 1604.

Collect.

Précés pópuli tuí, quaésínumus, Dómine, cleménter exáudi: † ut beáti Marcélli, Mártýris tuí atque Pontífícísc, mérití adjuvé-mur, * cuíus passióne laetámur. Per Dóminum nostrum Jesum Christum Filíum tuum.

Secret n° 1, p. 967 and Postcommunion n° 1, p. 970.

17. St. Anthony Abbot. († 356)  

Double.


Collect.


Secret n° 13, p. 969 and Postcommunion n° 12, p. 972.

18. The Chair of St. Peter at Rome.

Double major.

Commemoration at Vespers of January 17.

Ant. Tu es pástor óvium. p. 1237.

 paralysis. thy sheep.

R. Tu es Pétrus.  

R. Et super hanc pétram aedificábo Ecclé síam méam.  

R. Thou art Peter.  

R. And upon this rock I will build my church.
January 18: The Chair of St. Peter at Rome.

Prayer. Deus, qui beáto Petro. as below. — A commemoration is made of St. Paul before any other commemoration which may occur that day. In the same way, on the feasts of St. Paul.


Collect.

(1) Deus, qui beáto Petro Apóstolo tuo, colláitis clávisibus regni caeléstis, ligändi atque solvándi pontificium tradidísti: † concédé; ut intercessiónis ejus auxílio, * a peccatórum nostrórum nǽxibus liberémur. Qui vivís et regnas.

(2) Deus, qui multitudinem gentium beáti Pauli Apóstoli praedicationé docuísti: † da nobis, quaésumus; ut cujus commemoratiónem (June 30: natalítia) cólimus, * ejus apud te patrocinía sentiámus. (Per Dóminum).

Commemoration of St. Paul.

(1) O God, who, upon blessed Peter, thine Apostle, didst bestow the priestly power of binding and loosing, and didst give to him the keys of the kingdom of heaven: grant that his intercession may ensure our deliverance from the bondage of sin. Who livest...

(2) O God, who by the preaching of blessed Paul, the Apostle, didst teach the multitudes of the gentiles, grant that we who devoutly make commemoration of him, may feel the might of his advocacy with thee on our behalf. Through Jesus Christ our Lord.

Of St. Prisca Virgin and Martyr. († 270)


Make us, we beseech thee, O Almighty God, who celebrate the festival of blessed Prisca, thy Virgin-Martyr, year by year to keep with rejoicing this her birthday to heaven, and, encouraged by the great example she has left us, ever to grow in the love of thee. Through Jesus...

Secrets nos 18 and 19, after 17, p. 970.

Postcommunions nos 16 and 17, p. 973, after 5.

Commemoration at Vespers of January. 18.

Ant. Dum éset súmmus Póntífex. p. 130.

℣. Elégít te Dóminus sacerdótem sibi. ℟. The Lord chose thee for his priest.

 ℛ. To offer him the sacrifice of praise.

Commemoration of St. Paul Apostle, as above.
Proper of the Saints.

In places where the feast is solemnly kept.


Gospel of the feast of St. Peter, p. 1241.


19. St. Marius and his fellow-sufferers Martyrs. († 270)


Collect.

Exáudi, Dómine, pópulum tuum cum Sanctórum túorum patrocínio supplicántem: † ut et temporális vitæ nos tribus pace gaudére, * et acténae reperíre subsídium. Per Dóminum,

Secret.

Reces, Dómine, túorum re- spíce oblationésque fidélium: ut et tibi gratae sint pro túorum festivitáte Sanctórum, et nobis cónerant tuæ propitiatiónis auxílium. Per Dóminum.

Postcommunion.

Sanctórum túorum, Dómine, intercessióné placátus: praesta, quacsumus; ut, quæ temporáli celebrámus actione, perpetua salvatióne capiámus. Per Dóminum nostrum.

The same day. St. Canute King of Denmark Mart. († 1086)


Collect.

Dómus, qui ad illustrándam Eccléssiam tuam, beátum Cánútum regem martyrii palma et gloriosís miraculis décoráre dignátus es: † concéde propítius; ut sicut ipse Dominicae passió- nis imitátor fuit, ita nos per ejus vestígia grálientes, * ad gáudia sempitérna pervenire mé- reámur. Per eúmdem Dóminum.

Secret no 4, p. 967 and Postcommunion no 2 (a), p. 970.
20. Sts. Fabian Pope († 250) and Sebastian Mart. († 288)

Double.


Collect.


In places where the feast is solemnly kept.


Hæve regard to our weakness, O Almighty God: and grant that, borne down as we are by the weight of our own evil deeds, the glorious intercession of thy holy Martyrs, Fabian and Sebastian, may be to us a sure defence. Through Jesus Christ.

Secret no 2 (c), p. 967 and Postcommunion no 2 (b), p. 970.

After Septuagesima, the Alleluia and its V. are omitted, and the Tract Qui seminant. p. 1639 is sung.


Comm

Ulti-tú-do * languéntium, et qui ve-xa-
21. St. Agnes Virgin of Rome and Martyr. († 304)

Double.

Commemoration at Vespers of January 20.

At Magnif.
Ant. VIII G

B

E-á-ta Agnes, * in mé-dio flammárum, expánxis má-nibus

o-rá-bat : Te dépre-cor, vene-ránde

co-lénde, Páter me-tu-én-de:

Blessed Agnes among the flames with hands outstretched was praying: It is thee I implore, Father who art to be reverenced, worshipped, feared; for through thy holy Son I have escaped the threats of a sacrilegious tyrant, and have traversed the filth of the flesh by a clean path. And lo, I come to thee, whom I have loved, whom I have sought, whom I have always desired.
Commemoration at Vespers of January 21.

At Magnif.
Ant. If S

Tans be-á-ta Agnes * in mé-

di- o flámmae, expánsis máni-

bus, ó-rá- bat ad Dóminum: Omnipot- ens, ado-rán-
de, co-lén- de, treménde: bene-di- co te, et glo-

rí-fico nómen tú- um in actérum. E u o u a e.
Proper of the Saints.

V. Diffusa est gratia in labiis tuis.
R. Propterea benedixit te Deus in acternun.

V. Grace is poured abroad in thy lips.
R. Therefore God has blessed thee for ever and ever.

Collect.

Omnipotens sempiternus Deus, qui infirma mundi eligis, ut forte quaque confundas: concedi propitiis; ut qui beatae Agnetis Virginis et Martyris tuae solernia colimas, ejus apud te patrocinia sentiamus. Per Dominum.

A mighty and everlasting God, who dost choose the weak things of this world to overthrow the strong: grant, we beseech thee, that we who keep the festival of blessed Agnes, thy Virgin-Martyr, may profit by our having so mighty an advocate with thee. Through Jesus Christ...

Secret.

Hostias, Domine, quas tibi GRaciously look down, O Lord, offerimus, propitius susci- upon the offerings we lay upon pe: et intercedente thine Virgine et Martyre tua, vincula prayers of blessed Agnes, thy Virgin­ peccatorum nostrorum absolve. Martyr, loose us from the thraldom of sin. Through Jesus Christ...

Per Dominum.

Postcommunion n° 10, p. 972.

1 In places where the feast is solemnly kept:

Introit. Me exspectaverunt, p. 1289.


After Septuagesima, the Alleluia and its V. are omitted, and the Tract Veni sponsa Christi. p. 1678 is sung.


Offertory. Afferentur. p. 1580.


AT VESPERS.


1 Ant. Ngréssa Agnes * turpi-túdinis lócum, Ange-lum
January 21: Saint Agnes.

Dómini præparátum invé-nit. Eu o u a e. Ecum

enim hábe-o * custódem córpo-ris mé-i, Ange-lum Dó-

mi-ni. Eu o u a e. A

Nnu-lo sú-o subarrhávit me * Dóminus mé-us Jésus Chrístus, et tamquam spón-

sam decorávit me coró-na. Eu o u a e. B

díco te, * Páter Dómini mé-i Jésu Christi, qui-a per Fí-

li-um tú-um ígnis exstíntus est a láte-re mé-o.

Eu o u a e. C

Ongaudéte mécum, * et congra-
tu-lámi-ni, qui-a cum his ómnibus lúcidas sédes ac-

cé-pi. Eu o u a e.

Semidouble.


Collect.

A Désto, Dómine, supplicatió- nibus nostris: ut qui ex iniquitáte nostra reos nos esse cognóscimus, * beatórum Má- tyrum tuórum Vincentii et Ana-
stásii intercessiónem liberémur. Per Dóminum nostrum.

Secret no 6, p. 968 and Postcommunion no II (b), p. 972.

23. St. Raymund of Penafort, Confessor. († 1275)

Semidouble.


Collect.

Deus, qui beátum Raymünd- dum paeniténtiae sacraménti insignem ministrum ele-
gísti, et per maris undas mira-
biliter traduxísti: † concédte, ut ejus intercessiónem dignos paeni-
téntiae fructus fácere, * et ad actérrae salútis portum perveni-
re valeámus. Per Dóminum.

O God who didst elect blessed Raymund to be eminent above others, by a wise and holy administering of the sacrament of penance, and didst cause him in wondrous wise to walk upon the waves of the sea: grant that we, helped by his prayers, may bring forth worthy fruits of penance, and may in the end safely reach the harbour of eternal life. Through Jesus Christ...

The same day. St. Emerentiana Virgin and Martyr. († 305)


Collect.

Ndulgentiam nobis, quaeéus-

mus, Dómine, béata Emeren-
tiana Virgo et Martyr implóret; *

Nasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage
January 25: The Conversion of Saint Paul. 1025

quae tibi grata semper exstirit et merito castitatis, et tuae profissione virtutis. Per Dominum. in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin-Martyr Emerentiana implores for us thy lovingkindness. Through Jesus Christ...

Secrets no 11, p. 969, after no 2, (b).
Postcommunions no 10, p. 972, after no 14, (a).

24. St. Timothy Bishop of Ephesus and Martyr. († 97)

Double.


Collect.

IN firmitatem nostram respice, omnipotens Deus: t et quia pondus propriae actionis gravat, * beati Timothei Martyris tui atque Pontificis intercessio gloriosa nos protegit. Per Dominum nostrum.

Have regard to our weakness, O Almighty God; and grant that we who are borne down by the weight of our evil deeds may be safeguarded by the glorious intercession of blessed Timothy, thy Martyr and Bishop. Through Jesus Christ...


25. The Conversion of St. Paul Apostle. (31)

Double major.

AT FIRST VESPERS (Jan. 24)

As at II. Vespers, p. 1030, except:

V. Tu es vas electionis, sancte Páule Apóstole. R. Praedicator veritatis in universo mundo.

V. Thou art a vessel of election, holy Paul the Apostle.
R. Thou art the preacher of truth in all the world.

Go, Ananias, and seek for Saul, for behold he is praying; for to me he is a vessel of election, to carry my name before the Gentiles, and kings, and the Children of Israel.

Acts 9, II, 15.
qui-a vas e-lecti-ónis est mí-hi, ut pórtet nómen mé-um
coram gén-tibus, et ré-gí-bus, et fí-li-is Isra-el.

Cant. Magnifi- cat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. vii a. p. 217 or 222.
Prayer. Deus, qui unívérsum. as below.

Collect.

D Deus, qui unívérsum mun-duum béáti Pauli Apó-stoli praedicatione dociísti : † da nobis, quaésumus; ut, qui ejus hódie Conversioném cólimus, * per ejus ad te exémpla gradiámur. Per Dóminum.

Commemoration of St. Peter, Collect no 1, p. 1017.
Secrets nos 19 after 18, p. 970. — Postcommunions nos 17 after 16, p. 973.

| In places where the feast is solemnly kept.


Lectio Actuum Apostolorum.

IN diebús illis : Saulus adhuc spirans minárum et caédis in discípulos Dómini, accessit ad príncipem sacerdótum, et pétiit ab eo epístolas in Damáscum ad synagógas, ut sí quos invenísset hujus viae viros ac muliéres, víncitos perdúceret in Jerú-salém. Et cum iter fáceret cóntigit ut appropinquéaret Damásco : et súbito circumfulsit eum lux de caelo. Et cadens in terram, audi-

January 25: The Conversion of Saint Paul. 1027

vit vocem dicéntem sibi: Saule, Saule, quid me perséqueris? Quo
dixit: Quis es, Dómine? Et ille:
Ego sum Jesus, quem tu persé-
quaris. Durum est tibi contra
stimulum calcitráre. Et tremens
ac stupens, dixit: Dómine, quid
me vis fácrete? Et Dóminus ad
eum: Surge, et ingédere civi-
tátém, et ibi dicétur tibi quid te
ópóréteat fácrete. Viri autem illi,
qui comitábantur cum eo, sta-
bant stupéfacti, audiéntes qui-
dem vocem, néninem autem
vidéntes. Surréxit autem Saulus
de terra, apértisque oculis nihil
vidébat. Ad manus autem illum
trahéntes, introduxérunt Dama-
sámcum. Et erat ibi tribús diebus
non videns, et non manu cávit,
neque bibit. Erat autem quidam
discípulus Dámsáci, nómine
Ananías: et dixit ad illum in
visu Dóminus: Ananías. At ille:
ait: Ecce ego, Dómine. Et Dó-
minus ad eum: Surge, et vade
in vicum qui vocátur Rectus: et
quaere in domo Judaeá Sáulum
nómíne Tarsénsen: ecce enim
orat. (Et vidit virum, Ananiam
nómíne, introéuéntem et impó-
néntem sibi manus, ut visum
recipiat). Respondí autem Ana-
nías: Dómine, audívi a multís
de viro hoc, quanta mala fécerit
sanctis tuis in Jerusálem; et hic
habet potéstátem a principibus
sacerdótim alligándi omnes qui
invocant nomen tuum. Díxit
autem ad eum Dóminus: Vade,
quóniam vas electiónis es mihi
iste, ut portet nomen meum
coram gentibus, et régibus, et
filíis Israel. Ego enim osténdam
illí, quanta opóréteat eum pro
nómíne meo pati. Et ámbit Ana-
nías, et introívit in domum: et
impónens eí manus, dixit: Saule
frater, Dóminus misit me Jesus,
qui appáruit tibi in via, qua
veniébas, ut vídes, et impléaris
Spíritu Sancto. Et conféstí
ccedérunt ab oculis ejus tam-

him. And falling on the ground,
he heard a voice saying to him,
Saul, Saul, why persecutest thou
me? Who said, Who art thou, Lord?
And he said, I am Jesus of Nazareth,
whom thou persecutest. It is hard
for thee to kick against the goad.
And he trembling and astonished,
said, Lord, what wilt thou have me
to do? And the Lord said to him,
Arise, and go into the city, and
there it shall be told thee what
thou must do. Now the men who
went in company with him stood
amazed, hearing indeed a voice, but
seeing no man. And Saul arose
from the ground; and when his eyes
were opened, he saw nothing. But
they leading him by the hand,
brought him to Damascus. And he
was there three days without sight;
and he did neither eat nor drink.

Now there was a certain disciple
at Damascus, named Ananias: and
the Lord said to him in a vision,
Ananias. And he said, Behold I am
here, Lord. And the Lord said to
him, Arise and go into the street
that is called Straight, and seek in
the house of Judas, one named Saul
of Tarsus; for behold he prayeth.
(And he saw a man, named Ananias,
coming in, and putting his hands
upon him, that he might recover
his sight). But Ananias answered,
Lord, I have heard by many of this
man, how much evil he hath done
to thy saints in Jerusalem: and
here he hath authority from the
chief priests to bind all that invoke
thy name. And the Lord said to
him, Go thy way; for this man is
to me a vessel of election, to carry
my name before the gentiles, and
kings, and the children of Israel.
For I will shew him how great things
he must suffer for my name's sake.

And Ananias went his way, and
entered into the house, and laying
his hands upon him, he said, Brother
Saul, the Lord Jesus hath sent me,
that appeared to thee in the way
as thou camest, that thou mayest
receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up he was baptized. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that he is the Son of God. And all that heard him were astonished, and said, Is not this he who persecuted in Jerusalem those who called upon this name: and came hither for that intent, that he might carry them... bound to the chief priests? But Saul increased much more in strength, and confounded the Jews who dwelt in Damascus, affirming that this is the Christ.


After Septuagesima, the Alleluia and its V. being omitted, there is said instead:

Tract II

U es vas e-lecti-ó-nis, sancte Pau-
le Apósto-le: vere digne es glori-
cándus. Ἡ. Praedicátor verítátis, et
Déctor gén-tium in fi-
de et verítáte. Ἡ. Per te ómnnes
gén-
tes cognóvé-runt gráti- am
Dé-
i. Ἡ. Inter-cé-
de pro nó-bis ad Dé-
um, qui

te * e-lé-
git.

AT SECOND VESPERS.

1 Ant. VIII G
E
I have planted, Apollo watered, but God gave the increase, alleluia.

\[1 \text{ Cor. 3, 6.}\]

vit: Dé-us au-tem incremén-tum † dé-dit, alle-lú-ia.

\[\text{After Septuag. dé-dit. Ps. Dixit Dóminus Dómino mé-o : *}\]

Séde a déxtris mé-is.

\[\text{Ps. Dixit Dóminus. viii g. p. 151.}\]

2 Ant. VIII G
L
Gladly will I glory in my infirmities, that the power of Christ may dwell in me.

\[2 \text{ Cor. 12, 9.}\]

mi-tá-tibus mé-is, ut inhabi-tet in me vírtus Chri-

\[\text{At I. Vespers.}\]

sti. Ps. Confi-tébor tíbi Dómine in tóto córde mé-o : * in

\[\text{At II. Vespers.}\]

consí-li-o justórum et congre-ga-ti-ó-ne.

\[\text{Ps. Laudá-te pú-e-ri Dóminum : * laudá-te nómen Dómi-ni.}\]
At I. Vespers. Ps. Confitebor. viii g. p. 158.

At II. Vespers. Ps. Laudáte púeri. viii g. p. 170.

3 Ant. IV A

G

Rá-ti-a Dé-i * in me vácu-a

non fú-it : sed grá-ti-a é-jus semper in me má-net.

At I. Vespers.

Ps. Be-átus vir qui timet Dóminum : * in mandá-tis é-jus

vó-let númis. Ps. Crédi-di propter quod locútus sum : * égo

autem humi-li-á-tus sum númis.


4 Ant. VIII G

D

Amásci, * praepó-si-tus géntis

Arétae régis vó-lu-it me comprehién-

d-e-re : a frátribus per mú-rum submísus sum in spór-
ta: et sic evá-si mánus é-jus in nómine Dómi-ni.

Ps. Laudáte pú-erí Dóminum: * laudáte nómen Dómi-ni.

Ps. In converténdo Dóminus capti-vi-tátem Sí- on:* fácti

súmus sic-ut conso-lá-ti.

At I. Vespers. Ps. Laudáte púeri. VIII g. p. 170.
At II. Vespers. Ps. In converténdo. VIII g. p. 192.

Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, for the name of Christ.

2 Cor. II, 25.

lapi-dátus sum: ter naufrági-um pértu-li pro Chrí-
sti nómine. Ps. Laudáte Dóminum ómnes géntes: * laudá-

té é-um ómnes pópu-li.

At I. Vespers. Ps. Laudáte Dóminum. VIII g. p. 186.
At II. Vespers.

1. Domine probasti me et cognovisti me: * tu cognovisti sessio-

néam mé-am et resurrectiónem mé-am.

Flex : a te †

2. Intellexisti cogitationiones meas de longe: * sémitam méam et funi-
culum méum investigasti.

3. Et omnes vias meas praevideristi: * quia non est sermo in lingua méa.

4. Ecce Domine tu cognovisti omnia novissima et antiqua: * tu formásti me, et posuisti super me manum tühám.

5. Mirabilis fácta est scientia tua ex me: * confortáta est, et non pótero ad éam.

6. Quo ibó a spirítu tūo? * et quo a fácie tua fugiam?

7. Si ascéndero in céulum, tu ilíc es: * si descéndero in infernum, ádes.

8. Si súmpsero pénnas meas dilúculo, * et habitávero in extrémis märís:

9. Etenim illuc mánus túa dedúcet me: * et tenébit me dextera tühá.

10. Et dixi: Fórsitan ténébrae concúlcabunt me: * et nox illumínátio méa in delíctis méis.

11. Quia ténébrae non obscurabúntur a te, † et nox sicut díes illumínábítur: * sicut ténébrae éjus, ita et lúmen éjus.

12. Quia tu possédisti rénes méos: * suscépisti me de útero mährís méae.


15. Imperfectum méum vidérupt oculi tūi, † et in libro tūo ómnes scribén-
tur: * díes formabúntur, et némó in éis.

16. Mihi autem nimis honorificatói sunt amici tūi Déus: * nimis con-

fortátus est principátus eórum.


18. Si occíderis Déus peccatóres: * víri sánquínunm declínáté a me.

20. Nonne qui odérunt te Dómine óderam? * et super inimícos túos tabeséebam?
22. Próba me Déus, et scito cor méum : * intérroga me, et cognóscé sémítas méas.
23. Et vide, si via iniquitáitis in mé est : * et déduc me in via aetérna.

Chapter.

Aulus adhuc spirans minárum et caedis in discípulos Dó­mini, accéssit ad príncipem sa­cerdórum, † et pétit ab eo epístolas in Damascum ad syna­gógas : * ut si quos inveníssét hu­jus viae viros ac mulíeres, vinctos perduéceret in Jerúsalem.

From Hymn, all as on June 30, p. 1247, except Prayer. Deus, qui uni­vérsum, p. 1026.

Commemoration of St. Peter as above, p. 1026 with that of St. Polycarp.

26. St. Polycarp Bishop and Martyr of Asia. († 155)

Double.


Collect.

O Deus, qui nos beáti Polycáripi Mártýris tui atque Pontífícis án­nua solemnitáte laetíficas : † concédé propítiús : ut cujus natalitia cólimus, * de ejúsdem étiam protectioné gaudeámus. Per Dóminum nostrum.

Secret no 3 (a), p. 967 and Postcommunion no 2 (a), p. 970.

27. St. John Chrysostom Bp., Conf. and Doct. († 407)

Double.

Jan. 26 and 27. O Dóctorem... beáte Joánnis Chrysóstomi. p. 131.

Collect.

MAY the pouring forth upon her of grace from heaven, magnify thy Church, O Lord, enriched as by thy favour she has been, with
atque Pontificis illustrâre vos-|the glorious merits and teaching of
luisti gloriösis méritos et doctri-|John Chrysostom, thy holy Bishop
nis. Per Dóminum. and Confessor. Through Jesus Christ.

Secret nó 10, p. 968 and Postcommunion nó 9, p. 972.

28. St. Peter Nolasco Confessor. († 1256)


Collect.

O God who, having thyself first set the example of so great charity, didst from heaven inspire blessed Peter to enrich thy Church with a new religious Order 1, vowed to ransom the faithful from captivity, hearken to his prayers for us; deliver us from the slavery of sin; and bestow upon us the unending freedom which is proper to our heavenly fatherland.

Who livest and reignest...

Secret nó 11, p. 969 and Postcommunion nó 10, p. 972.

The same day. St. Agnes Virgin and Martyr. (2nd time)

Commemoration at Vespers of January 27.

Standing on her right, a Lamb whiter than snow, Christ hallowed her for himself as bride and martyr.

Ant. 1

S Tans a dexterity * Agnus

nive candidi- or, Christus si- bi spónsam et mártym con-

secrá-vit.

V. Spécie tua et pulchritúdine túa.

V. With thy comeliness and thy beauty.

Rv. Inténde, próspere procéde,

et régna.

Rv. Set out, proceed prosperously, and reign.

1 The Order of our Lady of Ransom to redeem Christians from the Moors.
Collect.

 Deus, qui nos annua beatae Agnétis Virginis et Mártiris tuae solemnitáte laetíssicas: † da quaésusmus; ut quam venerárum officio, * étiam piae conversatio­nis sequámur exémplo. Per Dó­minum nostrum.

Os God who each year dost gladden us with the return of the feast­day of blessed Agnes, thy Virgin­Martyr, make us, we beseech thee, while devoutly venerating her me­mory, ever to strive to model our lives upon the holy example she has left us. Through Jesus Christ...

Secret.

S Uper has, quaésusmus, Dó­mine, hóstias benedíctio co­piósa descédnat: quae et san­ctificationem nobis célen­tæ peréptur, et de Mártýrum nos solemnitáte laetífacet. Per Dó­minum nostrum.

U pon this our sacrifice, send down, we beseech thee, O Lord, thine abundant blessing: through it may thy mercy work out our sanctification, and so impart true joy to us who keep the festivals of thy holy Martyrs. Through Jesus Christ our Lord.

Postcommunion. Súmpsimus, Dómine. p. 1409.


Jan. 28 and 29. O Doctor... beate Francísce. p. 131.

Collect.

 Deus, qui ad animárum salú­tém beátum Franciscum Confessórem tuum atque Pontí­ficem ómnius ómnia factum esse voluísti: † concéde propí­tius: ut caritáte tuae dulcéidine perfusi, * ejus dirígéntibus mó­nitis ac suffragántibus méritis, aetérna gáudia consequámur. Per Dó­minum.

O God who, in order that souls might be saved, didst will that blessed Francis should become all things to all men: fill our hearts, we beseech thee, with that charity which is sweet; so that, guided by his teaching, and having part in his merits, we may attain to everlasting happiness. Through Jesus Christ.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.


Collect.

 Deus, qui inter cáetera potén­tieae tuae mirácula, étiam in sexu frágili victóriam mártýrii | O God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning
January 31: Saint John Bosco. 1037

contulisti: † concéde propitius;
ut qui béatae Martínae Virginis
et Mártiryis tuae natalíttia cóli-
mus,* per ejus ad te exémpla
gradiamur. Per Dóminum.

Secret no 14, p. 969 and Postcommunion no 13, p. 972.

31. St. John Bosco Confessor. († 1888)

Double.


Collect.

D Deus, qui sanctum Joánnem
Confessórem tuum adoles-
céntium patrem et magistrum
excitásti, ac per eum, auxilia-
trice Virgíne María, novas in
eccléßia tuae familias floréscere
voluísti: † concéde, quaésumus;*
ut eódem caritátis igne succé-
sí, ánimas quaérere, tibique soli
servíre valeámus. Per Dóminum.

Secret.

S Usceipe, Dómine, oblatiónem
mundam salútáris hóstiae et
praestá; ut, te in ómnibus et
super ómnibus diligéntes, in gló-
riáe tuae laudem vivére mercá-
mur. Per Dóminum.

Postcommunion.

Corporis et Sánquinis tui,
Dómine, mystério satiátis,
concéde, quaésumus; ut intercé-
dente sancto Joánné Confessóre,
in gratiárum semper actione
maneámus. Qui vivis.

B Being now fed with the mystery of
thy Body and Blood, we beseech
thee, O Lord, through the inter-
cession of Saint John thy Confessor,
to make us continually to abide in
thanksgiving. Wholivest and reignest.

† In places where the feast is solemnly kept.

Intr. III

D E-dit il-li * Dé-us sapi-én-ti-am,

1 The Salesian Fathers and the Sisters of Mary Help of Christians.

Glória Pátri. 3rd tone. p. 29.

S

Péra * in Domino et fac bonitatem et inhabitata terram et pasteris in divitiis ejus. W. Delectáre

in Domino, et dabit tibi peitiónes cordis tú-
i: révela Dómino víam tūam et spé-ra in é-um, et

ipse * fá-ci-et.

iv

A L-le-lú-ia. * ij. V. Páuper et ínops lau- dábunt nómen * tú-

um.

After Septuagesima, the Alleluia. and its V. are omitted, and there is said:

Tract viii

F Actus es * spes mé-a, Dó-mine:

túr-ris for-ti-túdi-nis a fá-ci-e

in-imí-

ci. V. Inhabi-tá-bo in ta-
bernáculo tú-o in saécu-la: pró-te-gar
in ve-la-mén-to a-lár-um tú-á-rum.

V. Quóni-am tu, Dé-us, exau-
dísti o-ra-tió-nem mé-am:
déísti he-re-di-tá-tem timén-ti-bus * nó-
men tú-um.

-Gospel as on September 29, p. 1452 to **.

Offert. IV

V E-ni-te, * fí-li-i, audí-te

me: ti-mó-rem Dó-mi-ni do-cé-

bo vos.
February 1: Saint Ignatius. 1041

Comm. II

C

Ontra spem * in spem créditi, ut fí-

ret pá-ter multá-

rum gén-

ti-

um, secúndum quod
dí-

c tum est é-

i.

FEASTS OF FEBRUARY.

1. St. Ignatius of Antioch Bishop and Martyr. († 107)

Double.


Collect.

Infirmitatem nostram réspice, omnipotens Deus: † et quia pondus própríae actionís gra-

vat, * beáti Ignáti Mátrryris tui atque Pontíficis intercéssio glo-

riósa nos prótegat. Per Dómi-

num.

H Ave regard to our weakness, O Almighty God, and grant that, borne down as we are by the weight of our evil deeds, we may be safeg-

guarded by the glorious intercession of blessed Ignatius, thy Martyr-Bishop. Through Jesus Christ our Lord.

Secrét n° 2 (a), p. 967 and Postcommunion n° 2 (a), p. 970.

In places where the feast is solemnly kept.

Intr. II

M

Ihi autem * áb-sit glo-rí-

á-ri, ni-si in crú-

ce Dómi-

ni nostri Jé-su Chré-

sti, per quem mí-

hi mún dus cruci-fíxus est, et é-

go mún do.
Glória Pátri. 2nd tone. p. 28.
September 17 or October 4, for St. Francis of Assisi, the Ṣ. of the Psalm is the following:

After Septuagesima, the Allelúia and its Ṣ. are omitted, and the Tract Desidérium. p. 1086. is said:
Gospel as on feast of St. Laurence, p. 1341.
February 2: The Purification of the B. Virgin Mary.

Comm. III

Ruméntum Christi sum,* déntibus besti-á-rum
mó- lar, ut pánis mún-dus invé-ni-ar.

2. The Purification of the B. V. M.

Double of II Class.

1. If Feb. 1 falls on Sunday, that day I Vespers of the Purification are sung as below, with a commemoration of the Sunday and of St. Ignatius.

2. If Feb. 2 coincides with one of the Sundays after Epiphany, Mass and Vespers are of the Purification (II Vespers), with commemoration of Sunday.

3. If Feb. 2 coincides with Septuagesima, Sexagesima or Quinquagesima Sunday, the feast of the Purification is transferred to Monday, but the Blessing of Candles and Procession take place before the Sung Mass on Sunday. Vespers are the I Vespers of the Purification, with commemoration of Sunday.

As at II Vespers, p. 1057 except:

Psalms and Antiphons of the Circumcision, p. 361.

At Magnif.

Ant. I D

Enex * pú-erum portá-
bat, pú-er au-tem sénem regébat:

quem Virgo pépe-rit, et post pár- tum Virgo pérmánsit:

The old man carried the Child, but the Child led the old man. The Virgin bore the Child, and after child-bearing was virgin still: whom she bore, him she adored.
BLESSING OF THE CANDLES.

Before the Mass, the Priest blesses the Candles, which have been placed before the altar or at the Epistle side. He recites the following Prayers:

V. Dóminus vobiscum.
R. Et cum spiritu tuo.

Orémus.

Domine sancte, Pater omnipotens, æterne Deus, qui omnia ex nihilo creasti, et jussu tuo per opera apum, hunc liquorem ad perfectionem cæri venire fecisti: et qui hodierna die petitionem justi Siméonis implésti: te humiliter deprecámur; ut has candelas ad usus hóminum, et sanitatem córporum et animarum, sive in terra, sive in aquis, per invocationem tuæ sanctissimi nóminis, et per intercessionem beatæ Mariae semper Virginis, cujus hodie festa devöte celebrantur, et per preces omnium Sanctórum tuórum bene dicere, et sanctificare digneris: et hujus plebis tuae, quae illas honorifice in manibus desiderat portare, teque cantando laudare, exáudias voces de cælo sancto tuo et de sede majestátis tuae: et propitius sis omnibus clamantibus ad te, quos redemísti pretioso sanguine Filii tui: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saécula saeculórum. R. Amen.
February 2: The Purification of the B. Virgin Mary. 1045

Orémus.

Omnipotens sempiternæ Deus, qui hodierna die Unigenitum tuum unius sancti Simeonis in templo sancto tuo suscipiendum praesentasti: tuam supplices deprecamus clementiam; ut has candellas, quas nos famuli tui, in tuis nominis magnificentiam suscipientes, gestare cupimus luce accensas, bene dicere, et sancti sacrificare, atque lumine supersonae beneficitionis accensus, dignere dignéris: quatenus eas tibi Domino Deo nostro offeréndo digni, et sancto igne dulcissimae caritatis tuæ suscepti, in templo sancto glorii tuoae praesentari mereámur. Per eumdem Dominum. R. Amen.

Orémus.

Omnine Jesu Christe, lux vera quae illuminas omnem hominem venientem in hunc mundum: effunde bene dictionem tuam super hos cereos, et sanctificae eos lumine gratiae tuæ, et concede propitius; ut, sicut haec luminaria igne visibili accensa nocturnas depellunt ténebras; ita corda nostra invisibili igne, id est, Sancti Spiritus splendóre illustrata, omnium vitiórum caecitatem careant: ut, purgato mentis óculo, ea cernere possimus, quae tibi sunt placíta, et nostrae salúti utilia; quatenus post hujus saeculi caliginosa discrimina, ad lucem indeficientem pervenire mereámur. Per te, Christe Jesu, Salvator mundi, qui in Trinitate perfécta vivis et regnas Deus, per omnia sæcula sæculórum. R. Amen.

Orémus.

Omnipotens sempiternæ Deus, qui per Móysen fámulum tuum, puríssimum olei liquórem
the purest of oils should feed the lamps which were for ever to burn in thy sight: in thy loving-kindness pour forth the grace of thy blessing upon these wax candles; so that whenever they afford light to the eyes of our body, by thy favour, the interior light of the Holy Ghost fail us not. Through Jesus... with thee in the unity of the Holy Ghost. R. Amen.

After the Prayers, the Priest puts incense into the thurible. He sprinkles the candles with holy water three times, while saying the Antiphon Asperges me. without chant, and not adding the psalm. He also censes them three times.

DISTRIBUTION OF THE CANDLES.

Whilst he distributes the candles, the Choir sings:

Simeon's Song of Thanksgiving, the "Nunc dimittis".

Ant. VIII. L

Umen * ad reve-la-ti-ónem

génti-um : et gló-ri-am plébis tú-ae

Isra- el. Cant. Nunc dimítitis sérvum tú-um, Dómine,
February 2: The Purification of the B. Virgin Mary. 1047

secúndum vérbum tú-um in páce. Lúmen.

*The Choir repeats the Antiphon Lúmen. This Antiphon is repeated after each verse, these verses being sung by the Cantors.*

Because my eyes have seen thy salvation, which thou hast prepared before the face of all people.

**Gospel.**

Qui-a vídérunt ócu-li mé-i * sa-lu-táre tú-um. Lúmen. Quod parásti *


When the distribution of the candles is ended, the Choir sings:

**Ant. II**

E

Xsúrge Dómi-ne, * ádju-va nos, et líbera nos, propter nómen

Arise, O Lord, help us, and deliver us, for thy name's sake.

**Ps. We have heard, O God, with our ears:** our fathers have declared to us...

**Ps. 43, 26 and 2.**
Proper of the Saints.


Repeat: Exsúrge.
The Priest then says: Orémus. Let us pray.

After Septuagesima, and not on a Sunday, the Deacon says:
Flectámus génua. Let us kneel down.
The Sub-Deacon responds:
Leváte. Rise up from your knees.


THE PROCESSION.

Following the example of Simeon and Anna the prophetess, the Church must go to meet Jesus as he enters the temple with Mary and Joseph.

The Celebrant has put incense into the thurible, the Deacon turn towards the people and says:

Procedámus in pácé.
The Choir responds:

In nómine Christi. Amen.
February 2: The Purification of the Virgin Mary.

During the procession, the following antiphons are sung:

Daughter of Zion, adorn thy nuptial-cham-
ber, and welcome Christ the King: greet Mary with loving embrace; for she, who is the very gate of heaven, bringeth the glorious King of the new light. Through in her arms she bears a Son begotten before the day-star, yet ever she remaineth a pure virgin.

Si, on, et suscipere Regem Chrit-

et Saula-tio-rem mun-

preaecl-a-vit popu-

fe- rum: am-plieete Ma-

D - gra- na - the - lam - min - tu

V. 1049

Art. VI.

S. 1049
Another Ant. II

Espón-sum * accépit Síme-
on a Spí-ri-tu Sáncto,

non vi-sú-rum se mórtim,

Simeon received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord; and when they brought the child into the temple, he took him into his arms, and blessed God, and said, Now dost thou dismiss thy servant, O Lord, in peace.

Gospel.

On re-entering the church, is sung:

Resp. II

Btu-lé-runt * pro é-o Dó-mi-

They offered for him to the Lord a pair of turtle doves, or two young pigeons: * As it is written in the law
February 2: The Purification of the B. Virgin Mary.

no par túrtu- rum, aut dú- os

púl- los co- lum- bá- rum:

of the Lord. V. After the days of the purification of Mary, according to the law of Moses, were fulfilled, they carried Jesus to Jerusalem, to present him to the Lord. As it is written...

* Sicut scri- ptum est in lé- ge Dómi- ni.

V. Postquam au- tem implé- ti sunt diá- es purga- ti- ónis Ma- rí- ae, secúndum légem Mó- y- si, tu- lérunt Jésum in Jerusá- lem, ut sísterent é- um Dó- mi- no.

* Sicut. Gló- ri- a Pá- tri, et Fí- li- o, et Spi- ri- 


When the procession is over, Mass is celebrated. During the Gospel, and from the beginning of the Canon to the Communion, the faithful hold the candles, lighted, in their hands, unless the Mass be that of a Sunday and not of the Purification.

AT MASS.

Collect.

Omnipotens sempiternus Deus, majestatem tuam supplices exoramus, ut sicut unigenitus Filius tuus hodie etiam cum nostrae carnis substantia in templo praesentatus; ita nos facias purificatis tibi, solam salutis expectantibus. Per eundem Domum.

On Sunday, the Collect of the Sunday is added.

Lectio Malachiae Prophetae.

God’s coming to his temple. Malachi 3, 1-4.

Thus saith the Lord God, Behold I send my Angel, and he shall prepare the way before my face; and presently the Lord, whom you seek, and the Angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts; and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller’s herb; and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years; saith the Lord Almighty.
nomen tuum, Deus, ita et laus tua
in fines terrae.

V. Sicut audivimus, ita et vidi-

dimus in civitate Dei nostri, in monte
sancto * eiusmod.

The old man carried the Child: but the
Child led the old man.
Now thou dost dismiss thy servant, O Lord, according to thy word in peace. 

V. 2. Because my eyes have seen thy salvation. 

V. 3. Which thou hast prepared before the face of all peoples.

V. 4. A light to the revelation of the Gentiles, and the glory of thy people Israel.

Gospel.
February 2: The Purification of the B. Virgin Mary

Sequentia sancti Evangelii secundum Lucam.

At that time, after the days of Mary’s purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord; as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons.

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him: and he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child, Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said:

Now thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light to the revelation of the gentiles, and the glory of thy people Israel.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Ps. 44, 3.
Gospel.

Simeon received an answer from the Holy Ghost, that he should not see death, until he had seen the Christ of the Lord.

Preces non vi-sú-rum se mórtėm, ni-si ví-de-ret Cřístum Dómi-ni.

Postcommunion.

Ouchsafe, we beseech thee, O Lord our God, that, through the intercession of blessed Mary ever a virgin, we may now and at all times find,
February 2: The Purification of the B. Virgin Mary.

The Antiphons are from the Gospel for the feast.

1 Ant. 
I I I b
Simeon, just and devout, waited for the redemption of Israel, and the Holy Ghost was in him.

Sanctus erat in e-o. Ps. Dixit Dominus Domino me-o:

Sede a dextris me-is. Ps. Dixit Dominus. III b. p. 148. (89 p 151)

2 Ant. 
VII a
Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.

Espónum accépit Síme-on

a Spí-ri-tu Sancto, * non vi-súrum se mórtim, ni-si vi-

de-ret Dóminum. Ps. Laudá-te pú-e-ri Dóminum: * laudá-

Taking the Child in his arms, Simeon gave thanks and blessed the Lord.

A

Cæ- pi- ens Síme- on * pú- erum

in mánibus, grá-ti- as ágens, benedíxit Dóminum. * Ps. Lae-
tátus sum in his quae dícta sunt mí- hi : * in dómum Dó-

L

Umen * ad reve-la-ti- ónem gen-
ti- um, et gló- ri-am plébis túa-ae Isra-el. * Ps. Ni-si Dómi-
nus aedi-fi- cáve- rit dómum : * in vánum laboráv-erunt qui


O

Btu-lé- runt * pro é- o Dómi-

no par túrturum, aut dú- os púllos co- lumbá- rum. * Ps. Láu-
February 2: The Purification of the B. Virgin Mary. 1059

Ps. Láuda Jerúsalem. VIII g. p. 211.

Chapter.

Et statim veniet and presently the Lord, whom you seek, and the Angel of the testament, whom you desire, shall come to his temple.


 Respónsum accepit Símeon a Spíritu Sánto.

To-day the blessed Virgin Mary offered the Child Jesus in the temple; and Simeon, filled with the Holy Ghost, took him in his arms and blessed God eternally.

Cant. Magníficat * ánima mé-a
Dóminum. or Dóminum. 2. Et exsultávit... or Et exsultávit.

Cant. Magnificat. viii g*. p. 217 or 223.


If February 2 falls on Sunday, after Septuagesima, there is a commemoration of the Sunday.


Simple.

Collect.

Deus, qui nos beáti Blásii Mártýris tui atque Pontíficis annua solemnitáte laetíficas : † concede propítius; ut cujus natalitia cólimus, * de ejusdem étiam protectioné gaudeámus. Per Dóminum.

O God who dost gladden us by the yearly festival of blessed Blaise, thy Martyr and Bishop, mercifully grant that we who celebrate his birthday to heaven may ever live with joy in his holy keeping. Through Jesus Christ our Lord.

Secret n° 3 (a), p. 967 and Postcommunion n° 3 (a), p. 971.


4. St. Andrew Corsini Bishop and Conf. († 1373)

Double.


Collect.

Deus, qui in Ecclésia tua nova semper instáuras exempla virtútum : † da pópulo tuo beáti Andréæ Confessóris tui atque Pontíficis ita sequi vestígia; * ut assequátur et praémia. Per Dóminum.

O God, who in every age settest up in thy Church fresh patterns of virtue: make thy people so to walk in the footsteps of blessed Andrew, thy Confessor-Bishop, as to attain to the reward now enjoyed by him. Through Jesus Christ our Lord.

Secret n° 8, p. 968 and Postcommunion n° 7, p. 971.
St. Agatha Virgin, Martyr of Sicily. († 251)

Commemoration at Vespers February 4 and 5.

Standing in the midst of the prison with hands outstretched, blessed Agatha prayed with her whole soul to the Lord: Lord Jesus Christ, my good master, I give thee thanks that thou hast made me overcome the tortures of my executioners: bid me, O Lord, happily to reach thy unfading glory.

Cant. Magnificat. I d. p. 212 or 218.

At I Vespers (Feb. 4):

V. With thy comeliness and thy beauty.
R. Set out, proceed prosperously, and reign.
Proper of the Saints.

**At II Vespers. (Feb. 5):**

ヴ. Diffusa est gráttia in lábiis tuis.

ヴ. Therefore God has blessed thee for ever and ever.

**Collect.**

O God, who among thy wondrous works, dost endue with strength to win the martyr's crown, even those of the weaker sex: vouchsafe to us, we beseech thee, who keep the feast-day of blessed Agatha, thy Virgin-Martyr, by treading faithfully in her footsteps, with her to attain to thee. Through Jesus Christ our Lord.

Secret no 14, p. 969 and Postcommunion no 13, p. 972.

*In places where the feast is solemnly kept.*

**AT MASS.**

**Intr.**

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

God has chosen what the world holds foolish. 1 Cor. I, 26-31.

Brethren, See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that he may confound the wise, and the weak things of the world hath God chosen, that he may confound the strong; and the base things of the world, and the things that are not, that he might bring to nought things that are: that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption; that as it is written, He that glorieth, may glory in the Lord.


After Septuagesima, the Alleluia and its Æ. are omitted, and the Tract Qui seminant. p. 1639, is said:

Continuation of the holy Gospel according to S. Matthew.
The indissolubility of marriage, and voluntary continence. Matth. 19, 3-12.

At that time, the Pharisees came to Jesus tempting him, and saying, Is it lawful for a man to put away his wife for every cause? Who answering, said to them, Have ye not read, that he who made man from
the beginning, made them male and female? And he said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to him, Why then did Moses command to give a bill of divorce, and to put away? He saith to them, Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery.

His disciples say unto him, If the case of a man with his wife be so, it is not expedient to marry. Who said to them, All men take not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother’s womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take it, let him take it.
February 5: Saint Agatha.

AT I AND AT II VESPERS. (Febr. 4 and 5)


The 5th Psalm is at I Vespers: Laudáte Dóminus. vii a. p. 185.

and at II Vespers: Lauda Jerúsalém. vii a. p. 211.

1 Ant. 
VII c

Q Uis es tu qui venísti ad me * cu-ráre vúlne-ra

mé-a? Ego sum Apóstolus Chrísti: ní-hil in me dú-bi-tes,

2 Ant. 
I f

fi-li-a. E u o u a e. M Edi-cínam car-ná-lem *

córpo-ri mé-o numquam exhí-buí: sed hábe-o Dómini

Jé-sum Chrí-stum, qui só-lo ser-móne restáurat uni-

3 Ant. 
VII c

evésa. E u o u a e. G Rá-ti-as tibí ágo Dómi-

ne, * qui-a mémor es mé-i, et mi-sísti ad me Apóstó-

lum tú-um curá-re vúlne-ra mé-a. E u o u a e.
4 Ant. B
Ene-dí-co te, * Pá-ter Dómini mé- i Jésu Christi:
qui-a per Apóstolo-lum tú-um, mamíllam mé-am mé-o pé-
cto-ri resti-tu-i-sti, Eu o u a e. Q UI me digná-
tus est * ab ómni plága curá-re, et mamíllam mé-am
mé-o pécto-ri resti-tú-e-re, ipsum in-vo-co Dé-um vi-vum.
Eu o u a e.

Chapter.
Ecclesiasticus 51, 1-3.
Confitebor tibi Dómine Rex, et
collaudábo te Deum salvató-
rem meum. † Confitebor nómini
For ṬṬ and Antiphon at Magnificat, see above, p. 1061.

6. St. Titus Bishop of Crete and Confessor. (1st cent.)
Double.


Collect.
Deus, qui beá tum Titum Con-
fessórem tuum atque Ponti-
cficem apostó licis virtútibus de-
corásti : † ejus méritis et inter-

O God, who didst adorn blessed
Titus, thy Confessor and Bishop,
with the virtues of an apostle: for
the sake of his merits and prayers,
February 8: Saint John of Matha. 

cessióne concede; ut juste et pie vivéntes in hoc saéculo, * ad caeléstem pátriam pervenire mereámur. Per Dóminum. 

The same day. St. Dorothy Virgin and Martyr. († 304) 


Collect.

Nasúm ych as she ever in her life pleased thee by the spotlessness of her chastity and by her courage in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin-Martyr Dorothy implores for us thy loving-kindness: Through Jesus Christ our Lord.

Secrets n° 8, p. 968, and n° 2 (b). 
Postcommunions n° 7, p. 971 and n° 14 (a).

7. St. Romuald Abbot. († 1027) 

Double. 


Collect.

MAY the prayers of the holy Abbot Romuald commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus...

Secret n° 12, p. 969 and Postcommunion n° 11 (a), p. 972.

8. St. John of Matha Confessor. († 1213) 

Double. 


Collect.

God, who from heaven didst, by means of St John, institute the Order of the most Holy Trinity, for the redeeming of captives: grant, we beseech thee, that, his merits availing us, we may by thy grace be delivered
1068
Proper of the Saints.

fragántibus méritis, * a captivi-táte córporis et ánime, te adjuvántе, liberérum. Per Dó-
minum nostrum.

from all bondage, whether of body or of soul. Through Jesus Christ our Lord.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.


Collect.

O God, who in thy Church didst set up blessed Cyril, thy Confessor and Bishop, to be the invincible cham-pion of the divine Motherhood of the most blessed Virgin Mary: grant, by his intercession, that we who believe her in very truth to be the Mother of God, may by her motherly care be saved. Through the same our Lord.

Secret.

In thy loving-kindness, O Lord, look down with favour upon our offerings: and, moved by the prayers of blessed Cyril, make us worthily to receive into our hearts Jesus Christ, thine only-begotten Son, our Lord, one with thyself in glory everlasting. Who lives and reigns...

Postcommunion.

WE O Lord, who have drawn new life from these divine mysteries, most humbly beg of thee, that, helped by the merits and example of the blessed Bishop Cyril, we may render faithful and acceptable service to the most holy Mother of thine only-begotten Son. Who lives...

The same day. St. Apollonia Virgin and Martyr. († 305)


Collect.

O God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning
contulisti: * concédé propítius; ut qui béatæ Apollóniae Virginiis et Mártiris tuae natalitía cólimus, per ejus ad te exémpla gradiámur. Per Dóminus nostrum Jésus Christum.

of the martyr's crown, vouchsafe unto us who celebrate the triumph of blessed Apollonia thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ our Lord.

Secret n° 14, p. 969 and Postcommunion n° 13, p. 972.

10. St. Scholastica Sister of St. Benedict, Virgin. († 547)

Double.


Collect.

 Deus, qui ámbam beátæ Virginiis tuae Scholásticae, ad ostendéndam innocéntiae viam, in colúmbae spécie cælum pene-tráre fecísti: * da nobis ejus méritis et précibus íta inno-cénter vivere; * ut ad actérna mereámur gáudia pervénire. Per Dóminus.

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.

11. Apparition of Our B. Lady at Lourdes. (11 Feb. 1858)

Double major.

AT FIRST VESPERS. (10 Feb.)

All as at II Vespers, p. 1076, except:

Hymn. Ave máris stélá. p. 1360; however, if the II Vespers of this feast are not said, the hymn at I Vespers is Omnis expértem. as on p. 1078.

V. Dignáre me laudáre te, Virgo sacrátà.
R. Da míhi virtútem contra hóstes túos.

At Magníf. Ant. III a

It is she, my dove, my perfect, my spotless one.
perfecta mé-a, immaculáta mé-a. Cant. Magníficat
ánima mé-a Dóminum. 2. Et exsultávit...
Cant. Magníficat. III a. p. 214 or 220.
Prayer. Deus, qui per Immaculátam. p. 1071.
At Compline, Hymn no 2, p. 247.

AT MASS.

I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. Ps. My heart hath uttered a good word; I speak my works to the King.

Apoc. 21, 2; Ps. 44, 2.

Ps. Eructavit cor mé-um vérbum bónum: * dí-co égo
February 11: Our Lady of Lourdes.

**Collect.**

O God, who by the Immaculate Conception of the Virgin didst, for thy Son, make ready a fitting dwelling-place: very humbly do we who celebrate the feast of the Appearance of the same holy Virgin, put up to thee our prayers for health both of body and of soul. Through the same our Lord.

**Lectio libri Apocalypsis beati Joannis Apostoli.**

The woman clothed with the sun. Apoc. ii, 19; i2, 1 and 10.

And the temple of God was opened in heaven; and the ark of his testament was seen in his temple, and there were lightnings and voices, and an earthquake and great hail. And a great sign appeared in heaven; A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And I heard a loud voice in heaven saying: Now is come salvation and strength and the kingdom of our God and the power of his Christ.

The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. 

\( \text{V.} \) Arise, my love, my beautiful one, and come; my dove in the clefts of the rock, in the hollow places of the wall.

Cant. 2, I2, I3 and I4.
Proper of the Saints.

Shew me thy face, let thy voice sound in my ears, for thy voice is sweet and thy face comely.

Cant. 2, 14.

After Septuagesima the Alleluia and its ś, are omitted, and there is said:
Tract viii

T

U gló-rí-a ∗ Je-rú-

sa-lem, tu laetí-ti-a Isra-
el, tu hono-ri-fí-cén-
ti-a pó-pu-li nóstri.

V. 2. To-ta púlchra es, Ma-

rí-a, et má- cu-la o- ri-gí-
ná-lis non est in te.

V. 3. Fé-

lix es, sá-cra Vír-go Ma-rí-
a, et ómni láu-de digníssima,
quae ser-pén-tis cá-put virgíne-o pé-
Proper of the Saints.

In Paschal Time:

A

L-le-lú-ia. * iý.

V. Fló-res appa-ru-é-

runt in térra * nó-stra.

IV

A

L-le-lú-ia. *

V. Vox túr-

tu-ris * audí-ta est.

Gospel of the Annunciation, p. 1117, to **. Credo.

Hail, full of grace, the Lord is with thee, blessed art thou amongst women.

Gospel.
February 11: Our Lady of Lourdes.

Secret.

May the sacrifice of praise which, relying on the merits of the glorious and immaculate Virgin, we offer up to thee, O Lord, mount as an odour of sweetness in thy sight: and may it avail to our healing both in body and in soul. Through Jesus Christ...


Postcommunion.

Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. Ps. 64, 10.

You hast fed us plenteously, O Lord, with bread from heaven: may the right hand of thine immaculate Mother raise us up, and by her help may we reach our everlasting fatherland. Who livest and reignest.
Proper of the Saints.

AT SECOND VESPERS. (Feb. 11)

1 Ant. IV E

C

Andor est * lucis aeternae,
et speculum sine macula. Ps. Dixit Dominus Domino

e me o: * Sede a dextris me is. Ps. Dixit Dominus. IV E. p. 149.

2 Ant. I f

M

Uli er * amicta sole, et lu-

na sub pedibus ejus: et in capite ejus corona stel-
larum duodecim. Ps. Laudate pueri Dominum: * lau-
date nomen Domini. Ps. Laudate pueri. I f. p. 166.

3 Ant. VIII c

T

U glor ia Je rusalem, * tu lae-
ti ti Israel, tu hono rificenti a popu li nostri.

Ps. Laetatus sum in his quae dicit sunt mihi: * in domum

4 Ant. VII a

Bene-dicta es tu, * Virgo Ma-

ría, a Dómino Dé-o excélso, prae ómnibus mu-li-é-

ribus super térram. Ps. Ni-si Dóminus aędzi-ficáve-rit dó-

mum * in vánum laboravérunt qui aedí-ficant é-am.


5 Ant. VIII G

Odi-e nómen tú-um * i-ta

magni-ficávit Dómi-nus, ut non recé-

dat laus tú-a de ó- re hóminum. Ps. Láuda Jerús-a-lem

Dóminum : * láuda Dé-um tú-um Sí-on.

Ps. Láuda Jerúsalem. viii G. p. 211.

Chapter. Cant. 2, 13 and 14.

Surge, amica mea, specíosa mea, et veni : * columbia mea in foramínibus petrae, in cavér-

A Rise, my love, my beautiful one, and come, my dove in the clefts of the rock, in the hollow places
na macériae, * osténde mihi fáciam tuam, sonet vox tua in áuribus meis.

1. Lo! Mary is exempt from stain of sin, proclaims the Pontiff high: and earth applauding celebrates with joy her triumph, for and nigh.

2. Unto a lowly timid maid she shows her form in beauty fair, and the Immaculate Conception truth her sacred lips declare.

3. O honoured cave, by Mary's smile adorned! O hallowed rock, whence spring the living waters of a gushing stream, the gifts of life to bring.

4. And thither from the farmost bounds of earth the pilgrims wend

spectándam, récre-at pavéntem : Séque concéptam sine lábe, sáncto Praédi-cat ó-re. 3. O spéкус fé-lix, decorá-te di-vae Mátris aspéctu! veneránda rú-pes, Unde vi-
tá-les scatu-ére pléno Gúrgi-te lýmphae! 4. Huc cater-
vá-tim pi- a túrba nóstris, Huc ab extérnis peregrína
February 11: Our Lady of Lourdes.

their way, and suppliant around the Virgin's shrine her powerful help they pray.

5. The sufferers' cry the Mother fondly hears, and grants the longed-for grace; and health restored, the pilgrim throng returns unto its native place.

6. O Virgin! have compassion on our needs, refresh us labouring on; obtain for us the joys of heavenly life, when sorrow all is gone.

7. All praise and honour to the Father be, and to his only Son, and to the Spirit, power of both, for aye, in Godhead ever one.

Tr. the Benedictines of Stanbrook; by perm.

6. Supplicum, Virgo, misera-ta casus, Semper o noster laudem: Compos hinc voti patri-as ad oras Turba rever-
tit. 6. Súpplicum, Vírgo, mi-será-ta cá-sus, Semper o nó-
stros ré-fove labóres, Impetrans maéstitis bona semipi-
V. Dignáre me laudáre te,
Virgo sacrátá.
R. Da míhi virtútem contra
hóstes túos.

At Magnif.
Ant. VIII G*

H

Odi-e * glo-ri-osa caé-li

Regína in térris appáru-it: hó-
di-e pópu-lo sú-o vérba salú-tis et
pigno-ra pá-cis áttu-lit: hódi-e Ange-lórum et fidé-
li-unm chó-ri, Immacu-látam Concepti-ónem celebrán-
tes gáudi-o exsúlt-tant. Alle-lú-ia. Cant. Magní-
ficat *

ánima mé-a Dóminum. or: Dóminum. 2. Et exsultávit...

or: Et exsultávit... Cant. Magnificat. VIII G*, p. 217 or 223.

Prayer. Deus, qui per Immaculátam. p. 1071.
21. The Seven Holy Founders of the Order of Servites of the B. V. M., Confessors. (1223)

Double.

Commemoration at Vespers of February 11.

Ant. I D

ON recé-det * laus tú-a,

Virgo Ma-rí-a, de ó-re hóminum,

qui mémores fú-e-rint virtú-tis Dómini in aetérnum, pro

quibus non pepercí-sti ánimae tú-ae.

V. Hi víri misericórdiae sunt, quórum pietátés non defuerunt.

R. Sémem córum et glória córum non derelinquétur.

Commemoration at Vespers of February 12.

Ant. VIII G

Omen e-ó-rum * péramat

in aetér-num, péramens ad fil-li-os e-ó-rum, sanctó-rum

vi-ró-rum gló-ri-a. V. Hi víri. as above.
Collect.

O Lord Jesus Christ, who in order that thy faithful might the more steadily bear in mind the sorrows of thy most holy Mother, hast been pleased, through the Seven Holy Fathers, to enrich thy Church with yet another family of religious: grant, we beseech thee, that in such wise we may with them be mourners in this world as to deserve for evermore to share their joy in that which is to come. Who livest and reignest...

Secret.

Avourably regard, we beseech thee, O Lord, the sacrifice we offer up; and do thou grant that, through the prayers of thy Saints, we may with our whole heart give ourselves to thee, and by burning love of the sorrowful Virgin, the Mother of thy Son, may be kindled to fervour in thy service. Through the same our Lord.

Postcommunion.

Quickened anew, O Lord, by the heavenly food thou vouchsafest to us in these divine mysteries, we beseech thee, that, after the example set us by the Saints whose feast we are keeping, we may steadfastly abide at the foot of the cross of Jesus in company with Mary his Mother, and may merit to have part in the fruits of the redemption he has wrought thereon. Through the same our Lord.

14. St. Valentine Priest and Martyr of Rome. († 270)


Collect.

Grant unto us who keep the festival day of thy holy Martyr Valentine, O Almighty God, we beseech thee, to be, by his intercession, delivered from the many dangers which beset us. Through Jesus Christ.
February 18: Saint Simeon. 1083

Secret.

S · Usceipe, quaœsumus, Dömíne, múnera dignánter oblátá : et béáti Valentií Mártýris tui sufragántibus méritis, ad nóstrae salútis auxílium proveníre concéde. Per Dóminum.

D · Eign, O Lord, we beseech thee, to accept the gifts we offer; and through the intercession of thy blessed Martyr Valentine, grant that they may avail as a help to our salvation.

Through Jesus Christ our Lord.

Postcommunion.

S · Ti nobis, Dömíne, reparátio mentis et córporis caeléste mystérium : ut, cujus exsequi­mur actionem, intercedénte bé­to Valentíno Mártyre tuo, sen­tiámus efféctum. Per Dóminum.

M · AV these heavenly mysteries, O Lord, avail to our healing in soul and in body: and by the prayers of blessed Valentine, thy Martyr, may we come to discern how mightily they ever work to our good.

Through Jesus Christ our Lord.


15. Sts. Faustinus and Jovita Martyrs of Brescia. († 117)

Collect.

D · Eus, qui nos ánna sanctórum Mártýrum tuórum Faustíni et Jovítae solemnitáte lactícas : † concédé propítius ; ut quo­rum gaudémus méritis, * accen­dámur exémplis. Per Dó­minum.

Secret n° 5, p. 968 and Postcommunion n° 5, p. 971.

18. S. Simeon Bishop and Martyr of Jerusalem. († 106)

Collect.

I · Nfirmitátem nostram réspice, omnipotens Deus : † et quia pondus própriae actionis grá­vat, * béáti Símeónis Mártýris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dó­minum nostrum.


22. The Chair of Saint Peter at Antioch.

*Double major.*


Mass as on Jan. 18, p. 1017, omitting the commemoration of St. Prisca.


*Double.*


Collecte.

**O**ncéde nos, quaésimus, omnipotens Deus, beáti Petri Confessóris tuí atque Pontificis mónita et exémpla sectári: ut per terréstrium rerum contémp tum, aetérna gáudia consequéamur. Per Dóminum.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

24 or 25. St. Matthias Apostle.

*Double of II Class.*

This feast is kept on 25 in leap-year.

If it falls on Monday, Vespers on Sunday are I Vespers for the Common of Apostles, p. 1593, with commemoration of the Sunday.

The same rule applies if the feast would fall on Sunday, as then it is transferred to Monday.

At Vespers as for the Common of Apostles, p. 1593.

**A**T **M**ASS.

Introit. Mihi autem. p. 979.

Collect.

**D**eus, qui beátum Matthiam Apostolórum tuórum collégio sociásti: tribue quaésumus; **O** God, who to blessed Matthias didst allot a place in the college of thine Apostles; through his inter-
Lectio Actuum Apostolorum.


Thou hast given him his soul's desire, and hast not withheld from him the will of his lips. \textit{V. 2.} For thou hast prevented him with blessings of sweetness. \textit{V. 3.} Thou hast set on his head a crown of precious stones. \textit{Ps. 20, 3-4.}

Credo.

Offertory. Constitutse eos. p. 1241.

Secret.

May, we beseech thee, O Lord, the prayer of blessed Matthias, thine Apostle, accompany these our offerings, and plead to thee in our regard for forgiveness and defence. Through Jesus Christ our Lord.

You who have followed me shall sit on seats judging the twelve tribes of Israel.

 Matth. 19, 28.
Postcommunion.

Præsta quaesumus, omnipotens Deus: ut per haec sancta quae sumpsimus, interveniente beató Matthía Apóstolo tuo, véniam consequámur, et pacem. Per Dóminum.

Grant, we beseech thee, O Almighty God, that for the sake of the holy gifts we have received, the intercession of blessed Matthias, thine Apostle, may avail us to assurance of forgiveness and peace. Through Jesus Christ our Lord.

27. St. Gabriel of Our Lady of Sorrows, Conf. († 1862)

In leap-year, this feast falls on 28.


Collect.

O God who didst teach blessed Gabriel constantly to think upon the sorrows of thy most sweet Mother, and didst raise him up through her to the glory of holiness and miracles; grant us through his intercession and example so to share in the grief of thy Mother that we may be saved through her maternal protection. Who livest and reignest...

Postcommunion.

Qvas tibi, Domine, in festivitate sancti Gabriélis Confessóris tui, pro collátis donis grátias agimus: suscipe propitius per manus gloriósaem semper Virginis Mariae; ex qua carnem illam assumpsísti, cujus in hoc salutári convívio meruimus gustáre dulcédinem: Qui vivis.

The thanksgiving which we offer thee, O Lord, on the feast of Saint Gabriel thy Confessor, for the gifts which we have received, do thou graciously accept at the hands of the glorious and ever-Virgin Mary: of whom thou didst take the very flesh whose sweetness we have tasted in this saving banquet. Who livest...
**FEASTS OF MARCH.**

4. **St. Casimir Confessor. († 1483)**

*Semidouble.*


**Collect.**

 Deus, qui inter regales delicias et mundi illécebras sanctum Casimírum virtúte constantiæ robórásti : † quaésumus; ut ejus intercessióné fídèles tui terréna despíciant, * et ad caeléstia semper aspírent. Per Dóminum nóstrum.

O God who, in the midst of the pleasures of a court and of the deceitful charms of the world, didst endue blessed Casimir with the gift of steadfastness in thy holy service: grant that through his prayers, thy faithful, caring little for the goods of earth, may ever long for those of heaven. Through Jesus Christ...

_The same day._ **St. Lucius I, Pope and Martyr. († 254)**

**March 3. Iste Sántus. p. 126.**

**Collect.**

Regem tuum, Pastor aetérne, placátus inténde : † et per béstum Lúciurn Mártýrem tuum atque Summum Pontíficem, perpé tua protectióné custódí; * quem totius Eccléssiae praestítísti esse pastórem. Per Dóminum.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed Lucius thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secrets no 11, p. 969 and no 1.

Postcommunions no 10, p. 972 and no 1.

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*Double.*

**March 5 and 6. Istárum est enim. p. 137.**

**Collect.**

Anobis, quaésumus, Dómine Deus noster, sanctárum Mártýrum tuárum Perpé tuae et

GIVE unto us, we beseech thee, O Lord our God, to reverence with unceasing devotion the glory

---

1 St. Casimir was son of the king of Poland.
Proper of the Saints.

Felicitatis palmas incessâbili devotione venerâri: † ut quas digna mente non possimus celebrâre, * humilibus saltem frequen-temus obsèquius. Per Dóm-minum.

Secret no 15, p. 969 and Postcommunion no 19, p. 973.

7. St. Thomas Aquinas Conf. and Doct. († 1274)

Double.

March 6 and 7. O Doctôr... beáte Thóma. p. 131.

Collect.

 Deus, qui Ecclesiam tuam beáti Thomae Confessóris tui mira eruditióne claríssímis, et sancta operatione fecíndas: † da nobíis, quaésumus; et quae egít, imitátióne complére. Per Dóminum.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.


8. St. John of God Confessor. († 1550)

Double.


Collect.

 Deus, qui beárum Joánnem tuo amore succésum, inter flammás innóxiámm incédere fecísti, et per eum Ecclesiam tuam nova prole foecundásti: † praesta, ipsius suffragántibus méritos; ut igne caritátis tuae vitia nostra curéntur, * et remédia nobis ætérna provéniânt. Per Dóminum.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

1 The Brothers Hospitalers, or of St. John of God.
9. St. Frances, Roman Widow. († 1440)
   Double.


Collect.

 Deus, qui beátam Franciscam fámulam tuam, inter cétera grátiæ tuæ dona, familiári Angeli consuetúdine decorásti: † concéde, quaésumus; ut intercessiónis ejus auxilio, * Angélórum consórtium consequí me-reámur. Per Dóminum.

O God who, among the other wonders of thy grace, didst privilege thy servant Frances oftentimes to have speech of an Angel: grant, we beseech thee, that, helped by her prayers, we likewise may one day be admitted into the company of the holy Angels. Through Jesus...

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.

10. The Forty Holy Martyrs of Sebaste. († 320)
   Semidouble.


Collect.

Praesta, quaésumus, omnípotens Deus: † ut qui gloríosos Mártýres fortes in sua confessione cognóvimus, * pios apud te in nostra intercessiónem sentiámus. Per Dóminum.

G rant, we beseech thee, O Almighty God, that we who venerate the steadfastness in bearing witness to thee of thy glorious Martyrs, may feel that thou hearest the loving prayers they put up on our behalf. Through Jesus Christ our Lord.

Secret and Postcommunion as for St. Marius, January 19, p. 1018.

12. St. Gregory I. Pope, Conf. and Doct. († 604)
   Double.

March 11 and 12. O Dóctor... beáte Gregórii. p. 131.

Collect.

 Deus, qui ánimae fámulí tui Gregórií aetérnae beatitúdinis præmia contulísti: † concéde propítius; ut qui peccatórum nostrórum pôndere præmímur, * ejus apud te prǽcibus sublevémur. Per Dóminum.

O God who hast rewarded with everlasting happiness the soul of Gregory, thy servant: grant that we, who are borne down by the weight of our sins, may be raised up by his prayers. Through Jesus Christ our Lord.
Secret.

Ouchsafe, O Lord, we beseech thee, that through the intercession of blessed Gregory this sacrifice may be of avail to us: for by the offering of it up, thou, in thy mercy, didst wash away the sins of mankind. Through Jesus Christ our Lord.

Postcommunion.

O God who hast made blessed Gregory to be, in merit, the equal of thy Saints: grant, we beseech thee, that we who keep this solemn festival in his honour, forget not to model our lives upon his. Through Jesus Christ our Lord.

17. St. Patrick Bishop, Patron of Ireland. († 464)

Collect.

God, who wast pleased to send forth blessed Patrick, thy Confessor and Bishop, to declare thy glory among the nations: through his merits and prayers, vouchsafe that all thou commandest us to do, thy loving-kindness may enable us to accomplish. Through Jesus Christ our Lord.

18. St. Cyril Bishop of Jerusalem and Doct. († 386)

Collect.

Give unto us, we beseech thee, O Almighty God, so to know thee, who alone art the true God,
March 18: Saint Cyril of Jerusalem.

verum Deum, et quem misisti
Jesum Christum ita cognóscere:

ut inter oves quae vocem ejus
audiunt, * perpéctuo connume-
rári mereámur. Per eúmdem
Dóminum nostrum.

and him whom thou hast sent, Jesus
Christ, that we may be accounted
worthy to be numbered among the
sheep who are his own, and who
for evermore shall hear his voice.
Through the same our Lord.

Collect.

R Espice, Dómine, immaculá-
tam hóstiam, quam tibi offé-
rimus : et praesta; ut méritis
beáti Pontífícis et Confessóris
tui Cyrilli, eam mundo corde
suscípere studeámus. Per Dó-
minum,

L Ook down with favour, we beseech
thee, O Lord, upon the spotless
Victim we offer up to thee: and
grant that by the merits of blessed
Cyril, thy Confessor, and Bishop, we
may ever strive to receive it into
a heart undefiled. Through Jesus...

Postcommunion.

S Acraménta Córporis et Sán-
guinis tui quae súmpsimus,
Dómine Jesu Christe, beáti Cy-
rilli Pontífícis prǽcibus, mentes
et corda nostra sanctíficent : ut
divínae consórtes natúrae éffici
mereámur : Qui vivis et regnas,

MAY, O Lord Jesus Christ, the
sacrament of thine own Body
and Blood which we have received,
in virtue of the prayers of the holy
Pontiff Cyril sanctify our minds and
hearts, thereby making us worthy
to become partakers of the divine
nature: Who livest and reignest...
MARCH 19.

SAINT JOSEPH
SPOUSE OF THE B. V. M.

Double of I Class.

If March 19 is Monday, on Sunday I Vespers of St. Joseph are sung, as below. The same is the case if March 19 falls on a Sunday in Lent or on Passion Sunday, for then the feast is kept on the Monday.

But if this date falls on Palm Sunday or in Holy Week, the feast of St. Joseph is transferred to Tuesday after Low Sunday.

AT FIRST VESPERS. (March 18)

1 Ant.

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Gospel.

Acob au-tem * génu- it Jó-
seph, ví-rum Ma-rí- ae, de qua nátus est Jésus, qui
vocátur Chrístus. P. T. Alle-lú- ia. Ps. Díxit Dóminus Dó-
mino mé-o : * Séde a dextra mé-
mis.

Ps. Díxit Dóminus. l g. p. 147.

2 Ant.

Issus est * Ange-lus Gábri-
a Dé-o ad Vírginem desponsá-tam

The Angel Gabriel was sent from God to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin’s name was Mary. Gospel.

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

Gospel.


Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

Gospel.

Joséph vir é-jus, * cum éisset jústus, et nóllet é- am tradúce-re,
vó-luit occúlte dimítte-re é-am. P. T. Alle-lú-ia.

Ps. Laudáte pú-eri Dóminum : * laudá-te nómen Dómi-ni.

Ps. Laudáte púeri. iv e. p. 167.

The Angel of the Lord appeared to Joséph saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus.

Gospel.

nó-li timé-re accípere Marí-am cón-
jugem tú-am : quod enim in é-a nát-um est, de Spí-ri-tu
Sáncto est : pá-ri-et autem fí-li-um, et vo-cábis nómen
March 19: Saint Joseph.

Ps. Laudá-te Dóminum

ómmes géntes: * laudá-te é-um ómmes pópu-li.

Ps. Laudáte Dóminum. v a. p. 185.

Chapter.

VIR fidélis multum laudábitur. * Et qui custos est Dómini sui, glorificábitur.


V. Constituit éum dómimum dómus suæ. (P. T. Allelúia).
R. Et príncipem ómnis possessionis suæ. (P. T. Allelúia).

At Magníf.
Ant. 1 g 2

E Xsúrgens Jó-seph a sóm-

no, * fé- cit sicut praecépit é- i Ange-lus Dómini, et

acé- pit cónjugem sú- am. P. T. Alle-lú- ia. Cant. Ma-

gníficat * ánima mé- a Dóminum. or : Dóminum. 2. Et ex-

sultávit... Cant. Magníficat. 1 g 2. p. 212 or 218.

On Sunday, Ant. at Magnif. of that Sunday is sung as Commemoration.

∀. Angelis suís Déus mandavit de te.
R. Ut custódiant te in ómnibus viís tuis.

∀. God hath given his Angels charge over thee
R. To keep thee in all thy ways.

On Passion Sunday, the ∀. is Eripe. p. 506.

AT MASS.

Ps. 91, 13-14 and I.

The just man shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. Ps. It is good to give praise to the Lord; and to sing to thy name, O Most High.

Altissi-me. Gló-ri-a Pátri. Eu o u a e.
Glória Pátri. 1st tone. p. 28.
Collect.

Sanctissimae Genitricis tuae Sponsi, quaésumus, Domine, merits adjuvemur: ut quod possibilitas nostra non obtinet, ejus nobis intercessione donetur. Qui vivis et regnas.

MAY the merits of the Spouse of thy most holy Mother profit us, O Lord: and may his prayer win for us those blessings which we of ourselves avail not to obtain. Who livest and reignest...

Lectio libri Sapientiae.

Praise of Moses in Ecclesiasticus 43, 1-6, applied by the Church to various Saints.


Grad. iv

D Omine, * præve-nísti

é-um in benedicti-ó-nibus Ps. 20, 4-5.

dulcé-di-nis: posuí-sti in cá-pi-te é-jus co-

ró-nam de lápi-de pre-ti-ó-so.

HE was beloved of God and men, whose memory is in benediction: he made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh; for he heard him and his voice, and brought him into a cloud; and he gave him commandments before his face, and a law of life and instruction.

O Lord, thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. Y. He asked life of thee and thou hast given him length of days for ever and ever.
B. E Á - tus vir, *qui ti-
met Do- minum: in
man-dá- tis é- jus cú-

V. 3. Glória et divitiæ in dómo é.:jus:
et justi:ti:a é:jus má-net * in saécu-

lum saécu-li.

In Paschal Time, instead of the Gradual and Tract, the following are said:

IV

The Lord loved him, and adorned him: he clothed him with a robe of glory.

A

Ecclus. 45. 9.

L-le-lú-ia. * i:j.

V. Amá-vit é:um Dó-minus, et orná-vit é:um:
stó-lam gló-

ri-ae indu-it *

é-

um.
The just shall spring as the lily: and shall flourish for ever before the Lord.

\[ \text{Osee I 4, 6.} \]

\[ \text{V. Jú-} \]

\[ \text{stus ger-mí-ná-} \]

\[ \text{bit sic-ut lí-} \]

\[ \text{li-} \]

\[ \text{um : et} \]

\[ \text{flo-} \]

\[ \text{ré-} \]

\[ \text{bit in} \]

\[ \text{ae-} \]

\[ \text{tér-} \]

\[ \text{num * ante Dómi-} \]

\[ \text{num.} \]

---

**Gospel.** Cum esset desponsáta. p. 304. Credo is said.

**Offertory.** Véritas méa. p. 992.

**Secret.**

D Ebitum tibi, Dómine, nostrae réddimus servítútis, supplíciter exorántes: ut suffrágis beáti Joseph, Sponsi Genitrícis Fílíii tuí Jesu Christi Dómini nostri, in nobis tua múnera tueáris; ob cujus venerándam festivitátem laudis tibi hóstias immolámus. Per eúmdem.

D Evoutly, O Lord, do we pay thee the lowly homage we owe, most humbly entreating of thee that, moved by the prayers of blessed Joseph, the spouse of the Mother of thine only-begotten Son, in reverent commemoration of whom we offer up this sacrifice of praise, thou wouldest guard in our hearts the good thou hast graciously implanted therein. Through the same...

**Preface of St. Joseph.** p. 698.

**Comm. vii**

Oseph * fí-li Dá- vid, nó-

Joseph, son of Da-

vid, fear not to take unto thee Mary thy
March 19: Saint Joseph.

li timé-re accí-pe-re Ma-rí- am

cón-jugem tú- am : quod enim in é-a ná-tum est,
de Spir-i-tu Sáncto est. P. T. Alle- lú- ia.

Postcommunion.

God of mercies, abide thou with us, and give ear to the prayer of Saint Joseph in our behalf: turn aside thine anger, and preserve to us the good gifts with which, in thy loving-kindness, thou enrichest us. Through Jesus Christ our Lord.

AT SECOND VESPERS.

The five Antiphons borrow from the Gospel story of Jesus among the doctors passages where St. Joseph is in evidence. Luke 2, 41-52 (Gospel for the feast of the Holy Family, p. 396)

1 Ant.

The parents of Jesus went every year to Jerusalem, at the solemn day of the pasch.

ómnes ánnos in Je-rúsá-lem, in dí-e so-lémni Páschae.

P. T. Alle- lú- ia. Ps. Díxit Dóminus Dómino mé- o : *

Séde a déxtris mé- is, or : mé- is. Ps. Díxit Dóminus. I a 3. p. 147.
When they returned, the child Jesus remained in Jerusalem; and his parents knew it not.

Not finding Jesus, they returned into Jerusalem, seeking him: and it came to pass that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions.
March 19: Saint Joseph.

His mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

His mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

Jesus went down with them and came to Nazareth and was subject to them.

Jesus went down with them and came to Nazareth and was subject to them.

His mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.
21. **St. Benedict Abbot. († 547)**

**Double major.**


**Collect.**

May the prayers of the holy Abbot Benedict commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we many obtain through our having him for our patron. Through Jesus...

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V. **Glória et divítiae in dómo ejus. (T. P. Allelúja).**

R/. Et justítia ejus mánet in saéculum saéculi. (T. P. Allelúja).

Who is the faithful and wise steward, whom his Lord setteth over his family. *Luke 12, 42.*

Príor et justítia ejus’ manet in saéculumsaéculi. *Allelúia.*

---

**At Magníf.**

*Ant. VIII G*

E celebbátis servus* et prudens, quem constituit Domínus super famíliam suam. *P. T. Allelúia. Cant. Magníficat.* ánima mé-a Dómini-num. 2. Et exsultavit... or Et exsultavit...

---

V. **Angelis suís Déus mandavit de te.**

R/. Ut custódiant te in ómnibus viís suís.


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SECRET n° 13, p. 969 and Postcommunion n° 12, p. 972.

Commemoration at Vespers of March 24.

At Magnif.
Ant. VII a

The Angel Gabriel appeared to Daniel and said to him: From the beginning of thy prayers the word came forth; and I am come to shew it to thee; do thou mark the word and understand the vision.

Daniel 9, 23.

Exordio precum tua-rum egressus est sermo; ego autem veni ut indicarem tibi: tu ergo animadverte sermone, et intellige visionem.

V. Stetit Angelus juxta aram templi.  
V. The Angel stood near the altar of the temple.

R. Habet thuribulum aureum in manu sua.  
R. Having a golden censer in his hand. Apoc. 8, 3.

Commemoration at Vespers of March 24.

The Archangel Gabriel said to Mary: Nothing shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the Angel departed from her. Gospel.
le apud Dé-um ómne vérbum. Dí-xit autem Ma-rí-a:

Ecce ancilla Domí-ni, fí-at mí-hi secúndum vérbum tú-um. Et discéssit ab é-a Ange-lus.

Y. In conspéctu Angelórum psállam tíbi Déus méus.
Y. Adorábó ad templum sánctum túum, et confitébor nómini túo.

Collect.

D Eus, qui inter ceteros Angelós, ad annuntiándum Incarnatiónis tuae mystérium, Gabríélem Archángelum elegísti: concéde propítius; ut qui festum ejus celebrámus in terris, ipsíus patrocínium sentiámus in caelis: Qui vivis et regnas.

O God who, in preference to any other of thine Angels, didst choose blessed Gabriel to announce the mystery of thine Incarnation: vouchsafe to us, who on earth keep a festival-day in his honour, the help of his patronage in heaven. Who livest and reignest.

Secret.

A Ccéptum fiat in conspéctu tuo, Dómine, nostrae servi-tútis munus, et beáti Archángeli Gabríélis oráto: ut, qui a nobis venerátur in terris, sit apud te pro nobis advocáatus in caelis. Per Dóminum.

MAY our lowly offerings, O Lord, find favour in thy sight. Do thou listen graciously to the prayers put up by the holy Archangel Gabriel: and may he to whom we do homage on earth, be our advocate in heaven. Through Jesus Christ...

Postcommunion.

C Orporis tui et sánquinis sumptis mystériis, tuam, Dómine Deus noster, deprecámur cleméntiam: ut, sicut Gabríéle nuntiánte, Incarnatiónem tuam cognóvimus; ita, ipso adjuvánté, Incarnatiónis ejúsdem benefícia consequámur: Qui vivis.

H Aving partaken of the mysteries of thy Body and Blood, O Lord our God, we most humbly beg of thy mercy, that, as by the ministry of St Gabriel thine Incarnation was made known to us, so, he helping us, we may receive the blessings assured to mankind in that same taking of our flesh by thee. Who livest...
MARCH 25.

THE ANNUNCIATION
OF THE B. V. M.

Double of I Class.

If March 25 is Monday, on Sunday I Vespers of the Annunciation are sung, as below. The same is the case if March 25 falls on a Sunday in Lent or on Passion Sunday, for then the feast is kept on the Monday.

But if this date falls between Palm Sunday and Low Sunday both inclusive, the Annunciation is kept on Monday after Low Sunday; and its I Vespers are sung on Sunday, with commemoration of Sunday.

AT FIRST VESPERS. (March 24)

All the Antiphons are from the Gospel of the feast: the 1st, the Angel’s mission; the 2nd, 3rd, 4th and that at the Magnif., his words to Mary; the 5th, Mary’s reply.

1 Ant. 

VIII G*  

M  

Issus est * Gábri- el Ange-  
lus ad Ma-rí- am. Vír-gínem desponsá-tam Jó-seph.  

P. T. Alle-lú- ia. Ps. Díxit Dóminus Dómini nó mé-o : * Sédé  

a déxtris mé- is. or : mé- is. Ps. Díxit Dóminus. viii g*. p. 151.

2 Ant. 

Ig  

Á  

ve Ma-rí- a, * grá-ti- a plé-  

The Angel Gabriel was sent to the Virgin Mary espoused to Joseph.

Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women.
Fear not, Mary: for thou hast found grace with God: behold thou shalt conceive, and bring forth a son.


3 Ant. viii g

N


4 Ant. if

D

Abit ei Dominus * sedem

The Lord shall give unto him the throne of David his father, and he shall reign for ever.

David patris ejus, et regnabit in aeternum. P. T. Alle-
March 25: The Annunciation.

lú-ia. Ps. Ni-si Dóminus aedi-fí-cáve-rit dómun, * in vá-
num laboravé-runt qui aedi-fi-cant é-am.


§ Ant.

VIII c

Ε Cce ancílla Dómi-ni : * fí- at

mí-hi secúndum vérbum tú- um. P. T. Alle-lú- ia. Ps. Láu-
da Jerú-sa-lem Dómi-num : * láuda Dé-um tú-um Si- on.

Ps. Láuda Jerúsalem. VIII c. p. 211.

Chapter.

Ε Cce virgo concípiet, et páriet

ffílium, † et vocábitur nomen

ejus Emmánuel. * Butýrum et

mel cómedet, ut sciat reprobáre

malum et eligere bonum.

Behold the hand-
maid of the Lord, be

it done to me according
to thy word.

В Behold, a Virgin shall conceive,

and bring forth a son; and his

name shall be called Emmanuel. He

shall eat butter and honey, that he

may know to refuse the evil, and to

choose the good. End of Epistle.


V. Ave María, grátia pléna.
R. Dóminus técum.

At Magnif.

Ant. VIII G

S Pí-ri-tus Sánctus. * in te

descéndet, Ma-ri-a ; et vírút Altíssimi o-bumbrábit
Proper of the Saints.

Dóminus. 2. Et exsultavit... or : Et exsultavit...

Cant. Magnificat. VIII g. p. 217 or 223.
Prayer. Deus, qui de beátae. p. 262.
On Sunday, Ant. at Magnif. of that Sunday is sung as Commemoration.

 méth: Angelis suís Déus mandávit de te.
Rj. Ut custódiant te in ómnibus viís tuís.

On Passion Sunday, the méth is that which precedes the Antiphon.

Benedicámus Dómino IV. p. 140.
At Compline, Hymn n° 2, p. 247.

AT MASS.

Intr. II

V

Ultum tú- um * depreca-bún-

tur ó-mnes dí- vi- tes plé- bis :

addu-céntur régi vírgi- nes post

é- am : pró- ximae é- jus addu-céntur tí- bi in

lae-tí- ti- a et exsulta-ti- ó-ne. P. T. Alle- lú-
March 25: The Annunciation.


Collect. Deus, qui de beatæ. p. 262.

Lectio Isaiæ Prophetæ.

In the VIII century before Christ's coming, the prophet Isaias foretells that a Virgin shall be his mother. Is. 7, 10-15.

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

Grad. v

G

D

Ifusæ est * gratiæ

a in lábiis tú- Grace is poured abroad in thy lips; therefore hath God blessed thee for ever. V. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Ps. 44, 3 and 5.
Proper of the Saints.

is: propter e a benedixit te Deus in aeternum.

V. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter * dextra tua.

Tract II

A. Udi filia, * et vide, et inclina aurem tuam: qui a concupivit

Hearken, O daughter, and see, and incline thy ear: for the king hath greatly desired thy beauty.  
V. 2. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour.  
V. 3. After her shall virgins be brought to the king: her neighbours shall be brought to thee.  
V. 4. They shall be brought with
March 25: The Annunciation.

In Paschal Time, instead of the Gradual and Tract the following are said:

**A**

Hail, Mary, full of grace, the Lord is with
The rod of Jesse hath blossomed: a virgin hath brought forth one who was both God and man: God hath given back peace to man, reconciling the lowest with the highest in himself.

Numbers 17, 8.

The Virgin of God and man.

The Virgin of God and man.

The Virgin of God and man.

The Virgin of God and man.

The Virgin of God and man.

The Virgin of God and man.

The Virgin of God and man.

The Virgin of God and man.

The Virgin of God and man.

The Virgin of God and man.

The Virgin of God and man.

The Virgin of God and man.
March 25: The Annunciation.

Sequentia sancti Evangelii secundum Lucam.

The annunciation to Mary. Luke 1, 26-38.

In illo tempore: Missus est Angelus Gabrielem a Deo in civitatem Galilaeae, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus ad eam, dixit: Ave gratia plena: Dominus tecum: benedicta tu in mulieribus.


Credo.

At that time the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women.

* Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. ** He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end.

And Mary said to the Angel, How shall this be done, because I know not man? And the Angel answering said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elisabeth she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God.

And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.


Secret no 2, p. 265.


Communion. Ecce virgo. 298. In Paschal Time Alleluia is added.

Postcommunion no 2, p. 267.

N° 805. — 36
AT SECOND VESPERS.

As at I Vespers, p. 1109, except:

† Ave, Maria, grátiá pléna.  † Hail, Mary, full of grace.
(T. P. Allelúia.)  (T. P. Allelúia.)
Ry. Dóminus técum.  Ry. The Lord is with thee.

At Magnif.
Ant. VII d  The Angel Gabriel

G  spoke to Mary, saying:
Abri-el Ange-lus * locú-
tus est Ma-rí-ae dí-cens : Ave grá-
ti-a pléna : Dóminus té-cum : benedícta tu in mul-
ribus.  P. T. Alle-lú-ia.  Cant. Magní-fi-cat * or : Magní-
cat * ánima mé-a Dóminus. Et exsultávit... or : Et

exsultávit...  Cant. Magníficat. vii d. p. 217 or 222.

Prayer. Deus qui de béátæ. p. 262.

Commemoration of the Feria.

† Angelis súis Déus mandá-
vit de te.
Ry. Ut custódiant te in ómni-
bus viís tús.

Benedicámus Dómino iv. p. 140.

27. St. John Damascene Conf. and Doct. († 754)  
Double.

March 26 and 27. O Doctor... beáte Joãnnes. p. 131.  

Collect.

Omnipotens sempiternus Deus, qui ad cultum sacrárum imaginum asseréndum, beátum Joánnem caeléstis doctrínæ et admirábilis spíritus fortitúdo nim imbuísti: † concéde nobis ejus intercésiónis et éxemplo; ut quorum cólimus imagines, virtútes imitémur et patrocínia sentiámus. Per Dóminum.

Secret.  

Uámpt nos, quaésumus, Dómine, offérimus, dona tuo sint digna conspéctu: beáti Joánnis et Sanctórum, quos ejus ópera expósitos in templis cólimus, pia suffragátio conspéret. Per Dóminum.

Postcommunion.  

May, O Lord, the holy gifts we have received, be heavenly weapons in our defence: and together with blessed John, may all thy Saints, the worship of whose pictures and statues by thy Church he triumphantly upheld, plead with one voice in our behalf. Through Jesus Christ our Lord.

28. St. John Capistran Confessor. († 1456)  
Sémidouble.


Collect.  

Deus, qui per beáturn Joáninem fidéles tuos in virtúte sanctíssimi nómínís Jesu de cru-cis inímicís triumpháre fecísti: †}

O God, who didst will that, in virtue of the most holy name of Jesus, blessed John should have power to impart strength to thy
praesta, quaésimus; ut spiri-

tuálium hóstium ejus interces-
sióné superátis insídivis, * coró-
nam justitia a te accípere me-
reámur. Per eúndem Dóminum
nostrum.

faithful people, to the undoing of
the enemies of the Cross \textsuperscript{1} : grant, we
beseech thee, that, helped by his
prayers, we may overcome the craft
of our spiritual foes, and may be
accounted worthy to receive the
crown of justice from thee. Through
the same our Lord.

Secret.

Sacrificium, Dómine, quod im-

molámus, placátus inténde :

ut, intercedénte beáto Joánn
Confessóre tuo, ad conteréndas
inimícórum insídias nos in tuae
protectiónis securitéate consti-
tuat. Per Dóminum.

Postcommunion.

Repléti alimónia caeléstis et
spirituáli póculo recreáti,
quaésimus, omnipotens Deus :
ut, intercedénte beáto Joánn
Confessóre tuo, nos ab hoste
maligno défendás, et Ecclésiá

tuam perpetua pace custódiás.

Per Dóminum.

THE FRIDAY AFTER PASSION SUNDAY.

Feast of the Seven Dolours of the Blessed Virgin Mary.

Double major.

AT FIRST VESPERS. (Thursday).

Ant. vi

Thy own soul, said

Simeon to Mary, a

sword shall pierce.

\textit{Luke. 2, 35}.

(á-it ad Ma-rí-am Síme-on) pertransí-bít gládi-us.

\textsuperscript{1} He contributed to the victory at Belgrade over the Turks, which first stemmed the Moslem invasion.
Seven Dolours of the B. V. M.

Pray for us, O Virgin of dolours. 
Ut dígni efficiámur pro-
missionibus Christi.

AT SECOND VESPERS. (Friday)

When Jesus had seen
his mother standing by
the cross, and the dis-
ciple whom he loved,
he saith to his mother:
Woman, behold thy
son. After that, he
saith to the disciple:
Behold thy mother.

Collect.

O God, in whose Passion, as Simeon
had foretold, the most sweet
heart of Mary, thy glorious Virgin
Mother, was pierced through by a
sword of sorrow; mercifully grant
that we who reverently meditate
upon her Transfixion and Passion,
and for whom make supplication the
glorious merits and prayers of all
thine elect standing faithfully at
the foot of thy Cross, may come to enjoy
the happiness earned for us by thy
Passion. Who livest and reignest...

Secret and Postcommunion of September 15, p. 1427.
FEASTS OF APRIL.

2. St. Francis of Paula Confessor. († 1507)
   Double.

Mass. Jústus ut pálma. p. 1667, except the following:

Collect.

Deus, humíliúm celsitúdo, qui beátum Franciscum Confes-
sórem Sanctórum tuórum glória sublimásti : † tribue, quaésu-
mus; ut ejus méritos et imita-
tiónem, * promíssa humílibus praémia felíciter consequámur.
Per Dóminum.

Epistle indicated for St. Francis of Paula, p. 1667.

Secret.

Aec dona dévòtae plebis, Dómine, quibus tua cumu-
lámus altária, beáti Francíscí méritos tibi grata, nobísque salu-
tária, te miseránte, reddántur.
Per Dóminum nostrum Jesum
Christum Filium tuum.

Postcommunion.

Umpta, Dómine, sacraménta caelestia : beáto Francisco
Confessóre tuo intercedénte, precámur; ut et temporális vitae
subsídia nobis cónférant, et æ-
térnæ. Per Dóminum nostrum.

4. St. Isidore of Seville Bp., Conf. and Doct. († 636)
   Double.

April 3 and 4. O Dóctor... beáte Isidóre. p. 131.
Collect.

 Deus, qui populo tuo aeternae salutis beatum Isidorum ministrium tribuisti: t praesta, quaesumus; ut quem Doctorem vitae habuimus in terris, * intercessorem habere mereamur in caelis. Per Dominum.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

5. St. Vincent Ferrer Confessor. († 1419)

Double.


Collect.

 Deus, qui Ecclesiam tuam beati Vincentii Confessóris tui meritis et praedicatione illustráre dignástus es: t concédé nobis fámulis tuis; ut et ipsius instruámur exémplis, * et ab ómnibus ejus patrocínio liberémur adversís. Per Dominum.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

11. St. Leo I. Pope, Conf. and Doct. († 461)

Double.

April 10 and 11. O Doctor... beáte Léo. p. 131.

Collect.

Regem tuum, Pastor aetérne, placátus intende: t et per beátum Leónem Summum Pontíficem, perpétua protectione custódi; * quem totius Ecclesiae praestitísti esse pastórem. Per Dominum.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.
Mass. Si diligis me. p. 1664. Credo is said.
13. **St. Hermenegild Spanish Martyr († 586)**

*Semidouble.*

_April 12._ Iste sánctus. _p._ 126. — _In P. T. Lux perpétua._ _p._ 125.

_April 13._ Qui vult. _p._ 127. — _In P. T. Sáncti et jústi._ _p._ 125.

**Collect.**

 Deus, qui beátum Hermene-gildum Mártym tuum caele-sti regno terrénum postpónere docuísti : † da, quaésumus, nobis ejus exémplo cadúca de-spícere, * atque aéterna sectári. Per Dóminum nostrum.

_O_ God, who didst teach blessed Hermenegild, thy Martyr, to value the kingdom of heaven more than an earthly throne: vouchsafe that we learn from him to think little of the passing goods of this world, and to strive after those which fail not for evermore. Through Jesus Christ...

_Secret._ Munéribus nostris. _p._ 434 and _Postcommunion no 4._ _p._ 971.

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14. **St. Justin Roman Martyr († 165)**

*Double.*

_April 13._ Iste sánctus. _p._ 126. — _In P. T. Lux perpétua._ _p._ 125.

_April 14._ Qui vult. _p._ 127. — _In P. T. Sáncti et jústi._ _p._ 125.

**Collect.**

 Deus, qui per stultítiam cru-cís, eminéntem Jesu Christi scientiam beátum Justinum Mártym mirabiliter docuísti : † ejus nobis intercessióne concé-de; ut errórum circumventióné depúlsa, * fidei firmitátem con-sequámur. Per cúmdem,

_O_ God, who in a wonderful manner didst, by the foolishness of the Cross, impart to the blessed Martyr Justin the excellent knowledge of Jesus Christ: grant unto us, by virtue of his prayers, to escape from the snares of false doctrine, and, even as he was, to be steadfast in the confession of the true faith. Through the same...

_Secret._

_M_ unera nostra, Dómine Deus, benígnum suscipe; quorum mirá bile mystérium sanctus Mártýr Justinus advé-sus impiórum calúmnias strénue déféndit. Per Dóminum.

_IN_ thy loving-kindness, O Lord, graciously accept these our sacrificial offerings, the wondrous mystery contained in which St Justin, the Martyr, strenuously upheld against the lying tongues of unbelievers. Through Jesus Christ our Lord.
April 14: Saint Justin.

Postcommunion.

Comforted with bread from heaven, we most humbly pray, O Lord, that we may be strengthened to follow the counsels of blessed Justin, thy Martyr, and to live in unceasing thanksgiving for the favours we have received from thee. Through Jesus...

The same day.

Sts. Tiburtius, Valerian and Maximus Mart. (II cent.)


Collect.

Make us, we beseech thee, Almighty God, to strive to imitate the virtues of thy holy Martyrs Tiburtius, Valerian and Maximus, whose feast-day we are celebrating. Through Jesus Christ our Lord.

Secret n° 17, p. 969 and Postcommunion n° 20, p. 973.

In the churches where the feast of St. Justin is solemnly kept.

The wicked have told me fables, but not as thy law; but I spoke of thy testimonies before kings, and I was not ashamed. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. Ps. xliii, 85, 46 and I.
Proper of the Saints.

allelúia. *Ps. Be-áti immaculáti in ví- a:

E u o u a e. Glória Patri. 2nd tone. p. 28.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.
Opposition between God’s wisdom and the world’s. I Cor. 1, 18-25 and 30.


Bréthren, the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption.

The wisdom of this world is foolishness with God, for it is written: The Lord
Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord.

*Philipp, 3, 8.*

*Knoweth the thoughts of the wise, that they are vain.*

*I Cor. 3, 19 and 20.*

*V. Sapiénti-a hú-jus mún-di stultí-ti-a*

*est apud Dé-um, scriptum est enim: Dómi-nus nó-vit cogi-ta-ti-ó-nes sapiénti-um,* *quóni-am vá-nae sunt.*

*A Lle-lú-ia.*

*V. Ve-rúm-ta-men ex-í-stimo ó-mni-a detrímén-tum és-se propter emi-nén-tem sciénti-um Jé-su Chrí-sti Dó-
Continuation of the holy Gospel according to St. Luke.

Confess the truth openly and without fear. Luke 12, 2-8.

At that time Jesus said to his disciples, There is nothing covered that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear in chambers shall be preached on the house-tops. And I say to you, my friends, Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom you shall fear: fear ye him, after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows.

And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

For I judged not myself to know any thing among you, but Jesus Christ, and him crucified. 1 Cor. 2, 2.

There is laid up for me a crown of justice, which the Lord, the
April 21: Saint Anselm.

just judge, will render to me in that day.  
2 Tim. 4, 8.

corona justitiae, quam reddet

mihi Dominus in f-l-a s-jus

dex. Alle-lu- ia.

17. St. Anicetus Pope and Martyr. († 175)

Simple.


Collect.

Regem tuum, Pastor aeternus, placatus intende: † et per beatum Aniciutum Martyrem tuum atque Summum Pontificem, perpetua protectione custodi; * quem totius Ecclesiae praestitisti esse pastorem. Per Dominum.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

21. St. Anselm Bp., Conf. and Doct. († 1109)

Double.

April 20 and 21. O Doctor... beate Anselme. p. 131.

Collect.

 Deus, qui populo tuo aeterno salutis beatum Anselmum ministrum tribuisti: † praesta, quaesumus; ut quem Doctorem vitae habuimus in terris, * intercessorem habere mereamur in caelis. Per Dominum.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.
22. Sts. Soter († 175) and Caius († 296) Popes and Mart.

**Semidouble.**


**Collect.**

*Regem tuum, Pastor aetérne,*

placátus inténde ὑπὲρ beátos Sotérem et Cáium Mártires tuos atque Summos Pontífices, perpetúa protectioné custódí; quos totús Ecclesiae praestísti esse pástóres. Per Dóminum.

*Ternal Shepherd, look favourably on thy flock; and through the intercession of blessed Soter and Caius thy Martyrs and Sovereign Pontiffs whom thou didst make shepherds of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ...*

**Secret n° 1, p. 967 and Postcommunion n° 1, p. 970.**

23. St. George Martyr at Nicomedia. († 303)

**Semidouble.**


**Collect.**

*Deus, qui nos beáti Georgii Mártiris tui méritis et intercessioné laetificas ὑπὲρ beató Georgio Mártyre tuo, (June II: beáto Bárnaba Apóstolo tuo) nos per haec a peccatórum nostrórum máculis emúnda. Per Dóminum nostrum.*

*God, who by calling us to have part in the merits and prayers of blessed George, thy Martyr, dost give us cause of great joy: deny us not, we beseech thee, the good gifts which, relying upon his help, we implore from thy loving-kindness. Through Jesus Christ our Lord.*

**Secret.**

*Sanctify, we beseech thee, O Lord, the gifts we offer: and, blessed George, thy Martyr, (June II: the blessed Barnabas thy Apostle) pleading in our behalf, for their sake cleanse us from all stain of sin. Through Jesus Christ our Lord.*

**Postcommunion.**

*Upplices te rogámus, omni-potens Deus: ut quos tuis réfícis sacraméntis, intercedénte beáto Geórgio Mártyre tuo, (June II: beáto Bárnaba Apóstolo tuo) tibi étiam plácitis móribus dignánter tribuás deservíre. Per Dóminum.*

*Most humbly we beseech thee, O Almighty God, that through the prayers of blessed George, thy Martyr, (June II: the blessed Barnabas thy Apostle) we, whom thy holy sacrament has quickened to newness of life, may henceforth, by thy grace, ever render thee an acceptable service. Through Jesus...*
In places where the feast is solemnly kept.

Mass. Protexisti, as on feast of St. Mark; p. 1133, except the prayers as above, and Epistle and Gospel following.

Lectio Epistolæ beati Pauli Apostoli ad Timotheum.

Martyrs for the elect's sake share Christ's sufferings.

2nd Epistle to Timothy 2, 8-10; 3, 10-12.


D Early beloved, be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labour even unto bands, as an evildoer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra; what persecutions I endured and out of them all the Lord delivered me. And all that will live godly in Jesus Christ, shall suffer persecution.

* Sequentia sancti Evangelii secundum Joannem.

Martyrs are united to Christ in his Passion, as the branch to the vine.


At that time, Jesus said to his disciples, I am the true vine and my Father is the husbandman. Every branch in me, that beareth not fruit, he will take away; and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine, you the branches: he that abideth in me, and I in him,

Vespers, of Martyrs in Paschal Time, p. 1132 and 1138.

24. St. Fidelis of Sigmaringa Martyr. († 1622)

Double.


Collect.

 Deus, qui beátum Fídelis seráphico spíritus ardóre succésum, in verae fidei propagatióné mártýrii palma et glóriosis míráculis décoráre dignátus es: * ut in servi-tio tuo fidéles usque ad mortem inventí meréamur. Per Dómi-num nostrum.

O God who, having enkindled in the heart of blessed Fidelis a love burning as that of the Seraphim, didst moreover bestow upon him the crown of martyrdom and the grace of miracle-working: moved by his merits and prayers, so strengthen us by the might of thy grace, in faith and in charity, that we may deserve to be of the number of those, thy servants, who shall be found faithful unto death. Through Jesus.


Double of II Class.

At I Vespers of Apostles and Martyrs in P. T., only the Ant. at Magníf. is found here. For the rest, follow the instructions on p. 1138.
Light perpetual shall shine upon thy Saints, O Lord; and eternal ages.

Sanctis tuis, Domine: et aeternitas temporum, alleluia. Cant. Magnificat * anima mea

Dominum. 2. Et exsultavit... Cant. Magnificat. I g. p. 212 or 218.


On Sunday: Commemoration of Sunday.

GREATER LITANIES.

After the Procession, p. 722, the Mass of Rogation days, p. 732, is said.

AT MASS.

Thou hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity. Ps. Hear, O God, my prayer when I make supplication to thee: deliver my soul from the fear of the enemy. Ps. 63, 3 and 2.

al-le-lu-ia: a multi-tu- di- ne operanti- um
Ps. Exaudi Deus orationem meam cum deprecor: * a timóre i-nimí-ci é-ripe án-imam mé-am. Gló-ri-a


Collect.

Deus, qui beáutum Marcum Evangelistam tuum evan-géliac praedicationis grátia su-blimásti: † tribue, quaésumus; ejus nos semper et eruditione proficere, * et oratione déféndi. Per Dóminum.

On Sunday, the Collect of the Sunday is added.

Lectio Ezechielis Prophetae.

Ezechiel's Cherubim, type of the four Evangelists. Ezech. I, 10-14.

Hæc erat vísio discúrrrens in médio animálium, splendor ignis, et de igne fulgur egré-diens. Et animália ibant, et reverterbántur in similitúdinem fulguris coruscántis.

and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

VII

A

L- le-lú-ia. * ij.

V. Confi-te-búntur caé-li miri-

rabí-li-a tú-a Dó-mi-ne: ét-e-

nim ve-ri-tá-tem tú-

am in ecclé-si-a * sanctó-rum.

I

A

L- le-lú-ia. *

V. Po-su-ísti, Dó-
Sequentia sancti Evangelii secundum Lucam.


AT that time, The Lord appointed also other seventy-two; and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them, The harvest indeed is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he send labourers into his harvest.

Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick.

1 One deserving the "Peace"; that is, the greeting you give on entering the house (Osty).
et suscéperint vos, manducáte | that are therein; and say to them, | The kingdom of God is come nigh | unto you.

quae apponúntur vobis : et | curáté infirmos qui in illa sunt, | The heavens shall | unto you.

et dícite illis : Appropinquávit | in vos regnum Dei. Credo.

The heavens shall | confess thy wonders, | O Lord, and thy truth

confess thy wonders, | in the church of the | in the church of the

O Lord, and thy truth | saints. Ps. 88, 6. | saints. Ps. 88, 6.

Secret.

BÉáti Marci Evangelístae tui | On this the festival day of blessed | Mark, thine Evangelist, we lay | our offerings at thy feet, O Lord, | most humbly beseeching of thee, | that he who by the strenuous | preaching of thy holy gospel has | won a victory so exceeding great, | may, by his prayers, make us, in our | every word and work, well-pleasing | in thy sight. Through Jesus Christ...


On Sunday, the Secret of the Sunday is added.


Comm. v. защитая-бить jús-tus * in Dó-
Thy saints, O Lord,
shall flourish like the lily, and shall be as the odour of balsam before thee, alleluia.

Postcommunion.

May at all times, O Lord, the holy gifts thou hast vouchsafed to bestow upon us, be our safeguard: and may the prayers of blessed Mark, thine Evangelist, help and defend us in all our troubles. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

Vespers of Apostles and of Martyrs in Paschal Time.

The Church, rejoicing in Christ's Resurrection, no longer shows us the struggles of Apostles and Martyrs; all the Antiphons in Paschal Time represent, under most graceful imagery, the happiness they enjoy in heaven.

For St. Mark, the Psalms for Apostles are used.

1 Ant.

VIII G

S

Ante tú-i * Dómine florébunt

sic-ut lí-li-um, alle-lú-ia : et sicut ódor bálsami é-runt

ante te, alle-lú-ia.
For Apostles and Martyrs.

Ps. Dixit Dóminus Dómino mé-o: * Sede a dextris mé-is.
Ps. Dixit Dóminus. viii g. p. 151.

2 Ant. VII a In the heavenly kingdoms is the dwelling of the Saints; and their rest is eternal.


For Apostles.

At I Vespers.

Ps. Confi-tébor tí-bi Dómine in tó-to córde mé-o: * in consí-li-o justórum et congrega-ti-óne. Ps. Laudá-te púe-

ri Dóminum: * laudá-te nómen Dómi-ni.

For Martyrs.

Ps. Confi-tébor tí-bi Dómine in tó-to córde mé-o: * in
Thy Saints, O Lord, cried within the veil: Alleluia, alleluia, alleluia.

Sancti tui Domine: alleluia, alleluia, alleluia.

For Apostles.

At I Vespers.

Ps. Beatus vir qui timet Dominum: in mandatis ejus

At II Vespers.


At II Vespers. Ps. Credidi. II D. p. 179.

For Martyrs.

Ps. Beatus vir qui timet Dominum: in mandatis ejus

4 Ant. 
VIII g* 
S Pí-rí-tus * et ánimae justórum,
hýmnun dí-ci-te Dé-ó nóstro, alle-lú-ia, alle-lú-ia.

For Apostles.

Ps. Laudáte pú-erí Dóminum : * laudáte nómen Dómi-ni.

or : Dómi-ni. Ps. In converténdo Dóminus capti-vi-tátem


At I Vespers. Ps. Laudáte púeri. VIII g*. p. 170.
At II Vespers. Ps. In converténdo. VIII g*. p. 192.

For Martyrs.

Ps. Laudáte pú-erí Dóminum : * laudáte nómen Dómi-ni.

or : Dómi-ni. Ps. Laudáte púeri. VIII g*. p. 170.
5 Ant. II D

Ulgébunt justi * sic-ut sol

in conspéctu Dé-i, alle-lú-ia.

For Apostles.

Ps. Laudáte Dóminum ómnes géntes: * laudáte é-um

Ps. Dómine probásti me et cognovísti me: * tu cognovísti sessi-ónem mé-am et resurrecti-ónem mé-am.


For Martyrs.

Ps. Laudá-te Dóminum ómnes géntes: * laudá-te é-um

Ps. Crédi-di propter quod locútus sum: *
égo au-tem humi-li-átus sum nímis.

At I Vespers. Ps. Laudáte Dóminum. II d. p. 184.
At II Vespers. Ps. Crédi di propter. II d. p. 179.

Chapter.

Epistle for the Mass of a Martyr in P. T.

STabunt justi in magna con-
stántia † adversus eos qui se
angustiavérunt, * et qui abstu-
lérunt labóres eórum.

THE just shall stand with great
constancy against those that have
afflicted them, and taken away their
labours.

Hymn of Apostles. (X. cent.?)

The Hymn depicts the Apostles’ grief changed to joy at the news the
women bring of the risen Saviour: soon they will see him for themselves. —
The 5th verse is proper to this season alone: it recalls the first ages of the
Church, when Baptism was solemnly conferred at Easter and Whitsuntide.
We also, like the newly baptized, must pray that Jesus may be continually
risen in our souls.

1. The dismal scene
was yet in view,
Christ’s sufferings fresh,
his death still new;
the Apostles, grieving at
their loss, still felt his
scourge and bore his
Cross,

2. When heaven’s
bright messenger
appears, and, wiping off
the women’s tears, fore-
tells them they the first
should be to reap the
fruits of constancy.

ribus praedí-xe-rat : Mox ó-re Chrí-stus gáudi- um Grégi
3. They, winged with zeal, made haste to tell the anxious tribe what them befell, and met their Lord arrayed in light, and knew, and blessed the glorious sight.

4. Th' Apostles heard, and led by fame to Galilee's high mountain came, and, happy, in that mount adored their living and life-giving Lord.

5. From death of sin, O Jesus, free them that are born again to thee; be thou alone our chosen guest and everlasting paschal feast.

Tr. W. Shewring.

6. Doxology a) or b), as below.

a) From Easter to Ascension.

May endless worlds the glories tell of Christ, who vanquished death
Vespers Apostles and of Martyrs in P. T.

All glory, Lord, to thee we pay, ascending o'er the stars to-day; all glory, as is ever meet, to Father and to Paraclete.


b) From Ascension to Pentecost.

Jé-su tú-bi sit gló-ri-a, Qui víctor


Versicle of I Vespers.

V. Sáncti et jústi in Dómino gaudéte, alleluía.
R. Vos élegit Déus in hereditátem sibi, alleluía.

Versicle of II Vespers.

V. Pretiósa in conspéctu Dómini, alleluía.
R. Mors sanctórum éjus, alleluía.

Hymn for one Martyr.

I. O God, the lot, reward, and prize that crowns thy Martyrs' victories, grant, while we sing this Martyr's
Sors et coróna, praémi-um : Laúdes
cá-nén-tes Mártý-rís, Absólve né-xu
crí-mi-nis. 2. Hic nempe múndi gáu-
di-a, Et blánda fraudum pábu-
la Imbú-ta féi-le députans, Per-
vénit ad cae-lé-sti-a. 3. Poénas cucúrrit fóri-

Et sustú-lit vi-rí-li-ter : Fundénsque pro te sán-gui-
nem, Aétéra dó-na pós-

súpli-ci Te pós-cimus pi-

úmpho Mártý-rís, Dimitte nó-xam sér-

5. Doxology a) or b) p. 1144 and Versicle as follows.

praise, we may re-
nounce our sinful ways.

2. The world with spe-
cious cheats disguised
he soon discovered and
despised, and laboured
for a nobler gain than
palling pleasures mixed
with pain.

3. No force could
make his mind relent,
no racks his resolution
bent; fearless of death,
he sheds his blood
and wades to heaven
through the flood.

4. O vocal blood, now
pierce the skies and deal
with heaven to hear our
cries; that on his glo-
rious triumph we may
find indulgence, Lord,
with thee.

Tv. W. Shewring.
Hymn for several Martyrs.

1. O Glorious King of Martyr hosts, thou Crown that each Confessor boasts, who leadest to celestial day those who have cast earth’s joys away:

2. Thine ear in mercy, Saviour, lend, while unto thee our prayers ascend; and as we count their triumphs won, forgive the sins that we have done.

3. Martyrs in thee their triumphs gain, from thee Confessors grace obtain; o’ercome in us the lust of sin, that we thy pardoning love may win. Tr. Littledale and Palmer.

4. Doxology a) or b) p. 1144 and Versicle that follows.


**Collect.**

_Gregem tuum, Pastor actérne, placátus inténde: † et per beátos Cletum et Marcellinum Mártyres tuos atque Summos Pontífices, perpétua protectíone custódi; * quos totius Ecclesiæ praestátísti esse pastóres. Per Dóminum._

SECRET n° 1, p. 967 and Postcommunion n° 1, p. 970.

27. St. Peter Canisius Conf. and Doct. († 1597) Double.

April 26 and 27. O Dóctor óptime... beáte Pétre. p. 131.

**Collect.**

_Deus, qui ad tuéndam cathólicam fidem béatum Petrum, Confessórem tuum, virtúte et doctrína roborásti: † concéde propítius; ut ejus exémplis et mónitis, errántes ad salútum resipíscant, * et fidélis in veritátis confessione perseverérent. Per Dóminum._

SECRET n° 10, 968 and Postcommunion n° 9, 972.
28. St. Paul of the Cross Confessor. († 1775)

Double.


Collect.

O Lord Jesus Christ who, in order that the knowledge of the mystery of the Cross might be spread far and wide, didst endue Saint Paul with exceeding charity, and didst, through him, raise up in thy Church a new Order of Religious men; moved by his prayers, grant that like him, we may on earth ever bear in mind thy passion, and with him, in heaven, may be accounted worthy to partake of its fruits for evermore. Who livest.

Postcommunion.

We have received, O Lord, thy divine sacrament, the abiding memorial of thine infinite love: to us, who rely upon the merits of St Paul, and seek to copy his example, vouchsafe grace to draw from the fountains of the Saviour, water gushing forth unto everlasting life, and ever, by our holiness of life, to show that we bear deep graven in our hearts the memory of thy most sacred Passion. Who livest...

The same day.

St. Vitalis Martyr of Ravenna. († 171)

Collect.

Grant, we beseech thee, Almighty God, that we who keep the birth-day to heaven of blessed Vitalis,
Proper of the Saints.

cólimus, intercessióne ejus in tua nominis amore roborémur. Per Dóminum.


29. St. Peter of Verona Martyr. († 1252)

Double.


Collect.

Praesta, quaésumus, omnípotens Deus: ut beáti Petri Mártiris tui fidem congrua devotione sectémur; et qui pro ejusdem fidei dilatatióne, mártýrii palmam méritum obtinére. Per Dóminum.

Secret.

Praestés, quas tibi Dómine offérimus, intercedénte beáto Petro Mártyre tuo, clementer inténde: et propugnatóres fidei sub tua protectione custódí. Per Dóminum.

Postcommunion.

Idéles tuos, Dómine, custódiant sacramenta quae súmpsimus: et, intercedénte beáto Petro Mártyre tuo, contra omnes adversos tueántur incúrsus. Per Dóminum.

MAY the sacraments of which we have partaken defend thy faithful people, O Lord, and by the intercession of blessed Peter, thy Martyr, ensure them safety against all the attacks of their enemies. Through Jesus Christ our Lord.

Mass as for St. George, p. 1131, except for Prayers as above.

30. St. Catharine of Siena Virgin. († 1380)

Double.


Collect.

DA, quaésumus, omnípotens Deus: ut qui beátae Catharínae Virginis tuæ natalitía cólimus; et annua solemnitátæ O Almighty God, grant, we beseech thee, unto us, who commemorate the passing from this life of thy blessed Virgin Catharine, year by
May 1: Saints Philip and James.

lactémur, et tantae virtútis proficiámus exémplo. Per Dóminum.

year to keep with rejoicing this her festival, and unceasingly to profit by the great example of virtue she has left us. Through Jesus Christ...

Secret.

Ascéndant ad te Dómine, quas in beátae Catharínæae solémnitáte offérimus preces, et hóstia salutáris, virgíneo fragrans odóre. Per Dóminum nostrum Je-sum Christum.

IN the virginal fragrance of the virtues of blessed Catharine, whose feast-day we are keeping, together with the saving Victim to be laid upon thine altar, may our prayers, O Lord, mount on high to thee. Through Jesus Christ our Lord.

Postcommunion.

AEternitatem nobis, Dómine, conférat, qua pasti sumus, mensa caeléstis: quae beátae Catharínæae Virginis vitam étiam áluit temporálem. Per Dóminum nostrum.

MAY the heavenly banquet at which we have been seated, O Lord, ensure to us the possession of that life which is eternal; for this sacred food sustained even the earthly life of the blessed Virgin Catharine. Through Jesus Christ...

FEASTS OF MAY.


Double of II Class.

AT FIRST VESPERS. (April 30).

Antiphons and Psalms of II Vespers, p. 1155.

Chapter, Hymn of Apostles and Versicle of I Vespers, p. 1143.

At Magníf.

Ant. VI F

N

ON turbé-tur * cor véstrum,
ne-que formí- det: cré- di-tis in Dé-

Let not your heart be troubled; you believe in God, believe also in me: in my Father’s house there are many mansions.

Gospel.
In the time of their tribulation they cried to thee, O Lord, and thou hearest them from heaven.

Ps. Rejoice in the Lord, ye just: praise becometh the upright.

Neh. or 2 Esd. 9, 27; Ps. 32, 1.

In the time of their tribulation they cried to thee, O Lord, and thou hearest them from heaven. Ps. Rejoice in the Lord, ye just: praise becometh the upright. Neh. or 2 Esd. 9, 27; Ps. 32, 1.

AT MASS.

Intr. 1

Et Xclama-vé-runt * ad te, Dómi-ne, in témpo-re affli-cti-ó-
nis sú- ae, et tu de caé-lo exau-dísti é-
os,
al-le-lú- ia, alle-
lú- ia. Ps. Exsultáte jústi in Dómi-no:* réctos décet collaudá-ti-
o. Gló-ri-a Pátri.

Collect.

O God who, year by year, dost gladden us by the return of the festival-day of thy holy Apostles Philip and James; grant unto us, we beseech thee, who gain by their merits, to profit likewise by the example they have left us. Through Jesus Christ.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

Good and bad at the Judgment. Wisdom 5, 1-5.

The just shall stand with great constancy against those that have afflicted them, and taken away their labours. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit, These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold, how they are numbered among the children of God, and their lot is among the saints.

Allelúia, allelúia. V. Confitebúntur. p. 1135.

VIII

A

Lle-lú-ia.*

V. Tán-to témpo-re vobíscum sum, et non cogno-vístis me? Phil-íppe, qui vídet me, *

vi-de-t et Pátre-m.

AT that time, Jesus said to his disciples: Let not your heart be troubled: you believe in God, believe also in me. In my Father’s house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to myself, that where I am you also may be. And whither I go you know, and the way you know.

Thomas saith to him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith to him, I am the way, and the truth, and the life. No man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him; and you have seen him. Philip saith to him, Lord, shew us the Father, and it is enough for us. Jesus saith to him, So long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Shew us the Father? Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doeth the works. Believe you not that I am in the Father, and the Father in me? Otherwise, believe for the very works’ sake.

Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do. Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do.
May 1: Saints Philip and James.

Secret.


Acept, O Lord, the offerings we make on this the festival-day of thy holy Apostles Philip and James: and mercifully turn aside all the evils our sins have deserved. Through Jesus Christ our Lord.


Comm. IV

Ante tempore

So long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth the Father also, alleluia: believest thou not that I am in the Father, and the Father in me? Alleluia, alleluia.

Postcommunion no 5, p. 971.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS.

The five Antiphons are taken from chap. 14 of St. John, and, except the fifth, from the Gospel at Mass.

1 Ant.

D Omine, * ostende nóbis Pá- Lord, shew us the Father: and it is enough for us.
trem, et suf-fi-cit nó-bis, alle-lú-ia. Ps. Dí-xit Dóminus Dó-

mino mé-o : * Sede a déxtris mé-is.

Ps. Díxit Dóminus. vii c2. p. 151

2 Ant. vii a Philip, he that seeth me seeth the Father also.

P Hi-líppe, * qui ví-det me, vídet

et Pátre-m mé-um, alle-lú-ia. Ps. Confi-tébor tíbi Dómine

in tóto córde mé-o : * in consi-li-o justórum et congre-ga-

At II Vespers.

ti-óne. Ps. Laudáte pú- e-rí Dóminum : * laudáte nómen

Dómi-ni.


3 Ant. III a Have I been so long

T Anto témpore * vobiscum sum

et non cognoví-stis me? Phi-líppe, qui ví-det me, vídet et
Pátrim mé-um, alle-lú-ia. Ps. Be-átus vir qui tímet Dó-

mi-num:* in mandátis éjus vólet nímis. Ps. Crédidi propter

quod locútus sum:* égo autem humi-li-átus sum nímis.


If you had known me, you would have known my Father also; and from henceforth you shall know him, and you have seen him.

I cognovístis me,* et Pá-
trem mé-um ú-tique cognovístis, et ámodo cognosce-
tis é-um, et vidístis é-um, alle-lú-ia, alle-lú-ia, alle-

lú-ia. Ps. Laudáte pú-e-ri Dóminus:* laudáte nómen

Dómi-ni. Ps. In converténdo Dóminus captivitátem Sí-on:*

fácti súmus sicut conso-lá-ti.

If you love me, keep my commandments.

If you abide in me and my words abide in you, you shall ask whatever you will: and it shall be done unto you.

John 15, 7.
2. St. Athanasius Bp., Conf. and Doct. († 373)

Double.

May 1 and 2. O Doctor... beáte Athanási. p. 131.

Collect.

Exáudi, quaésumus, Dómine, preces nostras, quas in beáti Athanasii Confessóris tui atque Pontificis solemnítate déférímus : † et qui tibi digne méruit famulári, ejus intercedéntibus méritis, * ab omnibus nos absólve peccátiis. Per Dóminum.

Raciously listen, we beseech thee, O Lord, to the prayers we offer up on this the festival-day of blessed Athanasius, thy Confessor and Bishop: him thou didst find worthy to render acceptable service to thee; appealed to by his merits, do thou free us from all sin. Through Jesus...

Secret no 9, p. 968 and Postcommunion no 8, p. 971.

3. Finding of the Holy Cross (by 320)

Double of II Class.

AT FIRST VESPERS. (May 2)

As at II Vespers, p. 1164, except:

At Magnif. 
Ant. I D O Crux, * splendí-di- or cún-

O Cross, brighter than any stars, famed through the world,
greatly beloved of men, holier than all things: thou alone wast worthy to carry the ransom of the world; sweet wood, sweet nails, bearing a burden sweeter still; save this people gathered here to praise thee.

Cant. Magnificat

Prayer. Deus, qui in praeclara.

AT MASS.

But it behoves 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. May God have mercy on us and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us. Gal. 6, 14; Ps. 66, 1.

Ps. God have mercy on us and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

Glória Patri. 4th tone. p. 29.

Collect.

O God who, at the glorious finding of thy life-giving Cross, didst repeat the wonders thou hadst wrought in the hour of thy Passion: grant that the priceless worth of this saving wood may purchase for us everlasting life. Who livest...
On Sunday, the Collect of the Sunday is added.


Allelúia, allelúia. V. Dícite in géntibus. p. 673.

VIII

A

L-le- lá- ia. *

Sweet the wood, sweet the nails, sweeter the load that hangs thereon: to bear up the King and Lord of heaven.

V. Dúlce lí- gnum, dúlices clávos, dúci- a fé- rens pón- de-ra:

quae só- la fu- ísti dú- gna susti- né- re ré-

gem caeló- rum * et Dómi- num.

✝ Sequentia sancti Evangelii secundum Joannem.


In illo témpore: Erat homo ex pharisaéis, Nicodémus nó- mine, princeps Judáérum. Hic venit ad Iesum nocte, et dixit ei: Rabbi, scimus quia a Deo venisti magister: nemo enim potest haec signa fácere quae tu facis, nisi fúerit Deus cum eo. Respondit Jesus, 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 suae iteráto introire et renásci? Respóndit Jesus : Amen, amen dico tibi, nisi quis renáitus fúerit ex aqua et Spiritu Sancto, non potest introíre in regnum Dei. Quod natum est ex carne, caro est : et quod natum est ex spirítu, spirítus est. Non mirérís quia dixi tibi : Opórtet vos nasci denuo. Spiritús ubi vult spirat, et vocem ejus audis, sed nescis unde veniat, aut quo vadat : sic est omnis qui natus est ex spiritú. Respóndit Nicodémus, et dixit ei : Quómodo possunt haec fieri? Respóndit Jesus et dixit ei : Tu es magíster in Israel, et haec ignóras? Amen, amen dico tibi, nisi scimus quid scimus, et quod vidimus, et testimonium nostrum non accipitis. Si terrena dixi vobis, et non creditis : quómodo, si dixero to you earthly things, and you believe not, how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believeth in him may not perish, but may have life everlasting.

Credo.


Secret.

Sacrificium, Dómine, quod tibi immolámus, placátus inteónde : ut ab omni nos éruat bellórum nequítia, et per vexillum sanctae Crucis Filii tui, ad conteréndas potéstátes adversae insidias, nos in tuae protectionis securitáte constituat. Per eundem Dóminum.

On Sunday, the Secret of the Sunday is added.

Proper of the Saints.

Comm. IV

By the sign of the Cross, deliver us from our enemies, O thou our God.

imí-cis nó-stris lí-be-ra nos, Dé-us nó-

ster. P. T. Alle-lú- ia.

Postcommunion.

Repléti alimónia caeléstì, et spiritálí póculo recreáti, quae-sumus, omnipótentis Deus: ut ab hoste maligno défendás, quos per lignum sanctae Crucís Filii tui, arma justitiae pro salúte mundi, triumpháre jussísti. Per eúmdem Dóminum nostrum.

Filled now with bread from heaven, and quickened with the cup of the Spirit, we beseech thee, O Almighty God, to save from the craft of the evil one, those whom thou hast bidden to take part in the triumph of thy Divine Son; for it was on the wood of the holy Cross, the instrument of thy justice, that he wrought out the salvation of the whole world. Through the same our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (May 3)

1 Ant. VII c.

O mágnüm * pi-e-tátis ópus!

mors mórtu-a tunc est, in lí-gno quando mórtu-a ví-ta

fú-it. P. T. Alle-lú- ia. Ps. Díxit Dóminus Dómino mé-o : *

Séde a déxtris mé-is. Ps. Díxit Dóminus. VII c. p. 151.
2 Ant. III a

S

Alva nos, * Christe Salvator.

per virtutem Crucis: qui salvasti Petrum in mari, mi-

se-re-re nobis. P. T. Alleluia. Ps. Confitebor tibi Dom-

mine in toto corde meo: * in consilio justorum et con-


3 Ant.

E

Cce Crucem Domini, * fugi-

te partes adversae: vicit leo de tribu Juda, radix

David, alleluia. Ps. Beatus vir qui timet Dominum: *


4 Ant.

N

OS autem * glori-ari opor-

But it behoves us to

glory in the cross of

our Lord Jesus Christ.
Proper of the Saints.

1166

1166 Proper of the Saints.

tet in cruce Dómini nostri Jesu Christi. P. T. Alle-

lú- ia. Ps. Laudáte, pú- e-ri, Dóminus:* laudáte nómen


5 Ant. 
viii c

P

ER signum Crucis * de ini-

Ps. Laudáte Dóminus ómnes géntes:* laudáte ó- um


Chapter of Palm Sunday, p. 542.


Hoc signum Crucis érit in caelo, alleluia†.
Cum Dóminus ad judi-cándum vénerit, alleluia.

At Magníf.
Ant. II D

C

Rúcem sanctam sub-i- it,*

He who harrowed hell endured the holy Cross; he was girded with power, he rose the third day, alleluia.

† On the Finding of the Holy Cross, Sept. 14, alleluia is not said.
May 5: Saint Pius V.

* Cant. Magnificat *

ánima mé-a Dóminum. 2. Et exsultávit... or Et exsultávit...

Prayer. Deus, qui in praecírá. p. 1161.

When May 3 is a Sunday, commemorations are added 1. Saint Monica, as below; 2. of the Sunday.

Benedicámus Dómino II. p. 139.

4. St. Monica Widow. († 387)

Double.


Collect.

D Deus, maeréntium consolatór et in te sperántium salus, qui beátae Mónicae pías lácri­mas in conversióné filli sui Augustíni misericórdíter suscep­tísti: * et gratíae tuae deplo­ráre, * et gratíae tuae indul­géntiam invenire. Per Dóminum nostrum.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

5. St. Pius V. Pope and Confessor. († 1572)

Double.


Collect.

D Deus, qui ad conteréndos Ecclésiae tuae hostes, et ad divínum cultum reparándum, O God who, for the overthrowing of the enemies of thy Church and for the restoring of the beauty...
beárum Pium Pontíficem máxi-
mum eligere dignátus es: †
fac nos ipsius defendi praesidiis,
et ita tuis inhaerére obséquis; *
ult, ómnium hóstium superátis
insidiis, perpé tua pace laetémur.
Per Dóminum nostrum.

of thy worship, didst advance blessed
Pius to the dignity of the supreme
pontificate: grant that his prayers
be ever our defence, and that we
so cling to the observance of thy
commandments, that escaping all the
snares of our enemies, we abide in thy
peace for evermore. Through Jesus...

Secret n 1, p. 967 and Postcommunion n 1, p. 970.

6. St. John Apostle and Evang. before the Latin Gate.

Double major.

Commemoration at Vespers of May 5 and 6.

At Magnif. I

N fervéntis * ó-le- i dó-li- um

Plunged in a cauldron of boiling oil,
John the Apostle, by
God's protecting grace,
came out unharmed.

míssus, Jo-ánnes Apóstolus, di-vína se pro-te-génte grá-

ti-a, illae-sus exi-vit. Alle-lú-ia. Eu o u a e.

Cant. Magnificat. iv e. p. 215 or 221.

At I Vespers:

V. Sánti et jústi in Dómino
gaudéte, allelúia.
Ry. Vos elégit Déus in here-
ditátem sibi, allelúia.

At II Vespers:

V. Pretiósa in conspéctu Dó-
mini, allelúia.
Ry. Mors Sanctórum éjus,
allelúia.

Collect.

D Deus, qui cónspicis quia nos
úndique mala nostra per-
turbant: † praesta, quaésumus;*
O God who knowest that on every
side we are borne down by our
sins: deny us not, we entreat of
May 8: The Apparition of St. Michael the Archangel. 1169

ut beáti Joánnis Apóstolí tui et Evangelístæ intercéssio gloriósa nos prótegat. Per Dóminum.


Postcommunion.

R Orfécit, Dómine, panes cac- lésti : ad vitam, quaésumus, nutriámur actérnam. Per Dó- minum.

C Omforted, O Lord, with bread from heaven, we beg of thee, by its virtue, to quicken us unto life everlasting. Through Jesus Christ.

† In places where the feast is solemnly kept.


Allelúia, allelúia. Ἠ. Jústus ut pálma. p. 991.

Allelúia. Ἠ. Jústus germinábit. p. 1102.

Gospel as on July 25, p. 1298. — Credo.


Vespers from the Common of Apostles in Paschal Time, p. 1138, except Ant. at Magníf. as above and the Prayer proper.

7. St. Stanislaus Bishop of Cracow and Mart. († 1079)

Double.


Collect.

D Deus, pro cujus honóre glo- riosus Póntifex Stanisláus gládiis impíorum occúbuit : † praestá, quaésumus; ut omnes, qui ejus implóran auxítium, * petítiónis suæ salutárem conse- quàntur efféctum. Per Dó- minum.

O God, in defence of whose honour the glorious Bishop Stanislaus fell before the swords of the wicked: grant, we beseech thee, that to all prayers put up to him, there be vouchsafed in all fulness the wished for answer. Through Jesus Christ our Lord.

Secret n° 3 (a), p. 967 and Postcommunion n° 3 (a), p. 971.

8. The Apparition of St. Michael the Archangel. in (525)

Double major.

As on the Feast of September 29, p. 1448.


Double.


Collect.

Deus, qui pópulo tuo acéternae salútís beárum Gregórii ministrum tribuísti : † praesta, quaésumus, ut, quem Doctórem vite habuímus in terrís, * intercessórem habére mereámur in caelis. Per Dóminum.

Secret n° 10, p. 968 and Postcommunion n° 9, p. 972.

10. St. Antoninus Bishop of Florence and Conf. († 1459)  
Double.


Collect.

Sancti Antonini, Dómine, Confessóris tui atque Pontificis méritos adjuvémur : † ut, sicut te in illo mirá bilem praedícamus, * ita in nos misericórdem fuísse gloriémur. Per Dóminum nostrum.

The same day.

Sts. Gordian († 362) and Epimachus († 250) Martyrs  

Collect.

Da, quaésumus, omnipotens Deus : * ut, qui beatórum Mártýrum tuo rum Gordiáni et Epímachi solémnia cólimus, córum apud te intercessió nibus adjuvémur. Per Dóminum.

Secret n° 8, p. 968 and 2 (c). — Postcommunions n° 7, p. 971 and 11 (b).


Semi-double.


Collect.

May each year, O Lord, the return of the happy day of the triumph of thy Martyrs Nereus, Achilleus, Domitilla and Pancras, be of solace to us, and ever make us more worthy to minister to thee. Through Jesus...

Secret.

May, O Lord, the confession of thy name by thy holy Martyrs Nereus, Achilleus, Domitilla and Pancras, ever be grateful in thy sight; for its sake may our offerings be approved; and may it ever plead with thee in our behalf. Through Jesus...

Postcommunion.

May the prayers of thy blessed Martyrs Nereus, Achilleus, Domitilla and Pancras, obtain for us, we beseech thee, O Lord, that the sacraments we have received, more and more appease thee in our regard. Through Jesus Christ our Lord.


Double.


Collect.

God, who didst adorn blessed Robert, thy Bishop and Doctor, with wonderful learning and virtue in order to overcome the snares of error and defend the rights of the Holy See, grant, by his merits and intercession, that our love of truth


Collect.

DA, quaesumus, omnipotens Deus : † ut, qui beáti Boni-
fátií Martyris tui solémnia cóli-
mus, * ejus apud te interces-
siónibus adjuvémur. Per Dó-
minum.


15. St. John Baptist de la Salle Confessor. († 1719)

Double.


Collect.

Deus, qui ad christiánam pàu-
perum eruditionem, et ad
juvëntam in via veritátis firmán-
dam, sanctum Joánnem Baptí-
stam Confessórem excitásti, et

O God, who didst raise up the holy
Confessor John Baptist, for the
Christian education of the poor and
for the strengthening of the steps
of youth in the way of truth; whom,
May 15: Saint John Baptist de la Salle. 1173

moreover, thou hast made to be the father of a new family of Religious: grant us, we beseech thee, helped by his prayers and example, to burn with zeal for thy glory in the salvation of souls, and to become worthy of a share in his heavenly crown. Through Jesus Christ our Lord.

Secret n° 11, p. 969 and Postcommunion n° 10, p. 972.

Mass. Os justi, of a Confessor not a Bishop, p. 1665.

In some dioceses Mass proper for the Society of the Christian Brothers.

Suffer children to come to me and forbid them not: for of such is the kingdom of God.

Ps. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him. Luke 18, 16. Ps. 21, 24.

Glória Patris. 1st tone. p. 28.

The Society of the Christian Brothers.
Collect. Deus, qui ad Christianam. p. 1172.


Blessed is he whom thou hast chosen and taken to thee: he shall dwell in thy courts.

Ps. 64, 5.

V. Beatus quem elegisti, et assumpsisti: inhabitabit in atris tuis.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. Ps. 117, 9.

V. Dispersit, dedit pauperebus: justitia ejus manet in sæculum sæculi.
Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man. Ps. 21, 25.

Ps. 21, 25.

May 15: Saint John Baptist de la Salle.

Offert. III

T

I-me-at*é- un ómne

sémen Is-ra-el, quóni-am non

pré-vit, ne-que despé- xit depre-ca-ti-ó-nem

páupe-ris. P. T. Alle-lú-ia.

Secret.

M Uncra tibi, Domine, dicáta sanctifica; quorum ubertáte repléta familia tua, intercedénte beáto Joánnec Baptísta Confe-sóre, tuis erudítionibus multi-plicétur et donis. Per Dóminum nostrum Jesum Christum.

Comm. VII

Q UI féce-rit* et docú-e-rit,

hic mágnus vo-cábi-tur in régno caeló-rum.

P. T. Alle-lú-ia.

Postcommunion.


R Eífreshed with heavenly food, O Lord, we humbly pray thee; that through the merits of blessed John Baptist we may draw goodness, instruction and knowledge from the fulness of thy Son our Lord Jesus Christ. Who lives and reigns.

Semi-double.


Collect.

AUXILIVM Tuum nobis, Dómine, quaesumus, placatus impénde: † et, intercessióné beáti Ubáldi Confessóris tui atque Pontificis, * contra omnes diáboli nequitias déxteram déxteram super nos tuae propitiátiónis exténde. Per Dóminum.

GRACIOUSLY, O Lord, vouchsafe to come to our aid: and because of the prayer, in our behalf, of blessed Ubaldus, thy Confessor and Bishop, save us from all the craft of the devil, stretching forth in our defence the right hand of thy mercy. Through Jesus Christ our Lord.

Secret no 8, p. 968 and Postcommunion no 7, p. 971.

17. St. Paschal Baylon Confessor. (†1592) 

Double.


Collect.

DEUS, qui beátum Paschálem Confessórem tuum mirifica erga Córporis et Sánquinis tui sacra máysteria dilectióné décorásti: † concédé propitius; ut, quam ille ex hoc divíno convívio spíritus percépit pinguédinem, * eámdem et nos percipere me-reámur: Qui vivis et regnas.

God, who didst imbue blessed Paschal, thy Confessor, with wondrous love of the sacred mysteries of thy Body and Blood: teach us, like him, to draw rich food of the spirit from this divine banquet. Who livest and reignest...

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

18. St. Venantius Martyr. (aged 15, in 250) 

Double.


May 19: Saint Peter Celestine.

Collect.


Secret.


Postcommunion.


19. St. Peter Celestine Pope and Confessor. († 1296)

Double.


Collect.

Deus, qui beátum Petrum Cælestium ad summi pontificátus apicem sustulísti, qui illum humilitati postpónere docuísti: concédé propitéius; ut ejus exemplo cuncta mundi despícere, et ad promissam humilitis praemia pervenire felíciter mereámur. Per Dominum nostrum Jesum Christum. Amen.

Mass. Si diligis me. p. 1604.

1 Five months after being elected Pope, he resigned his charge and resumed his solitary life.
Proper of the Saints.

The same day.  

St. Pudentiana Virgin. (1st cent.)


Collect.

EXáudi nos, Deus, salutáris noster: * ut, sicut de beátae Pudentiánae Virginis tuae festivitáte gáudémus; ita piæ devo- tiónis erudiamur afféctu. Per Dóminum nostrum Jesum Chri- stum.

G Raciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Pudentiana, thy Virgin, may, by our feeling of loving devotion, advance in our knowledge of thee. Through Jesus Christ our Lord.

Secrets nos 1, p. 967 and 16. — Postcommunions nos 1, p. 970 and 15.

20.  St. Bernardine of Siena Confessor. († 1444)

Semi-double.


Collect.


O Lord Jesus, who didst imbue blessed Bernardine, thy Confessor, with wondrous love of thy holy name: moved by his merits and prayers, graciously pour forth, we beseech thee, into our hearts, the spirit of love of thee. Who livest and reignest.

Secret n° 11, p. 969 and Postcommunion n° 10, p. 972.


25.  St. Gregory VII. Pope and Confessor. († 1085)

Double.


Collect.


O God, the strength of them that put their trust in thee, who, for the defence of the liberty of thy Church, didst endue blessed Gregory, thy Confessor and Bishop, with the virtue of steadfastness: grant that, helped by his prayers and example, we too may bravely overcome whatsoever stands between us and thee. Through Jesus Christ our Lord.

Secret n° 1, p. 967 and Postcommunion n° 1, p. 970.
May 26: Saint Philip Neri.

The same day.  St. Urban I. Pope and Martyr. († 230)


Collect.

G
Regem tuum, Pastor aetérne, placátus inténde : † et per beátum Urbánum, Mártirem tuum atque Summum Pontíficem, perpétua protectione custódi; * quem totús Ecclésiae praestítísti esse pastórem. Per Dóminum.

Secret.

M

Postcommunion.

M
Ultímpica, quaésumus, Dómine, in Ecclésia tua spiritum gratiae, quem dedísti : ut beáti Urbáni Mártiris tui atque Summi Pontíficis deprecatione, nec pastóri obediéntia gregis nec gregi desit cura pastóris. Per Dóminum nostrum Jesum Christum.

IN thy goodness, O Lord, receive these gifts which we offer to Thee with gladness, and grant through the intercession of blessed Urban that thy Church may rejoice in the fulness of the faith and enjoy peace for ever. Through Jesus Christ our Lord.

Mass of St. Urban: Si diligis me. p. 1604 with the Prayers as above.

26. St. Philip Neri Confessor. († 1595)

Double.


Collect.

D
Eus, qui beátum Philíppum Confessórem tuum Sanctórum tuórum glória sublimásti : † O God, who hast numbered blessed Philip, thy Confessor, with thy saints in glory: vouchsafe, we beseech
concede propitiōs; ut, cujus solemnitāte lactāmur, ejus virtūtum proficiāmus exāmplō. Per Dōminum.

thee, to us who with rejoicing keep his feast-day, to profit by the manifold examples of virtue he has left us. Through Jesus Christ our Lord.

Secret.

Sacrificiis praesentibus, quae sumus, Dōmine, intende placātus: et praesta; ut illo nos igne Spiritus Sanctus inflāmnet, quo beāti Philippi cor mirabiliter penetrāvit. Per Dōminum... in unitāte ejusdem.

Mercifully regard, we beseech thee, O Lord, the sacrifice laid upon thine altar: and may the Holy Ghost enkindle within us that same sacred fire which, in wondrous wise, utterly consumed St Philip’s heart. Through Jesus Christ our Lord.

Postcommunion.

Hou hast filled our hearts, O Lord, with the delights of heaven: may the merits and example of blessed Philip, thy Confessor, make us ever to hunger for that food which alone is the true bread of life. Through Jesus Christ our Lord.

The same day. St. Eleutherius Pope and Martyr. († 189)


Collect.

Regem tuum, Pastor aetrēne, placātus intende: et per beātum Eleutherium Martyrem tuum atque Summum Pontificem, perpetua protectōne custōdi; quem totius Ecclesiae praestitisti esse pastorem. Per Dōminum.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed Eleutherius thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret nō 1, p. 967 and Postcommunion nō 1, p. 970.

27. St. Bede the Venerable Conf. and Doct. († 735)

Double.

May 26 and 27. O Doctor... beāte Béda. p. 131.

Collect.

E Deus, qui Ecclēsiam tuam beāti Bedae Confessōris tui atque Doctōris eruditiōne clarificas: concedē propitiōs fāmulis tuis; ejus semper illustrāri sapiēntia et merits adjuvāri. Per Dōminum nostrum.

O God, who by the learning of blessed Bede, thy Confessor and Doctor, hast covered thy Church with glory: to us, thy servants, mercifully vouchsafe that his wisdom be a guiding light, and his merits a help to salvation. Through Jesus Christ.
**The same day.**

St. John I. Pope and Martyr. († 526)


**Collect.**

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed John thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

*Secrets nos 10, p. 968 and 1. — Postcommunions nos 9, p. 972 and 1.*

---


*Double.*


**Collect.**

O God, who by means of the preaching and miracle-working of blessed Augustine, thy Confessor and Bishop, didst vouchsafe to enlighten the English people with the light of the true faith: moved by his prayers, vouchsafe that the hearts of them that yet wander may return to thy truth which is one, and that we ourselves be of one mind in the doing of thy will. Through Jesus Christ.

**Secret.**

Very humbly, O Lord, on this the festival day of blessed Augustine, thy Confessor and Bishop, we offer up our sacrifice to thee: beseeching that those sheep which have been lost, may once more be gathered into the one fold, to be quickened anew by this saving food. Through Jesus...

**Postcommunion.**

Comforted through our having partaken of this lifegiving Victim, most humbly, O Lord, we entreat of thee, that, listening to the prayers
loco nòmini tuo júgiter immo- letto. Per Dóminum nostrum Jesum Christum.
of blessed Augustine, thou bring about that in every place, day by day, this same Victim be offered up to the glory of thy name. Through Jesus...


### 29. St. Mary Magdalen Pazzi Virgin. († 1607)

**Semi-double.**

_Epistle._


**Collect.**

_D Deus, virginitátis amátor, qui beátam Mariam Magdalénam Virginem, tuo amore succénsam, caéléstibus donis deco-rásti; ut, quam festiva celebritáte venerámur, puri-táte et caritáte imitámur. Per Dóminum nostrum Jesum Christum._

_O God, the lover of chastity, who wast pleased to enkindle in the heart of blessed Mary Magdalen, the Virgin, a fierce fire of love of thee, and to endow her moreover with heavenly gifts: we beseech thee, enable us, who keep this feast-day in her honour, to strive after a purity and charity like unto hers. Through Jesus Christ._

_Secret no 16, p. 969 et Postcommunion no 15, p. 973._

### 30. St. Felix I. Pope and Martyr. († 274)

**Simple.**

_Epistle._


**Collect.**

_G Regem tuum, Pastor aetérne, placátus inténde: ut et per beáturn Felícem, Mártýrem tuum atque Summum Pontíficem, perpétua protectione custódi; quem totius Ecclesiæ praestitísti esse pastórem. Per Dóminum._

_Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed Felix thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord._

_Secret no 1, p. 967 and Postcommunion no 1, p. 970. — Mass of Popes, p. 1604._

### 31. St. Angela Merici Virgin. († 1540)

**Double.**

_Epistle._

May 31: Saint Petronilla.

Collect.

Deus, qui novum per beátam Angelam sacrárum Virginum collégium in Ecclesiá tua floréscere voluísti; da nobis, ejus intercessióne, angélicis moribus vivere; * ut, terrénius ómnibus abdicátis, gáudiis pérfrui merémur actérnis. Per Dóminum nostrum.

O God, who didst will that blessed Angela should plant, to bring forth flowers in thy Church, a new society of consecrated virgins: grant that, through her intercession, we too may live a life guileless as that of the Angels, and by detaching our hearts from the love of the things of earth, be accounted worthy of eternal happiness. Through Jesus Christ...

Secret.

Hostia, Domine, quam tibi beátæ Angélæ memóriam recoléntes offerimus, et nostræ pravitátis véniam implóret, et grátiae tuae nobis dona concíliet. Per Dóminum nostrum.

MAY the sacred Victim, O Lord, which in memory of blessed Angela we offer up to thee, ensure to us thy forgiveness for the evil deeds we have done in the past, and secure to us thy gracious favour in the future. Through Jesus Christ...

Postcommunion.

Allelúia, alimónia refécti, súplices te, Dómine, deprécámur: ut beátæ Angélæ précibus et exémplo, ab omni labe mundáti, et córpore tibi placeámus, et mente. Per Dóminum nostrum.

WE have been comforted, O Lord, with the bread of heaven, and relying on the prayers and example of blessed Angela, now most humbly beg of thy mercy, to wash away from us all stain of sin, and to make us well-pleasing to thee both in body and in soul. Through Jesus Christ.


The same day.

St. Petronilla Virgin. (I cent.)


Collect.

Exáudi nos, Deus, salutáris noster: * ut, sícit de beátæ Petroníllae Virginis tuae festivitáte gaudémus; ita piae devotionis erudiámur afféctu. Per Dóminum nostrum.

G Racially hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Petronilla, thy Virgin, may, by our feeling of living devotion, advance in our knowledge of thee. Through Jesus Christ our Lord.

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.

In some dioceses:

Feast of the Blessed Virgin Mary
Mediatrix of all graces.

*Double major.*

**AT FIRST VESPERS.**

*All as at II Vespers, p. 1189, except:

\[\text{\`Y. Ora pro nóbis. p. 1191.}\]

At Magnif.

*Ant. I f*

\[\text{Cec Dóminus mé- us *}\]

\[\text{ómní- a mí-hí trádi-dit, nec quíd-}\]

\[\text{quam est quod in mé- a non sit po-testáte, vel non trádi-}\]


\[\text{mé- a Dóminus. 2. Et exsultávit...}\]

*Cant. Magnificat. I f. p. 212 or 218.*

The B. V. M. Mediatrix of all graces.

AT MASS.

Introit. Adeamus. p. 1377, with Ps. Levávi. at following.

Collect.

O Lord Jesus Christ, our Mediator with the Father, who hast vouchsafed to make thy most blessed Virgin-Mother to be our mother also and our Mediatrix with thee: graciously grant that all who come pleading to thee may rejoice at having obtained through her all that they asked. Who livest and reignest.

Lectio Isaiae Prophetae.

God’s appeal in Isaias applied to our Lady. Is. 55, 1-3 and 5.


ALL you that thirst come to the waters: and you that have no money, make haste, buy and eat: come ye, buy wine and milk, without money and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me and eat that which is good; and your soul shall be delighted in fatness. Incline your ear and come to me: and your soul shall live.

Behold thou shalt call a nation which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God and for the Holy One of Israel, for he hath glorified thee.

Grad. v

N me * grá- ti- a

óm-nis ví- ae et ve-

In me is all grace of the way and of the truth: in me is all hope of life and of virtue. V. Come over to me all you that desire me, and be filled with my fruits. Eccl. 24, 25-26.
ri-tá-tis, in me ómnis spes ví-tae et virtú-tis.  

V. Transí-te ad me, ómnes qui concupíscí-tis me, et a ge-ne-ra-ti-ó-ni-bus mé-is * implé-mi-ni.

V. Salvé, Máter mis-eri-córdi-ae, Má-ter spé-ri-ae, *
The B. V. M. Mediatrix of all graces.

O Marí-a.

In Paschal Time, the Gradual is omitted, and instead is sung:

1

A

Lle-lú-ia. * ij.


Thy sons are come from afar, and thy daughters shall arise up at thy side. * Is. 60, 4.

VII

A

Lle- lú-ia. *

V. Fí-li-i tú-i de lon-ge vé-ni-ent, et fí-li-ae tú-ae
In some dioceses.

de lá-te-re * súr-gent.

Gospel and Offertory as on Sept. 15, p. 1426. Credo.

Secret.

WE beseech thee, O Lord, that through the prayers of thy Mother, our Mediatrix, the offering of this Sacrifice may, thy grace effecting it, fit us to become ourselves an everlasting offering to thee. Who livest and reignest...


Thou art very wonderful, O Mary, and thy countenance is full of graces.

Esther 15, 17.

Postcommunion.

May the prayer, O Lord, of blessed Mary, thy Mother and our Mediatrix, come to our aid: so that, thy grace effecting it, this holy Communion may profit us to the increase of the everlasting fruit of redemption. Who livest and reignest.
AT SECOND VESPERS.

1 Ant.
VII a.

B

Enedicti-ónem * ómni-um gén-
ti-um dédit ílli Dómi-nus, et testaméntum sú-
confirmávit super cáput é-jus. P. T. Alle-lú-ia. Ps. Dí-xit

Dóminus Dómino mé-o : * Séde a déxtris mé-

2 Ant.
I

I

N aetérnum * mise-ricórdi-
é-jus, et usque in genera-ti-ó-nem et gene-
P. T. Alle-lú-ia. Ps. Laudáte, pú-eri, Dóminus : * laudáte


3 Ant.
IV A*

B

Enedí-cam te * in víta mé-

Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Ps. 62, 5.
et in nómíne tú-o levábo mánu-s mé-as. P. T. Alle-lú-ia. Ps. Laetátus sum in his quae dícta sunt mí-hi: * In dómum Dómi-ní íbimus. or: íbimus.

Ps. Laetátus sum. iv a*. p. 168.

Thou hast not spared thy life, by reason of the distress and tribulation of thy people. 

Judith 13, 23.

ON percepí-sti *ánimae tú-ae,

propter angústi-as et tribu-la-ti-ónem géne-ris tú-i.

P. T. Alle-lú-ia. Ps. Ni-si Dóminus aedí-ficáve-rit dómum,*

in vánum laboravérunt qui aedí-ficant é-am.


Remember, O Virgin Mary, thou that standest in the sight of God, to speak good for us and to turn away his anger from us.

Offertory.

Ecordáre,*Vírgo Má-ter Dé-i,

dum sté-te-ris in conspéctu Dómi-ni,

ut loquá-ris pro nóbis bó-na. P. T. Alle-lú-ia. Ps. Láuda,
Chapter.

Omnès sitiéntes, venite ad aquas: † et quí non habétis argentum, properáte, émite et comédite: * venite, émite absque argentó et absque úlla communióne vinum et lac.


†. Ora pro nóbis, Mediátrix nostra potentíssima. P. T. Alle-lúia.

‡. Ut digni efficiámur pro-missionibus Christí. P. T. Alle-lúia.

At Magníf.

Ant. vii a

S

A-lus nóstra * in mánu

Our salvation is in thy hand; look on us only, and joyfully will we serve the Lord the King.

tú-a est: réspice nos tantum, et laéti servi-émus Ré-gi Dómino. P. T. Alle-lú- ia. Cant. Magníficat * ánima mé- a Dóminum. 2. Et exsultátvit... or: Magníficat *...

Et exsultátvit... Cant. Magníficat. vii a. p. 217 or 222.


When May 31 is a Sunday, the Antiphon at Magníficat of that Sunday is added for commemoration.

Benedícámus Dómino iv. p. 140.
In some dioceses.

THURSDAY WITHIN THE OCTAVE OF THE SACRED HEART.

Feast of the Eucharistic Heart of Jesus.

Double major.

AT FIRST VESPERT.

1 Ant. IV A*

With desire I have desired to eat this Pasch with you, before I suffer. Gospel.

Esidé-ri-o * de-side-rávi hoc pascha manducá-re vobís-cum, ántequam pá-ti-ar. Ps. Dí-

xit Dóminus Dómino mé-o : * Séde a détris mé-is.

or : mé-is. Ps. Díxit Dóminus. IV A*, p. 149.

2 Ant. VIII G

Come eat my bread, which I have mingled for you. Proverbs 9, 5.

Ení-te, * comé-di-te pánem mé-um, et bi-bi-te ví-num quod míscu-i vó-bis. Ps. Confi-

tébor tí-bi, Dómine, in tóto córde mé-o : * in consí-li-o ju-
Feast of the Eucharistic Heart of Jesus.

Ps. Confitebor. viii c. p. 158.

3 Ant. vii c

C

Aro mé- a * ve-re est ci-

bus, et sánquis mé- us ve-re est pó- tus. Ps. Cré-didi

propter quod locútus sum : * égo autem humi-li- átus sum


4 Ant. vi f

O

quam bónus* et su-á-vis est,

Dómine, spí-ri-tus tú- us, alle-lú- ia. Ps. Be-á-tí ómnes qui

tíment Dóminum : * qui ámbu-lant in ví- is é-jus.

Ps. Beáti ómnes. vi f. p. 197.

5 Ant. iii a

L

Ætá- bor * super pópu-lo

pé- o cum bene é- is féce- ro in tó-to córde mé- o

For my flesh is meat indeed: and my blood is drink indeed.

John 6, 56.

O how good and pleasant is thy Spirit, Lord, alleluia.

Ps. Beáti ómnes. vi f. p. 197.

I will rejoice over my people when I do them good with all my heart and all my soul.
et in tó-ta ánima mé-a Ps. Láuda, Jerúsalem, Dómi-
Feast of the Eucharistic Heart of Jesus.

5. But flaming love urges me farther yet; though returning to heaven, still I shall remain on this lowly earth.

6. Wholly God and man, hiding on the sacred altars under seeming bread, I will console the sons of Eve.

7. Sweet Heart of Jesus, whence for us flow so many gifts, may our hearts learn profoundest love for thee.

Amen.

V. De bono thésáuro Córdis sui prófert bónum, allelúia.

R. Implens cibo et laetitia córdæ nóstra, allelúia.
And whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat; this is my body.

*Matt. 26, 26.*

Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end.

*Ps. Sing to the Lord a new canticle: for he hath done wonderful things.*

*John 13, 1. Ps. 97, 1.*

In some dioceses.
Feast of the Eucharistic Heart of Jesus.

Collect.

Domine Jesu Christe, qui divítas amóris tuí erga hóminaes effúndens Eucharístiae Sacraméntum condidísti: † da nobís, quaésumus; ut amantissimum Cor tuúm deligere, * et tanto Sacraménto digné semper uti valeámus: Qui vivís.

Epistle. as on Feast of the Sacred Heart, p. 832.

Grad. v

E

Xsúl-ta * et láuda,

habítáti-o Sí-on,

quí-a má-gnus in mé-di-o tú-i Sáctus

Is-ra-el.

V. Nótas fá-ci-te in pó-
In some dioceses.

In some dioceses.

For what is the good thing of him and what is his beautiful thing, but the corn of the elect and the wine springing forth virgins? *Zach., 9, 17.*

Credo.

Offert. I

Q

Uam magna * multitudine

dulcedinis tuae, Domine, quam abscondisti timenti bus te.

Alleluia.

At that time, Jesus said to his disciples: With desire I have desired to eat this Pasch with you, before I suffer. For I say to you that from this time I will not eat it, till it be fulfilled in the kingdom of God. And, having taken the chalice, he gave thanks, and said: Take and divide it among you; for I say to you that I will not drink of the fruit of the vine, till the kingdom of God come. And, taking bread, he gave thanks and brake, and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

How great is the multitude of thy sweetness, O Lord, which thou hast prepared for them that fear thee.

Ps. 30, 20.
Secret.

Tuère nos, Dómine, tua tibi holcáusta offeréntes: ad quae ut fervéntius corda nostra praeparéntur, flammis adúre tuae divínae caritátis: Qui vivís et regnas.

Preface of the Sacred Heart. p. 835.

Comm. III

Behold, I am with you all days, even unto the consummation of the world.

Postcommunion.

Divínis donis Cordis tuí satiáti: quæsumus, Dómine Jesu, ut in tui semper amore permanére et usque in finem créscere mercéamur: Qui vivís et regnas.

Vespers of Octave day of the Sacred Heart.
FEASTS OF JUNE.

2. Sts. Marcellinus, Peter and Erasmus Bp., Mart. († 303)

Simple.


Collect.

 Deus, qui nos ánnua beatórum Mártýrum tuórum Marcellíni, Petrí atque Erásmi solemnitáte laetificás : † præsta, quaésumus; ut, quorum gaudémus méritos, * accendámur exémplis. Per Dóminum.

Secret no 17, p. 969 and Postcommunion no 20, p. 973.

4. St. Francis Caracciolo Confessor. († 1608)

Double.


Collect.

 Deus, qui beátum Franciscum, novi órdinis institutórem, orándi stúdio et paenitentíae amóre decorásti : † da fámulis tuís in ejus imitatióne íta profíceré; ut, semper orántes et corpus in servítútem redigéntes, * ad caeléstem glóriam perveníre mereántur. Per Dóminum nostrum.

Secret.

Enkindle in our hearts, O most merciful Jesus, that fire of love which burned in the heart of blessed Francis, to whose glorious merits we are striving to do honour: and thereby make us worthy to kneel around thy sacred table. Who livest and reignest...

* The Minor Clerks Regular.
Postcommunion.

MAY we ever, O Lord, thankfully call to mind and ever more and more profit by the divine sacrifice we have offered up to thy majesty on this day, consecrated to the memory of Francis thy Saint. Through Jesus Christ our Lord.

5. St. Boniface Bishop of Mayence and Martyr. († 754)


Collect.

O God, who didst vouchsafe by the zeal of blessed Boniface, thy Martyr and Bishop, to call a great multitude of peoples to the knowledge of thy name; enable us, we beseech thee, who keep this festival day in his honour, to profit by his prayers in our behalf. Through Jesus Christ.

Secret.

MAY, we beseech thee, O Lord, thine abundant blessing come down upon this our sacrifice: may that blessing, in thy mercy, work out our sanctification, and make us to recall with rejoicing of heart this feast of saint Boniface, thy Martyr and Bishop. Through Jesus Christ.

Postcommunion.

Thou hast sanctified us, O Lord, by this mystery of salvation: let not, we beseech thee, at any time fail us the intercession of saint Boniface, thy Martyr and Bishop, whom, in thy goodness, thou hast set over us to be our advocate in heaven. Through Jesus...
\textit{In places where the feast is solemnly kept.}

\textbf{AT MASS.}

\textit{In places where the feast is solemnly kept.}

\begin{verbatim}
E

Xsultábo * in Je-rúsa-lem, et gaudébo in pópu-lo mé-
o: et non audi-é-tur in é-o ul-tra
vox flé-
tus et vox clamó-
ris. Élécti mé-
non labo-rábunt fru-
stra, neque gene-rá-

conturba-ti-
e: qui- a sémen benedictórum Dómini

is, P. T. Alle-
lú-

Ps. Dé-us, àuribus nóstris audí-

vimus: * pátres nóstri narráverunt ópus, quod ope-rátus

es in di-

Glória Pátri. 3rd tone. p. 29.
\end{verbatim}
C Ommuni-cántes * Chri-sti passi-ó-ni-bus gaudé-te, ut in reve-la-ti-óne
glá-ri-ae é-jus gau-de-á-tis ex-sultán-
tes. Y. Si exprobrá-mi-ni in nó-
mine Chri-sti, be-á-ti é-
ri-tis : quo-ni-am quod est honó-
ris, glá-ri-ae, et vir-
tú-tis Dé-i, et qui est éjus spí-ritus,
su-per vos * requi-é-scet.

A Lle-lú-ia. * ij.
In Paschal Time, the Gradual and the foregoing Alleluia are omitted, and the following are sung:

\[ \textit{I V} \]  
\begin{center}  
\textit{A Llæluia.} * \textit{i?} \end{center}
\[ \textit{V. Lactāmi-} \]

\[ \textit{ni cum Jerūsālem, et exsultā-te in} \]

\[ \textit{é-a, ōmnes qui di-līgi-tis} * \textit{Dō- mi-num.} \]
Proper of the Saints.

VIII

A

Lle-lú-ia. *

V. Vidé-bi-tis, et gaudé-bit cor vé-strum:

cogno-scé-tur má-nus Dó-mi-ni sér-vis * éjus.


P. T. Al-le-lú-ia.

Comm. VII

Q


mé-o in throno é-jus. P. T. Al-le-lú-ia.
June 9: Saints Primus and Felician.  

6. St. Norbert Bishop of Magdeburg and Conf. († 1134)  

Double.  


Collect.  

 Deus, qui beárum Norbértum Confessórem tuum atque Pontíficem, verbi tui praecónem exímium effecísti, et per eum Ecclesiámarum tuam nova prole fecundásti: † praestá, quaésumus; ut, ejúsdem suffragántibus méritos, * quod ore simul et ópera dúcuit, te adjuvántte, exercére valeámus. Per Dóminum.  

Secret no 8, p. 968 and Postcommunion no 7, p. 971.  

9. Sts. Primus and Felician Martyrs. (IV cent.)  

Simple.  


Collect.  

Fac nos, quaésumus, Dómine, sanctórum Mártyrum tuórum Primi et Feliciáni semper festa sectári: * quorum suffrágis protectionis tuae dona sentientiamus. Per Dóminum.  

Secret.  

Fiat tibi, quaésumus, Dómine, hóstia sacránda placabilis, pretiósi celebritáte martyríi; quae et peccáta nostra purificet, et tórum tibi vota concíliet famulórum. Per Dóminum.  

Postcommunion.  

O quáésumus, omnipótentis Deus: ut sanctórum Mártyrum tuórum Primi et Feliciáni caelestibus mystéríis celebráta solémnitas, indulgéntiam nobis tuae propitiatiónis acquirat. Per Dóminum.  

O Almighty God, we beseech thee, that our having had part in thy heavenly mysteries, on this solemn festival of thy holy Martyrs Primus and Felician, may be to us an assurance of thy merciful forgiveness. Through Jesus Christ our Lord.  

1 The Premonstratensian Canons Regular.
10. St. Margaret Queen of Scotland Widow. (†1090)

Semi-double.


Collect.

 Deus, qui beátem Margárítam reginam exímia in páuperes caritáte miráblem effecísti: ut ejus intercessióne et exemplo, tua in córdibus nostris cáritas júgiter augeátur. Per Dóminum.

O God, who didst imbue the blessed Queen Margaret with a spirit of singular charity in regard to thy poor: grant that, through her prayers and example, in our hearts likewise thy charity may more and more deeply take root. Through Jesus...

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.

11. St. Barnabas Apostle. (1 cent.)

Double major.

June 10. Trádent enim. p. 1595. Ý. In ómnem térram.

Collect.

 Deus, qui nos beáti Bárnaebae Apostoli tui méritis et intercessióné lactíficas: concédé propítius; ut, qui tua per eum benefícia pósímus, dono tuae grátiæ consequámur. Per Dóminum.

O God who, by calling us to have part in the merits and prayers of blessed Barnabas, thy Apostle, dost give us cause of great joy: deny us not, we beseech thee, the good gifts which, relying upon his help, we implore from thy loving-kindness. Through Jesus Christ our Lord.

Secret and Postcommunion as for S. George, p. 1130, but reading Barnabas, thy Apostle.

¶ In places where the feast is solemnly kept.

Allelúia, allelúia. Ý. Ego vos elégí. p. 1297.
Gospel as on June 30, p. 1252.
At Paschal Time, Mass Protexisti. p. 1623.
Vespers of the Common of Apostles, p. 1593.
June 12: Sts. Basilides, Cyrintus, Nabor and Nazarius. 1209

   DOUBLE.


Collect.

Deus, auctor pacis et amatort caritatis, qui beatum Joam· nem Confessorem tuum mirifica dissidéntes componéndi grátia decorásti: † ejus méritis et intercessióné concédé; ut, in tua caritáte firmátì, * nullis a te tentationibus sepáremur. Per Dóminum nostrum Jesum Christum Fílium tuum.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

The same day.

Sts. Basilides, Cyrrin, Nabor and Nazarius Mart. (IV cent.)


Collect.

Sanctorum Mártirum tuórum Basilidis, Cyrrini, Náboris atque Nazárii, quaeásumus, Dómine, natalitia nobis votiva respléndant: * et, quod illis contulit excellentía sempiterna, frúctibus nostræ devotiónis accréscat. Per Dóminum.

Secret.

We venerate, O Lord, this day, the blood shed by thy holy Martyrs Basilides, Cyrintus, Nabor and Nazarius: and in their honour we offer up this solemn sacrifice, rehearsing the miracles of thy grace, by which so great a victory was won. Through Jesus Christ our Lord.

Postcommunion.

Grant, we beseech thee, O Al· mighty God, that we who year by year keep the festival-day of
Proper of the Saints.

1210

13. St. Anthony of Padua Conf. and Doct. († 1231)

Double.


Collect.

ECclésiam tuam, Deus, beáti Antónii Confessóris tui atque Doctóris solémnitas votíva lactíficet: ut spirituálibus semper muníatur auxíliis et gáudiis pérfrui mereátur ætérnis. Per Dóminum nostrum.

13. St. Anthony of Padua Conf. and Doct. († 1231)

Double.


Collect.

ECclésiam tuam, Deus, beáti Antónii Confessóris tui atque Doctóris solémnitas votíva lactíficet: ut spirituálibus semper muníatur auxíliis et gáudiis pérfrui mereátur ætérnis. Per Dóminum nostrum.

MAY the votive solemnity of blessed Anthony, thy Confessor and Doctor, be to thy Church, O Lord, a cause of great joy: may it afford to her children unceasing spiritual helps; and may the graces it confers render them worthy of life everlasting. Through Jesus Christ our Lord.

Secret.

Praesens oblátio fiat, Dómine, populo tuo salutáris: pro quo dignátus es Patri tuo te vivéntem hóstiam immoláre: Qui cum códem Deo Patre et Spíritu Sancto vivís et regnas Deus, per ómnia sæcula sæculá- lórum.

WE are filled, O Lord, with thy divine gifts: grant that, by the merits and prayers of blessed Anthony, thy Confessor and Doctor, we may gather to the full the fruit of this saving sacrifice. Through Jesus...

14. St. Basil the Great, Bishop, Conf. and Doct. († 379)

Double.


Collect.

EXáudi, quaésumus, Dómine, preces nostras, quas in beáti Basílii Confessóris tui atque Pontificis solémnitáte deféri-
Sts. Guy or Vitus, Modestus and Crescentia Martyrs. (✝ 303)

Simple.


Collect.


G Raciously listen, we beseech thee, O Lord, to the prayers of thy holy Martyrs Vitus, Modestus and Crescentia: and grant unto thy Church that she aim not at worldly greatness, but in humbleness of heart draw ever more and more near to thee. May her children scorn to work evil, and readily, for love of thee, set themselves to accomplish whatsoever they know it to be right for them to do. Through Jesus Christ.

Secret.

S Icut glórium divínae poténtiae múnera pro Sanctis oblátà testántur : sic nós bíss efféctum, Dómine, tuae salvationis impéndant. Per Dóminum.

THE offering we lay before thee, O Lord, in honour of thy Saints, bears witness to thy almighty power: may it ensure to us the happiness which it is thine alone to bestow. Through Jesus Christ...

Postcommunion.

R Epléti, Dómine, beneficíóne solémmni : quaésumus; ut per intercessiónem sanctórum Mártyrum tuórum Viti, Modésti et Crescétiaé, medicína sacra- ménti et corpóribus nostrís pro- sit, et méntibus. Per Dóminum.

T HY solemn blessing, O Lord, now rests upon us. Through the prayers of thy holy Martyrs Vitus, Modestus and Crescentia, may the healing sacrament we have received avail us in body and in soul. Through Jesus Christ our Lord.
18. St. Ephrem the Syrian Deacon, Conf. and Doct. († 379)

Double.

June 17 and 18. O Doctor... beáte Ephraem. p. 131.

Collect.

 Deus, qui Ecclésiam tuam beáti Ephraem Confessóris tui et Doctóris mira eruditióné et praecláris vitae méritis illustráre voluísti: † te súpplices exorámus; ut, ipso intercedénte, eam adversus erróris et pravi-tátis insídias * perénni tua virtúte defendás. Per Dóminum.

O God who on thy Church didst bestow a new glory in the marvellous learning and in the meritorious life of blessed Ephrem, thy Confessor and her Doctor: humbly we beseech thee that, through his prayers, she may be shielded by thine unfailing might against every snare of false teaching and wickedness. Through Jesus Christ our Lord.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

The same day. Sts. Mark and Marcellianus Mart. († 286)

Simple.


Collect.

Præesta, quaésumus, omnipotens Deus: * ut, qui sanctórum Mártýrum tuórum Marci et Marcellíáni natalitia cólimus; a cunctis malis imminéntibus, eórum intercessiónibus liberémur. Per Dóminum.

O Almighty God, grant, we beseech thee, that the holy prayers of thy blessed Martyrs Mark and Marcellianus, may deliver us who keep their feast-day from all the evils that threaten us. Through Jesus Christ our Lord.

Secret no 3 (b), p. 967.

Postcommunion.

Alutáris tui, Dómine, múneres satiátì, súpplices exorámus: ut, cujus laetárum gustu, intercedéntibus sanctis Mártýribus tuís Marco et Marcelliáno renovémur efféctu. Per Dóminum nostrum.

We have been filled with thy saving gift, and now most humbly entreat of thee, O Lord, that through the prayers of thy holy Martyrs Mark and Marcellianus, our life may be renewed by that divine food, the tasting of which has brought joy to our heart. Through Jesus...
19. St. Juliana Falconieri Virgin. († 1340)

Double.


**Collect.**

 Deus, qui béatam Juliánam Virginem tuam extrémo morbo laborántem, pretióso Filii tui corpore mirabiliter recreáre dignátus es : † concédé, quaésumus; ut, ejus intercedéntibus méritis, nos quoque eódem in mortis agóne refécti ac robóráti, * ad caeléstem pátriam perducámur. Per cúmdem Dóminum nostrum.

**The same day.** Sts. Gervase and Protase Martyrs. († 170)

*June 18. Istórum. p. 128. — (P. T. Lux perpé tua. p. 125).*

**Collect.**

 Deus, qui nos ánnua sanctórum Mártirum tuórum Gervásii et Protásii solemnitáte laetíficas : * concédé propítius; ut, quorum gaudémus méritis, acadédamur exémplis. Per Dóminum.

Secrets nos 16, p. 969 and 7(b). — Postcommunions nos 15, p. 973 and 3(b).

*† In dioceses and places where the feast of Sts. Gervase and Protase is solemnly kept:*

Intr. III

Oqué- tur * Dómi- nus

pá- cem in plé- bem sú- am ; et

I will hear what the Lord God will speak in me: for he will speak peace unto his people. *Ps. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob*  

Ps. 84, 9 and 2.
1214 Proper of the Saints.

super sánctos sú- os, et in é- os, qui conve- 
tún- tur ad í- psum. Ps. Benedixísti, Dómine, tér-ram 
tú- am, * a-vertísti capi- ví- tá- tem Jácob. Gló-ri-a 

Collect. Deus, qui nos. as above. On a Sunday, its Collect is added.

Lectio Epistolae beati Petri Apostoli.


Carissimi : Communicántes Christi passiónibus gaudéte, 
et et in revelatione glóriæ ejus 
gaudéátís exsultántes. Si expro- 
brámìni in nómine Christi, béati 
éritis : quóniam quod est ho- 
 nóris, glóriæ, et virtútis Dei, et 
qui est ejus Spíritus, super vos 
requíscit. Nemo autem vestrum 
patiátur ut homicída, aut fur, 
aut malédicus, aut alienórum 
appetítor. Si autem ut christian- 
nus, non crúbéscaet : gloríficet 
autem Deum in isto nómine. 
Quóniam tempus est, ut incípiat 
judícium a domo Dei. Si autem 
primum a nobis : quis finis có- 
rum, qui non credunt Dei Evan- 
gélio? Et si justus vix salvábitur, 
impius et peccátor ubi paré- 
bunt? Itaque et hi, qui patiúntur 
secúndum voluntátem Déi, fidélí 
Creatóri comméndent ámbas 
suas in benefáctis.

Early beloved, if you partake of 
the sufferings of Christ, rejoice, 
that when his glory shall be revealed, 
you may also be glad with exceeding 
joy. If you be reproached for the 
name of Christ, you shall be blessed : 
for that which is of the honour, 
glory and power of God, and that 
which is his Spirit, resteth upon you. 
But let none of you suffer as a 
murderer or a thief or a raider or 
a coveter of other men's things. But, 
if as a Christian, let him not be 
ashamed : but let him glorify God 
in that name. For the time is that 
judgment should begin at the house 
of God. And if first at us, what 
shall be the end of them that believe 
not the gospel of God? And if the 
just man shall scarcely be saved, 
where shall the ungodly and the 
sinner appear? Wherefore let them 
also that suffer according to the will 
of God commend their souls in good 
deeds to the faithful Creator.
Grad i

G

Lo-ri-ósus * Dé-us

in sán-ctis,

mi-rábi-lis in ma-je-stá-te,

fá-ci-ens pro-dí-gi-a.

V. Déxte-ra tú-a, Dó-

mi-ne, glo-ri-ficá-ta est in vir-tú-

te: déxte-ra má-nus tú-

a confré-

git * ini-mí-cos.

God is glorious in holiness, terrible and praise-worthy, doing wonders. V. Thy right hand, O Lord, is magnified in strength: thy right hand, O Lord, hath slain the enemy.

Exodus 15, II and 6.

Credo.

Offertory. Laetamini. p. 1626, Allelúia is omitted.


On Sunday, Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

Comm. I

P

Osu-érunt * mortá-li-a

servó-rum tu-ó-rum, Dómi-ne,

escas vo-la-tí-libus caé-li, cárnés sanctó-rum

tu-ó-rum béstis té-ræ: se-cúndum magni-túdo-

dí-nem bráchi-i tú-i, pós-side fí-li-os

mórte pu-ni-tó-rum.

They have given the dead bodies of thy servants, Lord, to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth: according to the greatness of thy arm, take possession of the children of them that have been put to death. Ps. 78, 2 and 11.

Postcommunion no 3 (b), p. 971. — On Sunday, 2nd Postcommunion of Sunday, then the last Gospel of that Sunday.

Vespers of Common of Two or More Martyrs, p. 1627.
20. St. Silverius Pope and Martyr. († 537)

Simple.


Collect.

G Regem tuum, Pastor aetérne, placátus inténde : † et per beátum Silvérium, Mártiream tuum atque Summum Pontíficem, perpé tua protectione custódi; * quem totius Ecclesiæ praestitísti esse pastórem. Per Dóminum.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

21. St. Aloysius Gonzaga Confessor. († 1591)

Double.


Collect.

C Aéléstium donórum distribútor, Deus, qui in angelico júvene Aloísio miram vitae inno-centiam pari cum paenitentia sociásti : † ejus méritis et pré-cibus concéde; ut, innocéntem non secúti, * paeniténtem imitémur. Per Dóminum nostrum Jesum Christum.

Secret.


Postcommunion.


O God, who in distributing thy heavenly gifts didst, in the angelic youth Aloysius, unite wonderful innocence of life with a singular spirit of penance: for the sake of his merits and prayers, vouchsafe unto us who are no longer innocent as he was, the grace to live like him as penitents. Through Jesus Christ.

M Make us, O Lord, to sit down to thy heavenly banquet, clothed in that wedding garment which the loving preparation and everflowing tears of blessed Aloysius adorned with pearls above price. Through Jesus Christ our Lord.

T It is thou, O Lord, who hast fed us with the bread of Angels: do thou make us to live as Angels upon earth, and after the example of him whom we this day specially venerate, to pass all our days in thanksgiving. Through Jesus Christ our Lord.
22. St. Paulinus of Nola Bishop and Confessor. († 431)

Double.


Collect.

O God who, to those who for thy sake in this world leave all things, hast promised a hundredfold and life everlasting in that to come: grant us, we beseech thee, so to walk in the footsteps of the holy Bishop Paulinus, that, caring not at all for the things of earth, we may covet those only which are of heaven. Who livest and reignest....

Secret.

DA nobis, Dómine, perféctae caritátis sacrificium, exémpló sancti Pontificis Paulini, cum altáris oblatione conjungere: et benefícíentiae studiów sempitérnam misericórdiam pròmeréri. Per Dóminum.

Postcommunion.

FOR the sake of these sacred mysteries, O Lord, do thou bestow upon us that spirit of love and of humility, which thy holy Bishop Paulinus drew from this divine source; and, listening to his prayers, do thou, in thy loving-kindness, pour out the riches of thy grace upon all who call upon thee. Through Jesus Christ.

At Mass:

Allelúia, allelúia. Ὑ. Tu es sacérdos. p. 1654.
JUNE 24.

NATIVITY
OF ST. JOHN THE BAPTIST.

Double of I Class with common Octave.

AT FIRST VESPERS. (June 23)

1 Ant. He shall go before him in the spirit and power of Elias, to prepare unto the Lord a perfect people.


in spí-ri-tu et virtúte E-li-ae, pa-ra-re Dómino

plébem perféctam. Ps. Di-xit Dóminus Dómino mé-o : *

Séde a déxtris mé-is. Ps. Dixit Dóminus. vii a. p. 151.

2 Ant. John is his name: and he shall drink no wine nor strong drink, and many shall rejoice in his nativity.


O-ánnes * est nómen é-jus :

vínum et si-ce-rám non bí-bet, et múl-ti in na-ti-ví-táte

ejus gaudé-bunt. Ps. Confi-tébor tí-bi, Dómine, in to-to
This child shall be called a Nazarite; he shall drink no wine nor strong drink and eat nothing impure, from his mother's womb.

From the womb of old age and one who was barren, is born John, the Lord's Forerunner.

This child shall be great before the Lord; for his hand is with him.

This child shall be called a Nazarite; he shall drink no wine nor strong drink and eat nothing impure, from his mother's womb.

Chapter and Hymn of II Vespers, p. 1229.

V. Fuit homo missus a Deo. | V. There was a man sent from God.
R. Cui nomen erat Ioannes. | R. Whose name was John.

At Magnif.

Ant. VIII G

When Zachary went into the temple of the Lord, the Angel Gabriel appeared to him standing on the right side of the altar of incense.

Luke 1, 9-11.

plum Domini, apparuit e i Gabrieel Angelus, stans a dxtris altaris incensi.

Cant. Magnificat * anima mea Dominum. 2. Et exsultavit...

or Et exsultavit... Cant. Magnificat. VIII g. p. 217 or 223.


On Sunday: Commemoration of the Sunday.

The Lord hath called me by my name from the womb of my mother, and he hath made my mouth like a sharp sword; in the shadow of his hand he hath protected me, and hath made me as a chosen arrow. Ps. It is good to give praise to the Lord, and to sing to thy name, O Most High. Ps. 91, 2.

Psalm 91

E ntr. I

D

E vén-tre mátris mé- ae

vocá-vit me Dómi-nus nó-mine

mé- o : et pó-sui-t os mé- um ut

gládi- um acú-tum : sub tegumento má-nus su- ae

pro-te-xit me, pó-su-it me qua-si sagít-tam

e-le-ctam. Ps. Bónum est con-fi-té-ri Dómi-no : * et


E u o u a e. Glória Pátri. 1st tone. p. 28.

Collect.

D Deus, qui præséntem diem honorábelém nobis in béáti Joánnis nativitáte fecísti : † da pópulis tuis spirituálium grá-

O God, who hast made this day to be honoured by us, because upon it blessed John was born into this world: pour forth upon thy
Proper of the Saints.

On Sunday, the Collect of the Sunday is added.

Lectio Isaiae Prophetarum.

The Church applies to the Forerunner what the prophet foretold of the Messias. Is. 49, 1-3, 5-7,


GIVE ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand he hath protected me, and hath made me as a chosen arrow; in his quiver he hath hidden me. And he said to me, Thou art my servant Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be his servant, Behold I have given thee to be the light of the gentiles, that thou mayest be my salvation even to the farthest part of the earth. Kings shall see, and princes shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, who hath chosen thee.

Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee. The Lord put forth his hand, and touched my mouth: and said to me. Jeremias 1, 5 and 9.
June 24: Saint John the Baptist.


Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had shewed his great mercy towards her, and they congratulated with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. And his mother answering, said, Not so, but he shall be called John. And they

am, et té-tigit os mé-um, et dixit

Thou child shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare his ways. Canticle of Zachary, v. 9. p. 813. Luke 1, 76.

On Sunday the Creed is said; but on a week-day only during the Octaves of Corpus Christi and the Sacred Heart, or in a church dedicated to S. John the Baptist.


Secret.

TUÁ, Dómine, munéribus altária cumulámus: illúsum nativi-tátem honóre débito cele-brántes, qui Salvatórem mundi et cécinit adfutúrum, et adése monstrávit, Dóminum nostrum Jesum Christum Filium tuum: Qui tecum.

On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

During the week, common Preface, p. 14 (or of the Saints).

Comm. II

Tú, pú-er, * prophé-ta

Altíssi-mi vo-cábe-ris:

Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways.

June 24: Saint John the Baptist.

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Postcommunion.

S Umat Ecclésia tua, Deus, beáti Joánnis Bapístae genera-
ratione laetitiam : per quem suae regenerationis cognóvit au-
tórem, Dóminum nostrum Je-
sum Christum Filium tuum : Qui tecum.

Postcommunion. MAY the birth-day of blessed John the Baptist be ever kept, O Lord, by thy Church, with rejoicing: for he it was who pointed out to her the Author of her new birth, Jesus Christ, thy Son, our Lord. Who lives and reigns.

On Sunday, the Postcommunion of the Sunday is added, and the last Gospel is of that Sunday.

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AT SECOND VESPERS. (June 24)

1 Ant.

A great man did Elizabeth, Zachary's wife, bring forth, John the Baptist, the Lord's Forerunner.

2 Ant.

They made signs to his father, how he would have him called; and he wrote saying, John is his name.
Thou shalt call his name John; and many shall rejoice in his nativity.


Ps. Confitebor tibi, Domine, in to-to corde meo: * in consilio justorum et congregatio one.

Ps. Confitebor. IV e. p. 155.

Thou shalt call his name John; and many shall rejoice in his nativity.

Ps. Beatus vir, I f. p. 159.

Among them that are born of women a greater hath not arisen than John the Baptist.

Ps. Laudate, puere,
Thou child shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare his ways.

Alleluia and Communion of the Mass.

Dómi-num : * laudáte nómen Dómini.
Ps. Laudáte, púeri. III b. p. 166.

Thou child shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare his ways.

Alleluia and Communion of the Mass.

Dómi-num : * laudáte nómen Dómini.
Ps. Laudáte, púeri. III b. p. 166.

Chapter.

The Hymn was composed by Paul the Deacon, monk of Monte Cassino (740-801) for the patronal feast of his monastery. Another Italian monk, Guy of Arezzo (995-1050) noticing, that the initial syllable of each half-line was one degree of the scale higher than that which preceded it, gave these degrees the names of the corresponding syllables : Ut, ré, mi, fa, sol, la; completing them with si (Sancte Joannes). Hence the present sol-fa scale.

Hymn. II

Uqué-ant láxis resonáre

fíbris Mí-ra gestó-rum fámu-li tu-ó-rum, Sól-ve pollú-
ti lábi-i re-átum, Sánte Jo-ánnes.

2. Núnti-us célsO véni-ens Olymopo,

Te pátri mágnnum fóre nasci-tú-rum,

Nó-men, et vitæ sé-ri-em geréndaæ

Ordi-ne prómit. 3. Ille promíssì

dúbi-us supéri, Pérdi-dít prómptae

módu-los loqué-laæ: Sed re-formásti géni-tus perémptae

Org-a-na vócís. 4. Véntris obstrúso récubans cubí-li

Sénseras Ré-gem thá-lamo manéntem: Hinc pá-rens ná-
ti mé-ri-tis utérque Abdi-ta pándit. 5. Sit décus Pátri,

ed tongues to loosen; so by thy children might thy deeds of wonder meetly be chanted.

2. Lo! a swift herald, from the skies descending, bears to thy father promise of thy greatness; how he shall name thee, what thy future story, duly revealing.

3. Scarcely believing message so transcendent, him for a season power of speech forsaketh, till, at thy wondrous birth, again returneth, voice to the voiceless.

4. Thou, in thy mother's womb all darkly cradled, knewest thy monarch, biding in his chamber, whence the two parents, through their children's merits, mysteries uttered.

1 His bridal-chamber, that is, Mary's womb, where the Godhead wedded human nature.
5. Praise to the Father, to the Son begotten, and to the Spirit, equal power possessing, one God, whose glory, through the lapse of ages, ever resoundeth.

The child that is born to us is more than a prophet; for this is he of whom the Saviour said: Among them that are born of women there hath not risen a greater than John the Baptist.

S. Matth. II, 9-II.

The opening of the following antiphon, both words and melody, foretells that of the Introit of Christmas Day.

At Magnif.

Ant. VII d.

P

Ü-er * qui nátus est nóbis,

plus quam prophyéta est: hic est enim de quo Salvátor á-it: Inter nátos mu-li-erum non surré-

xit má-jor Jo-ánne Baptísta. Cant. Magni-ficat * ánima mé-a Dóminum. 2. Et exsultávit... or: Magni-ficat. *... Et

exsultávit... Cant. Magnificat. vii d. p. 217 or 222.
If June 24 falls on Sunday, there follows first the commemoration of St William as below, then that of the Sunday.

25. St. William Abbot. († 1142)
Double.


Collect.

 Deus, qui infirmitáti nostrae ad teréndam salútis viam in Sanctis tuis exémplum et prae- sídium collocásti: † da nobis, ita beáti Guliélmi Abbátis mérita venerári; * ut ejusdem exé- piámus suffragía, et vestígia prosequamur. Per Dóminum.

Collect of St. John the Baptist is added, p. 1223.
Secret no 13, p. 969, then of St. John the Baptist, p. 1226.
Postcommunion no 12, p. 972, then of St. John the Baptist, p. 1227.

Double.

Commemoration at Vespers of June 25.

Ant. I g A

A-sti-té-runt * jústi ante Dó- mi-num, et ab invíce- m non sunt se-

pa-rá-ti: cá-li-cem Dó-mini bi-bé- runt, et amí-

ci Dé- i appel-lá-ti sunt. E u o u a e.
Laetamini in Domino, et exsultate, justi. 
Et gloriarnini, omnes recti corde.

Be glad in the Lord and rejoice ye just.
And glory all ye right of heart.

Commemoration at Vespers of June 26.

These are two olive-trees, and two candlesticks shining before the Lord; they have power to shut heaven with clouds and to open its doors; for their tongues are become keys of heaven.

Collect.

May, we beseech thee, O Almighty God, a twofold joy be ours on this happy day, hallowed by the triumph of the blessed brothers John and Paul, who came to be the more fully such, because likewise united both in faith and in the glory of martyrdom. Through Jesus Christ...
Postcommunion.

We have received, O Lord, thy heavenly sacraments on this feast-day kept by us in honour of thy holy Martyrs John and Paul: do thou, we beseech thee, vouchsafe to make ours for eternity the divine gift thou in this life bestowest upon us. Through Jesus...

Postcommunion of St. John the Baptist is added, p. 1227.

28. St. Irenaeus, Bishop of Lyons and Martyr. († 202)
Double.


Collect.

O God who didst vouchsafe unto blessed Irenaeus, thy Martyr and Bishop, by his strenuous teaching of the truth utterly to confute heresies and happily to establish peace in thy Church: unto us thy people grant, we beseech thee, to be steadfast in the practice of our holy religion, and in all our days to enjoy that peace which is from thee. Through Jesus Christ our Lord.

Collect of St. John the Baptist is added, p. 1223.
Secret. Deus qui credéntes, p. 974, then of St. John the Baptist, p. 1226.
Postcommunion. Deus auctor. p. 974, then of St. John the Baptist, p. 1227.
JUNE 29.

THE HOLY APOSTLES
PETER AND PAUL.

Double of I Class with common Octave.

AT FIRST VESPERS. (June 28)

1 Ant. 
VIII G 
P 
Peter and John went up into the temple at the ninth hour of prayer. Acts 3, 1.

Etrus et Jo-ánnes * ascénde-

bant in témpulum, ad hór-ram ora-ti-ó-nis nó-nam.

Ps. Díxit Dóminus Dómino mé-o:* Sédé a déxtris mé-is.

Ps. Díxit Dóminus. viii g. p. 151.

2 Ant. 
VII b 
A 
Silver and gold I have none; but what I have, I give thee. Acts 3, 6.

Rgén-tum * et áurum non est mí-hi : quod autem hábe-o, hoc tí-bi do. Ps. Confi-tébor 

tíbi, Dómíne, in tóto córde mé-o : * in consí-li-o justó-

The Angel said to Peter: Cast thy garment about thee and follow me. Epistle.


I-sit Dómi-nus * Angel-um su-um, et libé-ravit me de mánu He-ródis, al-le-

That thou art Peter, and upon this rock I will build my Church. Matth. 16, 18.

U es Pétrus, * et super hanc pétram aedi-fi-cábo Ecclé-si-am mé- am. Ps. Laudáte
Thou art the shepherd of the sheep, the Prince of the Apostles; to thee were delivered the keys of the kingdom of heaven.

*S. Matt. 16, 19.

Ps. Laudate Dóminum. vii c. p. 185.

Chapter and Hymn of II Vespers, p. 243.

In omnem terram exivit sōnus éorum.
Et in fines orbis terrae vérba éorum.

Their sound went forth into all the earth.
And their words to the ends of the world.

Thou art the shepherd of the sheep, the Prince of the Apostles; to thee were delivered the keys of the kingdom of heaven.

*S. Matth. 16, 19.

Dóminum, ómnes géntes: * laudáte é-um, ómnes pópu-li.

Ps. Laudáte Dóminum. vii c. p. 185.

Chapter and Hymn of II Vespers, p. 243.

In omnem terram exivit sōnus éorum.
Et in fines orbis terrae vérba éorum.

Their sound went forth into all the earth.
And their words to the ends of the world.

Thou art the shepherd of the sheep, the Prince of the Apostles; to thee were delivered the keys of the kingdom of heaven.

S. Matth. 16, 19.

Deus, qui hodiérnam diem. p. 1238.

There is no commemoration of St Paul, since the Prayer is common to both Apostles.

On Sunday: Commemoration of the Sunday.


AT MASS.

The following Mass, Nunc scio vere, is sung only on June 29.

When this date falls on a week-day, and where the feast of the Apostles is kept the next Sunday, the following rules apply:

a) On June 30 the Mass of that day, Scio cui crédidi. p. 1249, is sung; commemoration of St Peter, and of the Sunday, with Last Gospel of the Sunday.

b) From July 1 to 5 inclusive, the Mass Mihi autem. p. 1271, is sung, with commemoration of the Sunday as above.
Proper of the Saints.

Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. Ps. Lord thou hast proved me, and known me: thou hast known my sitting down, and my rising up. Epistle. Ps. 138, 1-2.

O God, who hast consecrated this day by the martyrdom of thine Apostles Peter and Paul: vouchsafe that thy Church may in all things obey the commandments of those through whom thou wast pleased in the beginning to establish her. Through Jesus Christ our Lord.

On Sunday, Collect of the Sunday is added.
IN those days, Herod the king stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold an Angel of the Lord stood by him, and a light shined in the room; and he striking Peter on the side, raised him up, saying, Arise quickly; and the chains fell off from his hands. And the Angel said to him, Gird thyself, and put about thee and follow me. And going out he followed him: and he knew not that it was true which was done by the Angel; but he thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through honestreet, and immediately the Angel departed from him. And Peter coming to himself, said, Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Lectio Actuum Apostolorum.

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. 

Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

Ps. 44, 17-18.

Thou art Peter, and upon this rock I will build my Church.

Gospel.

Credo.

Offert. 111

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, throughout all generations.

Ps. 44, 17-18.
Secret.

Höstias, Dómine, quas nómini tuo sacrándas offerimus, apostólica prosequátur orátió : per quam nos expiári tríbaus, et défendí. Per Dóminus nostrum Jesum Chri-stum.

On Sunday, Secret of the Sunday is added.


Thou art Peter, and upon this rock I will build my Church.

Gospel.

P. T. Alle-lú-ia.

Postcommunion.

Thou hast filled us, O Lord, with bread from heaven: be moved by the prayers of thine Apostles, and deliver us from all dangers. Through Jesus Christ our Lord.
June 29: Saint Peter and Saint Paul.

On Sunday the Postcommunion of the Sunday is added and its Gospel read as Last Gospel.

AT SECOND VESPERS.

[Where St Paul is not the titular of the Church.]

Antiphons and Psalms of II Vespers of the Common of Apostles. p. 1596.

Chapter.


He rod the king stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews he proceeded to take up Peter also.

This Hymn is commonly ascribed to Elpis. She died about 493. The primitive version, that begins: *Aurea luce et decore roseo, was considerably altered in XVII century.

Hymn. i

1. The beauteous beams of heavenly light display their lambent fires, and gild the rising day whereon the Princes of Apostles crowned ascend their thrones, and acts of grace abound.

2. Heaven’s sacred porter, and the Gentiles’ light, Rome’s better parents, equal

Princípes, Re-ísque in ástra libéram pandit vi-ám.

2. Múndi Magíster, atque caé-li Jáni- tor, Rómae pa-
3. O happy Rome, whose streams of princely blood prevail beyond the fame of Tiber’s flood! Your sacred urns outshine the heathen pride and all the cities of the world beside.

4. To God, in nature one, in persons three, eternal glory, power and jubilee, whose sovereign sway and universal throne disposes all things with his word alone.

Trans. W. Shewring, by permission.
Another Chant.

Hymn. iv

**D**

Ecó-ra lux aeterni-tá-tis áure-am Dí-em

be-á-tis irri-gá-vit ignibus, A-posto-lórum quae co-rónat Príncipes, Re-ísque in ástra líberam pándit ví-am.


purpu-rá-ta cé-teras Excél-lis órbis úna pulchri-tú-di-
To-day, Simon Peter mounted the gallows of the cross, alleluia; today, the Key-bearer of the kingdom departed rejoicing to Christ; today, Paul the Apostle, light of the world, bowing his head, for Christ's sake was crowned with martyrdom, alleluia.

Proper of the Saints

Saints' Office

At Magnif.

Ant. I D

H

Odi-e * Síimon Pétrus

ascéndit crucis pa-tíbu-lum, alle-

lú-ia : hó-di-e Clavicu-lá-ri-us ré-

gni, gáudens migravit ad Chrí-stum : hódi-e Páulus-

Apóstolus, lúmen órbis térrae, incli-náto cá-pi-te,

pro Chrísti nómi-ne, mártý-ri-o co-roná-tus est, alle-
June 30: The Commemoration of St. Paul Apostle. 1247

lú- ia. Cant. Magníficat * ánima mé- a Dóminum.

2. Et exsultávit... Cant. Magníficat. I D. p. 212 or 218.

Prayer. Deus, qui hodiénam diem. p. 1238.

No commemoration is made of St. Paul.

On Saturday: Commemoration, p. 1253 and foll.
On Sunday: Commemoration of the Sunday.


Double major.

AT FIRST VESPERS (June 29)

[In Churches dedicated to St. Paul.]

Antiphons as on the Conversion of St. Paul, p. 1030, with Psalms indicated for the I Vespers.

Chapter.

B Onum certámen certávi, cur- sum consummávi, fidem ser- vávi. † In réliquo repósita est mihi coróna justítiae, * quam reddet mihi Dóminus in illa die justus judex.

Elpis of Sicily (VI century).

Hymn. iv 2 Tim. 4, 7-8.

E - gré-gí- e Dóctor Páule,

mó-res instru-e, Et nóstra técum

péctora in caé-lum tráhe: Ve- lá-ta dum me-rí-di- em
1248

Proper of the Saints.

cérnat fí-des, Et só-lis instar só-la
réugnet cá-ri-tas. 2. Sit Tri-ní- tá-ti

sempi-térna gló-ri-a, Hónor, potéstas, atque ju-bi-

lá-ti-o, In uni-tá-te quae gubérnät ómni-a, Per

uni-vérsa aeterni-tá-tis saécu-la. Amen.

Y. Tu es vas electiónis, sáncte Páule Apóstole.
R7. Praedicátor veritátis in univérsó mundo.

At Magnif.
Ant. VIII G

Ancle Páule Apósto-

le, praedi-cá-tor ve-ri-tá-tis, et Dóctor génti-

céde pro nóabis ad Dé-um, qui te e-lé-git. Cant. Magni-

cat ánima mé-a Dóminum. Et exsultávit... or Et exsultávit...

Cant. Magníficat. viii g. p. 217 or 223.
June 30: The Commemoration of Saint Paul.

Prayer. Deus, qui multitúdinem. p. 1017.


AT MASS.

Intr. 1

S

Cí-o * cú-i cré-di-di,

et cértus sum, qui-a pó-t-em est
depó-si-tum mé-um servá-re in íllum dí-em.

Ps. Dómíne, probásti me, et cognovísti me : * tu cognovísti sessi-ónem mé-am, et resurrecti-ónem mé-am. Gló-

ri-a Pátri. Eu o u a e. Glória Pátri. 1st tone, p. 28.

Collect of St. Paul, n° 2, then of St. Peter, n° 1, p. 1017.

On Sunday, the Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Galatas.


Fratre: Notum vobis fácio Evangelium, quod evangéliatum est a me, quia non est secúndum hóminem : neque

B Rethren, I give you to understand that the gospel which was preach-

ed by me, is not according to man.

For neither did I receive it of man,

nor did I learn it; but by the revelation of Jesus Christ.

For you have heard of my conversation in time past in the Jews' religion: how that beyond measure I persecuted the Church of God, and wasted it; and I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

But when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the Apostles who were before me: but I went into Arabia, and again I returned to Damascus.

Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days; but other of the Apostles I saw none; saving James the brother of the Lord. Now the things which I write to you, behold before God I lie not.
Dé- i, quae dá-ta est mí-hi.

V. Grá-ti-a Dé-

i in me vácu-a non

fú-it: sed grá-ti-a é-jus semper in

me mánet.

VIII A Lle-lú-ia. * iż.

V. Sánecte Páu-le Apó-

sto-le, praedi-cá-tor ve-ri-tá-tis,

et dócto-
génti-

um, inter-cé-de * pro nóbis.
Amen I say to you, that you who have left all things, and have followed me, shall receive an hundred fold, and shall possess life everlasting.

Matth. 19, 28 and 29.
Commemoration of the Sunday.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

Vespers of the Precious Blood.


Commemoration of the Sunday
at Vespers of the Holy Apostles Peter and Paul.

Saturday before the III Sunday after Pentecost.

At Magnif.

Ant. 1

C

All from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.

Dan usque Bersabee, quod fide-lis Sámu-el pro-

phé-ta ésset Dómi-ni.

V. Vespertína orátio ascéndat ad te, Dómine.

V. May evening prayer rise up to thee, O Lord.

R. Et descéndat super nos misericórdia túa.

R. And thy mercy come down upon us.

Prayer of the following Sunday.
sthalæ-um, in fūnda et lápi-de, in nómine Dómi-ni.

Saturday before the V Sunday.

At Magnif. Ant. I

Mountains of Gélboe, let neither dew, nor rain come upon you. For in thee there was cast away the shield of the valiant, the shield of Saul as though he had not been anointed with oil. How are the valiant fallen in battle? Jonathan slain in thy high places. Saul and Jonathan, lovely and very comely in their life, even in death they were not divided.

2 Sam. 1, 21, 25, 23.
Commemoration of the Sunday.

Saturday before the VI Sunday.

At Magnif.

Ant. I

O B-sacro, Dómi-ne, * au-
er iniqui-tátem sérvī tú-i, qui-a insipi-énter é-gi.

I pray thee, O Lord, take away the iniquity of thy servant, for I have done foolishly.

II Samuel 24, 10.

Saturday before the VII Sunday.

At Magnif.

Ant. VIII

N-xérunt * Sa-lomó-nem

Sá-doc sacérdos, et Náthan prophé-
ta régem in Gí-hon, et ascendéntes laé-ti dixé-runt :

Sadoc the priest and Nathan the prophet anointed Solomon king in Gihon, and going up with joy they cried:

God save the king.

I Kings 1, 38-40.

Vi-vat rex in ae-térum. V. Vespértina orátio. p. 1253.
FEASTS OF JULY.

JULY 1.

THE PRECIOUS BLOOD
OF OUR LORD JESUS CHRIST

Double of 1 Class.

AT FIRST VESPERS. (June 30)

As in II Vespers, p. 1262, except the last Psalm Laudáte Dóminum. 2 D. p. 184, and following:

v. Redemísti nos, Dómine, in sánquine túo. v. Thou hast redeemed us, O Lord, in thy blood.

v. Et fecísti nos Dóo nóstro régnum. v. And hast made us to our God a kingdom.

At Magnif. Ant. III a

A Cessístis * ad Sí- on món-

tem, et ci-ví-tátem Dé-i vivéntis, Jerú-

salem caeléstem, et testámentí nó-vi medi-ató-rem Jé-

sum, et sánquiniz aspersi-ónem mé-li- us loquéntem quam

You are come to Mount Sion and to the city of the living God, the heavenly Jerusalem, and the mediator of the new testament, Jesus, and to the sprinkling of blood which speaketh better than that of Abel.

Hebr. 12, 22, 24.
2. Et exsultavit...

Cant. Magnificat. III a. p. 214 or 220.
On Sunday: Commemoration of the Sunday.

AT MASS.

Thou hast redeemed us, O Lord, in thy blood, out of every tribe and tongue, and people and nation, and hast made us to our God a kingdom. Ps. The mercies of the Lord I will sing for ever: I will shew forth thy truth with my mouth to generation and generation. Apoc. 5, 9-10; Ps. 88, 2.

Intr. III

R

Ed-emísti nos, * Dó-mi-ne,
in sán-gui-ne tú-o, ex ómni

tri-bu, et língua, et pópu-lo,
et na-ti-ó-ne: et fe-cl-stí nos Dé-o nó-

stro ré-gnum. Ps. Mi-se-ricórdi-as Dómini in

aetérnum cantábo: * in genera-ti-ónem et gene-ra-ti-ónem...
nem annunti-ábo ve-ri-tátem tú-am in ó-re mé-o.


Collect.

O Almighty and Everlasting God, who hast set up thine only begotten Son to be the Redeemer of the world, and hast willed to be appeased by his Blood: grant unto us, we beseech thee, in such wise, with solemn worship to reverence the price of our salvation, and in its might to find our defence against the evils of this life, that we may attain in heaven to the everlasting happiness it has bought for us. Through the same...

On Sunday, the Collect of the Sunday is added.


This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. Y. There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one.

John 5, 6 and 7-8.
July 1: The Precious Blood of Our Lord Jesus Christ. 1259

V. Tres sunt, qui testimóni-um dant in caél-

lo: Páter, Vérbum, et Spíri-
tus Sánctus: et hi tres únum sunt.

Et tres sunt, qui testimóni-um dant in tér-

ra: Spíritus, aqua, et sán-
guis: et hi tres únum sunt.

If we receive the testimony of men, the testimony of God is greater.

1 John 5, 9.

V. Si testimóni-um hó-

mi-num ac-ci-

pi-mus, testímó-

ni-um
Deus est.

Sequentia sancti Evangelii secundum Joannem.
The Blood flows from the side of Jesus crucified. John 19, 30-35.


Offert. IV

Alix * bene-dictio-nis, cú i bene-di-ci-mus, non ne communi-cá-ti-o sángui-nis

Chrísti est? et pá-nis, quem frángimus,
July 1: The Precious Blood of Our Lord Jesus Christ. 1261

PER haec divina mystéria, ad novi, quaésumus, testaménti mediatórem Iesum accedámus: et super altária tua, Dómine virtútum, aspersiónem sánquínis mélius loquéntem, quam Abel, innovémus. Per eúmdem Dóminum.

On Sunday, the Secret of the Sunday is added.

Christ was offered once to take away the sins of many; the second time he shall appear without sin to them that expect him, unto salvation.

Hebr. 9, 28.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.
AT SECOND VESPERS.

These antiphons in their literal sense, in Is. 63, acclaim a warrior who returns triumphantly to Jerusalem after vanquishing the Edomites and punishing them for the evil done to Israel. Taken spiritually they describe our Lord, his clothes stained with his own blood (this is the literal sense of the third, from Apoc. 19, 13). To believers, his blood is a shower of grace, but will call down terrible punishment on impenitent sinners.

1 Ant. VII a

Qui est iste qui venit de Edom, tinctis vestibus de Bosra? Iste formosus in stola susa. Ps. Dixit Dominus Domino meo: * Sede a dex-}


2 Ant. VIII c

July 1: The Precious Blood of Our Lord Jesus Christ. 1263

3 Ant. IV A

Estí-tus é-rat * véste aspérsa sánquigne, et vocátur nómen é-jus Vérbum Dé-i.

Ps. Be-átus vir qui timet Dóminus: * in mandá-tis éjus

4 Ant. VIII C

Uare ergo * rúbrum est indu-

méntum tú-um, et vestiménta tú-a sicut calcánti-um in
torcú-lá-ri? Ps. Laudáte, pú-e-ri, Dóminus: * laudáte nó-


5 Ant. II D

Orcu-lar * calcávi só-lus, et de
génti-bus non est vir mé-cum. Ps. Laudáte Dóminus,

He was clothed with a garment sprinkled with blood. And his name is called: the Word of God.

Ps. Beá tus vir qui timet Dóminus: * in mandá-tis éjus

Why then is thy apparel red, and thy garments like theirs that tread in the winepress?

Ps. Laudáte, pú-e-ri, Dóminus: * laudáte nó-


I have trodden the winepress alone: and of the nations there is not a man with me.

At I Vespers.
At II Vespers.

omnia gentes: * laudate e-um, omnes populi. Ps. Laudata, Jerusalem, Dominum: * lauda De- um tum, Sion.

At II Vespers. Ps. Laudata, Jerusalem. II d. p. 208.

Chapter.

Fratres: Christus assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creatioinis: neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introiit semel in Sancta, * aeterna redemptione inventa.

Hebr. 9, 11-12.

Brethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

An XVIII century composition with the melody of an old hymn for the Ascension, Festum nunc celebre, by Rabanus Maurus († 856).

Hymn. VIII

Esti-vis resonant com-...
July 1: The Precious Blood of Our Lord Jesus Christ. 1265

2. Yet with our joy some tears be mingled too, while we the bitter blissful thought renew how the meek Victim died for sinful man and every wound with dear salvation ran.

3. When the first Adam sinned, the guilty cost was nature's life and nature's Eden lost; our second Adam wins for all the race a better Eden and the life of grace.

4. Throned in the height supreme, the Father heard his Son's loud cry and last expiring word; the Maker's blood the creature's pardon sealed, and in his blessed stripes mankind was healed.

5. By this dear blood,
Proper of the Saints.

on sinners' garments poured, foulness is washed and purity restored, while they, like angels, serve the angels' King, and round their heads mysterious honour cling.

6. Only let those, who once this course begin, look never back nor turn again to sin; still keep the goal before thy constant eyes; God shall direct thy feet, and give the prize.

7. Father omnipotent, vouchsafe that we, bought by thy Son upon the bitter tree, filled with thy Holy Ghost, from grace to grace may journey, till we see thee face to face.

Trans. W. Shewring.

July 1: The Precious Blood of Our Lord Jesus Christ. 1267

Y. Te ergo, quaescumus, tuis fâmulis subservi.
R. Quos pretiosâ sanguine redemisti.

This day shall be for a memorial to you: and you shall keep it a feast to the Lord in your generations with an everlasting observance.

Exodus 12, 14.

Cant. Magnificat. Ant. 1 D 2. p. 212 or 218.

Blessed art thou, Mary, that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

Gospel.
2. The Visitation of Our Blessed Lady.

Double of II Class.

Where I Vespers of the Visitation are celebrated, the Office is as at II Vespers, except the Antiphon at Magnificat, p. 1267. (Cant. Magnificat. VIII G. p. 217 or 223).

**AT MASS.**

As on September 8, p. 1404, except what is proper for July 2.

**AT SECOND VESPERS.**

All these Antiphons are from the Gospel of the day.

1 Ant.

Mary rising up, went into the hill country with haste, into a city of Juda.

Ps. Dixit Dominus Domino mé-o: *Sède a déctris mé-is.

Ps. Dixit Dominus. VIII G. p. 151.

2 Ant.

Mary entered into the house of Zachary, and saluted Elizabeth
Zachariæ, et salutavit Elisabeth. Ps. Laudate, púeri, Dóminus: * laudate nónen Dómini.

Ps. Laudáte púeri. VIII g. p. 170.

Ant. III a 2

When Elizabeth heard the salutation of Mary, the infant leaped in her womb, and she was filled with the Holy Ghost.


Ant. VII a

Blessed art thou among women, and blessed is the fruit of thy womb.

Enédicta tu * inter mulí-e-

es, et benedíctus frúctus véntris tú- i. Ps. Ni-sí Dóminus
1270 Proper of the Saints.

**Ps. Nisi Dominus. vii a. p. 195.**

As soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

\[ \text{Ps. Láuda, Jérusa-lem, Dóminum : * láuda Dé-um tú-um, Sí-on.} \]

Ps. Láuda, Jerúsalem. I f. p. 207.

Chapter and Hymn of Common of the B. V. M., p. 1712.

V. Benedicta tu in muliéribus. | V. Blessed art thou among women.
R. Et benedictus frúctus vérnis túi. | R. And blessed is the fruit of thy womb.

All generations shall call me blessed, because God hath regarded the humility of his handmaid. **Magnificat.**

\[ \text{At Magníf.} \]

Ant. viii g

2. Et exsultavit... or Et exsultavit...
*Cant. Magnificat. VIII g. p. 217 or 223.

**Commemoration of the Octave of the Holy Apostles Peter and Paul.**
*(July 3 and 4)*

*Ant. Pétrus Apóstolus. V. Constitués éos príncipes. p. 1274.*
*Prayer. Deus, qui hodiérmam. p. 1238.*

3. St. Leo II Pope and Confessor. († 683)
*Semi-double.*


**Collect.**

_G.Regem tuum, Pastor actérne, placátus inténde : † et per beárum Leónem Summum Pontíficem, perpé tua protectioné custódí; * quem totús Eccléssiae praestítísti esse pastórem. Per Dóminum.*

*The Collect of the Holy Apostles is added:* *Deus, qui hodiérmam diem. p. 1238.*
*Secret no 1, p. 967. Then: Hóstias, Dómine. p. 1242.*
*Postcommunion no 1, p. 970. Then: Quos caelestí. p. 1242.*

4. Sixth day during Octave of the Holy Apostles Peter and Paul.

**AT MASS.**

*Introít. Míhi autem. p. 979.*
*Collect. Deus qui hodiérmam diem. p. 1238.*
In those days, by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest no man durst join himself to them; but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch, that they brought forth the sick into the streets, and laid them on beds and couches: that when Peter came, his shadow, at least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.


I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren.

Luke 22, 32.
July 5: Saint Anthony Mary Zaccaria. 1273

Gospel. Ecce nos reliquimus ómnia. 1669.
Communion. Vos qui secúti éstis me. p. 1087.
Postcommunion. Quos caelestí. p. 1242.

5. St. Anthony Mary Zaccaria Confessor. († 1539)

Double.


Collect.

FAC nos, Dómine Deus, supereminéntem Jesu Christi scientiam spíritu Pauli Apóstoli ediscere: † qua beátus Antónius Maria mirabiliter erudíitus, nònas in Ecclésia tua clericórum et virginum fámilias congregávit. Per eúmdem Dóminum.

The Collect of the Holy Apostles is added: Deus, qui hodiérnam. p. 1238.

Secret.

MAY we, O Lord God, in the spirit of saint Paul the Apostle, thoroughly to learn the science of Jesus Christ, a science surpassing all knowledge: imbued in wondrous wise with which, blessed Anthony Mary enriched thy Church with a new family of clerics, and with another of virgins, consecrated to thy service. Through the same our Lord...


Postcommunion.

Caelésti dape qua pasti su- mus, Dómine Jesu Christe, eo corda nostra carítatis igne flamméscent : quo beátus Antónius Maria salútarius hóstiae ve- xillum, contra Ecclesiæ tuae hostes, extulit ad victóriam: Qui vivis et regnas.


1 The Barnabites and the Angelicals.
2 Allusion to the Saint's work in the institution and diffusion of the Forty Hours Devotion.

Double major.

Commemoration at Vespers of July 5 and 6.

Peter the Apostle and Paul the Doctor of the gentiles have taught us thy law, O Lord.

Doctor gentium, ipsi nos docuerunt legem tuam

Domine.

V. Constitues eos príncipes super omnem terram.
R. Memores erunt nomenis tui, Domine.

Collect.

God, who when blessed Peter walking on the waters was about to sink, with thine own right hand didst raise him up; who didst likewise draw his fellow-Apostle Paul, shipwrecked for the third time, from out of the deep sea: graciously hear us, and grant that by the merits of them both, we may attain to glory everlasting. Who livest...

Secret.

We offer up to thee, O Lord, our prayers and our gifts: may the pleading of thy holy Apostles Peter and Paul make them worthy of thy regard. Through Jesus Christ our Lord.
Postcommunion.

Protect thy people, O Lord: and evermore help those who put their trust in the patronage of thy holy Apostles Peter and Paul. Through Jesus Christ our Lord.


Commemoration at Vespers of July 6.

Ant. vi

O quam speci-ó-si pédes *

evange-li-zánti-um pá-cem, evange-

li-zánti-um bó-na, di-cénti-um Sí-on, Regnábit Dé-us tú-us.

Y. Sacerdótes túi induántur justitiam.

Rf. Et Sáncti túi exsúltent.

Commemoration at Vespers of July 7.

Ant. i

-sti sunt * víri sáncti, fá-

cti amí-ci Dé-i, di-ví-nae ve-ri-tá-

These are men of holiness, become God's friends, renowned for the preaching of the truth, their tongues have become keys of heaven.
Proper of the Saints.

O Almighty and everlasting God who, by the ministry of thy blessed confessors and Bishops Cyril and Methodius, wast pleased to bring the Slavonic nations to the knowledge of thy name: grant that we, who keep with rejoicing this festival-day in their honour, may have fellowship with them for evermore. Through Jesus...
Collect.

O God, truly merciful, who among the many most excellent gifts she received from thee, didst endue the holy Queen Elizabeth with power to allay the passions of those bent on war: be moved, we beseech thee, by her prayers, and, besides the peaceful times with which we most humbly beseech thee to bless us in this life, bestow upon us that happiness which lasts for evermore. Through Jesus Christ our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

Mass. Cognóvi, p. 1692, except Collect as above.

10. The Seven Brothers Martyrs, and Sts. Rufina and Secunda Virgins and Martyrs. (2nd cent.)

Sacrificis præséntibus, quaésumus, Dómine, inténde plácatus : et, intercedéntibus Sanctis tuis, devotioni nostrae proficíant et salúti. Per Dóminum nostrum.

Be appeased, we beseech thee, O Lord, and favourably regard these our sacrifices: may they, through the intercession of thy holy Martyrs, avail us for growth in fervour, and for assurance of salvation. Through Jesus Christ our Lord.
Postcommunion.

Quæsumus, omnipotens Deus : ut intercedentibus Sanctis tuis, illius salutæris capiánum efféctum; cujus per haec mystéria pignus accépimus. Per Dóminum nostrum.

G Rant unto us, O Almighty God, we beseech thee, to possess in its fulness that salvation of which these mysteries are to us the pledge. Through Jesus Christ our Lord.

11. St. Pius I Pope and Martyr. (141-155)

Simple.


Collect.

G Regem tuum, Pastor aetérne, placátus inténde : † et per beátum Pium Mártyrems tuum atque Summum Pontificem, perpetua protectione custódii; * quem totius Ecclesiae praestitísti esse pastórem. Per Dóminum nostrum.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

12. St. John Gualbert, Abbot. († 1073)

Double.


Collect.

I Ntercésso nos, quaésumus, Dómine, beáti Joánnis Abbátis comméndet : † ut, quod nostris méritis non valémus, * ejus patrocinio assequamur. Per Dóminum nostrum.

Secret no 13, p. 969 and Postcommunion no 12, p. 972.

The same day. Sts. Nabor and Felix Martyrs. († 303)


Collect.

P Ræsta, quaésumus, Dómini ne : * ut, sicut nos sanctórum Mártyrum tuórum Náboris et E ven, O Lord, as year by year we are bidden to celebrate the natal day of thy holy Martyrs, Nabor and
July 14: Saint Bonaventure.

Felícis, natalitía celebránda non déserunt; ita júgiter sufrágiis comiténtur. Per Dóminum. Felix, so at no time may we lack the succour of their prayers. Through Jesus Christ our Lord.

Secret.

MAY the intercession, O Lord, of thy holy Martyrs, Nabor and Felix, make the offerings of thy people to be well-pleasing in thy sight. These offerings are laid before thee on the day of the triumph of thy saints, for the sake of whose merits may they be found worthy of thy gracious regard. Through Jesus Christ...

Postcommunion.

COMforted, O Lord, by the gift of thy sacrament, on the day hallowed by the triumph of thy saints, vouchsafe that we may come to enjoy those thy good things which are everlasting. Through Jesus Christ...

13. St. Anacletus Pope and Martyr. (76-88)

Semi-double.


Collect.

ETernal Shepherd, look favourably on thy flock: and through the intercession of blessed Anacletus thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret n° 1, p. 967 and Postcommunion n° 1, p. 970.


Double.


Collect.

OD god who didst give blessed Bona-venture unto thy people to be a minister of eternal salvation, grant,
we beseech thee, that we may deserve
to have him in heaven to plead for us
who on earth taught us the way of
everlasting life. Through Jesus...

Secret no 9, p. 968 and Postcommunion no 8, p. 971.

Mass. In médio. p. 1660, with Prayers as above, then Allelúia.

Collect.

D Deus, qui hodiérmá die beát-
tum Henricum Confessórem
tuum e terréni cúlmíne impériii
ad regnum ætérnum transtú-
listi: te supplices exorámus;
ut, sicut illum, grátiae tuae uber-
táte praévéntum, illécebras saé-
culi superáre fecísti, ita nos
fácias, ejus imitationé, mundi
hujus blandiménta vitáre, et ad
te purís mentibus pervenire.
Per Dóminum nostrum.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

Mass. Os jústi. p. 1665, except Collect, as above.

Commemoration at Vespers of July 15.

Ant. Sáncta María. p. 1709, which ends thus: quicúmque célèbrant
túam solénnem Commemoratióinem.

Virgo sacrátá.

ฎ. Dignáre me laudáre te, Virgo sacrátá.
ฎ. Da mihi virtútem contra hóstes tútos.
ฎ. Make me worthy to praise thee, O holy Virgin.
ฎ. Give me strength against thine enemies.
July 16: Our Blessed Lady of Mount Carmel.

**Commemoration at Vespers of July 16.**

At Magnif.
Ant. VIII G

G

Ló-ri-a Libani * dáta est è- i, décor Carmé- li et Sáron, alle-lú- ia, Cant. Magnifi-

fi-cat ánima mé- a Dóminum. Et exsultávit... or Et exsul-
távit...

Cant. Magnificat. VIII g. p. 217 or 223.

†. Dignáre. as above.

**Collect.**

 Deus, qui beatíssimae semper Virginis et Genitrícis tuae Maríae singulári título Carméli órdínem decorásti: † concédé propítius; ut, cujus hódie Com-
memoratiónem solénni celebrámus officio, ejus muni tí pracl-
sídís, * ad gáudia sempitérna pervenire mereámur: Qui vivís et regnas.

**Secret.**

Sanctifica, Dómine, quaésumus, oblátá libámína: et beátae Dei Genitrícis Maríae salubéríma intercésióné, nobíss salutáriá fore concédé. Per eúm-
dem Dóminum.

**Postcommunion.**

A Djuvet nos, quaésumus, Dó-
mine, gloríosae tuae Geni-
trícis, sempérique Virginís Ma-
ríae intercéssio veneránda: ut, 
quos perféctis cumulátiv benefíciis, a cunctís perículis absolútos, 
sua fáciat pietáte concór-
des: Qui vivís.

**On Sunday, the last Gospel is that of Our Blessed Lady of Mount Carmel, Loquente Jesu. p. 1720.**
Proper of the Saints.

† In places where the feast is solemnly kept.

AT MASS.

Prayers as above.
Epistle. Ego quasi vitis, p. 1378.

Through thee, O Mother of God, is our lost life restored; thou hast received from heaven a Son, and brought forth to the world a Saviour.


O Virgin Mary, thou whom, because of thy worth, God has set up as queen over the whole world, pray for our
peace and for our salvation; for thou didst bring forth Christ the Lord, the Saviour of us all.

At I and II Vespers.

All as in Common of Feasts of the B. V. M. p. 1708. For the antiphons at Magnificat, see above, p. 1280. — Prayer. Deus qui. p. 1281.

17. St. Alexius Confessor. († 412)

Semi-double.


Collect.

Deus, qui nos beáti Aléxii Confessóris tui ánna solemnitáté lactíficas : † concédé propítius; ut, cujus natalitia cólimus, * étiam actionés imitémur. Per Dóminum.

Secret n° 11, p. 969 and Postcommunion n° 10, p. 972.

At Mass the chants of the Mass Os justi. p. 1665.

18. St. Camillus de Lellis Confessor. († 1614)

Double.


Collect.

Deus, qui sanctum Camíllum, ad animárum in extremo agóne luctántium subsídium, O God who, for the succouring of souls in their death-agony, didst imbue Saint Camillus with a wondrous
Proper of the Saints.

Singulāri caritātis praerogatīva decorāsti : † ejus, quaēsumus, méritis, spīritum nobis tuae dilectiōnis infūnde; * ut in hora exitus nostri hostem vincere, et ad caelestem mercāmūr corōnam pervenire. Per Dōminum nostrum.

Grace of charity: vouchsafe, for the sake of his merits, to pour forth into our hearts the spirit of love of thee, so that in the hour of our death we may overcome the enemy, and may deserve to win our heavenly crown. Through Jesus Christ our Lord.

Secret.

Ostia immaculāta, qua illud Dōmini nostri Jesu Christi immēnsae caritātis opus reno-vāmus, sit, Deus Pater omnipotens, sancto Camīllo intercedente, contra omnes córporis et animae infirmitātes salutāre remedium, et in extrēmo agōne solātium et tutēla. Per eūmdem Dōminum.

MAY this unspotted Host, in the offering up of which we renew our Lord’s own work of infinite charity, be to us, O Almighty God, by the intercession of saint Camillus, a healing remedy for our every infirmity of body and of soul, and in our last hour may it be our solace and our sure defence. Through the same our Lord.

Postcommunion.

Per haec caelestia alimenta, quae sancti Camilli Confessoris tui solēmnia celebrántes, pia devotione suscēpimus: da, quaēsumus, Dōmine; ut in hora mortis nostrae sacramēntis refecti, et culpīs omnibus expiāti, in sinum misericōrdiae tuae laeti sūscipi mereāmur: Qui vivis.

FOR the sake, O Lord, of the heavenly food of which, in celebration of the festival of saint Camillus, thy Confessor, we have devoutly partaken, grant, we beseech thee, that in the hour of our death we may be comforted by thy sacraments and, our sins being blotted out, may be entitled to cast ourselves with joyful trust upon the bosom of thy mercy. Who livest and reignest.

The same day.

Saint Symphorosae and her seven Sons Martyrs.

July 17. Istōrum. p. 128.

Collect.

Deus, qui nos concédīs sanctōrum Mártýrum tuórum Symphorosae et filiōrum ejus natalitiae cólere: * da nobis in actērna beatitūdine de córum societāte gaudēre. Per Dōminum.

O God who givest unto us to keep the festival of thy holy Martyrs Symphorosae and her Children, grant that we may in their company enjoy everlasting happiness. Through Jesus Christ our Lord.

Secret no 6, p. 968 and Postcommunion no 6, p. 971.
19. St. Vincent de Paul Confessor. († 1660)


Collect.

 Deus, qui ad evangelizandum paupéribus, et ecclesiáístici órdinis décorém promovéndum, beatum Vincéntium apostolica virtúte robórásti: † praesta, quaésumus, ut, cujus pia mérita venerámus, * virtútum quoque instruámur exémplis. Per Dóminum.

Secret no 12, p. 969 and Postcommunion no II (a), p. 972.


20. St. Jerome Æmiliani Confessor. († 1537)


Collect.

 Deus, misericordiárum pater, per mérita et intercessiónem beáti Hierónymi, quem órphanis adjútórem et patrem esse volúísti: † concéde; ut spíritum adoptiónis, quo filii tui nominámur et sumus, * fídéliter custodiámus. Per Dóminum.

Secret.

Clementíssime Deus, qui, véteri hómine consúmpito, novum secúndum te in béato Hierónymo créare dignátus es: da per mérita ipsius; ut nos páriter renovátis, hanc placationis hóstiam in ódórem tibi suavíssimum offerámus. Per Dóminum.
Postcommunion.

Angelórum pane refécti te, Dómine, suppliciter depre-cámur : ut, qui annuam beáti Hierónymi Confessóris tui mé-móriam celebrándum gaudémus ; ejúsdem étiam et exemplum imitémur, et amplissimum in regno tuo praémium obtinére valeámus. Per Dóminum.

Comforted, O Lord, with the bread of Angels, most humbly we ask of thee that we who, year by year, celebrate with rejoicings the memory of blessed Jerome, thy Confessor, may walk in his footsteps, and thus become entitled to claim, with him, the exceeding reward of thy kingdom. Through Jesus Christ our Lord.

The same day.

Saint Margaret Virgin and Martyr. († 4th cent.)


Collect.


Nasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin-Martyr Margaret implores for us thy loving-kindness. Through Jesus Christ our Lord.


21.

St. Praxedes Virgin. († 150)

Simple.


Collect.

Exáudi nos, Deus salutáris no-ster : † ut, sicut de beátae Praxedís Virginis tuae festivi-táte gaudémus; * ita piae devo-tiónis erudiámur affectu. Per Dóminum.

Raciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Praxedes, thy Virgin, may, by our feeling of loving devotion, advance in our knowledge of thee. Through Jesus Christ our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.
22. St. Mary Magdalen Penitent. (1st cent.)

Double.

Commemoration at Vespers of July 21.

At Magnif.
Ant. VII a

In those days, a woman that was in the city, a sinner, when she knew that Jesus sat at meat in the house of Simon the leper, brought an alabaster box of ointment; and standing behind at the feet of the Lord Jesus, she began to wash his feet with tears, and wiped them with the hair of her head; and kissed his feet, and anointed them with the ointment.

Gospel.

quae érat in ci-vi-táte peccátrix, ut
cognó-vit quod Jésus accúbt-it in
dómo Simónis lepró-si, áttu-

alabá-strum unguénti: et stans retro secus pédes Dó-

mini Jé-su, lá-crimis coépit ri-gá-re. pédes é-jus, et

capíl-
lis cá-pí-tis sú-i tergé-bat: et oscu-labá-
tur

pédes é-jus, et unguén-to ungé-bat. Cant. Magnif-fi-cat
1288 Proper of the Saints.

ánima mé-a Dóminum. Et exsultávit...or Ma-gni-ficat *

2. Et exsultávit... Cant. Magnificat. vii a. p. 217 or 222.

Ý. Diffúsæ est grátia in lábiis tūís.
Ý. Proptérea benedíxit te Deus in aetérnum.

Commemoration at Vespers of July 22.

At Magnif.

Ant. VIII G

M

U-li-er, * quae é-rat in ci-

vi-tá-te peccátrix, át-tu-lit a-labástrum

unguén-ti: et stans secus pédes Dómi-ni, lá-crimis

cóépit rigá-re pédes é-jus, et capíl-lis cápi-tís su-í ter-

gé-bat. Cant. Magni-fi-cat * ánima mé-a Dóminum. Et

exsultávit... or Et exsultávit...

Cant. Magnificat. viii g. p. 217 or 223.

Ý. Elégit cám Déeus, et præce-
légit éam.
Ý. In tabernáculo suo habi-
táre fácit éam.

Ý. God chose her, chose her among many.
Ý. He made her dwell in his taber-
nacle.
Collect.

Beátae Maríae Magdalenae, quaesumus, Dómine, suffragiis adjúvérunt: † cujus précibus exorátus, * quattuórum fráterem Lázarum vivum ab inférís resuscitásti: Qui vivis.

May the prayers of blessed Mary Magdalen help us, O Lord: for it was in answer to them that thou didst call her brother Lazarus, four days after his death, back from the grave to life. Who livest...

Secret.

Múnera nostrà, quaesumus, Dómine, beátæ Maríae Magdalenæ gloriosà mérita tibi reddant acceptá: cujus oblátiónis obséquium unigénitus Fílius tuus cléménter suscépit impénsum: Qui tecum vivit.

May the glorious merits of blessed Mary Magdalen, we beseech thee, O Lord, make these our offerings to find favour in thy sight: for thine only-begotten Son vouchsafed graciously to accept the humble service she rendered to him. Who lives and reigns.

Postcommunion.

Sumpto, quaesumus, Dómine, únicó ac salutári remédio, Cóporë et Sanguine tuo pretioso: ab ómnibus malis, sanctae Marìae Magdalenæ patrociniis, cruámur: Qui vivis et regnas.

We have received, O Lord, thy precious Body and Blood, the one and saving medicine of our souls: may we, under the patronage of Saint Mary Magdalen, be delivered from all evils. Who livest and reignest.

When July 22 falls on Sunday, the Last Gospel is that of St. Mary Magdalen, p. 1291.

† In places were the feast is solemnly kept.

AT MASS.

Proper Introit of Saint Agnes, January 21.

Ps.118, 95-96 and 1.

The wicked have waited for me to destroy me; I have understood thy testimonies, O Lord: I have seen an end of all perfection: thy commandment is exceedingly broad. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord.
Proper of the Saints.

The Song of Songs, 3, 2-5; 8, 6-7, is the source the Church has chosen best to express the deep love for Christ of the penitent woman in the Gospel.

Surgam, et circuibo civitatem: per vicos et platéas quacram quem dilegit anima mea: quae sivi illum, et non invenii. Inveniérunt me vigiles, qui custódient civitatem: Num quem dilegit anima mea, vidiístis? Paululum cum pertransíssem cos, invení:i quem dilegit anima mea: tenui eum, nec dími tinh, doné introducám illum in domum matris meae, et in cubiculum genitrícis meae. Adjúro vos, filiae Jerusalem, per cápres cervósque campórum, ne suscítétis, neque evigiláre faciátis diléctam, donec ipsa velit. Pone me ut signá culum super cor tuum, ut signá-

I will rise and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not. The watchmen who keep the city found me. Have you seen him whom my soul loveth? When I had a little passed by them, I found him whom my soul loveth; I held him, and I will not let him go till I bring him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the fields, that you stir not up, nor wake my beloved till she please. Put me as a seal upon thy arm; for love is strong as death, jealousy is
culum super brachium tuum: hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man shall give all the substance of his house for love, he shall despise it as nothing.


† Sequentia sancti Evangelii secundum Lucam.

The love of the sinful woman who is forgiven. Luke 7, 36-50.

I have done judgment and justice, O Lord, let not the proud calumniate me; I was directed to all thy commandments; I have hated all wicked ways.

Ps. 118, v. 121, 122, 128.

I washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much: but to whom less is forgiven, he loveth less. And he said to her, Thy sins are forgiven thee...

And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

I have done judgment and justice, O Lord, let not the proud calumniate me; I was directed to all thy commandments; I have hated all wicked ways.

Ps. 118, v. 121, 122, 128.
July 22 : Saint Mary Magdalen.

AT VESPERS.

Antiphons and Psalms as on the feast of St. Anne, p. 1304.


Hymn. III

Pater superior lumini, cum
Magdalenam respicis, Flammae amori
ris excitatas, Geluque solvis pecto-
ris. 2. Amore currit sauci-a Pedes
beatos unger-e, Lavare fletu, tmerge-
re Cenis, et ore lambere. 3. Asta-
re non timet cruci-ci: Sepulcro inhae-
ret anxi-a, Truces nec horret milites: Pellit timorem

cari-tas. 4. O vera, Christe, caritas, Tu nostra purga cri-

1. Father of lights! one glance of thine, whose eyes the universe control, fills Magdalene with holy love, and melts the ice within her soul.

2. Her precious ointment forth she brings upon those sacred feet to pour; she washes them with burning tears, and with her hair she wipes them o'er.

3. Impassioned, to the Cross she clings, nor fears beside the tomb to stay; nor dreads the soldiers' savage mien, for love has cast all fear away.

4. O Christ, thou very Love itself! Blest hope of man, through thee forgiven! So touch our spirits from above, so purify our souls for heaven.

5. To God the Father with the Son, and Holy Paraclete with thee, as evermore hath been before, be glory through eternity.

(Card. Bellarmine, † 1621).
Proper of the Saints.

minæ, Tu córdæ réple grá-ti-a, Tu rédde caéli praémi-
a.

5. Pátri simúlque Fí-li-o, Tibíque Sáncte Spí-rí-tus, Sicut

fú-it, sit júgi-
ter, Saéclum per ómne-gló-
a. Amen.

At I Vespers. Ý. Diffúsæ est p. 1288 and Ant. at Magnificat.
  In diébus illis. p. 1287.

At II Vespers. Ý. Elégit éam. and Ant. at Magnificat. Múlier.
  p. 1288.


23. St. Apollinaris Bishop and Martyr. († 200)

Double.


Collect.

Déus, fidélium remunerátor animárum, qui hunc diem beáti Apollináris Sacerdótis tui mártýrio consecrátí : † tríbue nobis, quaésímus, fámulis tuis; ut, cujus venerándam celebrámus festívatétem, * précibus ejus indulgéntiam consequámur. Per Dóminum.

O God, the rewarder of faithful souls, who hast consecrated this day by the Martyrdom of blessed Apollinaris, thy Bishop: we, thy servants, beseech thee to grant that the prayer of him whose feast-day we keep, may avail to win for us the forgiveness of our sins. Through Jesus Christ our Lord.

Secret.

Espíce, Dómíne, propítiús su-
per haec múnera : quae pro beáti Sacerdótis et Mártýris tui Apollináris commemoratónié déférímus, et pro nostris offensiónibus immolámus. Per Dó-

minum.

Look down in pity, O Lord, upon the offerings we lay before thee in commemoration of blessed Apollinaris, thy Bishop and Martyr, the sacrifice which thou hast ordained for the forgiving of our sins. Through Jesus Christ our Lord.
**Postcommunion.**

Having received thy holy things, O Lord, we beseech thee that the protection of blessed Apollinaris henceforth fail us not: since it may not be that thou ever cease from regarding with favour those to whom thou shalt have vouchsafed help so mighty. Through Jesus Christ...

**The same day.**

St. Liborius Bp. of Le Mans and Conf. (4th cent.)

_July 22._ Sacérdos. p. 129.

**Collect.**

Grant, we beseech thee, Almighty God, that this venerable solemnity of blessed Liborius, thy Confessor and Bishop, may increase our devotion and promote our salvation. Through Jesus Christ our Lord.

*In churches dedicated to St. Apollinaris.*


**Offertory.** Véritas méa. p. 992.

**Comm. VII**

**D**

**Omi-ne, * quinque ta-lén-ta tradi-di-sti**

mí-hi: ecce ál-li-a quinque superlucrá-tus

sum. Euge, sérve fi-dé-lis, qui-a ín páuca fu-ísti

fi-dé-lis, supra múlta te constí-tu-am, íntra
in gáu-di- um Dó- mi-ni tú- i.


24. St. Christina Virgin and Martyr. (4th cent.)

Simple.


Collect.

IIndulgentiam nobis, quaésus-

mus, Dómine, beátá Christínæ

Virgo et Martyr implóret : * quae
tibi grata semper éxstitit,
et mérito castitátis, et tuae pro-
fessióné virtútis. Per Dóminum

nostrum.

INasmuch as she ever in her life

pleased thee by the spotlessness

of her chastity and by her courage

in confessing thy name, graciously

hear, O Lord, the prayers by which

the blessed Virgin-Martyr Christina

implores for us thy loving-kindness.

Through Jesus Christ our Lord.


25. Saint James the Great, Apostle. († 44)

Double of II Class.

AT FIRST VESPERS. (July 24)

All as in Common of Apostles, p. 1593.

Prayer: Esto, Dómine. as follows.

On Sunday: Commemoration of the Sunday.

Benedicámus Dómino II. p. 139. — Ant. Sálve Regína. p. 243,

AT MASS.

Introit. Mihi autem. p. 979.

Collect.

ESto, Dómine, plebítuae sancti-
ficátor et custos : † ut, Apó-
stoli tui Jácóbi muníta praesi-
diiis, * et conversatióne tibi
pláceat, et secúra mente désér-
viat. Per Dóminum nostrum.

BE thou, O Lord, the sanctifier and
the guardian of thy people:

safe-guarded by the protection of
blessed James, thine Apostle, may
we find favour with thee, and ever
serve thee with a quiet conscience.

Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.
Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The treatment in store for God’s Apostles. 1 Cor. 4, 9-15.

Brathres: Puto, quod Deus nos Apostolos novissimos ostendit, tamquam morti destinatos: quia spectaculum facti sumus mundo, et Angelis, et hominibus. Nos stulti propter Christum, vos autem prudentes in Christo: vos infirmi, vos autem fortes: vos nobiles, nos autem ignobiles. Usque in hanc horam et sursum, et sitimus, et nudi sumus, et colaphis caedimur, et instabiles sumus, et laboramus operantem munere nostris, et Angelis, et hominibus. We are made a spectacle to the world, and to Angels, and to men. We are fools for Christ’s sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour, working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now. Write not these things to confound you: but I admonish you as my dearest children.** For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you.


I

A

L- le- lu- ia.* ɪj.

V. E- go vos e- lé- gi de múndo,

I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain.

John 15, 16.
† Sequentia sancti Evangelii secundum Matthaeum.

The cup of suffering promised to James and John. Matth. 20, 20-23.


Secret.

O Blationes populi tui, quaesumus, Domine, beati Jacobi Apostoli pascio beata conciliet: et quae nostris non aptae sunt meritis, fiant tibi placitae ejus deprecatione. Per Dominum nostrum Jesum Christum.

May, O Lord, the glorious passion of blessed James, thine Apostle, move thee to look indulgently upon the offerings of thy people. Of ourselves we are not worthy to lay them before thee; may his prayers make them to be well-pleasing in thy sight. Through Jesus Christ our Lord.

On Sunday, the Secret of the Sunday is added.


Communion. Vos qui secuti. p. 1087.
POSTCOMMUNION.

Beáti Apóstoli tui Jacóbi, quáésumus, Dómine, intercessióné nos ádjuva: pro cujus festivitáte percépimus tua sancta laétántes. Per Dóminum nostrum.

Come to our help, we beseech thee, O Lord: and listen to the pleading, in our behalf, of thy blessed Apostle James, on the joyful return of whose festival-day we have received thy holy sacraments. Through Jesus.

On Sunday the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (July 25)


Commemoration of Saint Anne.

On Sunday: Commemoration of the Sunday.
Benedicámus Dómino II. p. 139. — Ant. Salve, Regína. p. 244.

The same day.

In churches dedicated to St. Christopher, Martyr.
Vespers as Common of a Martyr. p. 1609.

26. St. Anne Mother of our Blessed Lady.

Double of II Class.

† On July 25, where I Vespers of St. Anne are celebrated, the Office is as at II Vespers, p. 1304, except the V. Spécie. and the Ant. at Magnificat. Símile est. p. 136. (Cant. Magnificat. VIII g. p. 217 or 223).

AT MASS.

Let us all rejoice in the Lord, celebrating a festival-day in honour of blessed Anne; on
whose solemnity the angels rejoice, and give praise to the Son of God. Ps. My heart hath uttered a good word: I speak my works to the King.

Ange- li, et colláu- dant Fí-
li-um Dé- i. Ps. Eructávit cor
mé-um vérbum bónum:* dú-co égo ó-pe-ra mé-a ré-
gi. Gló-ri- a Pátri. Eu o u a e.
Glória Pátri. 1st tone. p. 28.

Collect.

O God, who didst vouchsafe to blessed Anne the grace to be Mother of her who was to bring forth into this world thine only-begotten Son: of thy loving-kindness, grant, we beseech thee, that to us who celebrate this festival-day in her honour, her patronage may be a sure support. Through the same our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

The writer of Proverbs 31, 10-31, traces the portrait of the virtuous woman, with details taken from the life of his time and country.

W HO shall find a valiant woman? the price of her is as of things brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands: she is like the merchant’s ship, she bringeth her bread from afar: and she hath

risen in the night, and given a prey to her household, and victuals to her maidens: she hath considered a field, and bought it; with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow; for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry; fine linen and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chananite. Strength and beauty are her clothing: and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue: she hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed; her husband, and he praised her. Many daughters have gathered together riches; thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord; she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

Thou hast loved just-ice, and hated iniquity. V. Therefore God, thy God, hath anointed thee with the oil of gladness.

Ps. 44, 8.
Three parables: The hidden treasure, the pearl, the net. Matth. 13, 44-52.

At that time, Jesus spoke this parable to his disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls.

Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him, Yes. He said unto them, Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

Credo is said only on Sunday or in churches dedicated to St. Anne.

Offert. III

I- lîae ré- gum

* in honó-re tú- o, á- sti- tit regí- na a déx- trís tú- is in vestí- tu de-

Proper of the Saints.

Secret.

BE appeased, we beseech thee, O Lord, by the holy sacrifice we are now about to offer up: and by the intercession of blessed Anne, the Mother of her who brought forth thy Son our Lord Jesus Christ, make it to profit us for favour of life and assurance of salvation. Through the same our Lord.

On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

Comm. vi

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever.

Ps. 44, 3.

in lá- bi- is tú- is : proptér- c- a benedíxit te

Dé- us in ae- té- num.

Postcommunion.

ACélístibus sacraméntis vege- táti, quáesumus, Dómíne Deus noster: ut, intercessiónem beátae Annae, quam Genitrícís Filii tui matrem esse voluísti, ad aetérmam salútém pervenire mereámur. Per eúmdem Dóminum nostrum.

Comforted by thy heavenly sacraments, and relying on the prayers of blessed Anne, whom it pleased thee to choose to bring into this world the Mother of thine only-begotten Son; vouchsafe, O Lord our God, we beseech thee, that we may be accounted worthy of everlasting salvation. Through the same our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT VESPERS.

The Antiphons, taken from the Song of Songs, sing the union of Christ, the heavenly Bridegroom, with the faithful soul, whose virtues give a sweet odour. The soul is his beloved, his chosen, beautiful by grace among the daughters of Jerusalem.

1 Ant.

While the king was at his repose, my spikenard sent forth the odour of sweetness.

I, II.
We will run after thee to the odour of thy ointments: therefore young maidens have loved thee.

1, 3 and 2. We will run after thee to the odour of thy ointments: therefore young maidens have loved thee.

Winter is now past, the rain is over and gone: Arise, my love, my beautiful one, and come. 2, 11, 13.

Winter is now past, the rain is over and gone: Arise, my love, my beautiful one, and come. 2, 11, 13.
1306 Proper of the Saints.

Ps. Laetátus sum. viii g. p. 191.

4 Ant. Come, my chosen one, and I will set thee on my throne.

Ps. Ni-si Dóminus aedi-fi-cáve-rit dónum : * in vánum la-
boravérunt qui aedí-fi-cant é-am.

5 Ant. She is fair among the daughters of Jeru-

sta est * speci-ó-sa inter

ff-li-as Je-rúsa-lem. P. T. Alle-lú-ia. Ps. Láuda, Jerús-a-lem,

Dóminus : * láuda Dé-um tú-um, Sí-on. or : Sí-on.
Ps. Láuda, Jerúsalem. viii g*. p. 211.
July 26 : Saint Anne.

Chapter.

Mulierem fortem quis invé-niet? procul, et de últimis finibus prétium éjus. † Confidit in ea cor viri sui, * et spólius non indigébit.

WHO shall find a valiant woman? the price of her is as of things brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils.

1. High let us all our voices raise in that heroic woman's praise whose name, with saintly glory bright, shines in the starry realms of light.

2. Filled with a pure celestial glow, she spurned all love of things below; and heedless here on earth to stay, climbed to the skies her toilsome way.

3. With fasts her body she subdued, but filled her soul with prayer's sweet food; in other worlds she tastes the bliss for which she left the joys of this.

4. O Christ, the strength of all the

Hymn. II F

Ortem vi-ri-li péctore Lau-

démus ómnés féminam, Quae sancti-

ta. 2. Haec sáncto amó-re sáuci-a,

Dum mundi amórem nóxi-um Horréscit, ad cae-léstia

I-ter pe-régit árdu-um. 3. Cár nem dómans je-júni-is,

Dulcique méntem pábu-lo Ora-ti-ónis nútri-ens, Cæli

po-tí-tur gáudi-is. 4. Rex Christe, vírtus fórti-um, Qui má-
Proper of the Saints.

strong; to whom our holiest deeds belong!
Through her prevailing prayers on high,
in mercy hear thy people's cry.

5. To God the Father,
with the Son, and Holy Spirit, three in one, be glory while the ages flow, from all above, and all below.

Card. Silvius († 1603).

Trans. Caswall.


At I Vespers:

Ȳ. Specie tua et pulchritudine tua (T. P. Alleluia).

At II Vespers:

Ȳ. Diffúsá est gráitia in lábiis tuis. (T. P. Alleluia).

At Magnif.

Ant. VIII G

M Anum sú- am * apé-ru-it íno-pi, et pálmas sú- as extén-

She hath opened her hand to the needy, and stretched out her hands to the poor: and hath not eaten her bread idle.

Epistle.

dit. P. T. Alle-lú- ia. Cant. Magnifi- cat * ánima mé-

Dóminum. 2. Et exsultavit... or : Et exsultávit...
Cant. Magníficat. viii g. p. 217 or 223.
If July 26 is a Sunday, commemoration is made of that Sunday.

27. St. Pantaleon of Nicomedia Martyr. († 303)
Simple.

Collect.

P Raesta, quaésumus, omnipo-
tens Deus : ut, intercedénte
beáto Pantaleóne Mártyre tuo,
et a cunctis adversitátibus libe-
rémur in corpore, * et a pravis
cogitationibus mundémur in
mente. Per Dóminum.

Secret nó 4, p. 967 and Postcommunion nó 2 (a), p. 970.


28. Sts. Nazarius and Celsus Martyrs, († 68)
Victor I. Pp. and M. († 199) and Innocent I. Pp. and C. († 417)
Semi-double.


Collect.

S Anctórum tuórum nos, Dó-
mine, Nazárii, Celsi, Victóris
et Innocentii conféssio beáta
commúniat : * et fragilítati no-
strae subsidium dignánter exó-
ret. Per Dóminum.

MAY we draw strength, O Lord,
from the blessed confession of
thy Saints Nazarius, Celsus, Victor
and Innocent: and do thou vouchsafe
that it be ever a help to us in our
weakness. Through Jesus Christ.
Secret.

Grant, O Lord, that these our gifts, offered in honour of thy Saints Nazarius, Celsus, Victor and Innocent, may appease thee who dost vouchsafe to receive them; and that they may quicken to newness of life us who presume to offer them. Through Jesus Christ our Lord.

Postcommunion.

May the prayers of thy Saints, Nazarius, Celsus, Victor and Innocent, avail, O Lord, to appease thy wrath: and do Thou vouchsafe that the mystery which in this our time we celebrate, may be our salvation in eternity. Through Jesus...


29. Saint Martha Virgin. (1 cent.)
Semi-double.


Collect.

Raciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Martha thy Virgin, may, by our feeling of loving devotion, advance in our knowledge of thee. Through Jesus...

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

When July 29 is a Sunday, the Gospel of St. Martha, p. 1311, is read at the end of the Mass of the Sunday.

The same day. St. Felix and his Companions Mart. (IV c.)

Collect.

Rant, we beseech thee, O Lord, that even as the Christian people rejoice in being able to celebrate, in this our time, the solemnity of thy Martyrs Felix, Simplicius, Faustinus and Beatrice, so they may have part in that festival which knows not an end, and may enjoy in its fulness the triumph to which they seek this day to do honour. Through Jesus...
July 30: Saints Abdon and Sennen. 1311

Secret.

IN memory, O Lord, of the holy Martyrs Felix, Simplicius, Faustinus and Beatrice, we uplift thy sacred Victim before thee: most humbly praying that therefrom may come to us, with the assurance of thy full pardon, that also of our salvation. Through Jesus Christ our Lord.

Postcommunion.

Grant, O Almighty God, we beseech thee, that our having celebrated the feast-day of thy holy Martyrs Felix, Simplicius, Faustinus and Beatrice, by taking part in these sacred and atoning mysteries, may ensure to us the forgiveness of our sins. Through Jesus Christ our Lord.

Mass of St. Martha: Dilexisti. p. 1683 with Gospel as follows:

Continuation of the holy Gospel according to St. Luke,
10, 38-42.

At that time, Jesus entered into a certain town; and a certain woman, named Martha, received him into her house: and she had a sister called Mary who sitting also at the Lord’s feet, heard his word. But Martha was busy about much serving: who stood and said, Lord hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord answering, said to her, Martha, Martha, thou art careful, and art troubled about many things: but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

30. Sts. Abdon and Sennen Martyrs. († 250)

Collect.

O God, who by plenteously bestowing upon them of thy grace, hast enabled thy Saints Abdon and Sennen to attain to glory exceeding great: forgive the sins of thy servants, so that, the merits of thy Saints pleading in their behalf, they may deserve to be by thee delivered from their every trouble. Through Jesus Christ...
Postcommunion.

By the mighty working in our souls of this mystery, O Lord, may our evil passions be quelled and may, through the intercession of thy holy Martyrs Abdon and Sennen, our every lawful desire be fulfilled. Through Jesus Christ our Lord.

In places where the feast is solemnly kept:


31. St. Ignatius of Loyola Confessor. († 1556)

Double major.


Collect.

 Deus, qui ad majórem tuinóminis glóriam propagándam, novo per beatum Ignátiúm subsídio militántem Ecclésiám roborásti: † concéde; ut, ejus auxilio et imitátióne certántes in terris, * coronári cum ipso me-reámur in caelis. Per Dóminum nostrum.

O God, who for the spreading of the greater glory of thy name didst, by means of blessed Ignatius, strengthen thy Church militant with a new army: vouchsafe unto us, that after battling upon this earth even as he battled, helped by his prayers, it may one day be ours to be crowned with him in heaven. Through Jesus.

Secret.

Adsínt, Dómine Deus, oblationibus nostris sancti Ignátiíi benígna suffrágia: ut sacrosáncta mystéria, in quibus omnis sanctitáte fontem constituísti, nos quoque in veritáte sanctíficent. Per Dóminum.

May the kindly suffrages of blessed Ignatius come, together with our offerings, before thee, O Lord: and may these most sacred mysteries, which thou hast ordained to be the fount of all holiness, in very truth sanctify us likewise. Through Jesus...

Postcommunion.

Audis hóstia, Dómine, quam pro sancto Ignátió grátias agéntes obtúlimus: ad perpétuam nos majestástis tuae laudaciónem, ejus intercessiónem, perdúcat. Per Dóminum.

May, O Lord, the sacrifice of praise which, in thanksgiving for blessed Ignatius, we have offered up to thee, by virtue of his intercession, there set our feet where we shall praise thee for evermore. Through Jesus Christ our Lord.

1 The Society of Jesus.
FEASTS OF AUGUST

1. Saint Peter’s Chains.

Double major.

Commemorations at Vespers of July 31.


V. Tu es Pétrus.

R. Et super hanc péttram

aedificábo Ecclésiam méam.

V. Thou art Peter:

R. And upon this rock I will build

my Church.

Prayer. Deus, qui beátum Petrum. p. 1315.


3. Of St. Ignatius, as above, p. 1313.


Commemorations at Vespers of August 1.

At Magnif.

Ant. IV E

S

Olve, * jubénte Dé- o,

terrá-rum, Pétre, ca-ténas: qui fácis

ut pá-te-ant cae-

lésti- a régna be-

tis. Cant. Magní-

fi-cat * ánima mé- a Dómi-num. 2. Et exsultávit...

Cant. Magnificat. IV E. p. 215 or 221.
Collects.

1. Of St. Peter.

 Deus, qui beátum Petrum Apóstolum, a vinculis absolu-tum, illaésum abíre fecísti: * nostrórum, quáesumus, absólve víncula peccatórum; * et ómnia mala a nobis propitiátus exclúde. Per Dóminum.

2. Of St. Paul, as above.

3. Of St. Alphonsus de Liguori, and St. Stephen, Pope and Martyr, as below, p. 1321.

Secrets.

1. Of St. Peter.

Blátum tibi, Dómine, sacrificium, intercedente beáto Petro Apóstolo tuo, vivíficet nos semper, et múniat. Per Dóminum.


Mysteria tua, Dómine, pro sanctórum Mártirum tó-rum honóre, devóta mente tractémus: quibus et praesidium nobis crescat, et gáudium. Per Dóminum.

Postcommunions.

1. Of St. Peter.


Proper of the Saints.

3. Of the Holy Machabees.

Præsta, quaæsumus, omnipotens Deus: ut, quorum memoriam sacramenti participatione recolimus, fidel quoque proficiendo sectemur. Per Dóminum nostrum.

O Almighty God, to us, who in memory of thy Martyrs, have received thy sacrament, vouchsafe, we beseech thee, to grow in thy grace, by emulating their faith. Through Jesus Christ our Lord.

When August 1 is a Sunday, the last Gospel is that of St. Peter, p. 1241.

In places where the feast of St. Peter is solemnly kept:

Mass as on June 29, p. 1238, except what follows:

Collects, Secrets and Postcommunions, p. 1315, n. 1 and 2. On Sunday, the prayers of the Sunday are added and its Gospel read at the end of Mass.

Be it thine, O Peter, at God's word, to break all chains forged by earth: thou who to happy souls openest the kingdom of heaven.

V. Solvite, jubente Deo, terrarum, Pétre, catenas: qui fácis ut páteant caeléstia régna* beátís.
The first four Antiphons are taken from the Epistle and the fifth from the Gospel of the Mass.

1 Ant.

**H**


*Ps. Díxit Dóminus. viii g. p. 151.*

Peter therefore was kept in prison: but prayer was made without ceasing by the Church unto God for him.

2 Ant.

**P**

Etrus qui-dem * servabátur in cárce-re : o-rá-ti-o autem fiébat sine intermissi-óne

*At I Vespers.*

ab Ecclé-si-a ad Dé- um pro é- o. *Ps. Confi-tébor tí-bi,*
Domine, in toto corde meo: * in consilio justorum et congregatione. Ps. Laudate, pue-ri, Dominum: * lauda-te nomen Domin-i.

At II Vespers. Ps. Laudate, pue-ri. III g. p. 167.

Ixit Angelus ad Petrum: * The Angel said to Peter: Cast thy garment about thee and follow me.

Circumda tibi vestimentum tuum, et sequere me.

At I Vespers.

Ps. Beatus vir qui timet Dominum: * in mandatis ejus vollet nimis. Ps. Credidi propter quod locutus sum: * ego autem humiliatus sum nimis.

At I Vespers. Ps. Beatus vir. VIII c. p. 165.
At II Vespers. Ps. Credidi. VIII c. p. 182.
The Lord hath sent his Angel, and hath delivered me out of the hand of Herod.


Thou art Peter: and upon this rock I will build my Church.

Ps. Laudate, pueri. VII c. p. 169.
sessi-ónem mé-am et resurrecti-ónem mé-am.

At I Vespers. Ps. Laudáte Dóminum. vii c. p. 185.
At II Vespers. Ps. Dómíne, probásti me. vii c. p. 205.

Chapter of June 29, p. 1243.

The original text of this hymn is ascribed to St. Paulinus of Aquileia (†802).

Hymn. IV

I-ris módis repénte líber,
férré-a, Chrísto jubénte, víncla Pé-
trus exu-it: Oví-lis fíle pástor et
réctor grégis, Vítæe reclúdit pásca-
et fónites sácrus, Ovéisque sérvat
crédí-tas, árcet lúpos. 2. Pátrí pe-rénne sit per aévum gló-
ri-a, Ti-bíque láudes concinámus incly-tas, Àtéerne

Ná-te: sit, supérne Spí-ri-tus, Hónor tí-bi decúsque: sán-
August 2: Saint Alphonsus Mary de Liguori. 1321

ctu jügi- ter Laudé-tur ómne Trí-ni-tas per saécu-lum.

Amen.

Y. Tu es Pétrus. p. 1314.

For the Antiphons at Magnificat at I and II Vespers see p. 1314; then the Commemoration of St. Paul and other Commemorations.


2. St. Alphonsus Mary de Liguori Bishop, Confessor and Doctor of the Church. († 1787) Double.

August 1 and 2. Ant. O Dóctor... beáte Alfonse María. p. 131.

Collect.

Deus, qui per beárum Alfón- sum Mariam Confessórem tuum atque Pontíficem, animár um zelo succénsum, Ecclésiam tuam nova prole fecundásti : † quaésumus : ut, ejus salutáribus mónitis edócti et exémplis roboráti, * ad te pervenire felíciter valeámus. Per Dóminum nostrum.

O God who, through the burning zeal for the salvation of souls of blessed Alphonsus Mary, thy Confessor and Bishop, didst enrich thy Church, with fresh offspring: grant, we beseech thee, that imbued with his wholesome doctrine, and strengthened by the example of holy living he has left us, we may, by thy grace, come happily to thee. Through Jesus.

Secret.

Caélésti, Dómine Jesu Christe, sacrificii igne corda nostra in odórem suavitátis exúre: qui beáto Alfónso Marlae tribulísti et haec mystéria celebráre, et per éadem hóstiam tibi sanctam selpsm exhibére: Qui vivis et regnas.

Burn up our hearts, O Lord Jesus Christ, for an odour of sweetness, in the heavenly fire of this sacrifice: for it was thou who didst give grace to blessed Alphonsus Mary, not only to celebrate these mysteries, but in celebrating them, to offer himself up to thee, a most holy victim. Who livest and reignest.

Postcommunion.

Deus, qui beátum Alfónsum Mariam Confessórem tuum atque Pontíficem fidélem divíni

O God, who didst raise up blessed Alphonsus Mary, thy Confessor and Bishop, to be a faithful minister

1 The Redemptorists.
mystérii dispensatórem et prae­cónem effecísti : ejus méritis precíbusque concédé; ut fídèles tui et frequénter perciπiant, et perciπiendo sine fine colláudent. Per Dóminum nostrum.

and a faithful preacher of this divine mystery: moved by his merits and prayers grant, that thy faithful people be assiduous in receiving it, and that when receiving it, they offer unceasing praise to thee. Through Jesus Christ.

The same day. St. Stephen I. Pope and Martyr. († 257) August 1. Iste Sanctus. p. 126.

Collect.

G Regem tuum, Pastor aetérne, placátus inténde:† et per beá­tum Stephanum Mártýrem tuum atque Súmmum Pontíficem tuum atque Súmmum Pontíficem tuum persécutiónem custódì; * quem totús Ecclé­siae praestítit­stísti esse pастórem. Per Dóminum,

ETernal Shepherd, look favourably on thy flock: and through the intercession of blessed Stephen thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus...

Secret n° 1, p. 967, and Postcommunion n° 1, p. 970.


Semi-double.

August 2. Stéphanus autem. and ἧ that follows, p. 328.

Collect.

DA nobis, quaésumus, Dómi­ne, imitári quod cólimus : ut discámus et inimícōs diligere; † quia ejus Inventiónem celebrá­mus, * qui novit etiam pro pro­secutóribus exoráre Dóminum nostrum Jesum Christum Filium tuum : Qui tecum vivit.

VOuchsafe unto us, we beseech thee, O Lord, so to strive after the holiness we venerate, as to love even our enemies: since we are celebrating the finding of the relics of one, whose dying prayer was to plead for the pardon of his very murderers from Jesus Christ thy Son our Lord. Who lives and reigns.


† In places where the feast is solemnly kept:

Mass as on December 26, p. 329.

AT VESPERS.

1 Ant.

They stoned Ste­phen; and calling on the Lord he said: Lay not this sin to their charge. Actes 7, 59-60.


2 Ant. vii a

L Apides torrentes il-li * dúlices fu-é-runt: ipsum sequúntur ómnes án-imae jústae.


3 Ant. viii g

A Dhaésit * ánima mé-a post te,

qui-a cá-ro mé-a lapidá-ta est pro te, Dé-us mé-us.

1 Quotation from Job 21, 33, according to the Old Latin. It is better to read "The stones of the brook (torrentis) were pleasant to him..." The second phrase refers to Stephen as first Martyr.
Ps. Beátus vir qui tímet Dóminum: * in mandá­tis é­jus vol­let nímis. Ps. Beátus vir. VIII g. p. 165.

Stephen saw the heavens open, he saw and entered in; happy man, to whom the heavens lay open.

Dómi­ni. or : Dómi­ni Ps. Laudá­te, pú­eri. VIII g*. p. 170.

Behold I see the heavens opened, and Jesus standing on the right hand of God.

Acts 7, 55-56. At I Vespers.

Ps. Cré­di­di propter quod locú­tus sum: * égo autem humi­
li-d-tus sum nǐmis. or: nǐmis.

At I Vespers. Ps. Laudáte Dóminum. IV A*. p. 185.
At II Vespers. Ps. Crédidi. IV A*, p. 181.
Chapter. Stéphanus autem. p. 334.
Cant. Magnificat. VIII c. p. 217 or 223.
II Vespers. V. Stéphanus. and Ant. at Magnificat. p. 335 and 336.

4. St. Dominic Confessor. († 1221)

Double major.


Collect.

D Deus, qui Ecclésiam tuam beáti Dómnici Confessóris tui illumináre dignátus es méritis et doctrínís: † concédé; ut ejus intercessiónem temporálibus non destituáetur auxíliis, * et spiri-
tuálibus semper proficiat incre-
méntis. Per Dóminum.

O God who, by the merits and teaching of blessed Dómnici thy Confessor, hast been pleased to give light to thy Church: bow down thine ear to his prayers, nor suffer her at any time to lack temporal help, or ever to cease from heaping up spiritual riches. Through Jesus...

Secret.

M Unéra tibi, Dómine, dicáta sanctífica: ut méritos beáti Dómnici Confessóris tui nobis proficiant ad medélam. Per Dó-

minum nostrum.

H Allow, O Lord, the offerings we dedicate to thee: and for the sake of the merits of blessed Dómnici, thy Confessor, make them to profit us unto the healing of our souls. Through Jesus Christ our Lord.

Postcommunion.

C Oncédé, quaésumus, omnípo-
tens Deus: ut, qui peccató-
rum nostrórum pónóre prémí-
mur, beáti Dómnici Confessóris tui patrocinio sublevémur. Per Dó-

minum.

O Almighty God, vouchsafe, we beseech thee, to us who are under the patronage of blessed Dómnici, thy Confessor, the lightening of the load of sin which bears us down. Through Jesus Christ our Lord.
Proper of the Saints.

In places where the feast is solemnly kept:


Allelúia, allelúia. Ὠ. Justus germinabit. p. 1102.

**Gospel.** Sint lumbi vestri. p. 1666.

**Offertory.** Véritas méa. p. 992.

**Communion.** Fidélis sérvus. p. 1366.

**Vespers as Common of a Confessor not a Bishop,** p. 1662.

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5. The Dedication of Our Lady of the Snow. (by 432)

Double major.


**Postcommunion.** Sumptis, Dómine. p. 692.

When August 5 is a Sunday, the last Gospel at Mass of the Sunday is that of Feasts of Our Lady, p. 1720.

In places where the feast is solemnly kept, all is taken from the Common of Feasts of Our Lady, p. 1708.

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6. Transfiguration of Our Lord Jesus Christ.

Double of II Class.

**AT FIRST VESPERS.** (August 5)

As at II Vespers, p. 1330, except:

At *Magníf.*

Ant. IV E

C

Hrístus Jé-sus *spléndor Pá-

tris, et figú-ra substánti-ae é-jus,
August 6: Transfiguration of Our Lord Jesus Christ. 1327

sins, has deigned to appear to-day in glory on the high mountain.

*Heb. I, 3.*

sins, has deigned to appear to-day in glory on the high mountain.

*purgatio nom peccatorum faciens, in monte excelsus*

gloriosus apparere hodie dignatus est. Cant. Magnificat.* anima mea Domum. 2. Et exsultavit...

Cant. Magnificat. iv e. p. 215 or 221.

Prayer. Deus, qui fidei. p. 1328.

On Sunday, Commemoration of the Sunday, then of Our Lady of the Snow.

At Compline. Hymn no 9 p. 253 with proper doxology.

AT MASS.

Thy lightnings enlightened the world: the earth shook and trembled. *Ps. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.*

*Ps. 76, 19; 83, 2.*

tabernacula tua, Domine virtutum! * concupiscit et
Collect.

_D_ Deus, qui fidei sacramenta in Unigeniti tui gloriósa Transfiguratione patrum testimonio roborasti, et adoptionem filiorum perféctam, voce délapsa in nube lúcida, mirabiliter praesignásti: † concéde propitius; ut ipsius Regis glóriæ nos coherédes efficiás, * et ejusdem gloriæ tróbus esse consórtes. Per eúmdem Dóminum nostrum Jesum Christum Filium tuum.

_On Sunday the Collect of the Sunday is added._

**Lectio Epistolae beati Petri Apostoli.**

_Christ's Transfiguration recalled in St. Peter's Second Epistle, I, 16-19._

_CA_rissimi: Non doctas fábulas secúti notam fécimus vobis Dómini nostri Jesu Christi virtútem et praeséntiam: sed speculatóres facti illiús magnitúdinis. Accípiens enim a Deo Patre honórem et glóriam, voce délapsa ad eum hujuscémodi a magnifica glória: Hic est Fílius meus diléctus, in quo mihi complácuí, ipsum audité. Et hanc vocem nos audívimus de caelo allátam, cum essémus cum ipso in monte sancto. Et habémus firmórem prophécticum sermonem: cui bene fácitis attendéntes, quasi lucérnae lucénti in caliginóso loco, donec dies elúcescat, et lucífer oriátur in córdibus vestris._

_D_Early beloved, We have not followed cunningly-devised fables, when we were made known to you the power and presence of our Lord Jesus Christ; but having been made eyewitnesses of his majesty. For he received from God the Father honour and glory: this voice coming down to him from the excellent glory, This is my beloved Son in whom I am well pleased, hear ye him. And this voice we heard brought from heaven, when we were with him in the holy mount. And we have the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts._
He is the brightness of eternal light, the unspotted mirror, and the image of his goodness. Wisdom 7, 26.

Glory and wealth are in his house: and his justice remaineth for ever and ever. Ps. iii, 3.
Proper of the Saints.

Secret.

Obláta, quaésumus, Dómine, múnera gloriósia Unigénti tui Transfigurátioné sanctifica: nosque a peccatórüm máculis, splendóribus ipsius illustrátionís emúnda. Per eúmdem Dómi-num nostrum Jesum Christum.

Indful of the glorious Transfiguration of thine only-begotten Son, hallow, we beseech thee, O Lord, the gifts we offer: and in the bright light of his shining, cleanse us from the stains of our sins. Through the same our Lord.

On Sunday, the Secret of the Sunday is added.

Preface of Christmas, p. 314.

Tell the vision you have seen to no man, till the Son of man be risen from the dead.

Gospel.

Postcommunion.

Praesta, quaésumus, omnípotens Deus: ut sacrosáncta Filii tui Transfigurátionís mysteries, quae solémni celebrámus officio, purificátae mentis intelligéntia consequámur. Per eúmdem Dóminum nostrum.

Ouchsafe unto us, we beseech thee, Almighty God, by purity of heart to attain to the understanding of the most sacred mystery of the Transfiguration of thy Son, which with solemn worship we venerate. Through the same our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (August 6)

These Antiphons and that at Magnificat are from the Gospel of the Mass.

Jesus took Peter and James, and John his brother, and brought
August 6: Transfiguration of Our Lord Jesus Christ. 1331

Jácobum, et Jo-ánnem frátem é-jus,

et dúxit é-os in móntem excélsus se-ór-sum, et trans-

figurátus est ante é-os. Ps. Díxit Dóminus Dómino

mé-o : * Séde a déxtris mé-is.

Ps. Díxit Dóminus. I g. p. 147.

2 Ant. VIII G

Espléndu-it * fá-ci-es é-jus

sic-ut sol, vestímen-ta autem é-jus fác-ta sunt álba

sic-ut níx, alle-lú-ia. Ps. Confi-tébor tí-bi, Dómine, in

tó-to córde mé-o : * in consí-li-o justórum et congre-

gá-ti-óne. Ps. Confitébor. VIII g. p. 158.

3 Ant. IV E

T ecce * apparu-é-runt é-is

And behold, there appeared to them Moses and Elias talking with Jesus.
We look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory.

Peter answering, said to Jesus, Lord, it is good for us to be here.

As he was yet speaking, behold a bright cloud overshadowed them.

We look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory.
1. O all who seek with Christ to rise, to Tha­bor's mount erect your eyes, and see how Christ in glorious rays the ma­jecty of God displays.

2. Behold a sun more old than night, a blaze of uncreated light, so high, so deep, and vast of space, it knows no bounds of time or place.

3. 'Tis he's the King whose sovereign sway the Jews and Gentiles both obey, the promised ruler Heaven decreed for Abraham and his endless seed.

4. In him the law and prophets join, his truths they both attest and sign. Him God from his paternal throne commands the world to hear and own.

Hymn. iv

Q

Uicúmque Chrí-stum quaé-rí-
tis, Ocu-los in ál-tum tól-li-te:

Illic li-cé-bit ví-se-re Sígnum perén-
nis gló-ri-ae. 2. Illústre quíddam cérni-

mus, Quod nésci-at finem pá-ti : Su-

blíme, célsu-m, intérimu-n, Antíqui-us caélo et chá-o.

3. Hic íl-le Rex est génti- um, Popu-líque Rex Judá-i-
ci, Promíssus Abrahae pátrí, Ejúsque in aévum sé-

mi-ni. 4. Hunc et Prophé-tis té-stibus, Iisdémque si-

gna-tó-ribus, Testátor et Pá-ter júbet Audí-re nos et
The disciples hearing, fell upon their face, and were very much afraid: and Jesus came and touched them, and said to them, Arise, and fear not.

5. Glory to Christ, whose light displays to little ones his saving ways, whilst endless hymns of praise repeat the Father and the Paraclete.


Y. Gloriosus apparuisti in conspectu Domini.
R/. Propterca decorem induit te Dominus.

At Magnif.
Ant. VIII G

Et audiéntes * discípu-li,

cecidé-runt in fá-ci-em su-am, et ti-

mué-runt valde: et accessit Jesús, et téti-git é-os,

dixitque é-is: Sur-gi-te, et no-li-te timé-re, alle-

lú-ia. Cant. Magníficat * anima mé-a Dóminus.

2. Et exsultávit... or Et exsultávit.

Cant. Magníficat. VIII G. p. 217 or 223.
**Prayer.** Deus, qui fidei sacramenta. p. 1328.

If August 6 falls on Sunday, commemoration of St. Cajetan is added as below, then of the Sunday.


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**7. St. Cajetan Confessor at Naples. († 1547)**

_Beatae Cajetanie Confessóri tuo apostólicam vivéndi formam imitari tribuési._

**Collect.**

 Deus, qui beáto Cajetano Confessóri tuo apostólicam vivéndi formam imitári tribuísti: † da nobis, ejus intercessiónem et exémplo, in te semper confidere, * et sola cælestia désideráre. Per Dóminum nostrum.

**Secret no 12, p. 969 and Postcommunion no 11, p. 972.**

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**The same day.**

**St. Donatus of Arezzo Bishop and Martyr. († 362)**

**Collect.**

 Deus, tuórum glória sacerdótum: * praesta, quaésumus; ut sancti Mártyris tui et Episcopi Donáti, cujus festa gérimus, sanctómus auxiliónum. Per Dóminum nostrum.

**Secret.**

 Praesta, quaésumus, Dómine: ut sancti Mártyris tui et Episcopi Donáti intercessiónem, quem ad laudem nómínis tui dicátis munéribus honorámus, piae nobis fructus devotionis accréscaet. Per Dóminum.

**Postcommunion.**

 Omnipotens et miséricors Deus, qui nos sacraménto- rum tuórum et participes efficiési, etministros praesta, quaésumus;
1336 Proper of the Saints.

ut, intercedente beáto Donató Mártyre tuo atque Pontífice, ejusdem proficiámus et fidei consórtio, et digno servítio. Per Dóminum.


II

A

Lle-lú-ia. * i:j. Y. Ju-

stus non conturbá-

bi-tur, qui-a

Dó-

minus fír-

mat má-num * é-

jus.


8. Sts. Cyriacus, Largus and Smaragdus Martyrs. († 303)

Semi-double.


Collect.

D Deus, qui nos ánnua san-

ctórum Mártymrum tuórum Cyri-ací, Largi et Smarágdi so-

lémnitáte laetíficas : † concédé propítius; ut, quorum natalítia cólimus, * virtútem quoque pas-

siónis imítemur. Per Dóminum nostrum.

O God, who yearly dost summon us to keep, with rejoicings, the solemnity of thy holy Martyrs Cyriacus, Largus and Smaragdus: in thy loving-kindness, make us, we beseech thee, to be steadfast in the enduring of pain, even as were the holy men whose feast-day we are celebrating. Through Jesus Christ our Lord.

Secret nº 4, p. 967 and Postcommunion nº 2 (b), p. 970.

Double.


Collect.

O Almighty and merciful God, who hast been pleased to make blessed John Mary wonderful in our eyes on account of his exceeding zeal as a shepherd of souls, and of his unremitting fervour in penance and prayer: grant that, encouraged by his example, and helped by his intercession, we may happily win to Christ the souls of our brethren, and enter together with them into life everlasting. Through the same...

The same day.

St. Romanus Martyr. († 258)

*August 8. Iste Sánctus. p. 126.*

Collect.

G Rant, we beseech thee, Almighty God, that, by the prayers of blessed Romanus thy Martyr, our bodies may be preserved from all dangers and our minds may be cleansed from all evil thoughts. Through Jesus Christ our Lord.

Secrets no 11, p. 969 and Munéribus nóstris. p. 434.

Postcommunions no 10 and 11 (a), p. 972.

10. Saint Laurence Martyr. († 258)

Double of II Class with simple Octave.

**AT FIRST VESPERS. (August 9)**

*As at II Vespers, p. 1343, except the 5th Psalm and what follows:*

\[\text{V. Glória et honóre coronásti éum, Dómine.}
\]

\[\text{R. Et constitústi éum super ópera mánuum tuárum.}
\]

\[\text{V. Thou hast crowned him with glory and honour, O Lord.}
\]

\[\text{R. And hast set him over the works of thy hands.}
\]
Proper of the Saints.

At Magnif.

Ant. VIII G

L Evi-ta Laurén-ti-us * bó-
num ópus o-pe-rá-tus est, qui per si-
gnum crú-cis caécos illumíná-vit, et thesáuros Ecclé-
ssi-ae dédit paupé-ribus. Cant. Magní-
fi-cat * ánima mé-a Dó-minum. 2. Et exsultávit... or Et exsultá-vit.


On Sunday, commemoration is made of the Sunday, then of St. John Mary Vianney, p. 1337.


AT MASS.

Intr. III

C Onfés-si-o * et pulchri-
tú-
do in conspé-
tu é-
us:
sáncti-tas et magni-fícén-
ti-a in sancti-

The levite Laurence wrought a good work; by the sign of the cross he gave sight to the blind, and bestowed the Church’s treasures on the poor.

Praise and beauty are before him: holiness and majesty in his sanctuary. Ps. Sing ye to the Lord a new canticle; sing to the Lord all the earth.

Ps. 95, 6 and 1.
Collect.

DA nobis, quaesumus, omnipotens Deus: t vitiorum nostrorum flammas exstinguere; qui beato Laurentio tribuísti tormentórum suórum incendia superáre. Per Dóminum.

On Sunday, the Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

Laurence gave generously both goods and life. II Cor. 9, 6-10.

B Rethren, He who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart; not with sadness, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever. And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.
Thou hast proved my heart, O Lord, and visited it by night. 

Thou hast tried me by fire, and iniquity hath not been found in me. *Ps. 16, 3.*

The levite Laurence wrought a good work; by the sign of the cross he gave sight to the blind.
August 10: Saint Laurence.

Sequentia sancti Evangelii secundum Joannem.

A Martyr's death, like that of Christ, is the seed of life for the Church. John 12, 24-26.


Credo is said only on Sunday, or in a church dedicated to St. Laurence.

Praise and beauty are before him: holiness and majesty are in his sanctuary.
If any man minister to me, let him follow me: and where I am, there also shall my minister be. John 12, 26.

Secret.

Accept, we beseech thee, O Lord, the offerings thou permittest us to lay at thy feet: and having regard to the merits of blessed Laurence, make these same offerings to be helpful towards the saving of our souls. Through Jesus...

On Sunday, the Secret of the Sunday is added and the Preface is of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

If any man minister to me, let him follow me: and where I am, there also shall my minister be. John 12, 26.

Postcommunion.

Filled with thy sacred gifts, most humbly, O Lord, we entreat of thee, that by the intercession of thy blessed Martyr Laurence, this our service which it was our bounden duty to perform, may make us to grow in thy saving grace. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.
AT SECOND VESPERs. (August 10)

1 Ant.

Laurence has entered the arena; the martyrs confessed the name of the Lord Jesus Christ.

Aurélius * ingressus est: mártres confessi sunt nomen Dómini Jé-su Chrésti.

Ps. Dixit Dóminus Dómino mé-o: * Sede a dextris mé-is.

Ps. Dixit Dóminus. 1 f. p. 147.

2 Ant.

Laurence has wrought a good work; with the sign of the cross he gave sight to the blind.

Aurélius * bónum opus oper-ratus est, qui per signum crú-cis caécos illumíná-vit.

Ps. Confi-tébor tíbi, Dómine, in tóto córde mé-o: * in con-
sí-li-o justórum et congrega-ti-óne.

Ps. Confitébor. VIII G. p. 158.

3 Ant.

My soul clung to thee, for my body was burnt with fire for thee, my God.

Dhaésit * ánima mé-a post te,
Blessed Laurence prayed and said: I thank thee, Lord, that I have been worthy to enter thy doors.

Ps. Beatus vir qui timet Dominum: * in mandatis ejus voluit nimis. Ps. Beatus vir. viii g. p. 165.

The Lord sent his Angel, and saved me from the midst of the fire, and I suffered nothing from the heat.


Blessed Laurence prayed and said: I thank thee, Lord, that I have been worthy to enter thy doors.

Eatus Laurenti-us * orabat dicens: Grati-as ti-bi ago, Domino ne, qui-a jana-as tu-as ingredi mero-i. Ps. Laudate
August 10: Saint Laurence.

Dóminus, ómnès géntes:* laudáte é-um, ómnès pópu-li.

At II Vespers.

Ps. Crédidi propter quod locútus sum: * égo autem hu-

mi-li-átus sum nímis.

At I Vespers. Ps. Laudáte Dóminus. viii g. p. 186.
At II Vespers. Ps. Crédidi. viii g. p. 182.

Chapter.


Hymn. viii

D E-us tu-órum mí-li-tum Sors

et coróna, praémi- um: Láudes ca-nén-
tes Mátriris, Absólve né-xu crími-
nis. 2. Hic nempe múndi gáudi-a, Et blánda fráudum pá-

bu-la Imbú-ta félle dé-pu-tans, Pervénit ad caelé-
3. No force could make his mind relent,
no racks his resolution bent, fearless of death,
he sheds his blood and wades to heaven
through the flood.

4. O vocal blood, now pierce the skies and
deal with heaven to hear our cries; that on
his glorious triumph we may find indulgence,
Lord, with thee.

5. Immortal glory, endless fame the glo-
rious works of God pro-
claim, and sing with the
celestial host the Fa-
ther, Son, and Holy
Ghost.

_Tr. W. Shewring._

_Y. The levite Laurence wrought a
good work.
_R. By the sign of the cross he
enlightened the blind._

_Blessed Laurence, as he lay burning on
the gridiron, said to_
in cra-tí-cu-la superpósi-tus u-re-re-

tur, ad impi-íssim um ty-ránnum di-

Ecclé-si-ae, quas requí-ris, in cælést es thésá-ros má-nus

páuperum deportáve-runt. Cant. Magní-fi-cat * ánima mé-

Dóminum. 2. Et exsultávit... or Et exsultávit...


If August 10 falls on Sunday, a commemoration by the Antiphon at Magnificat of that Sunday is added.


Simple.

Collect.

SANctórum Mártýrum tuórum Tibúrtii et Susánnae nos, Dó-
mine, fóveant continúát a prae-
sidía: * quia non désinis-propi-
tius intuíri, quos tálibus auxíliis
concésseris adjuvári. Per Dó-

MINum.

MAY the unfailing protection of
ty thy holy Martyrs Tiburtius and
Susanna confort us, O Lord: for
surely never dost thou turn away
thine eyes of mercy from any to
whom such help is vouchsafed.
Through Jesus Christ our Lord.
Secret.

Adésto, Dómíne, précibus pó-puli tui, adéstó munéribus: ut, quae sacris sunt oblata mystériis, tuórum tibi plácéant intercessióne Sanctórum. Per Dóminum.

L Isten, O Lord, to the prayers of thy people, and look with favour upon the gifts they bring. These gifts are for thy sacred mysteries; may the prayers of thy saints make them yet more acceptable in thy sight. Through Jesus Christ our Lord.

Postcommunion.

Sumpsimus, Dómíne, pignus redemptionis aetérnae: quod sit nobis, quae sumus, interve-niéntibus sanctis Martýribus tuís, vitae praeséntis auxílium páríter et futúrae. Per Dóminum.

W E have received, O Lord, the earnest of eternal salvation: may the prayers of thy holy Martyrs obtain that it be to us a help in this life, and a preparation for that which is to come. Through Jesus Christ our Lord.

12. Saint Clare of Assisi Virgin († 1253)

Double.


Collect.

Exáudi nos, Deus, salutáris noster: * ut, sicut de beátae Claræ Virgínis tuae festivitáte gaudéamus; * ita piae devotionís erudíárum affectu. Per Dóminum nostrum.

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.


Simple.


Collect.

Da, quaésumus, omnipotens Deus: * ut beatórum Mártyrum tuórum Hippólyti et Cassiání veneranda solémnitas et devotionem nobis äugeat et salútém. Per Dóminum.

G Rant, we beseech thee, O Almighty God, that this venerable solemnity of thy holy Martyrs Hippolytus and Cassian, may increase our devotion and promote our salvation. Through Jesus Christ our Lord.
Secret.

Espice, Dómine, múnera pó-puli tui, Sanctórum festivitátis votíva: et tuae testificátio veritátis nobis proficiat ad salútem. Per Dóminum.

FAvourably regard, O Lord, the offerings thy people lay before thee, on this the feast-day of thy saints: and may the witness borne by them to thy truth, advance us in the path of salvation. Through Jesus Christ...

Postcommunion.

Sacramentórum tuórum, Dómine, commúnio sumpta nos salvet: et in tuae veritátis luce confirmet. Per Dóminum nostrum Jesum Christum.

MAY our having partaken of thy sacraments be, O Lord, our salvation; and may the light of thy truth thereby more and more brightly shine upon us. Through Jesus Christ...


14. St. Eusebius Confessor. (IV cent.)

Simple.


Collect.

 Deus, qui nos beáti Eusébií Confessoris tuí annús solem-nitáte laetíficás: * concéde pró-pitius; ut, cujus natalitia colim us, per ejus ad te exémpla grádiámur. Per Dóminum.

O God, who each year gladdenest us by the return of the feast-day of blessed Eusebius, thy Confessor; grant that, walking in the footsteps of him whose natal-day we celebrate, we too, in the end, may come to thee. Through Jesus Christ our Lord.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.


Allelúia, allelúia. ¶ Jústus germinábit. p. 1102.


AUGUST 15.

ASSUMPTION OF THE B. V. M.
Double of I Class with common Octave.

AT FIRST VESPERS. (August 14)

Antiphons, Psalms and Chapter as at II. Vespers, p. 1357.

Hymn. ii

O Prima, Virgo, pro-di-ta

E Condi-tó-ris spí- ri-tu, Praedestináta

Al-tís-simi Gestáre in álvo Fí-li-um. 2. Tu pérpes hóstis fémina

Praenunti-á-ta daémonis, Opplé-ris úna grá-ti-a Inta-

mi-náta o-ri-gine. 3. Tu véntre ví-tam cónci-pis, Vi-támque

ab Adam pérdi-tam, Dí-ae li-tándae ví-citmae Cárnem

1. Virgin, first fruit of the Creator's mind, foreordained to bear in thy womb the Son of the Most High;

2. Thou the Woman foretold as the devil's eternal foe, by thy immaculate conception thou alone wast full of grace.

3. Thou dost conceive the Life, himself in thy womb; and by giving flesh to the divine Victim who will be sacrificed, thou dost re-
mi-nistrans íntegras. 4. Mérces pi-áclo

dé-bi-ta, Devícta mors te dé-se-rit,

Almíque cónsors Fí-li-i Ad ástra

férris córpore. 5. Tánta co-rúscons gló-

ri-a, Natúra cúnc ta extól-li-tur; In te

vocá-ta vér-ti-cem De-có-ris ómnis

tánge-re. 6. Ad nos, tri-úmphans, éxsu-les, Regína, vérté

lámina, Caéli ut be-á-tam pá-tri-am, Te, consequámur,

áuspi-ce. 7. Jésu, tí-bi sit gló-ri-a, Qui nátus es de Vír-

gi-ne, Cum Pátre et álmo Spí-ri-tu, In sempi-térna

store the life that Adam lost.

4. Death, due reward of sin, now vanquished, abandons thee; partner with thy dear Son, thou art carried even bodily to heaven.

5. Bright with such glory, all nature is exalted; destined in thee to reach all splendour's height.

6. Triumphant Queen, look on us exiles; that by thy favour we may attain our blessed home in heaven.

7. Jesus, born of the Virgin, glory to thee, with the Father and Holy Ghost, for everlasting ages.
The holy Mother of God is lifted up.
Above choirs of Angels to the heavenly kingdoms.

Solemn tone, p. 1361.

At Magnif.

Ant. I f

V

Irgo prudentissima, * quo progré- de- ris, quasi auró- ra valde

rú-ti-lans? Fí-li- a Sí- on, tó-ta formósa et su-ávis es :
púlchra ut lú- na, e- lé- cta ut sol, Cant. Magní-ficat *

ánima mé- a Dóminum. 2. Et exsultávit...

Cant. Magnificat. I f. p. 212 or 218.
On Sunday, the commemoration of the Sunday is added.
At Compline, until August 22 inclusive, Hymn no 2, p. 247.

AT MASS.

Intr. vii

S

Ignum má- gnum * appá-
ru-it in cael-o: mulier amicta

sola, et luna sub pedibus e-jus, et in capite

te e-jus corona stellaurum duodecim. Ps. Can-
tate Domino canticum novum: * quia mi-rabilia

festit. Gloria Patri. Eu o u a e.


Collect.

O Mnipotens sempiternae Deus, qui immaculatam Virginem Mariam, Filii tuae Genitricem, corpore et anima ad caelestem gloriam assumpsisti: * concede, grant, we beseech thee, that being above, we may deserve to share in her glory. Through the same our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Judith.

Judith, when she slew the Assyrian leader besieging Bethulia, won the praises that the Church now addresses, with better reason, to her, who, by her immaculate conception and bodily assumption into heaven, triumphed over Satan, our great foe, “the prince of this world”, by whom sin and death entered the world. The Queen of Martyrs has done more than to give her life; by consenting to the sacrifice of her Son, she has a share in our redemption. Judith 13, 22-25 and 15, 10.

Benedixit te Dominus in virtute sua, quia per te ad nihilum rediget inimicos nostros. The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. Bless-

stars. Ps. Sing ye to the Lord a new canticle: because he hath done wonderful things. Apoc. 12, 1; Ps. 97, 1.
Benedicta es tu, filia, a Domino Deo excélsó, prae omnibus muliéribus super terram. Benedictus Dóminus, qui créavit caelum et terram, qui te diréxit in vúlnera cápitis princípis inimícorum nostrórum; quia hódie nomen tuum ita magnificavit, ut non recédat laus tua de ore hóminum, qui mémores fúerint virtútis Dómini in ætérnum, pro quibus non perpercísti ánimae tuae propter angúsías et tribulatiónum généris tui, sed subvenísti ruínæ ante conspéctum Dei nostri. Tu glória Jerúsa-lem, tu laetítia Israël, tu honoríficentia pópuli nostri.

Grad. VII

A

Udi, fí-li- a, * et ví-

de, et in-

clí-na áurem tú-

am:

et concupí-scet rex pulchri-tú-

di-nem tú-

am.

V. Tó-ta decó-ra ingré-di-tur fí-
August 15: Assumption of the B. V. M. 1355

The melody of this Gradual is an adaptation of that of St Cecily, November 22.

Mary has been taken up into heaven: therefore do the hosts of Angels rejoice.

Elizabeth’s first words, echoing those of the Lesson from Judith, complete the Angel’s salutation, and will be repeated by Christians through the centuries. Our Lady, in a phrase that recurs for the Communion, in turn takes to herself the promise to Judith, only fully realised in “the Mother of my Lord”, in whom the Almighty “has done great things”. Luke 1, 41-50.

At that time, Elisabeth was filled with the Holy Ghost, and she cried out with a loud voice and said: Blessed art thou among women and blessed
Proper of the Saints.

is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty hath done great things to me; and holy is his name. And his mercy is from generation unto generations, to them that fear him.

Credo.

I will put enmities between, thee and the woman and thy seed and her seed.

Genesis 3, 15.

in-ter te et mul-

em, et sé- men tú- um et sémen il-

us.

SECRET.

A Scéndat ad te, Dómine, nostrae devotionis oblátio, et, beatíssima Virgine Maria in caelum assumptá intercedénte, corda nostra, caritáti igne succénsa, ad te júgiter adspírent. Per Dóminum.

MAY the oblation of our devotion ascend to thee, O Lord; and, by the intercession of the blessed Virgin Mary, who is taken up into heaven, may our hearts be kindled with the fire of thy love and always aspire to thee. Through Jesus Christ...

On Sunday, the Secret of the Sunday is added.

August 15: Assumption of the B. V. M. 1357

Comm. vi B

All generations shall call me blessed, for he that is mighty hath done great things to me.

Postcommunion.

Now that we have received thy saving sacraments, O Lord, we beseech thee to grant that, by the merits and intercession of the blessed Virgin Mary, who is taken up into heaven, we also may be brought to the glory of resurrection. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS.

Mary has been taken up into heaven: therefore do the Angels rejoice, praising and blessing God.


Eternal Kingship and Priesthood of the Son of God, the Son of Mary.
The Virgin Mary is taken to the heavenly chamber, where the King of kings sits on his starry throne.

As if preluding the Magnificat, Mary praises her Son, who has come to earth to exalt the humble and win innumerable children for his Mother.

We will run after thee to the odour of thy ointments: the young maidens have loved thee. Cant. 1, 3 and 2.

Mary's joy in entering the heavenly Jerusalem, to which her children ascend throughout the ages.

Daughter, thou art blessed of the Lord; for through thee we partook of the fruit of life.
August 15: Assumption of the B. V. M.

Dómino: qui-a per te frúctum ví-tae communicávimus.

Ps. Ní-si Dóminus aedí-fi-cáve-rit dónum, * in vánum la-

bo-ravé-runt qui aedí-fi-cant é-am.


Mary was the city kept jealously by God; the Beloved to whom many children are promised.

§ Ant. I g 2

Ulchra es * et decóra, fí-

li-a Jerú-sa-lem: terribi-lis ut castrórum áci-

né-ta. Ps. Láuda, Je-rúsá-lem, Dóminum : * láuda Dé-um

tú-um Sí-


Leaving earth for heaven, Mary calls on the Church to praise God for his blessings and the wonders of his creation.

Chapter.

Benedixit te Dóminus in virtú-
te suā, quia per te ad níhilum
redégit inimícos nostros. + Bene-
dicta es tu, filla, a Dómino Deo
excelso, * prae omnibus mulé-
ribus super terram.

THE Lord hath blessed thee by his
power, because by thee he hath
brought our enemies to nought. Bless-
ed art thou, O daughter, by the Lord
the most high God, above all women
upon the earth.
The first stanza of this hymn is sung kneeling. It is as least as old as the IX century, and possibly written by Venantius Fortunatus († 606). The melody is of the XII century.

Hymn 1

Ave má-ri-s stél-là, Dé-i
Má-tér ál-ma, Atlque sem-per Vír-go,
Fé-lix caél-i pórt-a.

2. Súmens íllud

Ave Gabri-é-lis ó-re, Fúnda

nos in pác-e,
Mú-tans Hévae nó-

men.

3. Sólve víncla ré-is,
Pró-fer lú-men caé-cis, Má-

la nóstra pélle,
Bóna cúnc-ta pósce.

4. Mónstra te é-

se mátrem: Súmat per te pré-ces,
Qui pro nó-bis ná-

tus,
Tú-lit éssè tú-us.

5. Vír-go singu-lá-ris,
the gentle! Chaste and gentle make us.

6. Still as on we journey, Help our weak endeavour; Till with thee and Jesus We rejoice for ever.

7. Through the highest Heaven, To the almighty Three, Father, Son, and Spirit, One same glory be.

ómnés mí-tis, Nos cúlpis só-lútos,

Mí-tes fac et cástos. 6. Ví-tam praésta

púram, I-ter pá-ra tú-tum, Ut vi-

déntes Jésum Semper collaetémur. 7. Sit laus Dé-o Pá-

tri, Súmmo Chrísto dé-cus, Spi-rí-tu-i Sáncto,


℣. The holy Mother of God is lifted up.

℣. Exaltáta est sáncta Dé-i Géní-

trix.

℟. Above choirs of Angels to the heavenly kingdoms.

𪟝. Super chóros Ange-lórum ad caelé-

st- a régna.

(Except at I and II Vesp. of the Feast, the ℓ. is sung to the ordinary tone).
Proper of the Saints.

At Magnif.
Ant. VIII G*  

H

Odi-e * Ma-ri-a Virgo

caelos ascendit: gaudete, quia cum Christo regnat in

aeternum. Cant. Magnificat * anima me-a Dominum.

or: Dominum. 2. Et exsultavit... or Et exsultavit...

Cant. Magnificat, VIII G*, p. 217 or 223.

At Compline, Hymn no 2, p. 247, until August 22 inclusive, even on Sunday.

If the feast of the Assumption falls on Saturday, after the commemoration of St Joachim, that of the Sunday is added as follows:

Ant. VIII

omnia sapiencia a

Domino Deo est, et cum illo fuit semper, et

est ante aevum.

All wisdom comes from the Lord God, was ever with him, and exists before the world.

To-day the Virgin Mary has gone up to heaven; rejoice, for with Christ she reigns for ever.
16. *Saint Joachim,*

**Father of the B. V. Mary, Confessor.**

*Double of II Class.*

**AT MASS.**

He hath distributed, 
he hath given to the 
poor: his justice\(^1\) re-
maineth for ever and 
ever: his horn \(^2\) shall 
be exalted in glory.  
Ps. Blessed is the man 
that feareth the Lord; 
he shall delight exceed-
ingly in his command-
ments.  *Ps.***  

\(^1\) Justice: happiness as reward of virtue.  
\(^2\) Horn: symbol of power.
Deus, qui praeómnibus Sanctis tuis beatum Joachim Genitricis Filii tuí patrem esse voluísti: † conceúde, quaésumus; ut, cujus festa venerámur, ejus quoque perpetuo patronía sentiámus. Per eúndem Dóminum.

_On Sunday, the Collect of the Sunday is added._

**Lectio libri Sapientiae.**

_The faithful man is praised._ Ecclesiasticus 31, 8-11.


Grad. II

D Ispérsit, * dédit  

paupé-ri- bus : justí- ti-a  

é- jus má- net in saé- cu-lum  

saé- cu- li.  

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. V. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Ps. 111, 9, 2.
August 16: Saint Joachim.

The Introit and Gradual are taken from the Vigil of St Lawrence, in whose honour they were composed.

O saint Joachim, spouse of Anne, father of the dear Virgin, help thy servants to save their souls.

Thou hast crowned him with glory and honour: and hast set him over the works of thy hands, O Lord.

Ps. 8, 6-7.

A faithful and wise steward, whom his lord set over his family; to give them their measure of wheat in due season.

Luke 12, 42.
Postcommunion.

Quæsumus, omnipotens Deus: ut per haec sacramentà, quae sumpsimus, intercedéntibus méritis et præcibus beáti Joachim patris Genitrícis dilecti Filii tui Dómini nostri Jesu Christi, tuae grátiæ in praesénti, et actérrae glóriæ in futuro partícipes esse mereámur. Per eúmdem Dóminum.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (August 16)

All these antiphons are from the Gospels: three from the parable of the talents. The talents are the gifts of nature and grace that the Saints have put to good use in this life by the practice of good works. We must follow their example of faithfulness, prudence and watchfulness; then, like the good servants, we shall one day enter into the joy of our Lord.

1 Ant. Omine, * quinque talénta

Lord, thou didst deliver to me five talents. Behold I have gained other five over and above. Matth. 25, 20.

tradi-dísti mí-hi: ecce álí-a quinque superlú-

crátus sum. P. T. Alle-lú-ia. Ps. Díxit Dóminus Dómino
1368 Proper of the Saints.

mē-o : * Sēde. a dēxtris mē-is.

Ps. Dixit Dōminus. I g 2. p. 147.

Well done, good servant, because thou hast been faithful over a few things, enter into the joy of thy Lord.

*Math. 25, 21.

in consl-li-o justórum et congre-ga-ti-óne.

Ps. Confitébor. I f. p. 152.

That is a faithful and wise servant, whom his Lord hath appointed over his family.

*Math. 24, 45.

consti-tu-it Dōminus super famí-li-am sú-am. P. T. Al-

le-lú-ia. Ps. Be-átus vir qui tīmet Dōmi-num:* in mandá-

Blessed are those servants whom the Lord, when he cometh and knocketh, shall find watching.

_Luke 12, 36-37._

Good and faithful servant, enter thou into the joy of thy Lord.

_Matth. 25, 21._

Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life.
The Hymn was written for the feast of St Martin, p. 1566, and later chosen for the Common of Confessors.

1. The faithful servant who confessed his Lord, whose feast the Church's annual joys record, this day in recompense deserves that we should praise thy servant, Lord, confessed by thee.

2. His humble prudence and his thoughts on high, his pure and unpretending piety, by blameless steps a sober life conveyed till last it centred where it first was made.

3. Within his tomb lies all that heaven can spare; hither the deaf, the blind, and lame re-

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If the feast of the Saint falls on the anniversary of his death, the 3rd and 4th lines of the first stanza are as follows:

mé-ru-it be- átas Scán-de-re sé-des.
Vi-ri- bus morbi dómi-tis, sa-lú-ti
er- sti- tu-úntur. 4. Nó- ster hinc íl-
li chórus obsequéntem Cónci-nit láu-
dem ce-lebrésque pál-mas, Ut pí-
é-jus pré-cibus juvémur Omne per áévum. 5. Sit
sá-lus íl-li, décus atque vír-tus, Qui super caé-li só-
li-o corú-scans, Tó-ti- us múndi sé-ri- em gu-bérnat,

Another melody for the hymn: *p.* 1566, 1651, 1663.

*V.* Potens in térra érit sémen ejus.
*R.* Generátio rectórum bene-
dicétur.

*V.* His seed shall be mighty upon earth.
*R.* The generation of the righteous shall be blessed.
17. St. Hyacinth Confessor. († 1257)

Double.


Collect.

Deus, qui nos beáti Hyacínthi Confessóris tuí ánnua solemnitáte laetificás: † concéde propitiósius; ut cujus natalitía cólimus, étiam actíones imitémur. Per Dóminum nostrum Jesum Christum.

Collect of the Assumption, p. 1353.

Secret n° 11, p. 969, then of the Assumption, p. 1356, and Postcommunion n° 10, p. 972, then of the Assumption, p. 1357.
The same day.

Octave of St. Laurence Martyr.

Collect.

Excita, Dómine, in Ecclesia tua spíritum, cui beátus Lau-réntius Levita servívit: * ut, eódem nos repléti, studeámus amáre quod amávit, et ópere exercére quod dócuit. Per Dóminum nostrum... in unitáte ejúsdem Spíritus.

Secret n° 20 (b), p. 970.

Postcommunion.

Supplices te rogámus, omni-potens Deus: ut quos doms of thee, to the prayers of blessed caeléstibus satiásti, intercedénte beáto Lau-réntio Mártyre tuo, perpé-tua protectione custódias. Per Dóminum.

Listen, O Almighty God, we entreat Laurence, thy Martyr: and for evermore overshadow with thy protection those whom thou hast deigned to fill with thy heavenly good things. Through Jesus Christ our Lord.

18. St. Agapitus Martyr. (†275)

Simple.


Collect.

Lætér Ecclésia tua, Deus, beáti Agapiti Mártyrís tuí confísa suffrágii: * atque ejus grádum gloriósíssim, et devóta per-máneat, et secúra consistat. (Per Dóminum...).

Happye thy Church, O God, putting her trust in the prayers of the holy Martyr Agapitus: he in glory pleading in her behalf, may she ever devoutly do thee service, and ever abide in safety and in peace. (Through Jesus Christ our Lord...).


19. St. John Eudes Confessor. (†1680)

Double.


Collect.

Deus, qui beátum Joánnem Confessórem tuum, ad cul-tum sacrórum Córdium Jesu et Mariæ rite promovéndum, mi-

God who to promote liturgical devotion to the Sacred Hearts of Jesus and Mary didst wonderfully inflame the heart of thy blessed Con-
rabíliter inflammásti, et per eum novas in Ecclesia tua familias congregáre voluísti: † praesta, quaésumus; ut, cujus pia mérita venerámur, * virtútum quoque instruámur exémplis. Per eúm-dem Dóminum.


Mass. Os justi. 1665.

20. St. Bernard Abb. and Doct. of the Church († 1153)

Double.

August 19 and 20. O Doctor... beáte Bernárde. p. 131.

Collect.

D Deus, qui pópulo tuo aetérnae salútis beáturn Bernardum ministrum tribuísti: † praesta, quaésumus; ut, quem Doctórem vitae habuímus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

Collect of the Assumption is added, p. 1353. Secret n° 10, p. 968, then of the Assumption, p. 1356. Postcommunion n° 9, p. 972, then of the Assumption, p. 1357.

† In places where the feast is solemnly kept:

Mass. In médio. p. 1660, with Epistle following:

Lectio libri Sapientiae.

God’s gifts granted to the faithful man. Eccles. 39, 6-14.

JUSTUS cor suum tradet ad vigilándum dilúculo ad Dóminum qui fecit illum, et in conspécit Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delictis suis deprecábitur. Si enim Dóminus magnus volúerit, spíritu intelligéntiæ replébit illum: et ipse tambam imbræs mittet elóquia sapiéntiæ suae, et in oratióne confitébitur Dómino: et ipse diriget consílium ejus et disciplínam, et in

THE just man will give his heart to resort early to the Lord that made him and, he will pray in the sight of the most High. He will open his mouth in prayer and will make supplication for his sins. For if it shall please the great Lord, he will fill him with the spirit of understanding: and he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord. And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

1 The Congregation of Priests of Jesus and Mary, known as the Eudists, and the Daughters of Our Lady of Charity.

He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from génération to génération. Nations shall declare his wisdom, and the church shall shew forth his praise.


21. Saint Jane Frances de Chantal Widow. († 1641)

Double.


Collect.

O Mnépotens et miséricors Deus, qui beatam Joánnam Franciscam tuo amore succénsam, admirabili spiritus fortitúdine per omnes vitæ sémitas in via perfectionis donásti, quique per illam illustráre Ecclésiam tuam nova prole voluísti: ejus méritis et précibus concéde; ut, qui infirmitátis nostræ cónscii de tua virtúte confidimus, caeléstis grátiae auxilio cuncta nobis adversántia vincámus. Per Dóminum.

Collect of the Assumption is added, p. 1353.

Secret.

Illo nos amóris igne, quaésumus, Dómine, haec hóstia salutáris inflámmet: quo beátae Joánnae Franciscæ cor véheménter incéndit, et flammis adússit aéternae caritátis. Per Dóminum.

May this saving Victim, O Lord, enkindle in our hearts the selfsame fire of love which, fiercely burning in the heart of blessed Jane Frances, consumed it in the flames of everlasting charity. Through Jesus Christ our Lord.

Secret of the Assumption is added, p. 1356.

1 The Visitation nuns.
Proper of the Saints.

Postcommunion.

Spiritus nobis, Domine, tuae caritatis infunde: ut, quos caelestis panis virtute satiasti, beata Joanna Francisca intercedente, facias et te solum Deum pura mente sectari. Per Dominum nostrum Jesum Christum Filium tuum in unitate ejusdem.

Our forth, O Lord, upon us whom thou hast vouchsafed to fill with bread from heaven, the spirit of love of thee: and, moved by the supplications in our behalf of blessed Jane Frances, teach us to set no store upon earthly goods, but with our whole hearts to give ourselves up to thy service. Through Jesus Christ our Lord... in the unity of the same...


22. The Immaculate Heart of Mary.

Double of II Class.

AT I AND II VESPERS. (August 21 and 22)

All as on Feasts of the Blessed Virgin Mary, p. 1708, except:

Y. Dignare me laudare te, Virgo sacrata.
Ry. Da mihi virtutem contra hostes tuos.

At Magnif. E Xsul-tá-vit * cor mé-um in Domi-no, et exaltá-tum est córnu mé-um in Dé-o mé-o, qui-a laetá-ta sum in sa-

Cant. Magní-fi-cat * ánima mé-a Dóminum.
2. Et exsultavit...

If a Sunday falls : 1. On August 21, commemoration is made of the Sunday, then of Saint Jane de Chantal, p. 1375. — 2. On August 22, commemoration is made of Saint Philip Benizi, p. 1382, then of the Sunday.


**AT MASS.**

Intr. v

De-ámus * cum fi-dú-ci-a

ad thró-num grá-ti-ae, ut mi-

se-rí-córdi-am consequá-mur, et grá-ti-am inve-

ni-á-mus in au-xí-li-o op-portú-no.


For the Feast of the B. V. M. Mediatrix of all graces, the Psalm is as follows :

Ps. I have lifted up my eyes to the mountains, from whence help shall come to me. Ps. 120, 1.
Proper of the Saints.


Euouae. Glória Pátri. 5th tone. p. 29.

Collect.

Omnipotens sempitérne Deus, qui in Corde bætæe Mariæ Virginis dignum Spirītus Sancti habitaculum praeparasti: concéde propitius; ut ejúdem immaculati Cordis festivitátem devóta mente recólentes, secundum Cor tuum vivere valeámus. Per Dóminum... in unitáte ejúsdem.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.


AS the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life, and of virtue. Come over to me, all ye that desire me, and be filled with my fruits. For my spirit is sweet above honey; and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger: and they that drink me shall yet thirst. He that hearkeneth to me shall not be confounded: and they that work by me shall not sin. They that explain me shall have life everlasting.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good
in salutari tuo:

cantábo Domíno, qui bó-

na tribuit míhi: et psál-

lam nómi-ni Domíni altís-simi.

V. Mémores érunt nómi-nis tú-
i in ó-mni genera-
ti-óne et genera-ti-ó-
nem: pro-
ptér-e-a pó-pu-li confitebuntur tí-
bi

* in aetér-num.

A L-le-lú- ia. * iij.
My soul doth magnify the Lord; and my spirit hath rejoiced in God, my Saviour.

Luke 1, 46-47.

My spirit hath rejoiced in God my Saviour; because he that is mighty hath done great things to me; and holy is his name.

Luke 1, 47 and 49.
August 22: The Immaculate Heart of Mary.

Agnus qui potens est, et sanctum nomen eius.

Secret.

Majestati tuae, Domine, Agnus immaculatum offerentes, quaesumus: ut corda nostra ignis ille divinus acce- dat, qui Cor beatae Mariae Virginis ineffabiliter inflammavit. Per eundem Dominum.

Preface of the B. V. M. Et te in Festivitate. p. 13.

On Sunday, the Collect of the Sunday is added.

Comm. VIII

Dixit Jesus matre sue: *

Muli-er, ecce filius tuus: de-in-

de dixit discipulo: Ecce mater tua. Et ex Illa

hora acceptit eam discipulus in sua.

Postcommunion.

Divinis refecti muneribus te, Domine, suppliciter exoramus: ut beatae Mariae Virginis intercessione, cujus immaculati Cordis solemnia venerando egimus, a praesentibus periculis liberati, acternae vitae gaudia consequamur. Per Dominum.

Refreshed by thy divine gifts, we earnestly beseech thee, O Lord, through the intercession of the blessed Virgin Mary, whose Immaculate Heart we have devoutly honoured, that we may be protected from the dangers of this life and obtain the joys of eternal life. Through Jesus Christ.

On Sunday, the Postcommunion of the Sunday is added, and its Gospel read at the end of Mass.
23. St. Philip Benizi Confessor. († 1285)

*Double.*


**Collect.**

 Deus, qui per beárum Philip-
pum Confessórem tuum, ex-
ámium nobis humilitátis exé-
plum tribuísti; † da fámulis
tuis prospera mundi ex ejus imi-
tatione despicere, *et caelestia
semper inquirere.* Per Dóminum.

Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.


*Double of II Class.*

*At Vespers, all as in Common of the Apostles, p. 1593. Prayer. Omí-
potens as below.*

**AT MASS.**

*Introit. Mihi autem. p. 979.*

**Collect.**

 Omnipotens sempitérne Deus,
qui hujus díei venerándam
sanctamque laetítiam in beáti
Apóstoli tui Bartholomaeí festi-

The same day, Aug. 22, in churches dedicated to St. Symphorian:

St. Symphorian of Autun Martyr. († 177)

**Mass.** In virtúte túa. p. 1618 or Laetábitur. p. 1620, with the
Collect as follows:

**Collect.**

A Uxillium tuum, nobis, Dómi-
ne, quaésumus, placatus im-
pénde : † et intercedente beáto
Mártyre tuo Symphoriáno, * dé-
exterity super nos tuae propi-
tiationís exténde. Per Dóminum.

Vespers of the Common of a Martyr, p. 1609, except Prayer as above.

In these churches, the feast of the Immaculate Heart is transferred to the
first free day.
vitāte tribuisti: † da Ecclesiae tuae, quaésimus; et amáre quod crédidit, * et praedicāre quod docuit. Per Dóminum.

On Sunday, the Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.
The various functions in the primitive Church. I Cor. 12, 27-31.


Thee, the glorious choir of the Apostles doth praise, O Lord. Te Deum.

At that time, Jesus went out into a mountain to pray, and he passed the whole night in the prayer of God: and when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named Apostles), Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judaea and Jerusalem, and the sea-coast, both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all.


Secret.

Celebrating the festival-day of blessed Bartholomew, thine Apostle, we beg of thee, O Lord, that we who offer up this sacrifice in his honour, may by his help, share in the good gifts thou bestowest. Through Jesus Christ our Lord.

On Sunday, the Secret of the Sunday is added.


You, who have followed me, shall sit on seats, judging the twelve tribes of Israel, saith the Lord.

Matth. 19, 28.
Postcommunion.

MAY the pledge of eternal salvation we have received, be to us, we beseech thee, O Lord, a help for this our life on earth, and an earnest of happiness in that which is to come. Through Jesus Christ our Lord...

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

25. St. Louis King of France, Confessor. († 1270)

Semi-double.

Collect.

O God, who hast taken blessed Louis, thy Confessor, from an earthly throne, to seat him on one more glorious in heaven: have regard, we beseech thee, to his merits and prayers, and admit us to share the kingdom of Jesus Christ, the King of kings, thy Son. Who lives and reigns.

Secret.

O Almighty God, grant, we beseech thee, that the prayers of blessed Louis, thy Confessor, who, disdaining the pleasures of the world, sought only to do the will of Christ the King, may make us to be acceptable to thee. Through the same our Lord...
Postcommunion.

 Deus, qui beatum Confessorem tuum Ludovicum miracasti in terris, et gloriosum in caelis fecisti: eumdem, quae sumus, Eclesiae tuae constitue defensorem. Per Dominum.

God who hast made thy blessed Confessor Louis to be a wonder of earth and a glory of heaven: do thou, we beseech thee, set him up as the defender of thy Church. Through Jesus Christ our Lord...

† In places where the feast is solemnly kept:

Mass. Os justi. p. 1437, except the three prayers as above, and the following:


✠ Sequentia sancti Evangelii secundum Lucam.


In illo tempore: Dixit Jesus discipulis suis parabolam hanc: Homo quidam nobilis abit in regionem longinquam accipere sibi regnum, et reverti. Vocatis autem decem servis suis, dedit eis decem mnas, et ait ad illos: Negotiámini dum venio. Cives autem ejus óderant eum: et misérunt legationem post illum, dicentes: Nolimus hunc regnare super nos. Et factum est, ut rediret accepto regno: et jussit vocabí servos, quibus dedit pecúniam, ut sciéret quantum quisque negociátus esset. Venit autem primus, dicens: Dómine, mna tua decem mnas acquisívit. Et ait illi: Euge, bone serve, quia in módico fuísti fidélis, eris post tétem 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 júdico, serve nequam. Sciébas quod ego homo austérus sum, A T that time Jesus spoke this parable to his disciples: A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds; and said to them, Trade till I come. But his citizens hated him; and they sent an embassage after him, saying, We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom; and he commanded his servants to be called to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying, Lord, thy pound hath gained ten pounds: and he said to him, Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds: and he said to him, Well done, thou good servant, because thou didst not lay down, but thou reapest that which thou didst not sow. He saith to him, Out of thy own mouth I judge thee, thou wicked servant.

Simple.


Collect.

Regem tuum, Pastor aetérne, placátus inténde : † et per beátum Zephyrinum Mártýrem tuum atque Summum Pontíficem, perféctua protectioné cu-stódi; * quem totius Ecléssiae praestítisti esse pastórem. Per Dóminum.

Secret no 1, 967 and Postcommunion no 1, p. 970.

27. St. Joseph Calasanctius Confessor. († 1648)

Double.


Collect.

 Deus, qui per sanctum José-phum Confessórem tuum, ad erudiéndam spiritú intelli-géntiae ac pietátes juventútém, novum Ecléssiae tuae subsidium providére dignátus es : † praesta,

O God, who by means of saint Joseph, thy Confessor, hast vouch-safed to provide thy Church with fresh help 1 towards imbuing the minds of the young with the spirit of understanding and of piety : grant, we beseech thee,

1 The Clerks Regular of the Religious Schools.
quaésumus; nos, ejus exémplo et intercessióné, ita fácere et do-cére, * ut praéémia consequámur aetérna. Per Domínun.

that, having him for advocate and for pattern, we may in such wise work and in such wise teach, as to deserve from thee an everlasting reward. Through Jesus Christ our Lord.

Secret.

Altnre tuum, Dómine, mun-ribus cumulámus oblátis: ut ejus nobis fiant supplicatióne propítia, cujus nos donásti pa-trocínio adjuvári. Per Domínun.

WE load thine altar, 0 Lord, with the gifts we offer: may the prayers of the Saint under whose patronage thou hast deigned to place us, make them to be well-pleasing in thy sight. Through Jesus Christ our Lord.

Postcommunion.

Sanctificáti, Dómine, salutári mystério: quaésumus; ut, intercedénte sancto Josépho Confessóre tuo, ad majus semper proficiámus pietátis incremen-tum. Per Domínun.

Sanctified by this divine mystery, we beseech of thee, 0 Lord, that the intercession of Saint Joseph, thy Confessor, may ensure our continuous growth in the grace of piety. Through Jesus Christ our Lord.

28. St. Augustine Bp., Conf. and Doct. († 430)

Double.


Collect.


O Almighty God, listen, we beseech thee, to our prayers; and do thou, who, in thy loving-kindness, vouchsaft to us the assurance that we may at all times look forward to sharing in thy tender mercies, deny not to us, for whom blessed Augustine, thy Confes­ sor and Bishop, makes intercession, the blessing that thy pity unceasingly imparts. Through Jesus Christ...

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

The same day.

St. Hermes Martyr. (II cent.)

August 27. Iste sánctus. p. 126.

Collect.

Deus, qui beátum Hermétém Mártym tuum virtúté constántiae in passióne roborásti: *

A God, who in his passion didst endue blessed Hermes, thy Martyr, with the virtue of fortitude: make
ex ejus nobis imitatione tribue; pro amore tuo prospera mundi despícere, et nulla ejus adversa formidáre. Per Dóminum.

us to imitate him in neither setting store on any happiness which the world can give nor in fearing any earthly trouble. Through Jesus...

Secret.

S Acrifícium tibi, Dómine, laudí offérimus in tuórum complemoratióne Sanctórum: da, quaésimus; ut, quod illis cóntulit glóriam, nobis prosit ad salútem. Per Dóminum.

IN memory of thy saints we offer up to thee, O Lord, the sacrifice of praise: even as to them it was the source of glory without end, so to us may it be of avail unto salvation. Through Jesus Christ our Lord.

Postcommunion.


THou hast loaded us, O Lord, with heavenly blessings: most humbly we entreat of thy mercy that, blessed Hermes, thy Martyr, interceding for us, thou make us to feel how much we gain from these sacred mysteries in which we have humbly taken part. Through Jesus Christ our Lord.

¶ In places where the feast of St. Augustine is solemnly kept:

Mass. In médio. p. 1660, except the Collect as above and Allelúia, as below:

I have found David my servant: with my holy oil I have anointed him.  

Ps. 88, 21.

Vespers as Common of a Confessor Bishop, p. 1648, except Antiphon at Magnificat as above.

In places where the feast of St. Hermes is solemnly kept:

Mass of St. Hermes. Laetábitur. p. 1620 with the three prayers as above.
29. Beheading of St. John the Baptist. († 29)

Double major.

Commemoration at Vespers of August 28.

Herod, sending an executioner, commanded John's head to be struck off in the prison. When his disciples heard it, they came and took his body and laid it in a tomb. Gospel.

At Magnif.
Ant. I g


August 29: Beheading of St. John the Baptist.

Commemoration at Vespers of August 29.

At Magnif.

Ant. VIII G

M

The unbelieving king sent hateful servants; and ordered John to be beheaded.

ístros de-testábi-les : et amputá-ri jús-sit cáput Jo-án-

nis Baptistae. Cant. Magni-

ficat * ánima mé- a Dómi-

num. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII g. p. 217 or 223.

V. Jústus ut palma florébit.

R. Sic ut cédrus Libani múltiplicábitur.

Sancti Joánnis Baptistae Praecursóris et Mártýris tui, quæ-

sumus, Dómine, veneránda festi-

vitás : * salutáris auxílii nobis praetet efféctum : Qui vivis...

Collect.

MAY the venerable festival of Saint John the Baptist, thy forerunner and Martyr, ensure for us, we beseech thee, O Lord, the grant of thy help for the saving of our souls. Who livest...

Secret.

M Unera, quae tibi, Dómine, prosancti Mártýris tui Joán-

nis Baptistae passióne deférímus : quae-sumus; üt ejus obténtu no-

bis proficiant ad salútem. Per Dóminum nostrum.

Postcommunion.

MAY, O Lord, the outpouring of thy grace on this the hallowed day of Saint John the Baptist, bring about that we fittingly reverence the mysteries of which these thy splendid sacraments are the symbols, and that we have cause to rejoice in the blessings of which they are the source.

Through Jesus Christ our Lord.
**The same day.**

**Saint Sabina Martyr.** (II cent.)

*August 28. Símile est, p. 136.*

**Collect.**

**D** Deus, qui inter cétéra poténtiae tuae mirácula étiam in sexu fráglii victóriam martýrii contúlísti: * concédé propítiús; ut, qui beátæ Sabínæ Martyris tuæ natalitía cólimus, per ejus ad te exémpla grádiámur. Per Dóminum. 

**Collect.**

**O** God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning of the Martyr's crown, vouchsafe unto us who celebrate the triumph of blessed Sabina thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ our Lord.

*Secret no 2 (b), p. 967 and Postcommunion no 14 (b), p. 972.*

If August 29 falls on Sunday, the Gospel of St. John the Baptist, p. 1394, is read at the end of the Mass.

"In places where the feast of the Beheading of St. John the Baptist is solemnly kept.

**AT MASS.**

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**Intr. v**

**L** Oqué-bar * de testimóni-is túa-is in conspéctu ré-gum, et non con-fundé-bar: et medi-tá-bar in mandá-tis túa-is, quae di-lé-xi ni-mis. *Ps. Bónum est confi-

**té-ri Dómino: * et psálle-re nómi-ni tú-o, Altíssime.
August 29: Beheading of St. John the Baptist. 1393

Glória Patri. 5th tone. p. 29.

For St. Francis Xavier, December 3, the Psalm is the following:

Ps. Laudáte Dóminum, ómnes gén tes, laudá-te é-um, ómnes pópu-li : * quó-

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

Ps. 116.

Collect, Secret and Postcommunion of St. John the Baptist, p. 1391.

On Sunday, the Collect, Secret and the Postcommunion of that Sunday is added.

Lectio Jeremiae Prophetææ.

Jeremias, figure of John the Baptist, encouraged by God for his mission. Jer. 1, 17-19.

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord.

Ps. 91, 13-14; v. 3.

V. Ad annuntiándum ma-

am, et veritatem tui-

* per noctem.

Alleluia, alleluia. V. Jústus germinabít. p. 1102.

Sequentia sancti Evangélii secundum Marcum.

The murder of John the Baptist. Mark 6, 17-29.

In illo tempore: Misit Heródes, ac ténuit Joánnum, et vinxit eum in cárcere propter Herodías, dem uxórem Philippi fratris sui,
In thy strength, O Lord, the just man shall exult, and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

Ps. 20, 2, 3.

In places where the feast is solemnly kept, Credo is said.
AT VESPERS. (August 28 and 29)

The antiphons are taken from the accounts in the Gospels.

1 Ant. III a

Eródes enim ténu-it * et ligá-

vit Jo-ánnem, et pósu-it in cárce-rem propter Hero-

For Herod had apprehended John and bound him and put him into prison, because of Herodias.

Matth. 14, 3.
August 29: Beheading of St. John the Baptist.


2 Ant. III b

D Omine mi rex,* da míhi in dísco cáput Jo-ánns Baptistae. Ps. Confitébor tí-hi, Dó-


3 Ant. I f


John reproved Herod concerning Herodias, whom he had taken from his brother Philip, when she was his wife.

"... Give me here in a dish the head of John the Baptist. And the king was struck sad, because of his oath. Matt. 14, 8-9."

"... laudáte nòmen Domíni. Ps. Laudáte, púeri. I D. p. 166."

"... propter jusjurándum. Ps. Laudáte Dóminum, ómnes géntes : *

At I Vespers."

"... laudáte é-un ómnes pópu-li. Ps. Crédi-di propter quod locú-

tus sum : * égo autem humi-li-áitus sum nímis.

At I Vespers. Ps. Laudáte Dóminum. IV A. p. 185.
At II Vespers. Ps. Crédidi. IV A. p. 181."
August 30: Saint Rose of Lima.

Chapter.

**Epistle of St. James 1, 12.**

Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.


The same day.

**Saint Sabina Martyr.**


30. **Saint Rose of Lima Virgin. († 1617)**

Double.


Collect.

A Mighty God, the giver of every good gift, who, preventing blessed Rose with the dew of heavenly grace, wast pleased to cause her to blossom in the Indies as a lovely flower of purity and patience: grant to us, thy servants, so to run in the odour of her sweetness, that we too may deserve to become a sweet odour to Christ. Who lives and reigns...

Secret no 16, p. 969 and Postcommunion no 15, p. 973.


The same day. **Sts. Felix and Adauctus Martyrs. († 303)**

August 29. Istórum est. p. 128.

Collect.

Most humbly, O Lord, we entreat of thy majesty, that at no time thou suffer us to lack the sure defence

1 South America, formerly called the Indies
of the prayers of thy saints, since always thou summonest us to keep, with holy rejoicings, their festival days. Through Jesus Christ...

Secret.

Avourably regard, O Lord, thy people’s sacrifice: they offer it up in memory of thy saints, may they feel that it profits them to the saving of their souls. Through Jesus Christ our Lord.

Postcommunion.

Hou hast filled us, O Lord, with thy sacred gifts: may the prayers of thy saints obtain for us to pass our lives in giving thanks to thee. Through Jesus Christ our Lord.


31. St. Raymund Nonnatus Confessor. († 1240)

Double.


Collect.

God, who didst bless holy Raymund, thy Confessor, with marvellous success in delivering thy faithful held in bondage by the infidels: give ear to his prayers, and vouchsafe to us, together with freedom from the slavery of sin, the grace, readily to perform whatsoever we know to be pleasing to thee. Through Jesus...

Secret n° II, p. 969 and Postcommunion n° 10, p. 972.

Mass. Os justi. p. 1665. except Collect as above.
FEASTS OF SEPTEMBER.

1. St. Giles Abbot. († 510)
   
   Simple.
   
   August 31. Similábo. p. 133.
   
   Collect.
   
   Intercéssio nos, quaésumus, Dómine, beáti Ágidii Abbátis comméndet: ut, quod nostris méritis non valémus, ejus patrocínio assequámur. Per Dómino nostrum.
   
   MAY the prayers of the holy Abbot Giles commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus Christ...
   
   Secret no 13, p. 969 and Postcommunion no 12, p. 972.
   

   The same day.
   
   The Holy Twelve Brothers Martyrs.
   
   
   Collect, Secret and Postcommunion as of the Holy Machabees, August 1, p. 1315.

2. St. Stephen King of Hungary, Confessor. († 1038)
   
   Semi-double.
   
   
   Collect.
   
   Oncéde, quaésumus, Ecclésiae tuae, omnipotens Deus: ut beárum Stephánum Confessorém tuum, quem regnántem in terris propagatórem hábuit, propugnatórem habére mereáturn gloriosum in caelis. Per Dóminum nostrum.
   
   Almighty God, whose Church, whilst he ruled upon earth, possessed in blessed Stephen, thy Confessor, a strenuous upholder: grant that she ever find in him, now gloriously reigning in heaven, a mighty defender. Through Jesus Christ our Lord.
   
   Secret.
   
   Ráceusque, quas offérimus, hóstias, omnipotens Deus: et praesta; ut, qui passionis Do-
   
   Racially look down, O Lord, on the Victim we offer up: and by thy grace, enable us who celebrate the
mínicae mystériæ celebrámus, mysteries of our Lord’s passion, to
imitámur quod ágimus. Per imitate what therein is set forth.
eúndem Dóminum. Through the same our Lord.

Postcommunion.

Præsta, quaesumus, omnípo-
tens Deus : ut beáti Stéphaní Confessóris tui fídem cóngrua
devozione sectémur; qui, pro
ejúsdem fídei dilatátioné, de
terréno regno ad caeléstis regni
glóriam méruit perveníre. Per
eúndem Dóminum.

O Almighty God, bestow upon us,
we beseech thee, the grace, dev-
outly, as is fitting, to strive after the
faith of blessed Stephen, thy Confessor,
who because of his zeal in spreading
that same faith, was found worthy to
pass from an earthly throne, in order
gloriously to enter into the possession
of the kingdom of heaven. Through
Jesus Christ our Lord.

Mass as for St. Louis, p. 1386 except Prayers as above.

3. St. Pius X Pope and Confessor († 1914)

Double.

Sept. 3. Dum esset summus Póntifex. p. 130.

Collect.

O God, who, for the defence of the
Catholic faith and the restoration
of all things in Christ, hast filled the
holy Pope Pius with heavenly wisdom
and Apostolic courage; mercifully
grant that we, following his instruction
and example, may attain his eternal
reward. Through the same our Lord.

5. St. Laurence Justinian Bishop and Confessor. († 1455)

Semi-double.


Collect.

O God, we beseech thee, Almighty
God, that this venerable solemnity of blessed Laurence, thy Con-
Fessor and Bishop, may increase our
devotion and promote our salvation.
Through Jesus Christ our Lord

Secret no 8, p. 968, and Postcommunion no 7, p. 971.

8. The Nativity of the B. V. M.

Double of II Class with Octave simple.

AT FIRST VESPERS. (September 7)

As at II Vespers, p. 1410, except:

At Magnif.

Ant. I D 2

G

Lo-ri-ó-sae * Virgi-nis Ma-

rí-ae órtum digníssimum reco-lá-mus, quae et Genití-

cis digni-tá-tem obtínui-
ti-am non amí-sit. Cant. Magní-fi-cat * ánima mé-a Dó-

mi-num, 2. Et exsultávit... Cant. Magnificat. I D 2. p. 212 or 218.


On Sunday, commemoration of that Sunday.


At Compline, Hymn no 2 p. 247.
AT MASS.

The melody is adapted from the Introit of the Epiphany. The words are from Sedulius, a Christian poet of the V century.

Hail holy Mother! giving birth to thy Child, thou didst bring forth the King who rules the heavens and the earth for ever and ever. *Ps. My heart hath uttered a good word: I speak my works to the King.

*Ps. 44, 2.

FAmulis tuis, quaésumus, Dómine, caelestis gratiae munus impertire : † ut, quibus beatæ Virginis partus est exordium; * Nativitatis (July 2 : Visitationis) ejus votiva solémnitias pacis tribuat increméntum. Per Dóminum.

Impart to thy servants, we beseech thee, O Lord, the gift of thy heav­enly grace: so that we, for whom the bringing forth of her divine Child by the Blessed Virgin was the beginning of salvation, may, on this the joyful festival of her Nativity, (July 2 : of her Visitation) be blessed with an increase in peace of heart. Through Jesus Christ our Lord.

Glória Pátri. 2nd tone. p. 28.

Collect.

On Sunday, the Collect of the Sunday is added.

September 8, Epistle of the Immaculate Conception, p. 991.

July 2, feast of the Visitation, Epistle as follows:
THE voice of my beloved. Behold he cometh leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold, my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. the flowers have appeared in our land: the time of pruning is come: the voice of the turtle is heard in our land. The fig tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come: my dove in the clefts of the rock, in the hollow places of the wall, shew me thy face; let thy voice sound in my ears: for thy voice is sweet and thy face comely.

Most blessed and worthy of all reverence art thou, O Virgin Mary, for with virginity unsullied, thou wast found to be the mother of the Saviour.

Grad. IV

B

Enedícta * et vene-rá-

bi-lis es, Virgo María: quae sine tác-}

pudó-ris invén-ta es má-

ter Salva-tó-

ris. V. Virgo

N.805. - 45
Proper of the Saints.

V. O Virgin Mother of God, the world suffices not to contain him, who, made man, was shut up in thy womb.

VIII

A

Lle-lú-ia. *ij.

V. Fé-líx

es, sá-cra Vírgo Ma-rí-a, et ómni láu-de di-gníssima: quí-a ex te ór-tus est sol justí-ti-ae, Christus Dé-us * nó-ster.
September 8: The Nativity of the B. V. M.

Gospel on September 8.

✠ Initium sancti Evangelii secundum Mattheum.

The genealogy of Jesus. Matth. 1, 1-16.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king.

And David the king begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Jotham; and Jotham begot Acha; and Acha begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jeconias and his brethren in the transmigration of Babylon.

And, after the transmigration of Babylon, Jeconias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.


Credo.

Credo.

Truly blessed art thou, O virgin Mary: the Creator of all things thou didst bear; him who made thee thou didst bring forth; and a virgin for evermore thou dost remain.
September 8: The Nativity of the B. V. M. 1409

\[\text{Virgo. P. T. Allelúia.}\]

Secret.

\textbf{May all our hope of help, O Lord, ever be in the loving-kindness of thine only-begotten Son. May he, Jesus Christ, our Lord, who when born of a virgin took not from, but hallowed, his mother's integrity, on this festival-day of her Nativity (or: of her Visitation), wash away from our souls all stain of sin, and make our offerings to find favour in thy sight. Who lives and reigns.}

\textit{On Sunday, the Secret of the Sunday is added.}

Preface of the B. V. M. p. 13. (Et te in Nativitáte or in Visitatione).

\textbf{Grant, we beseech thee, O Lord, that thy holy sacraments, which we have received in celebration of this festival-day, may be for us both a healing remedy against all the ills of this life, and an earnest of happiness in that which is to come. Through Jesus.}

\textit{On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.}

\begin{align*}
\text{On Sunday, the Secret of the Sunday is added.} \\
\text{Preface of the B. V. M. p. 13. (Et te in Nativitáte or in Visitatione).}
\end{align*}

\textbf{Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.}

\begin{align*}
\text{Comm. I} & \quad \text{B} \\
\text{E-áta viscera \* Ma-rí-ae} & \quad \text{Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.}
\end{align*}

\begin{align*}
\text{Virgi-nis, quae portaverunt ætérni Pá-tris Fí-lium. P. T. Allelúia.} & \quad \text{Postcommunion.}
\end{align*}

\begin{align*}
\text{S Umpsimus, Dómine, celebratátes ánnuae votiva sacramenta: praesta, quáésumus; ut et temporálos vitæ nobis remédia præbeant, et ætérnae. Per Dóminus.} & \quad \text{Grant, we beseech thee, O Lord, that thy holy sacraments, which we have received in celebration of this festival-day, may be for us both a healing remedy against all the ills of this life, and an earnest of happiness in that which is to come. Through Jesus.}
\end{align*}

\begin{align*}
\text{On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.}
\end{align*}
AT SECOND VESPERS. (September 8)

The antiphons and versicle celebrate the birth of the noblest of the daughters of Eve, that has honoured our race, given God a Mother, and to us an advocate whose prayers are never disregarded.

1 Ant.

It is the Birthday of the glorious Virgin Mary, of the race of Abraham, of the tribe of Juda, of the noble family of David.

2 Ant.

As if preluding the Magnificat, Mary praises her Son, who has come to earth to exalt the humble and win innumerable children for his Mother.
Issued of royal race, Mary is resplendent; may her prayers aid us, with mind and soul we most devoutly pray.

ex-ór-ta re-fúlget: cú-jus pré-cibus

nos adjuvá-ri, ménte et spí-ri-tu devo-tís-sime pó-

scimus. Ps. Laetátus sum in his quae dícta sunt mí-hi : *

In dómum Dómini f-bimus. Ps. Laetátus sum. VI F. p. 190.
Praise of Jerusalem, the figure of Our Lady.

With heart and mind let us sing glory to Christ in this sacred feast of Mary the great Mother of God.

námus gló-ri-am in hac sácra solemni-táte praec-

cél-sae Genitrí-cis Dé-i Ma-rí-ae. Ps. Ní-si Dóminus aedi-fi-cáve-rit dómum, * in vánum laborávérunt qui ae-
Proper of the Saints.

1412


Mary was the city kept jealously by God; the Beloved to whom many children are promised.

5 Ant. VII c

C

With gladness let us keep the Birthday of the blessed Mary, that she may intercede for us to the Lord Jesus Christ.

ut ipsa pro nóbis intercédat ad Dóminum Jésum Chri-

stum. Ps. Láuda, Jerúsalem, Dóminum : * láuda Dé-

um tús-um, Si-on. Ps. Láuda, Jerúsalem. vii c. p. 211.

It is through Mary that God has given us his Word and the wonders wrought among the Chosen People, that is the Christian Church.

Chapter.

Ecclesiasticus 24, 14.

A B initio et ante saécula créa-

ta sum, † et usque ad futúrum saéculum non désinam,

* et in habitatióné sancta coram ipso ministrávi.


Ý. Nativitas est hódie sánctae

Mariæ Virginis.

Ý. To-day is the Birthday of the

holy Virgin Mary.

Ý. Cujus vita inclyta cúncas

illústrat ecclésias.

Ý. Whose glorious life is the

honour of all the Churches.
Thy Birthday, Virgin Mother of God, has published joy to the whole world; for from thee has risen the Sun of Justice, Christ our God; he has broken the curse and bestowed the blessing; he has put death to shame, and given us eternal life.

exsultávit... Cant. Magníficat. f f. 212 or p. 218.


When September 8 falls a Sunday, commemoration of that Sunday is added.

9. St. Gorgonius Martyr. († 303)

Collect.

Sanctus tuus, Dómine, Gorgónius sua nos intercessione laetificet: * et pia fáciat solemnitáte gaudére. Per Dóminum.


10. St. Nicholas of Tolentino Confessor. († 1306)

Collect.

Adésto, Dómine, supplicatió nibus nostris, quas in beáti Nicoláí Confessóris tuí solemnitáte deférímus: † ut, qui nostrae justítiae fidúciám non habémus, * ejus, qui tibi plácuit, précibus adjuvémur. Per Dóminum.

Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.

**Simple.**

*Sept. 10. Istórum est. p. 128.*

**Collect.**

May the precious witness borne to thee, O Lord, by thy blessed Martyrs Protus and Hyacinth be our solace; and may their kindly prayers ever be to us a sure defence. Through Jesus Christ our Lord.

**Secret.**

In commemoration, O Lord, of thy holy Martyrs Protus and Hyacinth we bring the offerings we were bound to lay before thee: grant, we beseech thee, that these same offerings be the means whereby our eternal salvation shall be worked out. Through Jesus Christ our Lord.

**Postcommunion.**

In order, O Lord, that thy holy sacraments may cleanse our souls, we beseech thee to listen to Protus and Hyacinth, those blessed Martyrs of thine, for they ever implore thy mercy in our behalf. Through Jesus Christ.

12. Feast of the Most Holy Name of Mary.

**Double major.**

*Sept. 11. Ant. Sáncta María... tui sáncti Nóminis commemorationem. p. 1708. †. Dignáre me.*


**Collect.**

To thy faithful people, rejoicing in the name and protection of the most holy Virgin Mary, vouchsafe, O Almighty God, we beseech thee, on earth to be delivered from all evils, and in heaven to be accounted worthy to enter into everlasting happiness. Through Jesus Christ our Lord.

Double major.

At Vespers, the Office is said as on the Feast of the Finding of the Holy Cross, May 3, p. 1159, with the following exception. Alleluia is omitted at the end of the Antiphons, and Alleluia, except at the third Antiphon of Vespers.

The Hymn Vexilla Régis is sung with its customary chant and doxology. In the 6th stanza, O Crux, āve, spes unica, In hac triumphi glória... is said.

Prayer. Deus, qui hodiérna die. as below.

AT MASS.

Introit. Nos autem. p. 1161.

Collect.

 Deus, qui nos hodiérna die Exaltátiōnis sanctae Crucis ánnua solemnitate laetíficas : † praesta, quaésimus; ut, cuius mystérium interrác cognóvimus,* ejus redemptionis praéemia in caelo meréamur. Per eúmdem Dóminum.

God who, year by year, dost glad­den us by the return of the feast of the exaltation of the holy Cross: we beseech thee, grant unto us, to whom on earth thou hast revealed its mystery, to be found worthy to enjoy in heaven the happiness it has purchased for us. Through the same our Lord.

On Sunday, the Collect of the Sunday is added.


Sequentias sanctorum Evangelii secundum Joannem.

Jesus exalted on the Cross will be triumphant. John 12, 31-36.

IN illo tempore : Dixit Jesus turbis Judæorum : Nunc judicium est mundi : nunc princeps hujus mundi ejicietur foras. Et ego si exaltatus fuero a terra, omnia traham ad meipsum. (Hoc autem dicébat, significans quae morte esset moritura.) Respondit ei turba : Nos audivimus ex lege, quia Christus manet in aeternum : et quomodo tu dicis : Opertet exaltari Filium hominis ? Quis est iste Filius hominis ?

AT that time: Jesus said to the multitudes of the Jews, Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said, signifying what death he should die.) The multitude answered him, We have heard out of the law, that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light; that you may be the children of light.

Credo.

Offert. II

P

Rótege, * Domine, plé-bem tú-am, per sígnnum sánctae Crucís, ab ómnibus in-sí-di-is in-i-mi-có-rum ómnium: ut tí-bi grá-tam exhibé-a-
Proper of the Saints.


Secret.

Jesu Christi Dómini nostri Córpore et Sánguine sagi-nándi, per quem Crucis est sanctificátum vexillum: quae-su-mus, Dómine Deus noster; ut, sicut illud adoráre merúimus, ita peréninter ejus glórias salu-táris potiámur efféctu, Per eúm-dem Dóminum.

On Sunday, Secret of the Sunday is added.


Postcommunion.

Adésto nobis, Dómine Deus noster: et quos sanctae Crucis lactári facis honóre, ejus quoque perpétuis défende subsidíis. Per Dóminum.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

Vespers of the following Feast, with commemoration of the Exaltation of the Holy Cross.

If the II Vespers of the Exaltation of the Holy Cross are celebrated, all is said as at I Vespers except the Antiphon of the Magnificat, which is Q. crux. (Cant. Magnificat. 1. D². 212 or 218), as below, p. 1419.
15. The Feast of the Seven Sorrows of the B. V. M.

Double of II Class.

AT FIRST VESPERS. (September 14)

All as at II Vespers, p. 1428, except:

At Magnif.

Ant. I D

O-lí-te * me conside-rá-

Consider me not that I am brown, for the sun has changed my colour; my mother's sons have fought against me.

Cant. 1, 5.

... quod fúsca sim, qui-a deco-lo-rávit me sol: tí-li-

mátris mé-ae pugna-vé-runt contra me. Cant. Magní-ficat*

ánima mé-a Dóminum. 2. Et exsultávit...


Commemoration of the Holy Cross.

Ant. I D 2

O Crux * bene-dí-

O blessed Cross, who alone was worthy to bear the King of heaven, the Lord.

cta! quae só-la fu-i-sti dígna portá-re Ré-
AT MASS.

There stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. 

\( \text{V. Woman, behold thy son, said Jesus; and to the disciple, Behold thy mother.} \)  

\( \text{John 19, 25-27.} \)

\( \text{S Tá-bant * juxta Crú-cem Jé-} \)

\( \text{su má-ter é-jus, et só-ror mátris} \)

\( \text{é-jus Ma- rí-a Clé-ophae, et Sa-lóme, et} \)

\( \text{Ma-rí-a Magda- lé-ne.} \)

\( \text{díxit Jé-sus; * ad discípu-lum autem: Ecce má-ter} \)

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Prayer. Deus, qui nos hodiérra. p. 1416.

On Sunday, commemoration of the Sunday is added.


At Compline, Hymn no 7, p. 251, with special doxology.

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Proper of the Saints.
September 15: Feast of the VII Sorrows of the B. V. M. 1421


Collect.

DEus, in cujus passióne, secúndum Simeónis prophetiam, dulcissimam ániam gloriósae Virginis et Matris Mariæ dolóris gládius pertransīvit: † concédē propitious; ut, qui dolóres ejus venerándo recólimus, * passiónis tuae effectum félīcēm consequámur: Qui vivēs et regnas.

O God in whose Passion, as Simeon had foretold, the most sweet soul of Mary, thy glorious Virgin-Mother, was pierced through by a sword of sorrow: mercifully grant, that we who reverently meditate upon her Sorrows, may come one day to enjoy the happiness earned for us by thy Passion. Who livest...

On Sunday, the Collect of the Sunday is added.

Lectio libri Judith.

The praises of Judith, type of Mary. Judith 13, 22 and 23-25.

BEnedíxit te Dóminus in vir-tūte sua, quia per te ad nihilum redégit inimícos nostros. Benedícta es tu filia a Dómino Deo excélso, prae omnibus muliéribus super terram. Benedíctus Dóminus, qui créavit caelum et terram: quia hódie nomen tuum ita magnificavit, ut non recédat laus tua de ore hóminum, qui mémores fuerint virtútis Dómini in aetérnum, pro quibus non pepercísti ámbae tuae propter angústias et tribulatiōnem généris tui, sed subvenísti ruínae ante conspécatum Dei nostri.

THE Lord hath blessed thee by his power, who by thee hast brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

Sad and tearful, O Virgin Mary, didst thou stand by the cross of the Lord Jesus, thy má- bi-lis es, Virgo Ma-ri- a, stans júxta Crúcem

Grad. IV
Proper of the Saints.

Son, our Redeemer.

V. O virgin Mother of God, he whom the whole world sufficeth not to contain, beareth this punishment of the cross; he, the author of life made man.

Dómi-ni Jé-su Fí-li-i

tú-i Redemptó-

ris. V. Vírgo

Dé-i Gé-

ni-trix, quem tó-tus non cápit ór-bis,

hoc crú-cis fert supplí-ci-um, áuctor ví-tae *

fá-ctus hó-mo.

A Lle-lú-ia. * iij.

V. Stá-bat sán-ccta Ma-

rí-a, caé-li Re-gí-na, et múndi Dó-
The text is ascribed to Jacopone de Todi († 1316); this melody is by Dom Fontaines, monk of Solesmes († 1870).

1. At the Cross her station keeping, stood the mournful Mother weeping, close to Jesus at the last:

2. Through her heart, his sorrow sharing, all his bitter anguish bearing, now at length the sword had passed.

3. Oh, how sad sore distressed was that Mother highly blessed of the sole-begotten One!

4. Christ above in torment hangs, she beneath beholds the pangs of her dying glorious Son.

1. Tábat Má-ter do-lorósa Juxta

2. Cú-jus án-imam géméntem,

3. O quam trístis et afflicta Fú-it illa benedícta Má-ter Unígeni-tí!

5. Quis est hómo, qui non flé-ret, Má-
trem Christi si ví-dé-ret In tánto
supplí-ci-o? 6. Quis non pósset contri-
stá-rí, Christí Mátrem contemplá-rí
Do-léntem cum Fí-li-o? 7. Pro peccá-
tis nú-ae géntis Ví-dit Jé-sum in torméntis, Et flagél-
lis subdi-tum. 8. Ví-dit nú-um dúlcem ná-tum Mo-ri-
do deso-lá-tum, Dum emí-sit spí-ri-tum. 9. E-ia Má-ter,
fons amó-ris, Me sentí-re vim do-ló-ris Fac, ut técum
lúge-am. 10. Fac, ut árde-at cor mé-um In amándo

5. Is there one who would not weep,whel-
med in miseries so deep Christ's dear Mother
to behold?
6. Can the human
heart refrain from par-
taking in her pain, in
that Mother's pain un-
told?
7. Bruised, derided,
cursed, defiled, she be-
held her tender Child
all with bloody scour-
ges rent;
8. For the sins of
his own nation, saw
him hang in desolation,
till his spirit forth he
sent.
9. O thou Mother,
fount of love! touch
my spirit from above,
make my heart with
thine accord;
10. Make me feel as
thou hast felt; make
my soul to glow and melt with the love of Christ my Lord.

11. Holy Mother! pierce me through; in my heart each wound renew of my Saviour crucified;

12. Let me share with thee his pain, who for all my sins was slain, who for me in torments died.

13. Let me mingle tears with thee, mourning him who mourned for me, all the days that I may live:

14. By the Cross with thee to stay, there with thee to weep and pray; is all I ask of thee to give.

15. Virgin of all virgins blest! listen to my fond request; let me share thy grief divine:

16. Let me, to my latest breath, in my

Sequentia sancti Evangelii secundum Joannem.

Jesus gives his Mother to St. John and to all Christians.

John 19, 25-27.

N illo témpore: Stabant juxta Crucem Jesu mater ejus, et soror matris ejus Maria Cléo-

A that time, there stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas,
Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away his anger from us. 

Jeremias 18, 20.

Offert. I


Secret.

O fférimus tibi preces et hóstias, Dómine Jesu Christe, humiñter supplicantes: ut qui Transfixiónem dulcissimi spirí- tus beátæ Mariæ Matris tuae précibus recensémus; suo suo- rúmque sub Cruce Sántórum consortium multiplicátó plíssi- mo intervéntu, méritos mortis tuae, méritum cum beátis ha- béamus: Qui vivis et regnas cum Deo Patre...

We offer to thee, O Lord Jesus Christ, our prayers and sacrifices, humbly supplicating that we who, in our thought of thee, dwell on the bitter piercing through of the most sweet heart of blessed Mary, thy Mother, may, in virtue of the manifold and most loving intercession of that same Queen of Martyrs, and of all thine elect gathered at the foot of the Cross, by the merits of thy death, deserve to be one day numbered with the blessed. Who livest and reignest.

On Sunday, the Secret of the Sunday is added. 
Happy the Heart of the blessed Virgin Mary, which without dying earned the palm of martyrdom beneath the cross of our Lord.

Postcommunion.

May the divine sacrifice, O Lord Jesus Christ, of which we, commemorating the Transfixion of thy Virgin Mother, have partaken, ensure the bestowal upon us of every good and saving gift. Who livest and reignest.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (September 15)

Ps. Dixit Dominus Dómino mé-o : * Séde a déxtris mé-is.

Ps. Dixit Dominus. vi r. p. 150.
Depart from me, I will weep bitterly: labour not to comfort me. 

Isaias 22, 4.

There is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness. Isaias 53, 2.

From the sole of the foot unto the top of the head, there is no soundness therein. Isaias 1, 6.
Proper of the Saints.

Stay me up with flowers, compass me about with apples: because I languish with love. 

Cant. 2, 5.

Stay me up with flowers, compass me about with apples: because I languish with love. 

Cant. 2, 5.

Chapter.

Lamentations of Jeremias 2, 13.

To what shall I compare thee, or to what shall I liken thee, O daughter of Jerusalem? To what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? For great as the sea is thy destruction.

Ascribed to Callixto Palumbella of the Servite Order (XVIII cent.).

1. Now striding shade obscure the sky, the day grow dark, and shuddering die, while solemn thought recalls in dread the hour when Life itself was dead.

2. Under the world-redeeming rood the pi-tet di- em, Dum saévac ré-co-lo ludíbri- um né-cis, 

Di-vinámque ca-tástrophén. 2. Spectátrix áde-ras supplí-
3. With scourge and stripes his flesh was torn, with rending iron, with riving thorn; and every wound of every part pierced as a sword his Mother's heart.

4. She felt with him the blows and shame, the cries that mocked the kingly name, the lash, the nails, the thirst, the gall, and the dark hour that ended all.

5. Yet constant in her place she stood with more than mar-

most afflicted Mother stood; her Son, upon its altar laid, the eternal expiation made.
tyr's fortitude; steadfast on God she set her will, though he should slay her trusting still.

6. Vouchsafe, O blessed Trinity, that, by her great example, we with faithful soul our part may take of suffering for our Saviour's sake.

(Trans. W. Shewring, by permission).

V. Regina Martyrum, ora pro nobis.
R. Quae juxta Crucem Jesu constitisti.

Sorrow hath oppressed me: my face is swollen with weeping; and my eyelids are dim. Job 16, 8 and 17.

et facies me-a intum-it a flé-tu, et pálpebrae mé-ae ca-ligavé-runt. Cant. Magní-fi-cat * ánima mé-a
Dómi-num. 2. Et exsultátiv... or Et exsultávit...

Cant. Magnificat. II p. 213 or 219.


When September 15 is a Sunday, commemoration is made of Sts. Cornelius and Cyprian, as below, then of the Sunday.


Semi-double.


Collect.

B eatórum Mártirum pariterque Pontíficium Cornélii et Cypriáni nos, quaésus, Dómine, festa tueántur : * et eórum oratio veneranda. Per Dóminum.

Secret no 5, p. 968 and Postcommunion no 5, p. 971.

The same day.

Sts. Euphemia, Lucy and Geminianus Martyrs. († 304)

Collect.

P raesta, Dómine, précibus nostris cum exsultatione pro-véntum : * ut sanctórum Mártirum Euphémiae, Luciae et Geminianí, quorum diem passionis annua devotione recólímus, étiam fidei constántiam subsequámur. Per Dóminum.

Secret.

V ota populí tui, quaésus, Dómine, propítiús intende : et, quorum nos tríbuis solémnia

The same day.

Sts. Euphemia, Lucy and Geminianus Martyrs. († 304)

Collect.

P raeasta, Dómine, précibus nostris cum exsultatione pro-véntum : * ut sanctórum Mártirum Euphémiae, Luciae et Geminianí, quorum diem passionis annua devotione recólímus, étiam fidei constántiam subsequámur. Per Dóminum.

Secret.

V ota populí tui, quaésus, Dómine, propítiús intende : et, quorum nos tríbuis solémnia

In thy loving-kindness, O Lord, be mindful of the desires of thy people: and cause us to profit by the prayers
celebrare, fac gaudere suffragii. Per Dominum nostrum Jesum Christum.

of the saints whose feast days thou permittest us to keep. Through Jesus Christ our Lord.

Postcommunion.

† In churches dedicated to St. Cyprian, the Mass is Statuit. p. 1614 or Sacerdotes Dei. p. 1615.

17. Impression of the Stigmata of St. Francis, Conf. Double.


Versicle for both days:

†. Signásti, Dómine, sérvum tuum Franciscum.

†. Signis redemptionis nostrae.

Collect.

Domine Jesu Christe, qui, frigescénte mundo, ad inflammándum corda nostra tuo amóris igne, in carne beatíssimi Francisci passionis tuae sacra Stigmata renovásti: † concéde propitiáus; ut ejus méritis et précibus crucem júgiter ferámus, * et dignos fructus paenitentiae faciámus: Qui vivis et regnas.


Postcommunion.

 Deus, qui mira Crucis mystéria in beató Francisco Confessóre tuo multifórmiter demonstrásti: da nobis, quaésumus; devotionís suae semper exemplo sectári, et assídua ejúsdem Crucis meditázione muníri. Per Dominum nostrum Jesum Christum.

O Lord Jesus Christ, who when the world was growing cold, in order that the hearts of men might burn anew with the fire of thy love, didst in the flesh of the most blessed Francis reproduce the Stigmata of thy Passion; be mindful of his merits and prayers; and in thy mercy, vouchsafe to us the grace ever to carry thy Cross, and to bring forth fruits worthy of penance. Who livest and reignest.

O God, who in divers ways didst show forth in blessed Francis, thy Confessor, the wondrous mysteries of the Cross: grant us, we beseech thee, grace to copy from the pattern he has set forth before us, and to fortify our souls by assiduously meditating upon that same holy Cross. Through Jesus Christ...

Double.

Commemoration at Vespers of September 17.

Ant. I

M

Ortu-us sum, * et ví-ta mé-a

I am dead: and my life is hid with Christ in God.  

Coloss. 3, 3.

est abscondi-ta cum Christo in Dé-o.

V. Amávit eum Dóminus, et ornávit éum.  
R. Stólam glóriae índuit éum.  

R. The Lord loved him, and adorned him.  
R. He clothed him with a robe of glory.

Commemoration at Vespers of September 18.

Ant. IV

E

X-ístimo * ómi-ni-a detrimén-

tum ésse propter eminéntem sci-énti-am Jésu Christi

Domíni mé-i.

V. Jústum dedúxit Dóminus per viás réctas.  
R. Et osténdit fili régnum Déi.  

R. The Lord led the just by right ways.  
R. And showed him the kingdom of God.

Collect.

Deus, qui ad unígéritum Filium tuum exaltatum a terra ómnia tráhere disposuísti:  
O God, who hast ordained that all things be drawn to thine only-begotten Son, when lifted up from the
1436 Proper of the Saints.

19. St. Januarius and his Companions
Bishop and Martyrs († 305)

Double.

Collect.

 Deus, qui nos annua sanctórum Mártym tuórum Januárii et Sociórum ejus solemn nitátæ laetíficas: † concédé propitius; ut, quorum gaudémus merits, * accendámur exemplis. Per Dóminum.

Secret no 7 (b), p. 968 and Postcommunion no 3 (b), p. 971.

20. St. Eustace and his Companions Martyrs.

Double.

Collect.

 Deus, qui nos concédís sanctórum Mártym tuórum Eustáchii et Sociórum ejus natalitía cólere: † da nobis in aetérna beatitúdo * de eórum societáte gaudére. Per Dóminum.

Secret no 6, p. 968 and Postcommunion no 6, p. 971.


Double of II Class.

Vespers, as Common, p. 1593. Prayer as below.

AT MASS.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. *Ps. Be not emulous of evil doers; nor envy them that work iniquity.  

Ps. 36, 30-31 and 1.

Ps. Nólí aemulá-ri in mali-nántibus: * neque ze-láve-


Collect.

MAY the prayers of blessed Matthew, thine Apostle and Evangelist, succour us, O Lord: and may his intercession win for us from thee the blessings which our own efforts avail not to obtain. Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Epistle. Similitúdo. p. 1134.

Nº 805. — 46
Blessed is the man that feareth the Lord: he delights exceedingly in his commandments. His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Ps. III, i-2.

mandátis ejus cupidit nimis.

V. Potens in terra

erit semen ejus: gene-ratio rectorum beneficetur.

Alleluia, alleluia. V. Te gloriosus. p. 1383.

* Sequentia sancti Evangelii secundum Matthaeum.

Call of Matthew and eating with sinners. Matth. 9, 9-13.

At that time, Jesus saw a man sitting in the custom-house, named Matthew; and he said to him, Follow me. And he rose up, and followed him. And it came to pass, as he was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and his disciples.
risaei, dicébant discipulis ejus: his disciples, Why doth your master Quare cum publicánis, et per eat with publicans and sinners? But peccatóribus mandúcat Magister vester? Jesus hearing it, said, They that are Non est opus valéntibus médicus, sed in health need not a physician: but male habéntibus. Eúntes autem discite quid est: They that are Misericórdiam volo, et non sacrifícium. Go then, and learn they that are ill. Go then, and learn Non enim veni vocáre justos, sed what this meaneth, I will have mercy, peccatóres. Credo. and not sacrifice. For I am not come to call the just, but sinners.

Offert. viii

P Osuísti,* Dómi-ne, in cápi-te

é-jus co-ró-nam de lápide pre-
ti-ó-so: ví-tam pé-
ti-it a
te, tribuí-sti é-i, al-le-

lú-ia.

Secret.

MAY, we beseech thee, O Lord, the supplications of thy blessed Apostle and Evangelist, Matthew, commend to thee the oblations of thy Church, which he enlightened by his noble teaching. Through Jesus...
Ps. 20, 6.

His glory is great in thy salvation; glory and great beauty shalt thou lay upon him, O Lord. Ps. 20, 6.

Postcommunion no 18 (b), p. 973.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

22. St. Thomas of Villanova Bp. and Conf. († 1555)

Double.

Commemoration at Vespers of September 21 and 22.

Ant. VIII

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. Ps. III, 8.

At I Vespers (Sept. 21):

Y. Amavit éum Dóminus et ornávit éum.
R. Stólam glóriæ induit éum.

Y. The Lord loved him and adorned him.
R. He clothed him with a robe of glory.
At II Vespers (Sept. 22):

\( \text{V.} \)
Jútum dedúxit Dóminus per vias réctas.

\( \text{R.} \)
Et osténdit illi régnum Déi.

\( \text{V.} \) The Lord led the just by right ways.

\( \text{R.} \) And showed him the kingdom of God.

Collect.

**Deus,** qui beá tum Thomam Pontíficem insígnis in páu peres misericór diae virtúte décorásti: \( \dagger \) quaésumus; ut, ejus intercessióne, in omnes, qui te deprecántur, *divítias misericór diae tuae b enignus effúndas.*

Per Dóminum.

**Secret no 9, p. 968 and Postcommunion no 8, p. 971.**

The same day.

St. Maurice and his Companions Martyrs. († 297)

Collect.

A nnue, quaésumus, omnípo tens Deus: ut sanctórum Mártýrum tuórum Mauritii et Sociórum ejus nos laetíficet fe stíva solémnitas: * ut, quorum suffrágis nimímur, eórum natalítis gloriémur. Per Dóminum.

**Secret.**

Espíce, quaésumus, Dómine, munícr a, quae in sanctórum Mártýrum tuórum Mauritii et Sociórum ejus commemoratióne défe rimus: et praesta; ut, quo rum honóre sunt grata, eórum nobis fiant intercessióne perpé tua. Per Dóminum.

**Postcommunion.**

Cáléstibus refécti sacraméntis et gáudiis: suúlplices te rogámus, Dómine; ut, quorum
gloriamur triumphis, protegamur auxiliis. Per Dominum.

we most humbly entreat of thee, the succour of those in whose victory we glory. Through Jesus Christ...

In places where the feast of St. Maurice is solemnly kept:
Mass. Intret. p. 1637 with the Prayers as above and the following Epistle:

Lectio libri Apocalypsis beati Joannis Apostoli.
The Martyrs' reward in heaven. Apocalypse 7, 13-17.

IN those days, one of the ancients answered and said to me: These that are clothed in white robes, who are they? and whence came they? And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation and have washed their robes and have made them white in the blood of the Lamb. Therefore they are before the throne of God: and they serve him day and night in his temple. And he that sitteth on the throne shall dwell over them. They shall no more hunger nor thirst: neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life: and God shall wipe away all tears from their eyes.

23. St. Linus Pope and Martyr. (67-76)
Semi-double.


Collect.

ETernal Shepherd, look favourably on thy flock: and through the intercession of blessed Linus thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.
Mass. Si diligis me. p. 1604.
The same day. Saint Thecla Virgin and Martyr. (1st cent.)


Collect.

D A, quaésumus, omnipotens Deus : * ut, qui beátae Theclae Virginis et Mártýris tuae natalitiae cólimus; et ánnua solemnitáte laetémur, et tantae fidei proficiámus exémplo. Per Dóminum.

V Ouchsafe, O Almighty God, we beseech thee, unto us who devoutly honour the passion of blessed Thecla, thy Virgin-Martyr, ever to rejoice at the return each year of her festival-day, and more and more to profit by the great example of faith she has left us. Through Jesus...

Secret n° 14, p. 969 and Postcommunion n° 13, p. 972.


24. Feast of Our Lady of Ransom.

Double major.

Sept. 23. Sáncta Maria. p. 1708. † Dignáre me.


Mass, as on Feasts of the B. V. M. p. 1718.

Collect.

D Éus, qui per gloriosíssimam Filii tui Matrem, ad libe-rándos Christi fidéles a potestáte paganórum, nova Ecclésiam tuam prole amplificáre dignátus es : † praesta, quaésumus; ut, quam pie venerámur tanti òperis institutricem, ejus páriter méritis et intercessióné, * a peccátis ómnibus et captivitáte daémonis liberémur. Per eúmdem Dó-minum.

O God, who for the delivering from slavery of Christians held captive by the infidels, wast pleased, through the most glorious Mother of thy Son, to enrich thy Church with new spiritual offspring: grant, we beseech thee, that she, to whom we devoutly do homage as the Foundress of so great a work, may, by her merits and prayers, deliver us from all our sins and from bondage to the powers of hell. Through the same our Lord.


† When commemoration is made of Our Lady of Ransom at Mass of Sunday, at the end of Mass is read the Gospel Loquénte Jesu. p. 1720.

Vespers as on Feasts of the B. V. M., p. 1708.
Proper of the Saints.


Simple.


Collect.

BEatórum Mártirum Cypriáni et Justínae nos, Dómine, fóveant continuátà praesidía; † quia non désinis propítius in-tuéri, * quos tálibus auxílis concésseris adjuvári. Per Dóminum.

MAY the unfailing protection of thy blessed Martyrs Cyprian and Justina comfort us, O Lord; for surely never dost thou turn away thine eyes of mercy from any to whom such help is vouchsafed. Through Jesus Christ our Lord.

Secret n° 6, p. 968 and Postcommunion n° 6, p. 971.

27. Sts. Cosmas and Damian Martyrs. (+ 285)

Semi-double.


Collect.


Vouchsafe, O Almighty God, we beseech thee, unto us who celebrate the feast-day of thy holy Martyrs, Cosmas and Damian, by their intercession to be delivered from all the dangers that threaten us. Through Jesus Christ our Lord.


Postcommunion.


MAY thy people, we beseech thee, O Lord, find their sure defence in having been permitted to share in thy heavenly banquet, and in the might of the prayers put up by thy saints in their behalf. Through Jesus.

† In places where the feast is solemnly kept:

The Introit Sapientiam was originally composed in honour of Sts Cosmas and Damian, when Pope Felix IV (526-530) dedicated their church in the Roman forum.

Let the people shew forth the wisdom of the saints, and the church declare their
September 27: Sts. Cosmas and Damian.

nárrent pópu-

lí, et láudes e-ó-

rum núnti- et ecclé-si-

a: nómina

autem e-

orum ví-

vent in saécu-

li.

Ps. Exsulta-te, justi, in Dómi-no: * réctos décet col-laudá-

ti-o. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 1st tone. p. 28.

Lectio libri Sapientiae.

Reward of the just and punishment of the wicked. Wisdom 5, 16-20.


BUT the just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them: and his zeal will take armour, and he will arm the creature for the revenge of his enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet; he will take equity for an invincible shield.

Grad. vii

C

Lama-vé-runt jú-sti, * et Dómi-nus
The just cried, and the Lord heard them: and delivered them out of all their troubles. 

Ps. 33, 18-19.

ex omni-bus tribu-la-ti-ónibus e-órum libe-rá-vit é-os.

V. Júxta est Dó-

minus his, qui tribu-

lá-to sunt cór-

de; et

hú-mi-

les spí-ri-
tu * salvá-
bit.

Allelúia, allelúia. V. Haec est véra. p. 1216.

September 28: Saint Wenceslaus. 1447

Offert. vi

Lo- ri- a- bún- tur * in te ó-
mnes, qui dí- li- gunt nó- men tú- um,
quó- ni-am tu, Dó- mi- ne, benedí-ces jú- sto :
Dó- mine, ut scú- to bónae vo- luntá- tis tú- ae
do- ro- násti nos.


Vespers as Common of Two or More Martyrs, p. 1627.

28. St. Wenceslaus Duke of Bohemia Martyr († 929)

Semi-double.

Sept. 27. Iste Sánctus. p. 126.

Collect.

Deus, qui beatum Wenceslám per martýrii palmam a terréno principátu ad caeléstem glóriam transtulísti: † ejus pré- cibus nos ab omni adversitáte custódí; * et ejúsdem tribue gaudére consórtio. Per Dómi- num.

O God who, in bestowing upon blessed Wenceslaus the palm of martyrdom, was pleased to call him from ruling over an earthly principality to the glory of heaven: shield us through his prayers from all adversity, and grant that we may one day share with him his happiness. Through Jesus Christ our Lord.

SEPTEMBER 29.

DEDICATION OF ST. MICHAEL
THE ARCHANGEL.

Double of I Class.

AT FIRST VESPERS. (September 28)

As at II Vespers, p. 1455, except the 5th Psalm and the following:

V. Stétit Angelus juxta áram templi.
R. Hábens thuribulum áureum in mánu súa.

At Magnif.

Ant. VIII G

D

UM sácrum mysté-ri-um*

cérne-ret Jo-ánnes, Archánge-lus

Mícha- el tú-ba cé-ci-nit : Ignósce, Dómine Dé-us nó-

ster, qui ápe-ris librum, et sólvis signácu-la é-jus, alle-

lú-ia. Cant. Magnífi-cat * ánima mé- a Dóminum. 2. Et

exsultávit... or Et exsultávit...

Cant. Magníficat. VIII G. p. 217 or 223.
Prayer. Deus, qui, miro órdine. as below.
On Sunday, commemoration of the Sunday.

AT MASS.

Bless the Lord all ye his Angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders. Ps. Bless the Lord, O my soul: and let all that is within me bless his holy name.

Ps. 102, 20 and 1.

Ps. Benedic anima mé-a, Dómi-no: * et ómini-a, quae intra me sunt, nómi-ni sáncto é-jus.


Collect.

D eus, qui, miro órdine, Angeló-rum ministéria homínúmque dispénsas: † concéde propítius; ut, a quibus tibi ministrántibus in cáelo semper assistitur, * ab his in terra vita nostra muniátur. Per Dóminum.

O God, who in a wonderful order hast established the ministry of Angels and of men: mercifully grant that even as thy holy Angels ever do thee service in heaven, so at all times they may succour us upon earth. Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.
Lectio libri Apocalypsis beati Joannis Apostoli.

An Angel sent by God to St. John the Apostle. Apoc. i, 1-5.


IN those days: God signified the things which must shortly come to pass, sending by his Angel to his servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from him that is, and that was, and that is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood.

Bless the Lord all ye his Angels: you that are mighty in strength, that do his will. V. O my soul bless thou the Lord: and all that is within me praise his holy name. Introit.
á-nima mé- a, Dó- mi-num,
et ómni-a in-te-rí-ó- ra mé-
a nó-men
sán- ctum * é- jus.

Holy Archangel Mi-
chael, defend us in the
battle: that we may
not perish in the dread-
ful judgment.

VIII
A
L-le- lá- ia. * i

Y. Sáncte Mécha-el
Ar-
chéngel-le, de-fénde nos in proéli-o: ut
non per-e- á- mus in tre-méndo * judí-ci- o.
In Paschal Time, the Gradual is omitted and there is said: Allelúia, allelúia. * Sancte Michael, as above, then:

VII

Allelúia.*

V. Concús- sum est má- re, et contré-

mu- it tér- ra, ubi Archángel- lus

Mícha- el descénd- ba t * de caé- lo.

Sequentia sancti Evangelii secundum Mattheum.

Reverence for “little ones”, who have their guardian Angels. Matth. 18, 1-10.

1. In illo tempore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno caelórum? Et ádvocans Jesus párvulum, stáuit eum in médio éorum, et dixit: Amen dico vobis, nisi convérísti fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum caelórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno caelórum. * Et qui suócéperit unum párvulum talem in nómine meo, me suscépit. **

Qui autem scandalizáverit unum de pusillis istis, qui in me credunt, expédit ei, ut suspen- dátur mola asinária in collo ejus, et demergátur in profundum maris. Vae mundo a scándalisi. Necésse est enim ut véniant scándala: verúmtamen vae hó-

At that time, the disciples came to Jesus, saying, Who, thinkest thou, is the greater in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven: and he that shall receive one such little child in my name, receiveth me.

But he that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals: for it must needs be that scandals come; but neverthe-
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.

See that you despise not one of these little ones; for I say to you, that their Angels in heaven always see the face of my Father who is in heaven.

And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.
Secret.


On Sunday, the Secret of the Sunday is added.

During the week, common Preface, p. 14.


Postcommunion.

Beati Archángeli tui Michælis intercessione suffúlti: supplices te, Dómine, deprecámur; ut, quod ore proséquimur, contingámus et mente. Per Dóminum.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.
AT SECOND VESPERS.

1 Ant. IV A* S

Té-tit Ange-lus * juxta á-ram

An Angel stood near the altar of the temple, having a golden censer in his hand. Apoc. 8, 3.

templi, hábens thu-ríbu-um áure-um in mánu sú- a.

P. T. Alle-lú- ia. Ps. Díxit Dóminus Dómino mé-o : * Sede

a dǽxtris mé- is. or : mé- is. Ps. Dixit Dóminus. iv A*, p. 149.

2 Ant. VII a D

UM praeli-aré- tur * Mícha-él

While Michael the Archangel fought with the dragon, the voice was heard of those who said : Salvation to our God, alleluia.

Archánge-lus cum dracó-ne, audí-

ta est vox dicénti- um : Sá-lus Dé-o nóstro, alle-lú- ia.

Ps. Confi-tébor tí-bi, Dómine, in tó-to córde mé- o : * in

consí-li- o justórum et conrega-ti- óne.

Archangel Michael, I have set thee as prince over all souls that I receive.


Ye Angels of the Lord, bless the Lord for ever.

Ps. Laudáte, púeri. T. pereg. p. 170.

Angels, Archangels, Thrones and Dominations, Principalities and Powers, Hosts of heaven, praise God in heaven, allelúia.
I. Lord of Hosts, whose beams impart new life and vigour to the heart; for thee we tune our grateful lyre and mingle with the Angel's choir.

Myriads' of chiefs their lances wield and glitter o'er the azure field, whilst Michael, like a blazing star.

September 29: Michaelmas. 1457

Hymn. II

E splendor et virtus Patris, Te vita Jesu cordium, Ab ore qui pendunt tu- o, Laudamus inter Ange-los. 2. Ti- bi mille densa mil-li- um Ducum co-ro-

Chapter.

GOD signified the things which must shortly come to pass, sending by his Angel to his servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

1. O Lord of Hosts, whose beams impart new life and vigour to the heart; for thee we tune our grateful lyre and mingle with the Angel's choir.

2. Myriads of chiefs their lances wield and glitter o'er the azure field whilst Michael, like a blazing star,

3. Dra- cónis hic dú- rum cáput In ína pellit tárt-a-ra, Ducémque cum re-

Y. In conspéctu Angelórum psál-lam tibi, Déus méus. Y. I will sing praise to thee in the sight of the angels.

Y. Adorábo ad témplum sán-
tum túum, et confitébor nómini túdo. Y. I will worship towards thy holy temple, and I will give glory to thy name. Ps. 137, 1 and 2.
At Magnif.
Ant. I D 2

Prince most glorious, Michael the Archangel, be mindful of us; here and everywhere pray always for us to the Son of God.

Micha- el Archángel- le, ésto mémor nóstri: hic et
ubíque semper precá- re pro nó-bis Fí-li- um Dé- i,
alle- lú- ia, alle- lú- ia. Cant. Magni- fi-cat * ánima
mé- a Dómi-num. 2. Et exsultávit...

Cant. Magnificat. I D 2, p. 212 or 218.

Prayer. Deus, qui miro. p. 1449.

When September 29 is a Sunday, commemoration of St. Jerome is added, then of the Sunday.


30. St. Jerome Priest, Conf. and Doctor. († 420)

Double.

Sept. 29 and 30. O Dóctor... beáte Hierónyme. p. 131.


Collect.

Dieus, qui Ecclésiae tuae in exponéndis sacris Scriptúris beá tum Hierónymum Confes- sórem tuum, Doctórem máxi- mum providére dignátus es: † praesta, quaésumus; ut, ejus suffragántibus méritis, * quod O God who, for the expounding of Holy Scripture, didst raise up in thy Church the great and holy Doctor, Jerome thy Confessor: grant, we beseech thee, that, helped by thy grace, we may put in practice what both by word and by work he has
Eplétí alimónía cælestí, quæ­sumus, Dómine: ut, interve­niénte béáto Hierónymo Con­fessóre tuo, misericórdiae tuae grátiam cónséquimur. Per Dó­minum.

Filled with heavenly food, we be­seech thee, O Lord, that, aided by the prayers of blessed Jerome, thy Confessor, we be found worthy to receive the grace of thy mercy, Through Jesus Christ our Lord.

FEASTS OF OCTOBER.

1. St. Remigius Bishop of Rheims and Conf. († 533)

Collect.


Grant, we beseech thee, Almighty God, that this venerable solemn­nity of blessed Remigius, thy Con­fessor and Bishop, may increase our devotion and promote our salvation. Through Jesus Christ our Lord.

Secret n° 8, p. 968 and Postcommunion n° 7, p. 971.


Vespers as Common of a Confessor Bishop, p. 1648.

2. The Holy Guardian Angels.

Double major.

Commemoration at Vespers of October 1.

Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salva­tion. Hebr. 1, 14.
October 2: The Holy Guardian Angels.

Prayer. Deus, qui ineffabili. as below.

Commemoration at Vespers of October. 2.

At Magnif. Ant. VIII G. S. Ancti Ange-li * Custódes

Our holy Guardian Angels, defend us in battle, that we may not perish in the dreadful judgment.

nóstri, de-féndi-te nos in prǽli-o, ut non pe-re-á-

mus in treméndo judi-ci-o. Cant. Magni-fi-cat * ánima

mé-a Dóminum. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223.

V. and Prayer, as above.

Collect.

D Deus, qui ineffabili providéntia sanctos Angelos tuos ad nostram custódiam mittere dignátis : † largire supplícibus tuis; et éorum semper protec­tióné deféndi, * et ætérna so-cietáte gaudére. Per Dóminum.

O God who, in thine ineffable providence, hast deigned to send thy holy Angels to watch over us: vouchsafe to thy suppliants in all our days to find safety in their protection, and in eternity to share their happiness. Through Jesus Christ.
Secret.

Raciously receive, O Lord, the gifts we lay at thy feet, in veneration of thy holy Angels: and in thy loving-kindness grant that, under their watchful guardianship, we escape the manifold dangers that threaten us, and safely reach that life which is everlasting. Through Jesus Christ.

Postcommunion.

Having in joyful celebration of the feast-day of thy holy Angels partaken, O Lord, of the divine mysteries: humbly we beg of thee, under their guardianship, to be at all times delivered from the craft of our enemies and to be made strong against all adversity. Through Jesus Christ.

When October 2 is a Sunday, the last Gospel of the Holy Angels, p. 1452, is read.

**In places where the feast is solemnly kept:**

### AT MASS.

**Introit.** Benedicite. p. 1449.

**Lectio libri Exodi.**

_Hæc dicit Dóminus Deus:_


**Gradual.** Angelis súis. p. 335.

**V.** Benedí-ci-
Bless the Lord, all ye his hosts: you ministers of his who do his will.

Ps. 102, 21.

October 2: The Holy Guardian Angels.

Ps. 102, 20 and 21.


B

Ene-di-ci-te * Dó-mi-num,

omnes Angéli é-jus : mi-ni-

stri é-jus, qui fá-ci-tis vér-bum é-jus, ad au-

di-én-dam vó-cem ser-mónum é-jus.


AT VESPERS.

To his angels, God has given charge over thee, to keep thee in all thy ways.

Ps. 90, 11.
Proper of the Saints.

vit de te, ut custódi-ant te in ómnibus ví- is
tú- is. Ps. Dí-xit Dóminus Dómino mé-o : * Séde a déx-
trís mé- is. Ps. Díxit Dóminus. VIII g. p. 149.

2 Ant. Let us praise the Lord, whom the Angels praise; him do Cheru-
láudant Ange- li, quem Ché-rubim et Sè-raphim, Sán-
cus, Sánctus, Sánctus proclámant. Ps. Confi-tébor tí-bi,
Dómine, in tóto córde mé-o : * in consí-li-o justórum et

3 Ant. Their Angels always see the face of my Father, who is in heav-
A Nge-li e-órum * semper ví-
dent fá-ci-em Pátris mé- i, qui est in caé-lis. Ps. Be-átus

Gospel.
October 2: The Holy Guardian Angels.

Blessed be God, who sent his Angel, and delivered his servants who believed in him.

Enedictus Deus, * qui misit

Angeli summum, et eruit servos suos, qui crediderunt in eum. Ps. Laudate, pueri, Dominum: * laudate nomem Dominii.

Praise God, all ye his Angels; praise him all his Hosts.

Ps. Laudate Dominum, omnes gentes: * laudate eum, omnes Virtutes e-jus.

Ps. Laudate Dominum, omnes gentes: * laudate eum, omnes populi.
I. Angel-guardians of men, spirits and powers we sing, whom our Father hath sent, aids to our weakly frame; heavenly friends and guides, help from on high to bring, lest we fail through the foeman's wile.

2. He, the soiler of souls, Angel-traitor of old, cast in merited wrath out of his honoured place, burns with envy and hate, seeking their souls to gain whom God's mercy invites to heaven.

Chapter.

I Will send my Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice.

Hymn. III

Ustódes hóminum psállumus

Ange-los, Na-túrae frági-li quos Pá-

ter áddi-dit Cae-léstis cómi-tes, insi-
di-ántibus Ne succúmberet hóstibus.


nif-ti-tur Quos caélo Dé-us ádvocat. 3. Huc cús- tos
3. Therefore come to our help, watchful ward of our lives; turn aside from the land God to thy care confides sickness and woe of soul, yea, and what else of ill: peace of heart to its folk denies.

4. Now to the holy Three praise evermore resound; under whose hand divine resteth the triple world governed in wondrous wise; glory be theirs and might while the ages unending run. St. Robert Bellarmine († 1621). Tr. A. G. McDougall.

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3. Saint Teresa of the Child Jesus Virgin. († 1897)

Double.


AT MASS.

Intr. III

V

Eni * de Libano,

Come from Libanus, my spouse, come from Libanus, come: thou hast wounded my heart, my sister, my spouse.
Ps. Praise the Lord, ye children: praise ye the name of the Lord.

Cant. 4, 8-9; Ps. 112, 1.

Ps. Veni, de Libani, veni de Líbano, veni: vulne-rásti cor mé-um, só-ror mé-a spón-sa, vulne-rásti cor mé-um.

Ps. Laudáte, pú-e-ri, Dó-mi-num,* laudáte nó-men Dómi-

ni. Gló-ri-a Pátrí. Eu o u a e.

Glória Patri. 3rd tone. p. 29.

Collect.

Domíne, qui dixísti: Nisi efficiámini sicut párvuli, non intrábítis in regnum caelórum:† da nobis, quaésumus; ita sanctae Terésiae Virginís in humilitáte et simplicitáte cordís vestígia sectári,* ut praémia consequámur aetérna: Qui vivís et regnas cum Deo Patre.

On Sunday, the Collect of the Sunday is added.

Lectio Isaiæ Prophetae.

Consolations promised to Jerusalem and to all humble hearts.

Isaias 66, 12-14.

HÆC dicit Dóminus: Ecce ego declínábo super eam quasi flúvium pacis, et quasi torrentem inundántem glóriam gentium, quam sugéritis: ad úbera portabímini, et super génua blan-diátur vos. Quómodo si cui mater blandíatur, ita ego conso-lábor vos, et in Jerusalem con-

Thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck; you shall be carried at the breasts, and upon the knees they shall caress you. As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem.
You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants.

I confess to thee, 0 Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones.

V. O Lord, my hope from my youth.

Mat. 11, 25; V. Ps. 70, 5.

Bud forth as the rose planted by the brooks of waters; give ye like Libanus a sweet odour

V. Quasi rosa plantata
1470 Proper of the Saints.

as frankincense: send forth flowers as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

Eccl. 39, 17-19.

super rivos aquarum fructif-
cate: quasi Libanus

doorem sustavit habete:

florete, flo-

res, quasi lili-

um, et date

odo rem, et frondete in gra-

iam, et collaudate can-
ticum, et benedicite Domi-

num

* in operibus

suis.

Gospel of September 29, p. 1452 to *.
My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour: because he hath regarded the humility of his handmaid: he that is mighty hath done great things to me.


Secret n° 20 (c), p. 970.

On Sunday, the Secret of the Sunday is added.

Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

He led her about, and taught her: and kept her as the apple of his eye. As the eagle he spread his wings, and hath taken her, and carried her on his shoulders. The Lord alone was her leader.

Deut. 32, 10-12.

si pupíl-lam ócu-li sú- i. Sic-ut áqui-la expándit á-las
sū-as, et assüm-psit é-am, atque portá-vit in

húme-ris sū-is: Dó-ni-num só-lus dux é-jus

fú-it.

**Postcommunion.**

Illo nos, Dómine, amóris igne caeléste mystérium inflámmet: quo sancta Terésia Virgo tua se tibi pro hominibus caritátis victi-mam devóvit. Per Dóminum nostrum Jesum Christum.

*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

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4. **St. Francis of Assisi Confessor. († 1226)**

*Double major.*


**Collect.**

 Deus, qui Ecclésiam tuam, beáti Francisci méritis, foetu novae proli amplificas: tribue nobis; † ex ejus imitatioáne, tér-réna despícere, * et caeléstium donórum semper participatioáne gaudére. Per Dóminum.

**Secret.**

Múnera tibi, Dómine, dicáta sanctifica: et, intercedénte beáto Franciscó, ab omni nos culpárum labe purifica. Per Dó-minum.

**Postcommunion.**

Ecclésiam tuam, quaésumus, Dómine, grátia caeléstis amplificet: quam beáti Francisci
Confessóris tui illumináre volusti gloriosís méritis, et exémplis. Per Dóminum.

willed to enlighten by the glorious merits and example of thy holy Confessor Francis. Through Jesus.

In places where the feast is solemnly kept:

Introit. Mihi autem. p. 1041, with the Ps. Vóce méa. p. 1042.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

St. Francis, like St. Paul, bears the marks of Christ. Galatians 6, 14-18.

Brethren: But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature: and whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Gradual. Os justí. p. 1660.

Lo! Francis, he who was poor and lowly, enters, a rich man, into heaven: with their hymns the Angels give him welcome.
1474  Proper of the Saints.

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le-stibus * hono-rat-ur.

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Gospel of St. Matthias, p. 1087.


Vespers as Common of a Confessor not a Bishop, p. 1662.

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5. St. Placid and his Companions Martyrs. (IV cent.)

Collect.

Deus, qui nos concédis sanctórum Mártýrum tuórum Plácidí et Sociórum ejus natalitía cólere: * de nóbis in actérna beatitúdoine * de éorum socié-táte gaudére. Per Dóminum.

Secret n° 6, p. 968 and Postcommunion n° 6, p. 971.

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6. Saint Bruno Confessor. († 1101)

Double.


Collect.

Sancti Brunónis Confessóris tui, quaésumus, Dómine, intercessiónibus adjuvémur: * ejus méritis et prédíbus, nostrórum delictórum véniám consequé-mur. Per Dóminum.

Secret n° 11, p. 969 and Postcommunion n° 11(a), p. 972.

7. Solemnity of the Most Holy Rosary.

Double of II Class.

AT FIRST VESPERS. (October 6)

At as II Vespers, p. 1482, except:

The Hymn recalls the five Joyful Mysteries.

Hymn. II

C

Ælé-stis áulae Núnti-us, Ar-
cánæ pándens Númi-nis, Plénam salú-
tat grá-ti-a Dé- i Paréntem Vír-
ginem. 2. Vírgo pro-pinquam sángui-
ne Mátre Jo-ánnis ví-si-tat, Qui cláusus álvo gé-
sti-ens Adésse Chrí-stum núnti-at. 3. Vérbum, quod
ante saécu-la E ménte Pá-tris pró-di-it, E Mátris
álvo Vír-gi-nis, Mortá-lis ínfans, násci-tur. 4. Témplo
4. Now, on the temple’s altar laid, see the Redeemer’s ransom paid, while he who rules the host of heaven obeys the law himself had given.

5. The joyful mother finds again the child she sought with tears and pain; and the wise doctors hear with awe Wisdom itself expound the law.

6. May age to age forever sing the Virgin’s Son and Angels’ King, and praise with the celestial host the Father, Son, and Holy Ghost.

(18th cent. Trans. W. Shewring, by permission).

4. Now, on the temple’s altar laid, see the Redeemer’s ransom paid, while he who rules the host of heaven obeys the law himself had given.

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(18th cent. Trans. W. Shewring, by permission).

1. Regina sacratissimi Rosarii, ora pro nobis. Queen of the most holy Rosary, pray for us.

R7. Ut digni efficiamur pro missionibus Christi. That we may be made worthy of the promises of Christ.

At Magnif.

Ant. 1 D  B

E-á-ta es * Virgo Ma-
October 7: The Most Holy Rosary.

things are performed in thee that were said to thee; pray for us to the Lord our God.

rí-a, Dé- i Génitrix, quae credi-dí-

sti Dómino: perfécta sunt in te quae dícta sunt tí-bí:

intercé-de pro nó-bis ad Dóminus Dé-um nóstrum.

Cant. Magní-fi-cat * ánima mé- a Dóminum. 2. Et exsultávit...

Cant. Magnificat. I d. p. 212 or 218.


On Sunday, the commemoration of the Sunday is added, then of St. Bruno, p. 1474.

Benedicámus Dómino IV. p. 140.

At Compline, Hymn no 2, p. 247.

AT MASS.

Intr. 1

G

Aude- ámus * ómnes in Dó-

mi- no, dí- em féstum ce-le-brán-

tes sub honó- re Ma-rí-ae Virgi-

nís : de cújus so-lemní-tá- te gáudent An-ge- li,

Let us all rejoice in the Lord, celebrating a festival-day in honour of the blessed Virgin Mary, for whose solemn festival the Angels rejoice and give praise to the Son of God. Ps. My heart hath uttered a good word: I speak my works to the king.

Ps. 44, 1.
Collect.

O God, whose only-begotten Son, by his life, death and resurrection, has purchased for us the rewards of eternal life: grant, we beseech-thee, that, meditating on these mysteries in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise. Through the same our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

Our Lady (like the divine Wisdom of whom the writer speaks), closely linked with her Son in the work of salvation, existed in God’s thought before the world was made. She calls us to listen to her, and by her find Christ who is our life. Proverbs 8, 22-24 and 32-35.

The Lord possessed me in the beginning of his ways before he made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived: Now, therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates; and waiteth at the posts of my doors. ¹

¹ Like a courtier who awaits a favourable moment to gain the ear of the king.
October 7: The Most Holy Rosary.

He that shall find me, shall find life, and shall have salvation from the Lord.

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. V. Hearken, O daughter, and see, and incline thine ear, for the king hath greatly desired thy beauty.

Ps. 44, 5, II and 12.

Ad postes östii mei. Qui me invenerit, invéniét vitam, et háuriet salútém a Dómino. Grad. V
Proper of the Saints.

The solemn festival of the glorious Virgin Mary of the seed of Abraham, sprung from the tribe of Juda, of David's royal race.


In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Like a rose planted on the rivers I have borne fruit.

Ecclus. 24, 25; 39, 17.
October 7: The Most Holy Rosary.

FAC nos, quaésumus, Dómine, his munéribus offeréndis conveniénter aptári: et per sacratissimi Rosárii mystériá, sic vitam, passionem et gloriánum Unigéniti tui recólere; ut ejus digni promissiónibus efficiámur: Qui tecum vivit et regnat in unitáte.

Make us, O Lord, we beseech thee, to prepare ourselves as is meet, for the offering up to thee of this sacrifice: and in the mysteries of the most holy Rosary, so devoutly to go over the life, passion and glory of thine only-begotten Son, as to be made worthy of his promises. Who lives and reigns.

On Sunday, the Secret of the Sunday is added.

Preface of the B. V. M. Et te in Festivitáte. p. 13.

Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

Ecclus. 39. 19.
Postcommunion.

Sanctissimae Genitricis tuae, cujus Rosarium celebramus, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quaesumus, Domine, precibus adjuvemur: ut et mystery of the prayers of thy most holy Mother, the feast of whose Rosary we are celebrating: for, only if helped by her, can we understand the virtue of the mysteries we contemplate, and profit by the grace of the sacraments we have received. Who livest...

On Sunday, the Postcommunion of the Sunday is added.

AT SECOND VESPERS.

1 Ant.

VIII G

Who is this, fair as a dove, as the rose planted by the brooks of waters?

 Qui est ista, * speciosa

Dixit Dominus Dóminus mío: * Sede a

dextris míis. Ps. Dixit Dóminus. viii g. p. 151.

2 Ant.

VI F

The Virgin, strong as the tower of David; a thousand bucklers hang upon it, all the amour of valiant men.

Irgo potens * sicút turris Dávida

vid: mílle clýpéi pendent ex éa, ómnis armatúra

Ps. Laudá-te, pú-eri, Dóminus: * laudá-te

Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women.

Ps. Laetátus sum in his quae dícta sunt mí-hi : * In dó-
mum Dómi-ni fí-bimus. Ps. Laetátus sum. i g. p. 186.

The Lord hath bless-
ed thee by his power, because by thee he hath brought our ene-
mies to nought.

Ps. Ni-si Dóminus aedí-fi-
cáve-rit dómum, * in vánum labo-ravérunt qui aedí-fi-
The daughters of Sion, they saw her, like the Spring with its roses, and declared her most blessed.

_Cant. 6, 8._

De-um _tri-um_ Sí-on.  
Ps. Láuda, Jerúsalem. III a, p. 208.

Chapter.

Ecclus. 24, 25 and 39, 17.

_In me is all grace of the way and of the truth: in me is all hope of life and of virtue: I have budded forth as the rose planted by the brooks of waters._

A recital of the joyful, sorrowful, and glorious mysteries.

Hymn. II

_E ge-sti-éntem gáudi-is,_  
Te sáuci-am do-ló-ri-bus, Te júgi

amíctam gló-ri-a,  O Vírgo Má-ter, pánginus. 2. Ave,

re-dúndans gáudi-o,  Dum cónci-pis, dum ví-si-tas,  Et
Christ restored to thee, hail, in each joyful mystery.

3. The bloody sweat, the soldiers' scorn, the scourging and the crown of thorn, the burdened way, the bitter tree, hail, in each woeful mystery.

4. Thesign and heaven ascending Lord, the Pentecostal unction poured, thy crown and endless jubilee, hail, in each glorious mystery.

5. From these thy mysteries shall all the faithful weave a coro-

cenal, whose roseal hon-

ours shall proclaim thy chaste and ever-

lasting name.

6. May age to age for ever sing the Virgin's Son and Angels' King, and praise with the celestial host the Father, Son, and Holy Ghost.

Trans. W. Shewing, by permission.

A-men.

V. Regina sacratíssimi Ro-sárii, óra pro nóbis.
R. Ut dígni efficiámur pro-missiónibus Christi.

At Magníf.

Ant. VIII G

B

E-á-ta Má-ter * et intácta

Vír-go, glo-ri-ó-sa Regí-na múndi,

sénti-ant ó-mnes tú-um ju-vá-men, qui-cúmque cé-ле-

brant tú-am sacra-tíssimi Ro-sá-ri-i so-lemi-tá-tem.

Cant. Magní-fi-cat * ánima mé-a Dóminum. Et exsultávit...

or: Et exsultávit...  Cant. Magnificat. VIII g. p. 217 or 223.


When October 7 falls on Sunday, the commemoration of the Sunday is added.

Benedicámus Dómino IV. p. 140.
8. Saint Bridget of Sweden Widow. († 1373)  

Double.


Collect.

Domine Deus noster, qui beátae Birgittae per Filium tuum unigénitum secretá caeléstia revelásti: † ipsius pia intercessióné da nobis fámulis tuis; * in revelatione sempitérnae gló- riae tuae gaudére laetántes. Per eúndem Dóminum.

O Lord, our God, who to blessed Bridget, through thine only-begotten Son, wast pleased to reveal the secrets of heaven: grant that by virtue of her loving intercession in our behalf, we, thy servants, may, in the revelation of thy glory, find our everlasting happiness. Through the same our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.


Double.


Collect.

Deus, qui beátum Joánnem Confessórem tuum, ad fidem in géntibus propagándam mirabiliter excitásti et per eum in erudiéndis fídélibus novam in Ecclésia tuá fámilias congregásti: † da nobis fámulis tuis, ita ejus institútis proficiere; * ut praémia consequámur aetérna. Per Dóminum.

O God, who for the propagation of the Gospel among the nations, didst in a wonderful manner raise up blessed John thy Confessor, and, for the instructing of thy faithful, didst through him gather together in thy Church yet another company of religious men: grant that we, thy servants, may so profit by his teaching as to win an everlasting reward. Through Jesus Christ our Lord.

Secret.

Utscipe, Dómine, oblatiónem mundam salutáris hóstiae: et praesta; ut, intercedénte beáto Joánné Confessóre tuo, ubique géntium júgiter offeratúr. Per Dóminum.

Receive, O Lord, this clean oblation, this victim of salvation: and, in answer to the prayers of blessed John, thy Confessor, grant that everywhere among the gentiles, it day by day be offered up. Through Jesus Christ...

The Clerks Regular of the Mother of God.
Postcommunion.


Omforted by having partaken of the saving mysteries of thy precious Body and Blood, we pray thee, O Lord, to bring about that, keeping before our eyes the pattern set us by blessed John, thy Confessor, we may heedfully profess what he believed and sedulously put in practice what he taught. Who livest and reignest.

The same day.

Sts. Dionysius, Bishop of Paris, Rusticus and Eleutherius, Martyrs (III cent.)

Collect.

Deus, qui hodiérra die beáturn Dionysíum Mártýrem tuum atque Pontíficem, virtúte constántia in passióne roborásti, quique illi, ad praedicándum génitibus glóriam tuam, Rústico et Eleuthérium sociáre dignátus es: t tribue nobis, quaésumus; eórum imitatioine, pro amóre tuo próspera mundi despéceré, et nulla ejus adversa formidáre. Per Dóminum.

God, who for the enduring of his passion, didst on this day endue blessed Dionysius, thy Martyr-Bishop, with the virtue of fortitude, and who for the preaching of thy glory among the nations, didst vouchsafe graciously to appoint Rusticus and Eleutherius to be his fellow-workers: enable us, we beseech thee, after their example, rather than forfeit thy love, neither to set store upon worldly well-being, nor to fear any of the troubles of this life. Through Jesus Christ our Lord.

Secret.

Bláta tibi, Domine, múnera pópuli tui, pro tuórum honóre Sanctórum, súscepe propitius, quaésumus: et eórum nos intercessióne sanctífica. Per Dóminum.

In thy loving-kindness, we beseech thee, O Lord, favourably to receive these offerings made by thy people in honour of thy Saints: and to sanctify us through their intercession. Through Jesus Christ our Lord.

Postcommunion.

Sumptis, Domíne, sacraméntis, quaésumus: ut, intercedéntibus beáitis Mártýribus tuís Dionysío, Rústico et Eleuthérió, ad redemptionis acténae proficiámus augmentum. Per Dóminum nostrum.

We who have received thy sacraments, O Lord relying upon the prayers of thy blessed Martyrs Dionysius, Rusticus and Eleutherius, most humbly crave from thee the grace to profit thereby, to the increase of the eternal glory of thy redeemed Through Jesus Christ our Lord.
In those days, Paul standing in the midst of Areopagus, said, Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written, To the Unknown God. What therefore you worship without knowing it, that I preach to you.

God, who made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served with men's hands, as though he needed any thing, seeing it is he who giveth to all life, and breath, and all things; and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God, if happily they may feel after him, or find him; although he be not far from every one of us, for in him we live and move and be: as some also of your own poets said, For we are also his offspring.

Being therefore the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man.

And God indeed having winked at the times of this ignorance, now declareth to men, that all should everywhere do penance, because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed, giving faith to all, by raising him up from the dead.

And when they had heard of the resurrection of the dead, some indeed mocked; but others said, We will hear...


Vespers of the Common of Two or More Martyrs, p. 1627.

10. St. Francis Borgia Confessor. († 1572)

Collect.

Domine Jesu Christe, verae humilitátis et exëmplar et praémium: † quaésumus; ut, sicut beátum Franciscum in terríni honóris contemptu imitatórem tuí gloríosum effecísti, ita nos ejúsdem imitátiónis et glóriæ tribuás esse consórtes: Qui vivís et regnas.

O Lord Jesus Christ, thou who of the truly humble of heart art both the pattern and the reward: we beseech thee that, even as thou didst make blessed Francis most gloriously to imitate thee in thy disdain of worldly honours; so thou wouldst enable us, like him, to copy thee upon this earth and, like him, to reign in glory with thee for evermore. Who livest and reignest.

Secret no 13, p. 969 and Postcommunion no 12, p. 972. The word “Abbas, Abbot” is omitted.
11. Maternity of the B. V. Mary.

Double of II Class.

AT FIRST VESPERS. (October 10)

As at II Vespers, p. 1495, except:

At Magnif.
Ant. VII a

Let us celebrate with joy the Motherhood of blessed Mary ever Virgin.

nité-tem be-átae Ma-rí-ae semper Virgínis ce-lebré-

mus. Cant. Magnifi-cat * ánima mé- a Dóminum. 2. Et

exsultávit... or : Magní-fi-cat... Et exsultávit...


Prayer. Deus, qui de béatae. p. 262.

On Sunday, the commemoration of the Sunday is added.

Benedicámus Dómino IV. p. 140.

At Compline, Hymn no 2, p. 247.

AT MASS.

Behold a Virgin shall conceive and bring forth a Son: and his name shall be called Emmanuel. Ps. Sing ye to the Lord a new canticle, because he hath done wonderful things.

Isaias 7, 14; Ps. 97, 1.
1492 Proper of the Saints.

bi-tur nómen é- jus Em-má-nu- el. Ps. Cantá-te Dómi-
no cánticum nó-vum, * qui- a mi-rábi- li- a fé-cit. Gló-
ri- a Pátri. Eu o u a e. Gló-ria Patri. 3rd tone. p. 29.

Collect. Deus, qui de beátae. p. 262.
On Sunday, the Collect of the Sunday is added.
Epistle as on August 22, p. 1378.

Grad. VII

E

gre-di- é-tur * vírga de
radí- ce Jés- se, et flos
de radí-ce é- jus a- scéndet. V. Et re-
qui- é- scet super é-

um Spí- ri- tus * Dó- mi- ni.

There shall come forth a rod out of the root of Jesse¹, and a flower shall rise up out of his root. V. And the Spirit of the Lord shall rest upon him.

Isaias II, 1-2.

¹ Jesse was David’s father; the prophet foretells that the Messiah will be descended from David.
O Virgin Mother of God, he whom the whole world is unable to contain, becoming incarnate, enclosed himself in thy womb.

Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Sequentia sancti Evangelii secundum Lucam.

Jesus lost in Jerusalem and found among the teachers. Luke 2, 43-51.

At that time, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him amongst their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass that after three days they found him in the temple sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: Son, why

When his mother Mary was espoused to Joseph, she was found with child of the Holy Ghost.

Matth. i, 18.

SECRET.

THROUGH thine indulgent mercy, O Lord, and through the prayers of blessed Mary ever a Virgin, the Mother of thine only-begotten Son: may this oblation avail to the ensuring to us now and always of prosperity and peace. Through the same...

On Sunday, the Secret of the Sunday is added.

Preface of the B. V. M. Et te in Festivitáte. p. 13.


Postcommunion. Haec nos communio. p. 413.

On Sunday, the Postcommunion of the Sunday is added.
AT SECOND VESPERS.

1 Ant. VIII c.

B E-á-ta es, * Vírgo Ma-rí-a,
quae ómnium portásti Cré-a-tó-rem. *Ps. Díxit Dóminus Dómino mé-o : * Sédé a déxtris mé-is.
PÁs. Díxit Dóminus. VIII c. p. 151.

2 Ant. VI F.

G Enuísti * qui te fé-cit,
et in aetérnum pérmanes Vírgo. *Ps. Laudá-te, pú-e-rí, Dó-

minum : * laudá-te nómen Dómi-ni.
PÁs. Laudá-te, púeri. VI F. p. 168.

3 Ant. VI F.

C UM éssem párvu-la, * plácui
Altíssimo et de mé-is viscé-ribus génui Dé-um et
hóminem. *Ps. Laetátus sum in his quae dícta sunt mí-hi : *
The daughters of Sion, they saw her and declared her blessed, and the queens, they praised her.

Ps. Laetátus sum. I f. p. 186.

Thou art blessed of the Lord, my daughter; for by thee we partook of the fruit of life.


The daughters of Sion, they saw her and declared her blessed, and the queens, they praised her. Cant. 6, 8.

Ps. Láuda, Jerúsálem, Dóminus : * láuda Dé- um tú- um Sí-on.

Ps. Láuda, Jerúsálem. vii a. p. 211.
Chapter.

Qui créavit me, requievit in tabernáculo meo, † et dixit mihi: In Jacob inhábita, * et in éléctis meis mitte radíces.

Ecclus. 24, 12-13.

He that made me rested in my tabernacle: and he said to me, let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.


V. Blessed art thou among women. R. And blessed is the fruit of thy womb.

Thy Motherhood, Virgin Mother of God, was herald of joy to all the world; for from thee has risen the Sun of Justice, Christ our God.

Génitrix Virgo. gáudí-um annunti-ávit uni-vérsó mundo: ex te enim órtus est sol justí- ti-ae, Chrástus Dé-us nóster. Cant. Magníf-í-cat * ánima mé- a Dómi-num. 2. Et exsultávit...

Cant. Magníficat. IV E. p. 215 or 221.

Prayer. Deus, qui de beátae. p. 262.

When October II falls on Sunday, the commemoration of the Sunday is added.

Benedicámus Dómino IV. p. 140.

At Compline, Hymn no 2, p. 247.
13. St. Edward the Confessor, King of England. († 1066)

Simple.

Collect.

Deus, qui beátum regem Eduárdum, Confessórem tuum, aeternitátes glóriam coro-

násti : † fac nos, quæsumus; ita eum venerári in terris, * ut cum eo regnáre possívimus in
caelis. Per Dóminum.

O God, who hast crowned with glory everlasting the blessed king Edward, thy Confessor: make us in such wise to honour him upon earth, that we be accounted worthy to reign with him for evermore in heaven. Through Jesus Christ our Lord.

Secret n° ix, p. 969 and Postcommunion n° ro, p. 972.


14. St. Callistus I. Pope and Martyr. († 222)

Double.


Collect.

Deus, qui nos cónspicis ex no-
stra infirmitate defícere : *
ad amórem tuum nos miscericór-
diter per Sanctórum tuórum
exempla restáura. Per Dóminum.

O God, who seest that our weakness makes us to fail: in thy great mercy, through the examples left us by thy Saints, establish us anew in thy love. Through Jesus Christ our Lord.

Secret.

Mystica nobis, Dómine, prosit

oblatio : quae nos et a reá-
tibus nostris expédiat, et perpé-
tua salvatiónem confirmet. Per Dóminum.

May this mystical oblation avail us, O Lord: may it cleanse us from our sins; and may it ensure our eternal salvation. Through Jesus Christ our Lord.

Postcommunion.

Quæsumus, omnipotens Deus : ut reátus nostros múnera sacráta purifícant, et recte vivéndi nobis operéntur efféctum. Per Dóminum.

We beseech thee, Almighty God, that the hallowing of the gifts we have offered, may both wash away our guilt and make us henceforth to lead good and holy lives. Through Jesus Christ our Lord.

Mass. Si diligis me. p. 1604, except Prayers as above.
15. Saint Teresa of Avila Virgin. († 1582)

Collect.

Raciously hear us, O God of our salvation: and grant that we who keep with joy the festival of blessed Teresa, thy Virgin, may in her heavenly teaching find food for the nourishing of our souls, and by our feeling of loving devotion grow in knowledge of thee. Through Jesus...

Secret no 16, p. 969 and Postcommunion no 15, p. 973.


Vespers of Common of Virgins, p. 1671 with Hymn as follows:

Hymn. VIII

R. Egis superti nuntia, Dónum patérnam dé-se-ris, Térris, Te-ré-sa, bárba-ris Chrístum datú-ra aut sán-guinem. 2. Sed te mánet suávi- or Mars, poéna póscit dúli-ci- or : Di-víni amoris cúspide In vúlnus ícta conci-

des. 3. O ca-rí-tá-tis víctima! Tu córdá nóstra cóncrema,

Ti-bíque géntes cré-di-tas Avérni ab igne líbe-ra. 4. Sit
1500 Proper of the Saints.

laus Pátrí cum Fí-li-o, Et Spí-ri-tu Pa-rá-cli-to, Tibíque
sáncta Trí-ni-tas, Nunc et per ómne saécu-lum. Amen.

16. Saint Hedwig Queen of Poland Widow. († 1243)

Simple.

Collect.

 Deus, qui beátam Hedwigem a saéculi pompa ad húmilem tuae Crucis sequélam toto corde transire docuísti : † concédé; ut ejus méritis et exémplo discámus períturas mundi calcáre delíciás, * et in ampléxi tuae Crucis ómnia nobis adversántia supéráre : Qui vivís et regnas. cum Deo Patré, in unitáte...

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

17. Saint Margaret Mary Alacoque Virgin († 1690)

Double.


Collect.

Omine Jesu Christe, qui investigábiles divítias Cordis tui beátæ Margaritæ Mariae Virgini mirabiliter revelásti : † da nobis ejus méritis et imitâtióné; * ut, te in ómnibus et super ómnia diligéntes, jugem in eódem Corde tuo mansiónem habére mercámur : Qui vivís.

Lord Jesus Christ, who in wondrous wise didst disclose to the blessed Virgin Margaret Mary the unsearchable riches of thy Heart: through her merits and example, give unto us, so to love thee in all things and above all things, as to deserve to have that same Heart of thine for our everlasting home. Who livest...
October 17: Saint Margaret Mary Alacoque.  1501

**Secret.**

A ccepta tibi sint, Domine, plebis tuae munera: et concede; ut ignis ille divinus nos inflamnet, quo, de Corde Filii tui emisso, beata Margarita Maria vehementer aestuavit. Per eundem Dominum.

MAY the offerings of thy people be well-pleasing to thee, O Lord: and do thou vouchsafe to set our hearts on fire with that divine flame which sprang from the Heart of thy Son fiercely to burn in blessed Margaret Mary's breast. Through the same.

**Postcommunion.**

Orporis et Sanguinis tui, Domine Jesu, sumptis mystériis: concede nobis, quaesumus, ut, supérbus saeculi vanítatibus exútis, mansuetúdinem et humilitatem Cordis tuí induére mereámur: Qui vivis et regnas.

W E have shared, O Lord Jesus, in the sacred mysteries of thy Body and Blood: do thou, in answer to the prayers of the holy Virgin Margaret Mary make us, who renounce the proud vanities of the world, to become worthy to be clothed with the meekness and humility of thine own Heart. Who livest and reignest.

† In places where the feast is solemnly kept:

**AT MASS.**

In the shadow of him whom I longed for, I have sat down: sweet in my mouth in his fruit. Ps. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. Cant. 2, 3; Ps. 83, 2-3.

Ps. Quam dilecta tabernacula tua, Domine virtutum!

concupisci et defict anima mea in atri a Domini.

1 Symbol of the joys the Saint experienced in Christ's company.

N. 805. — 48
Lectio Epistolae beati Pauli Apostoli ad Ephesios.

This passage of St Paul applies admirably to the Saint who was messenger of the Sacred Heart. Ephesians 3, 8-9 and 14-19.

Fratres: Mihi omnium sanctorum minimo data est gratia haec, in gentibus evangelizare investigabiles divitias Christi, et illuminare omnes, quae sit dispensatio sacramenti absconditae saeculis in Deo, qui omnia creavit.

Hujus rei gratia flecto genua mea ad Patrem Domini nostri Jesu Christi, ex quo omnis paternitas in caelis, et in terra nominatur, ut det vobis secundum divitias gloriae suae, virtute corroborari per Spiritum ejus in interiorem hominem: Christum habitare per fidem in cordibus vestris: in caritate radicati, et fundati, ut possitis comprehendere cum omnibus sanctis, quae sit latitudo, et longitudo, et sublimitas, et profundum: scire etiam supereminentem scientiae caritatem Christi, ut impleamini in omnem plenitudinem Dei.

B Rethren, to me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ: and to enlighten all men, that ye may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things...

For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named: that he would grant you according to the riches of his glory, to be strengthened with might unto the inward man: that Christ may dwell by faith in your hearts: that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length and height and depth, to know also the charity of Christ, which surpasseth all knowledge: that you may be filled unto all the fulness of God.

Many waters cannot quench charity: neither can the floods drown it. Cant. 8, 7. For thee my heart and my
October 17: Saint Margaret Mary Alacoque.

I. I to my Beloved:
flesh have fainted away:

and he turneth towards me.

Ps. 72, 26.

V. De fé-cit cáro a Dé-us * in aetér-num.

VIII.

A. L-le- lú- ia. * iij.

V. E-go di-lécto mé-o, et ad me

convérsi-o * é-jus.

Proper of the Saints.

Offert. v

Q

Ud bó-num * é- jus est,

et quid púlchrum é- jus, ni-

si frumén- tum e-le-ctó- rum, et vínum gérmí-

nans vír- gi- nes?

On Sunday, Preface of the Blessed Trinity, p. 13 (or of the Saints, p. 1534).

Comm. IV

go di-lé- cto mé- o, * et
di-léctus mé- us mí- hi, qui pás-cí-tur inter lí- lí- a.

Vespers as Common of Virgins, p. 1708.


Double of II Class.

At I and II Vespers, all as Common of Evangelists, p. 1593.
Prayer. Intervéniat, as above.
When October 17 is on Sunday, commemoration of the Sunday is added, then of St. Margaret Mary, p. 1500.
When October 18 is on Sunday, commemoration of the Sunday is added.
AT MASS.

Introit. Mihi autem. p. 979.

Collect.

May, we beseech thee, O Lord, the prayer avail us of Saint Luke thine Evangelist: who to the glory of thy name ever bore in his body the mortification of the holy cross, Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St Paul recommends to the Corinthians the three delegates who are to collect their offerings. 2 Cor. 8, 16-24.

Brethren, I give thanks to God, who hath given the same carefulness for you in the heart of Titus; for indeed he accepted the exhortation; but being more careful, of his own will he went unto you.

We have sent also with him the brother, whose praise is in the Gospel through all the churches; and not that only, but he was also ordained by the churches companion of our travels for this grace, which is administered by us to the glory of the Lord and our determined will: avoiding this, lest any man should blame us in this abundance which is administered by us; for we forecast what may be good not only before God, but also before men.

And we have sent with them our brother also, whom we have proved diligent in many things; but now much more diligent, with much confidence in you, either for Titus, who is my companion and fellow-labourer towards you, or our brethren, the apostles of the churches, the glory of Christ. Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.
Their sound went forth into all the earth: and their words to the ends of the world. The heavens shew forth the glory of God; and the firmament declareth the works of his hands. Ps. 18, 5 and 2.

Grad. ii * Ómnem * tér-ram

ex-í-vit só-nus

e-ór-um : et in fí-nes órbis tér-rae vér-ba e-ór-um.

V. Caéli enár-rant gló-ri-am Dé-i : et ópera mánu-um é-jus

annúnti-at * firmamén-tum.

Allelúia, allelúia. V. Ego vos élégi. p. 1297.


Secret.

Grant unto us, we beseech thee, O Lord, with thy other heavenly gifts, that of serving thee with freedom of heart: and may the offerings we lay...
October 20: Saint John Cantius.

\[\text{beato Evangelista tuo Luca, et medelam nobis operentur, et gloriām. Per Dōminum.} \]

\[\text{at thy feet, through the intercession of blessed Luke, thine Evangelist, win for us from thee both grace in this world and glory in that to come. Through Jesus Christ our Lord.} \]

\[\text{On Sunday, the Collect of the Sunday is added.} \]

\[\text{Preface of the Apostles, p. 13.} \]

\[\text{Communion. Vos qui secuti. p. 1087.} \]

\[\text{Postcommunion.} \]

\[\text{Grant unto us, we beseech thee, O Almighty God, that the great gift we have received from thy holy altar, may, through the prayers of blessed Luke thine Evangelist, sanctify our souls and itself be our sure reliance. Through Jesus Christ our Lord.} \]

\[\text{On Sunday, the Postcommunion of the Sunday is added.} \]

19. St. Peter of Alcantara Confessor. († 1562)

Double.


Collect.

\[\text{Grant unto us, Almighty God, that by walking the footsteps of Saint John the} \]

Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.


20. St. John Cantius Confessor. († 1473)

Double.


Collect.

\[\text{Grant unto us, we beseech thee, O Almighty God, that by walking in the footsteps of Saint John the} \]

Sanctórum proficiéntes, atque álilis misericórdiam exhibéntes; * ejus méritis, indulgéntiam apud te consequámur. Per Dóminum nostrum.

Confessor, we may grow in the science of the Saints: and, by showing mercy to our fellow-men may, through his merits, deserve to be ourselves forgiven by thee. Through Jesus Christ.

Secret.

H AS, quaésumus, Dómine, hóstias sancti Joánnis Confessóris tui méritis benignus assume: et praesta; ut, te super ómnia et omnes propter te diligéntes, corde tibi et ópere placeámus. Per Dóminum nostrum Jesum Christum.

P Retiósi Córpóris et Sánguiniis tui, Dómine, pasti déliciis, tuam supplicés deprecámur clementiam: ut, sancti Joánnis Confessóris tui méritis et exemplis, ejúsdem caritátis imitábones effecti, consórtes simus et glóriae: Qui vivis et regnas.

Having been fed by thee, O Lord, with bread from heaven, thine own most precious Body and Blood, very humbly we ask of thy mercy, that, aided by the merits and example of blessed John, thy Confessor, we may imitate his charity and thus come to have part in his glory. Who livest and reignest.


Collect.

MAY the prayers of the holy Abbot Hilarion commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus Christ.

The same day.

Sts Ursula and her Companions Virg. and Mart. (4th cent.)

Collect.

DA nobis, quaésumus, Dómine Deus noster, sanctárum Virginum et Mártýrum tuárum Ursulae et Sociárum ejus palmas incessábili devotíone venerári: * ut, quas digna mente non póssimus celebráre, humili libus saltem frequentémus obséquius. Per Dóminum.

Give unto us, we beseech thee, O Lord our God, to reverence with unceasing devotion the glory of thy holy Virgins-Martyrs Ursula and her Companions; and though it be not ours worthily to honour their triumph, to persevere in offering them the humble tribute of our duty. Through Jesus Christ our Lord.

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Double major.

† In places where the feast is solemnly kept, at I. Vespers:

At Magn.

Ant. va
e

E

I am the Angel Raphael, who stand before the Lord; but you are to bless God and recount all his marvels.

Tobias 12, 15 and 6.

autem benedí-ci-te Dé-um, et narrá-te ómni-a mi-rá-

bí-li-a é-jus. E u o u a e.

V. Stétit Angelus juxta áram témpli.

R. Hábens thuríbulum áu-

recum in mánu súa.

V. An Angel stood near the altar of the temple.

R. Having a golden censer in his hand.

Commemoration at Vespers of October 24.

Ant. I D 2

P

Rinceps glo-ri-o-síssime, *

Most glorious Prince, Raphael Archangel, be mindful of us; here and
Proper of the Saints.

everywhere pray for us to the Son of God.

Raphael Archangel, esto mem-

mor nostri: hic et ubique semper precare pro nob-

bis Filium Dei. Eouae.


V. Stetit Angelus. p. 1509.

Collect.

O God who to Tobias thy servant, when on his journey, didst give blessed Raphael the Archangel for a companion; vouchsafe that we who are also thy servants, may likewise be safeguarded by his watchfulness and be made strong by his help. Through Jesus Christ our Lord.


Postcommunion.

Ouchsafe, O Lord our God, to send down thy holy Archangel Raphael for our helper: and may he, whom we faithfully believe ever to stand before thy majesty, put up our poor prayers to be blessed by thee. Through Jesus Christ our Lord.

25. Sts. Chrysanthus and Darias Martyrs. († 284)

Collect.

MAY, we beseech thee, O Lord, the prayers of thy blessed Martyrs Chrysanthus and Darias be our stay: and may we who seek to do them
October 28: Saints Simon and Jude. 1511

obséquo, * eórum pium júgiter experiamur auxilium. Per Dó-minum nostrum. devout honour, at all times feel their kindly help. Through Jesus Christ our Lord.

Secret.

Populi tui, quaésumus, Dó-mine, tibi grata sit hóstia, quae in nataliitis sanctórum Máryrum tuórum Chrysánthi et Dariae solémniter immolátur. Per Dóminum nostrum.

MAY, O Lord, the sacred Victim thy people offer up, find great favour in thy sight: inasmuch as it is on the festival-day of thy holy Martyrs Chrysanthus and Darias that it is solemnly sacrificed. Through Jesus Christ our Lord.

Postcommunion n° 19, p. 973.


Collect.

Regem tuum, Pastor aetérne, placatus intende : † et per beárum Evaristum, Máryrem tuum atque Súmmum Pontifi-cem, perpéta protectione custódi ; * quem totius Eccléssiae praestitísti esse pastórem. Per Dóminum nostrum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Evaristus thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret n° 1, p. 967 and Postcommunion n° 1, p. 970.


Double of II Class.

When October 28 falls on Sunday, this feast is kept the following day, because of the feast of Christ the King.

At Vespers, all as Common of the Apostles, p. 1593. Prayer. Deus, qui nos. as follows.

AT MASS.

Introit. Mihi autem. p. 979.

Collect.

Deus, qui nos per beátos Apóstolos tuos Simóinem et Judam ad agnitionem tui nómínis venire tribuísti : † da nobis O God who hast been pleased, through the preaching of thy holy Apostles Simon and Jude, to bring us to the knowledge of thy name: make
Proper of the Saints.

córum glóriam sempitérnam et proficiéndo celebráre, * et cele-
brándo proficere. Per Dóminum nostrum.

us, while setting forth their everlasting glory, ever more and more to grow in virtue, and, while growing in virtue, ever more and more to celebrate their glory. Through Jesus Christ.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

St. Paul is not speaking here of sanctifying (or habitual) grace, but of special graces intended for the service of the Church, called "charismata". Their purpose is the unity and perfection of the Church, the Body of Christ. Ephesians 4, 7-13.


To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Ps. 138, 17.

V. Ní mis honóráti sunt amíci túi, Dé-

us : ní mis confortá-
October 28: Saints Simon and Jude.

Sequentia sancti Evangelii secundum Joannem.

The world’s hatred for Jesus and his followers. John 15, 17-25.

In illo tempore: Dixit Jesus discipulis suis: Haec mando vobis, ut diligatis invicem. Si mundus vos odit: scitote quia me priorem vobis odio habuit. Si de mundo fuissetis: mundus quod suum erat diligeret: quia vero de mundo non estis, sed ego elegi vos de mundo, propter ea odit vos mundus.

Mementote sermonis mei, quem ego dixi vobis: Non est servus major domino suo. Si me persecuti sunt, et vos persecuerunt: si seremonem meum servaverunt, et vestrum servabunt. Sed haec omnia facient vobis propter nomen meum: quia nesciunt eum, qui misit me.

Si non venissem, et locutus fuissem eis, peccatum non habere rent: nunc autem excessationem non habent de peccato suo. Qui me odit: et Patrem meum odit. Si opera non fecisset in eis, quae nemo alius fecit, peccatum non habere rent: nunc autem et videre nut, et odere nut et me, et Patrem meum. Sed ut adimpleratur sermo, qui in lege eorum scriptus est: Quia odio habue fuit me gratis.

Credo.


Secret.

Everently, O Lord, we honour the everlasting glory of thy holy Apostles Simon and Jude: and beseech
Proper of the Saints.

rāntes : quaēsumus; ut eam, sacris mystēriis expiati, dīgniūs celebrēmus. Per Dōminum.

thee, that, our guilt being atoned for in these sacred mysteries, we may become more worthy to do homage to thy saints. Through Jesus Christ...


Communion. Vos qui secūti ēstis me. p. 1087.

Postcommunion.

Having, 0 Lord, received thy sacraments, we most humbly entreat of thee that, through the intercession of thy holy Apostles Simon and Jude, the homage we offer thee, in memory of their venerable passion, may profit us to the healing of our souls. Through Jesus Christ...
THE LAST SUNDAY OF OCTOBER

FEAST OF OUR LORD

JESUS CHRIST, KING.

Double of I Class.

AT FIRST VESPERS.

As at II Vespers, p. 1521, except:

\( \text{V. All power is given to me.} \)

\( \text{R. In heaven and in earth. Matth. 28, 18.} \)

\( \text{V. Dá-ta est mí-hí ómnis po-té-stas.} \)

\( \text{R. In caélo et in térra.} \)

At Magnif.

\( \text{D Abit ílli* Dóminus Dé-us sé-dem Dávid, pátris é-jus: et re-} \)

\( \text{gná-bit in dómo Jácob in ae-térnun, et régni é-jus non é-rit fí-nis, alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a} \)
Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. I f. p. 212 or 218.

*Prayer.* Omnipotens sempitérne Deus. p. 1517.

*Commemoration of the Sunday.*

Benedicámus Dómino I. p. 138.

At Compline, *Hymn no 10*, p. 254 with proper doxology at follows.

**AT MASS.**

The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength and honour. To him be glory and empire for ever and ever. *Ps.* Give the king thy judgement, O God; and to the king's son thy justice. *Apoc. 5, 12; I, 6.*

*Ps.* 71, 1.

Intr. III

Dóminum. 2. Et exsultávit...

Ignus est Agnus, *qui occí-

sus est, accí-pe-re virtú-

tem, et di-ví-ni-tá-

tem, et sapién-

ti-am, et fortí-tú-

dinem, et ho-

nó-

rem. Ipsi
gló-

ri-a et impé-

ri-um in saé-cu-la saecu-

lorum. *Ps.* Dé-us, judí-ci-

um tú-um Régi da: *et

justí-ti-

am tú-am Fí-

li-

o Régis. Gló-

ri-

a Pátri.
Collect.

Omnipotens sempiternus Deus, qui in dilecto Filio tuo, universorum Rex, omnia instaurare voluisti: concede propitius; ut cunctae familiae gentium, peccati vulnere disgregatae, ejus suavissimo subjicitur imperio: Qui tecum vivit et regnat.

Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Colossenses.

Christ holds first place, in the order of natural creation, and then in that of the new, supernatural, creation or redemption. Colossians 1, 12-20.

Omnipotens sempiternus Deus, qui in dilecto Filio tuo, universorum Rex, omnia instaurare voluisti: concede propitius; ut cunctae familiae gentium, peccati vulnere disgregatae, ejus suavissimo subjicitur imperio: Qui tecum vivit et regnat.

Collect of the Sunday is added.

Ratres : Gratias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine, qui erupit nos de potestáte tenebrárum, et transulit in regnum Filii dilectionis suae, in quo habémus redemptiónem per sánguinem ejus, remissiónem peccatórum:

Qui est imágo Dei invisibilis, primogénitus omnis creatúrae: quóniam in ipso condita sunt universa in cælis et in terra, visibilia et invisibilia, sive throni, sive principátes, sive potestátes: omnia per ipsum, et in ipso créata sunt: et ipse est ante omnes, et ómnia in ipso constant.

Et ipse est caput corporis Eccléssiae, qui est principium, primogénitus ex mórtuis: ut sit in omnibus ipse primá tum tenens: quia in ipso complácut omné plenitúdinem inhabitáre: et per eum reconciliáre ómnia in ipsum, pacificans per sánguinem crucis ejus, sive quae in terris, sive quae in cælis sunt, in Christo Jesu Dómino nostro.

Breathe: We give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

Who is the image of the invisible God, the firstborn of every creature; for in him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities or powers; all things were created by him and in him, and he is before all, and by him all things consist.

And he is the head of the body the Church, who is the beginning, the firstborn from the dead, that in all things he may hold the primacy; because in him it hath well pleased the Father, that all fulness should dwell, and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things on earth, and the things that are in heaven, through Christ Jesus, our Lord.
He shall rule from sea to sea, and from the river unto the ends of the earth. And all the kings of the earth shall adore him: all the nations shall serve him.

Ps. 71, 8 and 11.

His power is an everlasting power that shall not be taken

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1 The expression must be understood of the ideal frontiers of Palestine, that is, the Red Sea, the Mediterranean, and the desert as far as the Euphrates. The Messiah's rule is far wider than the psalmist conceives it here, as indeed V. shows clearly enough.
 Feast of Our Lord Jesus Christ, King. 1519

Feast of Lord Jesus Christ, King. 1519

potæstas aeterna, quae non auferetur: et regnum ejus, quod non corrupetur.


At that time Pilate said to Jesus: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Everyone that is of the truth heareth my voice.

Ask of me, and I will give thee the Gentiles for thine inheritance, and the utmost parts of the earth for thy possession. Ps. 2, 8.

Offert. IV

Ps. 2, 8.
et dá-bo tí-bi gén-tes he-re-di-tá-tem

tú-am, et posses-si-ó-nem tú-
am térmi-nos tér-rae.

Secret.

H ostiam tibi, Dómine, humá-

nae reconciliaciónis offéri-

mus : præesta, quaésumus; ut,
quem sacrificiis præsentibus

immolámus, ipse cunctis géntri-

bus unitátes et pacis dona con-
cédat, Jesus Christus Fílius tuus
Dóminus noster : Qui tecum

vivit et regnat.

Secret of the Sunday is added.

Preface.

V erc dignum et justum est,
aequum et salutáre, nos tibi

semper, et ubíque grátias ágere :
Dómine sancte, Pater omnipó-
tens, ætérne Deus : Qui unigé-
nitum Fílium tuum Dóminum

nostrum Jesum Christum, Sa-
cerdótem ætérnum et univer-
sórum Regem, óleo exsultatiónis
unxisti : ut seípsum in ara crucis,
hóstiam immaculátam et paci-
ficam offérens, redemptiónis hu-
mánæe sacraménta perágeret : et
suo subjéctis império omnibus
creatúris, ætérnum et universál
ynum imménsae tuae justitiae, amóris
et pacis.

IT is truly meet and just, right and
profitable, for us at all times and
in all places to give thanks to thee,
O Lord, the Holy One, the Father
Almighty, the everlasting God : Who
hast anointed with the oil of gladness,
as eternal High Priest and King of
the universe, thy Only Begotten Son,
Jesus Christ our Lord; so that offering
himself on the altar of the cross,
a meek and spotless victim, he might
accomplish the mystery of the red-
emption of mankind, and having
subjected all creatures to his rule,
he might present to thy infinite
Majesty an eternal and universal
kingdom : a kingdom of truth and
life, of holiness and grace; a king-
dom of justice, love and peace.
Et ideo cum Angelis et Archängelis, cum Thronis et Dominionibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus...

And therefore with the Angels and Archangels, with the Thrones and Dominations and with all the array of the heavenly Host, we sing a hymn to thy glory and unceasingly repeat: Holy...

The Lord shall sit king for ever: the Lord will bless his people with peace.

Ps. 28, 10 and II.

Edébit * Dóminus Rex in ae-tér-num: Dóminus benedí-cet pópü-lo sú-o in pá-ce.

Postcommunion.

Inmortalitátis alimóniam consecúti, quaésumus, Dómine: ut, qui sub Christi Regis vexillis militare gloriámur, cum ipso, in caelestí sede, jügiter regnáre possímus: Qui tecum...

Ourished by the bread of eternal life, we beseech thee, O Lord, that we who now glory in fighting under the standard of Christ our King, may hereafter reign with him on his heavenly throne. Who lives...

On Sunday, the Postcommunion of the Sunday is added

AT SECOND VESPERS.

On October 31 the following Vespers are not sung, but I Vespers of All Saints, p. 1528, with commemoration of the feast of Christ the King.

He shall be called Peaceable: and his throne shall be most firm for ever. I Par. 22, 9 and 17, 14.

thrónus é-jus é-rit firmíssimus in perpé-tu-um. Ps. Díxit
Dóminus Dómino mé-o : * Sede a déxtris mé-is.

Ps. Dixit Dóminus. viii g. p. 151.

His kingdom is an everlasting kingdom, and all kings shall serve him and shall obey him. Dan. 7, 27.

Egnum é-jus * régnum sem-pi-térmum est, et omnes ré-ges sérvi-ent é-i et obé-di-ent. Ps. Confi-tébor tí-bi, Dómine, in tóto córde mé-o : *


Here is the man, the Dayspring (or, Branch) is his name; he shall sit and bear rule, and shall speak peace to the nations. Zach. 6, 12-13 ; 9, 10.


Ps. Beátus vir. vii a. p. 164.
The Lord is our judge, the Lord is our lawgiver, the Lord is our King: he will save us. 

*Ps. Laudá-te, pú- e-ri, Dómi-num :* laudá-te nómen

Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth. 

Ps. Laudá-te Dóminum, ómnes gén-

*laudá-te é-um, ómnes pópu-li.*

Ps. Laudá-te Dóminum, VIII G. p. 186.

Chapter.

Fratres: Grátias ágimus Deo Patri, qui dígnos nos fecit in partem sortis sanctórum in lúmine : † qui erípuit nos de | B Rethren: We give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, who hath delivered
Proper of the Saints.

Hymn. 1

T

E sae-cu-lórum Príncipem,

Te, Christe, Ré-gem génti-um, Te

ménti-um, Te córdi-um Unum fa-té-

mur árbitrum. 2. Sce-lé-sta túrba clá-

mi-tat : Regná-re Chri-stum nó-lumus : Te nos ovántes

ómni-um Régem suprê-mum dí-cimus. 3. O Chri-ste, Prín-

ceps Pá-ci-fer, Méntes rebél-les súbji-ce : Tu-óque amo-

re dé-vi-os Ovíle in ú-num cóngre-ga. 4. Ad hoc cru-én-

potestáte tenebrárum,* et tráns-
tulit in regnum Filii dilectionis

us from the power of darkness, and

hath translated us into the kingdom

of the Son of his love.

The melody is that of the hymn Beáta nóbis gáudia of Lauds of Whitsunday.

1. To Christ the Lord

of worlds we sing, the

nations’ universal King.

Hail, conquering Christ,

whose reign alone over

our hearts and souls

we own.

2. Of old, in blind-

ness and in pride, the

faithless Jews thy rule

denied; the Church in

joy proclaims to-day

thy sovereign everlast-

ing sway.

3. Christ, who art

known the Prince of

Peace, bid all rebel-

lious tumults cease;

call home thy straying

sheep and hold for ever

in one faithful fold.

4. Ad hoc cru-en-
6. May they who rule o'er man below thee for their greater Sovereign know, and human wisdom, arts, and laws in thee repose as in their cause.

7. Let kingly signs of pomp and state unto thy name be dedicate, city and hearth and household be under thy gentle sceptre free.

4. For this, thine arms, on Calvary, were stretched across the em-purpled tree; and the sharp spear that through thee ran laid bare the heart that burned for man.

5. For this, in forms of bread and wine lies hid, the plenitude divine, and from thy wounded body runs the stream of life to all thy sons.

6. Te na-ti-ónum Praésides Honó-re tól-lant públi-co, Co-lant magístri, jú-di-ces, Léges et ár-tes exprimant. 7. Submís-sa regum fúl-

ge-ant Ti-bi di-cáta insígni-a: Mi-tíque scéptro pátri-am
8. Praise be to Christ, whose name and throne o'er every throne and name we own; and equal praises still repeat the Father and the Paraclete.

Trans. W. Shewring, by permission.

Domósque súbde ci-vi-um. 8. Jé-su, tí-bi sit gló-ri-a, Qui scéptra mú-
di témpé-ras, Cum Pátre, et álmo Spí-ri-tu, In semi-

V. His rule shall be spread abroad.
R7. And of peace there shall be no end.

At Magníf.
Ant. vii a

H Abet in vestiménto * et

in fémóre sú-o scéptum: Rex ré-
gum, et Dóminus domi-nánti-
um. Ipsi gló-ri-a et

Apoc. 19, 16 and 1, 6.
Act of consecration of the human race
to the Sacred Heart of Jesus.

(Leo XIII, June II 1899, and Pius XI, October II 1925).

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before thy altar. We are thine, and thine we wish to be; but, to be more surely united to thee, behold each one of us freely consecrates himself today to thy most Sacred Heart.

Many indeed have never known thee: many too, despising thy precepts, have rejected thee. Have mercy on them all, most merciful Jesus, and draw them to thy Sacred Heart. Be thou King, O Lord, not only of the faithful who have never forsaken thee, but also of the prodigal children who have abandoned thee: grant that they may quickly return to their Father’s house lest they die of wretchedness and hunger.

Be thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbour of truth and unity of faith, so that soon there may be but one flock and one Shepherd.

Be thou King of all those who are still involved in the darkness of idolatry or of Islam, and refuse not to draw them all into the light and kingdom of God. Turn thine eyes of mercy toward the children of that race, once thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may it now descend upon them a laver of redemption and of life.

Grant, O Lord, to thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to It be glory and honour for ever. R/. Amen.
FEASTS OF NOVEMBER.

NOVEMBER 1.

THE FEAST OF ALL SAINTS.

Double of I Class.

AT FIRST VESPERS. (October 31)

As at II Vespers, p. 1536, except the 5th Psalm and the following:

\textit{V.} Laetámini in Dómino, et exsul-
\textit{R.} Et glo-ri-

\textit{V.} Be glad in the Lord, and rejoice ye just.

\textit{R.} And glory all ye right of heart.

tá-te, jú-sti.
recti córde.

At Magnif.

\textbf{Ant. I D} 

\textbf{A} 

\textit{Nge-li, * Archánge-li,} 

\textit{Thróni et Domi-na-ti-
ó-nes, Prín-ci-pátus et Pot-e-
}

\textit{Angels, Archangels,} 

\textit{Thrones and Dominations, Principalities and} 

\textit{Powers, Virtues, Che-
}

\textit{stá-tes, Vir-tú-tes: Ché-ru-bim atque Sér-aphim: Patri-ár-}
rubim and Seraphim; Patriarchs and Prophets, holy Doctors of the law, all Apostles, Christ's Martyrs, holy Confessors, Virgins of the Lord, Hermits, and all Saints, intercede for us.

November 1: The Feast of all Saints.

Prayer.

O Almighty and everlasting God, by whose gracious favour we on this single festival day render solemn homage to the merits of all thy Saints: most humbly we pray, that since so great is the number of thine elect pleading in our behalf, we may partake, in all their fulness, of thine abounding mercies. Through Jesus Christ our Lord.


At Compline, Hymn no 1, p. 246.
AT MASS.

Let us all rejoice in the Lord, celebrating a festival day in honour of all the saints: at whose solemnity the angels rejoice, and give praise to the Son of God. *Ps.* Rejoice in the Lord, ye just; praise becometh the upright. *Ps.* 32, 1.

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Collect

O Almighty and everlasting God, by whose gracious favour we on this single festival day render solemn homage to the merits of all thy Saints: most humbly we pray, that since so great is the number of thine elect pleading in our behalf, we may partake, in all their fulness, of thine abounding mercies. Through Jesus..

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On Sunday, the Collect of the Sunday is added.
IN diebus illis : Ecce ego Joannes vidi alterum Angelum ascendentem ab ortu solis, habentem signum Dei vivi : et clamavit voce magna quatuor Angelis, quibus datum est nocere terrae et mari, dicens : Nolite nocere terrae, et mari, neque arbóribus, quadússque signémus servos Dei nostri in frontibus éorum.


IN those days, behold, I, John, saw another Angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.

And I heard the number of them that were signed: an hundred and forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Ruben twelve thousand signed: of the tribe of Gad twelve thousand signed: of the tribe of Aser twelve thousand signed: of the tribe of Néphthali twelve thousand signed: of the tribe of Simeon twelve thousand signed: of the tribe of Issachar twelve thousand signed: of the tribe of Zabulon twelve thousand signed: of the tribe of Joseph twelve thousand signed: of the tribe of Benjamin twelve thousand signed.

After this, I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and to the Lamb. And all the Angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.
Fear the Lord, all ye his saints: for there is no want to them that fear him. ¶ But they that seek the Lord shall not be deprived of any good.

*Ps. 33, 10 and 11.*

Come to me all you that labour and are heavy laden, and I will refresh you.

*Matth. II, 28.*
November 1: The Feast of all Saints.

Sequentia sancti Evangelii secundum Matthaeum.

The Beatitudes. Matth. 5, 1-12.

At that time, Jesus seeing the multitudes, went up into a mountain; and when he was sat down, his disciples came unto him. And opening his mouth, he taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice’ sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: be glad and rejoice, for your reward is very great in heaven.

Credo.
Proper of the Saints.

In the sight of the unwise they seemed to die, but they are in peace.

Wisd. 3, 1, 2 and 3.

Dei sunt, et non tangerunt filios tormentum malitiae: visi sunt oculis insipientium mori: ilii autem sunt in pace, alleluia.

Secret n° 6, p. 968. — On Sunday, the Secret of the Sunday is added.

During the week, common Preface, p. 14.


In some dioceses, during the week and on Sunday, this Preface is said:

Preface of the Saints.

Vere dignum et justum est; aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternus Deus, qui glorificaris in concilio sanctorum, et eorum coronando merita, coronas dona tua; qui nobis in eorum praebes et conversatione exemplo, et communiione con-

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee O Lord, the Holy One, Father Almighty, everlasting God, who art glorified in the assembly of thy Saints, and, crowning their deserts, dost crown thy gifts; who by their life dost provide us an example, by their communion companionship, and suc-
sórtium, et intercessióné subsi-
dium: ut tantam habéntes
impósitam nubem téstium, per
patiéntiam currámus ad propó-
situm nobis certámen, et cum
eis percipíámus immarcescibílem
gliórae corónam; per Jesum
Christum Dóminum nostrum.
Per quem Majestátem tuam
laudant Angéli, adórant Domi-
nationés, tremunt Potestátes,
Caeli, caelórumque Virtútes, ac
béáta Séráphim sócia exsulta-
tióné concélebránt. Cum quibus
et nostrás voces, ut admittí
júbéas depércámur, sanctificá
confessióné dicéntes: Sanctus...
cour by their intercession; that we,
being compassed with so great a cloud
of witnesses, may run with patience
to the fight that is set before us, and
with them receive the unfading crown
of glory; through Jesus Christ our
Lord.

Through whom the Angels praise, the
Dominations adore, the Powers with
awe worship thy majesty. Which
the heavens and the Forces of heaven,
together with the blessed Seraphim,
joyfully do magnify. And do thou
command that it may be permitted
to our lowliness to join with them in
confessing thee, and unceasingly to
repeat: Holy...

B

E-á-ti mundo córde, * quó-
ni-am ípsi Dé- um vi-dé-
bunt:

be-á- ti pa-ci-fi-ci, quóni-

li-i Dé-i vo-cabún-tur: be-á-

pa-ti-úntur propter justí-

rum est ré-
ge-wn caeló-

Comm. 1

ni-am Dé-um vi-dé-bunt:

li-i Dé-i vo-cabún-tur: be-á-

pa-ti-úntur propter justí-

Blessed are the clean
of heart, for they shall
see God: blessed are
the peace-makers, for
they shall be called the
children of God: blessed
are they that suffer
persecution for justice'
sake, for theirs is the
kingdom of heaven.

The last three beati-
tudes of the Gospel.
Postcommunion.

Grant we beseech thee, O Lord, that to thy faithful people the venerating of thy Saints may ever be a joy: and that the unceasing prayers of thine elect may be their sure defence. Through Jesus Christ.

On Sunday, the Postcommunion of the Sunday is added.

AT SECOND VESPERS.

I saw a great multitude which no man could number, of all nations, standing before the throne.

Epistle.

And all the Angels stood round about the throne, and they fell down before the throne upon their faces, and adored God.

Epistle.
November 1: The Feast of all Saints.

Dé- um. Ps. Confi-tébor tíbi, Dómine, in tóto córde mé-o:*

in consí-li-o justórum et congregati-óne.

3 Ant. 

R

Thou hast redeemed us, O Lord God, in thy blood, out of every tribe, and tongue, and people, and nation; and made us a kingdom for our God.

Epistle of the Eve;

Apoc. 5, 9-10.

Dé-o nostro régnum, Ps. Be-átus vir qui tímet Dóminum:*

in mandá-tis é- jus vó-let nímis.
Ps. Beátus vir. viii g. p. 165.

4 Ant.

B

Bless ye the Lord, all his elect: keep days of joy, and give glory to him.

Tobias 13, 10.

Euedí-ci-te Dó-minum, *ómnes
e-lécti é-jus: ági-te dí-es laetí-ti-ae, et confi-té-mini
A hymn to all his Saints: to the children of Israel, a people approaching to him: this glory is to all his Saints.

Ps. 148, 14; 149, 9.

Verses 5, 7 and 8 explain the choice of this last psalm.
The Hymn, in the original version “Christe Redemptor omnium”, is ascribed to Rabanus Maurus, Abbot of Fulda and Archbishop of Mainz (+ 856). It was practically rewritten in the XVI century.

The 1st stanza begs our Lady’s prayers, the 2nd those of the Angels, the 3rd of Apostles and Prophets, the 4th of Martyrs and Confessors, the 5th of Virgins and Hermits. The 6th alludes to the Norse invasions of IX cent.

Hymn. VIII

psyché, Christe, servulis,

Qui bus Patris clementiam, Tu-ae ad

tribunal gráti-ae, Patró-na Virgo pó-

stu-lat. 2. Et vos, be-á-ta per novem

Distincta gý-ros ágni-na, Antíqua cum praeséntibus,

Futú-ra dámnà pé-li-te. 3. A-póstó-li cum Vá-tibus,

Apud sevé-rum Jú-di-cem, Vé-ris re-órum fé-tibus
November 1: The Feast of all Saints.

V. The Saints shall rejoice in glory.
R. They shall be joyful in their beds.

V. Exsultábunt Sáncti in gló-ri-

a. R. Laetabúntur in cubí-libus su-is.

At Magníf.
Ant. VI F

O quam glo-ri-ó-sum est régnum, * in quo cum Christo gáudent

ómnes Sáncti! amícti stó-lis ál-bis, sequúntur A-gnum

quo-cúmque i-e-rit. Cant. Magníficat * ánima mé-a

Dóminum. 2. Et exsultávit...

Cant. Magnificat. VI f. p. 212 or 218.

Prayer.

O Mnípotens sempitérne D: us, qui nos ómnium Sanctó-rum tuórum mérita sub una tribuísti celebritáte venerári: † quaésumus; ut desiderátam nobis tuae

O Almighty and everlasting God, by whose gracious favour we on this single festival day render solemn homage to the merits of all thy Saints: most humbly we pray, that since so
I saw the Lord sitting upon a throne high and elevated: and all the earth was full of his majesty, and his train filled the temple. 

Isaias 6, 1.

1542  Proper of the Saints.

propitiaciónis abundantiam, * great is the number of thine elect
multiplicátis intercessóribus, pleading in our behalf, we may
largiáris. Per Dóminum. partake, in all their fulness, of thine
abounding mercies. Through Jesus.

I. When November 1 is on Saturday.

Commemoration of the Sunday.

Ant. I

V

Idi Dómi-num sedéntem * su-
per só-lí- um excélsum, et pléna
érat ómnis térra. majéstá-te é-jus: et é-
quae. sub. ípso é- rant, replébant témplum.

V. Vespertína oratíó ascéndat ad te, Dómíne.
Rj. Et descéndat super nos misericórdia túa.

Prayer of the Sunday following.

Benedicamus Dómino I. p. 138.

The Vespers for the Dead are sung on the Sunday evening.

Compline of Sunday, p. 224. — Hymn n° 1, p. 246.

II. When November 1 is not on Saturday.

On Sunday, Ant. of Magnif. V. Dirigátur of that Sunday is added.

Benedicámus Dómino I. p. 138.

With nothing further added, Vespers for the Dead begins at once with the following Antiphon:
VESPERS FOR THE DEAD.

"The Psalms of the Office for the Dead are chosen to express the thoughts and feelings of the Holy Souls, still separated from God and expiating in Purgatory the sins they have committed: love and longing for God, sorrow for sins, humble prayer for pardon and mercy. Such sentiments can be ours as well, when we pray for our kinsfolk, benefactors, friends and fellow-Christians who have departed." Mgr Weber.

Yet as "none of the Psalm was written with the souls in Purgatory in view, none can apply to them in every detail". Père Hugueny, O. P.

The Antiphons are taken from the Psalms to which they are attached.

Psalm 114.

The soul cries to God from the jaws of death, and hopes already to see him in heaven, the land of the living.

The Cantor.

1. I have loved, because the Lord will hear the voice of my prayer.

The Choir.

2. Because he hath inclined his ear unto me: and in my days I will call upon him.

3. The sorrows of death have compassed me: and the perils of hell have found me.

4. I met with trouble and sorrow: and I called upon the name of the Lord.

5. O Lord, deliver my soul. The Lord is merciful and just, and our God sheweth mercy.
6. The Lord is the keeper of little ones. I was humbled, and he delivered me.

7. Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.

8. For he hath delivered my soul from death: my eyes from tears, my feet from falling.

9. I will please the Lord in the land of the living.

The Antiphon is repeated after each Psalm.

Psalm 119.
The soul's complaint, when still separated from God.

1. In my trouble I cried to the Lord: and he heard me.

2. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3. What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

4. The sharp arrows of the mighty, with coals that lay waste.

5. Woe is me, that my sojournings is prolonged! I have dwelt with the
Vesp'ers for the Dead. 1545

November 1:

1. Levavi oculos meos in montes, 

unde veni-et auxilium meum a Domino. 

2. My help is from the Lord, who made heaven and earth.

3. May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

4. Behold he shall neither slumber nor sleep, that keepeth Israel.

5. The Lord is thy keeper: the Lord is thy protection upon thy right hand.

6. The sun shall not burn thee by day: nor the moon by night.

7. The Lord keepeth thee from all evil: may the Lord keep thy soul.

Psalm 120.

Among all its sufferings, God keeps the soul whose salvation is assured.

1. I have lifted up my eyes to the mountains, from whence help shall come to me.

2. My help is from the Lord, who made heaven and earth.

3. May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

4. Behold he shall neither slumber nor sleep, that keepeth Israel.

5. The Lord is thy keeper: the Lord is thy protection upon thy right hand.

6. The sun shall not burn thee by day: nor the moon by night.

7. The Lord keepeth thee from all evil: may the Lord keep thy soul.
Proper of the Saints.

8. May the Lord keep thy coming in and thy going out: from henceforth now and for ever.

10. Et lux perpétua * lúceat éís.

Psalm 129.
The sin-laden soul appeals to God’s infinite mercy.

1. De profúndis clamávi ad te, Dómi- ne: * Dómine, exáudi vo-cem mé- am.

2. Fiant aures túae inten- déntes * in vócem deprecatiónis méae.

3. Si iniquitátes observáveris, Dómine: * Dómine, quis susti- nébit?

4. Quia apud te propitiatio est: * et propter légem túam sustinui te, Dómine.

5. Sustínuit ánima méa in vérbo éjus: * sperávit ánima méa in Dómino.


7. Quia apud Dóminum miséricórdia: * et copiósa apud éum redémptió.

8. Et ípsé rédimet Israel * ex ómnibus iniquitátibus éjus.

10. Et lux perpétua * lúceat éís.
Ant.
O pe-ra * manu-um tu-árum,
Dómi-ne, ne des-pí-ci-as.

Psalm 137.
The soul foresees the happy time when it will join the praises of Angels in heaven.

1. I will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

de mé- o : * quóni-am audísti vérba óris mé- i.

Flex : vi-vi-fi-cábis me : †

2. I will sing praise to thee in the sight of the angels: I will worship towards thy holy temple, and I will give glory to thy name.

3. For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

4. In what day soever I shall call upon thee, hear me. Thou shalt multiply strength in my soul.

5. May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

6. And let them sing in the ways of the Lord: for great is the glory of the Lord.

7. For the Lord is high, and looketh on the low: and the high he knoweth afar off.
8. Si ambulávero in médio tribulationis, vivificábis me: et super fram inimícórum méórum extendísti mánunm túam, et sálvum me fécit déxterá túa.


10. Réquiem aetérnam * dóna éis, Dómine.

11. Et lux perpétua * lúceat éis.

Y. I heard a voice from heaven, saying to me.


All that the Father giveth to me shall come to me: and him that cometh to me, I will not cast out.

John 6, 37.

Cant. Magnifi- cat * ánima mé- a Dó-
November 1: Vespers for the Dead.

The Antiphon is repeated, and then the following prayers are said kneeling:

Páter nóster, insílence. ∨. Et ne nos indúcas in tenta-ti-ónem.

Rv. Sed líbera nos a málo.
∨. A pórta ínferi.
Rv. Erue, Dómine, ánimas eórum.
Rv. Requiéscant in pácé.
Rv. Amen.
∨. Dómine, exáudi oratiónem méam.
Rv. Et clámor méus ad te véniat.
∨. Dóminus vobiscum.
Rv. Et cum spíritu túo.

Rv. But deliver us from evil.
∨. From the power of hell.
Rv. Save their souls, O Lord.
∨. May they rest in peace.
Rv. Amen.
∨. O Lord, hear my prayer.
Rv. And let my supplication come up unto thee.
∨. The Lord be with you.
Rv. And with thy spirit.

Orémus.

ídélium, Deus, ómnium Cón-ditor et Redémptor, animá-bus famulórum famularúmque tuárum remissiónem cum cónorum tribue peccatórum: † ut indul-géntiam, quam semper optavé-

O God, the Creator and Redeemer of all the Faithful, to the souls of thy servants and of thine handmaidens grant the pardon of all their sins, that, through our devout prayers, they may rejoice in the full forgiveness

1 At the burial of one only: Erue, Dómine, ániam ejus.
2 At a burial, Prayer Absólve, p. 1777, or Deus, cui próprium est. p. 1806.
1550 Proper of the Saints.


V. Réquiem aetérnam dona eis, Dómine.

Rv. Et lux perpetua lúceat eis.

May they rest in peace.


Vespers for the Dead end thus, with nothing further added.

Absolution when the body is present, p. 1775.

Absolution when the body is not present, p. 1782.

Matins for the Dead, p. 1788.

AT COMPLINE.

Omitting Júbe dómne, the Short Lesson, the V. Adjutórium nóstrum and the Pater, Compline begins at once with the Confiteor, Misereáitur and Indulgentiam; then the following Psalms are said without Antiphon:

The Psalms are sung to the Direct Tone given in the Appendix, or, if preferred, to the tone following.)

The three Psalms express very vividly the heartfelt cry of a soul in great affliction, that realises the justice of God's punishment, but appeals to his mercy. (Hugueny).

Psalm 122.

The soul will not cease to cry to God until he has mercy on it.

1. To thee have I lifted up my eyes:

2. Behold as the eyes of servants are on the hands of their masters,

3. As the eyes of the handmaid are on the hands of her mistress: so are
nóstri ad Dóminum Déum nostrum, donec misereátur nóstri.


5. Quia multum repléta est ánima nóstra: * opprobrium abundántibus, et despéctio su-
pérabis.

6. Réquiem ætérnam * dóna éis, Dómine.

7. Et lux perpétau * lúceat éis.

Psalm 141.

The soul relies on God alone to deliver it from Purgatory.

1. Vóce mé- a ad Dóminum clamá-

vi : * véce mé- a ad Dóminum deprecátus sum.

Flex : Dómine, †

2. Effúndo in conspécctu ejus oratiōnem méam, * et tribulatiōnem méam ante ipsum pro-
núntio.

3. In deficiéndo ex me spiri-
ritum méum, * et tu cognovisti sémitas méás.

4. In via hac, qua ambuláb-
bam, * abscondérunt láqueum mihí.

5. Considerábam ad dexte-
ram et vidébam : * et non érat qui cognósceret me.

6. Périt fúga a me, * et non
est qui requirat ániam méam.

7. Clamávi ad te, Dómine,
† díxi : Tu es spes méa, * pórtio
méa in térra vivéntium.

The Cantor.

1. I cried to the Lord with my voice:
with my voice I made supplication to the Lord.

The Choir.

2. In his sight I pour out my
prayer: and before him I declare
my trouble.

3. When my spirit failed me, then
thou knewest my paths.

4. In this way wherein I walked,
they have hidden a snare for me.

5. I looked on my right hand, and
beheld: and there was no one that
would know me.

6. Flight hath failed me: and there
is no one that hath regard to my soul.

7. I cried to thee, O Lord. I said:
Thou art my hope, my portion in the
land of the living.
8. Intende ad deprecationem meam: * quia humiliatus sum in misis.

9. Libera me a persecutóribus me: * quia confortátus sum super me.

10. Educ de custódia animam meam ad constitendum nómini tuo: * me exspectant justi, donec retribuas mihi.

11. Réquiem actéranam * dóna eis, Dómine.

12. Et lux perpetua * luceat eis.

Psalm 142.

From the prison of Purgatory, the soul cries to God in anguish.

The Cantor.

1. Dómine, exáudi ora-ti-ónem mé- am: † áuribus pércipe obsecre-ti-ónem mé-am in vé-ri-táte

The Choir.

tú- a: * exáudi me in tú-a justí-ti-a.

2. Et non intres in judicium cum sérvo tuo: * quia non justificábitur in conspéctu tuo omnis vivens.

3. Quia persecútus est ini-micus ániam méam: * humiliavit in térra vitam méam.

4. Collocavit me in obscáris sicut mórtuos saéculi: † et anxiátus est super me spiríitus meíus: * in me turbátem est cor méum.

5. Mémor fui diérum antiquórum, † meditátus sum in omnibus opéribus túis: * in fáctis mánuum tuárum medítábar.
6. Expándi mánu més ad te: * ánima més sicut tárra sine aqua tibi.
7. Velóciter exáudi me, Dómine: * défécit spíritus mésus.
8. Non avértas fáciem túam a me: * et símílis éro descendentibus in lácum.
10. Nótam fac míhi vlam in quá ámbulem: * quia ad te levávi ánima mésam.
11. Éripe me de inimícis mésis, Dómine, ad te confúgi: * dóce me fácre voluntátem túam, quia Déus més es tu.
12. Spíritus túus bónus dedúcet me in térram réctam: * propter nómen túum, Dómine, vivíficabis me in aequitáte túa.
13. Éduces de tribulatióne ánima mésam: * et in misericórdia túa dispérdes inimícos mésos.
14. Et pérdes ómnes qui tribulánt aníam mésam: * quóniam égo sérvus túus sum.
15. Réquiem aeternam * dóna et, Dómine.
16. Et lux perpetua * lucent éis.

After the Psalms, the Canticle Nunc dimittis is sung immediately.

joyful acceptance of death.

1. Nunc dimittis sérvum tú-um, Dómi-
ne, * secúndum vérbum tú-um in pá-
ce. 2. Qui-a vidérunt ócu-li mé- i * sa-lútáre tú- um.
Proper of the Saints.

3. Quod parasti * ante faciem omnium populorum.  
4. Lumen ad revelationem gentium, * et gloriam plebis tuae Israel.  
5. Requiem aeternam * dona eis, Dómine.  
6. Et lux perpetua * lúceat eis.

After the Canticle, there is said kneeling:

Páter nóster. * in silence.  
Et ne nos inducas in tentationem.  
Sed líbera nos a málo.  
A pórtá inferí.  
Erue, Dómine, ánimas eórum.  
Requiéscant in pace.  
Amen.  
Dómine, exaudi orationem meam.  
Et clámor méus ad te véniat.  
Dóminus vobiscum.  
Et cum spíritu túdo.

Orémus.

Propitiae, quaésumus, Dómine, animábus ómnium fámularúmque tuárum, pro quibus majestátem tuam supplicíter exorámus: ut per haec piae deprecationis officia, * perveníre mereántur ad réquiem sempitérnam. Per Dóminum nostrum... Amen.  
Requiem aetérnam dóna eís, Dómine.  
Et lux perpetúa lúceat eís.  
Requiéscant in páce.  
Amen.

IN merciful forgiveness, O Lord, look down upon the souls of all thy servants and handmaidens for whom we humbly entreat thy majesty, that, by our prayers of pious supplication, they may be counted worthy to enter into thine everlasting rest. Through Jesus Christ our Lord.  
Amen.  
Eternal rest give unto them, O Lord.  
And let perpetual light shine upon them.  
May they rest in peace.  
Amen.

Compline ends thus, without anything further being added.
2. (or 3) Commemoration of all the Faithful Departed.

When November 2 is on Sunday, the Commemoration of all the Faithful Departed is transferred to November 3.


Nov. 4. Amavit eum. p. 130.

Collect.

Ecclésiam tuam, Dómine, sancti Cároli Confessóris tuae atque Pontificis continua protectione custódi : † ut, sicut illum pastorális sollicitúdo gloriosum réddidit, * ita nos ejus intercéssio in tuo semper fáciat amore fervéntes. Per Dóminum.

Secret no 8, p. 968 and Postcommunion no 7, p. 971.


The same day. Sts. Vitalis and Agricola Martyrs. (4th c.)

Collect.

Præsta, quaésumus, omnipotens Deus : * ut, qui sanctórum Mártýrum tuórum Vitalis et Agricolae solémnia cólimus, eórum apud te intercessió- nibus adjuvémur. Per Dóminum.

Grant, we beseech thee, O Almighty God, that we who celebrate the festival-day of thy holy Martyrs Vitalis and Agricola, may never lack the succour of their prayers. Through Jesus Christ our Lord.

Secret no 7 (b), p. 968 and Postcommunion no 3 (b), p. 971.
5.

Feast of Sacred Relics.

Commemoration of the Martyrs and other Saints whose relics are preserved in the churches of the diocese.

Double major.

Nov. 5. Gaudent. p. 128.

Collect.

Auge in nobis, Dómine, resurrectionis fidem, qui in Sanctórum tuórum Reliquiis mirabília operáris ; et fac nos immortalis glóriæ participes; cujus in eórum cinéribus pígnora venerámur. Per Dóminum.

Secret.

Imploramus, Dómine, cleméntiam tuam : ut Sanctórum tuórum, quorum Reliquias venerámur, suffragántibus méritis, hóstia, quam offérimus, nostrórum sit expiátio delictórum. Per Dóminum nostrum.

Postcommunion.

Ultímpica super nos, quaésusmus, Dómine, per haec sancta, quae súmpsimus, misericórdiam tuam : ut sicut in tuórum solemnitáte Sanctórum, quorum Reliquias colímus, pia devotione laetámur; ita eórum perpetua societáte, te largiénte, fruámur. Per Dóminum.
8. The Four Crowned Martyrs. († 304)

Nov. 7. Istórum. p. 128.

Collect. Praesta, quaésumus. as on March 10, p. 1091.

Secret.


9. The Dedication of the Basilica of Our Saviour. (Nov. 9 in 324)

Double of II Class.

As the Common of the Dedication of a Church, p. 1694.

10. St. Andrew Avellino Confessor. († 1608)

Double.

Nov. 10. Hic vir. p. 133.

Collect.

D Eus, qui in corde beáti Andréae Confessóris tui, per árduum quotidie in virtútibus proficiéndi votum, admirábiles ad te ascéntiones dispositiústi: † concedé nobis, ipsius méritis et intercessióné, ita ejúsdem grá- tiae partícipes fieri; † ut, perfe- ctióra semper exsequéntes, ad glóriae tuae fastigium felíciter perducámur. Per Dóminum no- strum.

O God who, by his faithful keeping of the hard vow each day to advance somewhat in virtue, didst in the heart of blessed Andrew, thy Confessor, set up the wonderful steps by which he ascended to thyself: through his merits and prayers, vouch-safe unto us in such wise to share in a like grace that, ever striving after things more perfect, we may happily reach the high places of the kingdom of thy glory. Through Jesus Christ.
The same day.

Sts. Tryphon, Respicius and Nympha Virgin, Mart. († 250)

Collect.

FAC nos, quaésumus, Dómine, sanctórum Mártyrum tuórum Tryphónis, Respicii et Nymphæ semper festa sectári: * quorum suffrágis, protectionis tuae dona sentiamus. Per Dóminum nostrum.

Enable us, we beseech thee, O Lord, each year to keep with rejoicings the feast of thy holy martyrs Tryphon, Respicius and Nympha: and having them for our advocates, ever to feel that thou thyself art our protector. Through Jesus Christ our Lord.

11. Saint Martin

Bishop of Tours and Confessor. († 397)

Double.

† In places where the feast is solemnly kept, at I Vespers:

As at II Vespers, p. 1563, except the 5th Psalm and the following:

V. Amávit éum Dóminus, et ornávit éum.
R. Stólam glóriae induit éum.
V. The Lord loved him and adorned him.
R. He clothed him with a robe of glory.

At Magnif.

Ant. II D

O be-átum ví-rum! * cújus ánima para-dí-sum possidet: un-

de exsúltant An-ge-li, laetántur Ar-
November 11: Saint Martin.

change-li: chór-us Sanctórum proclámat, túrba Virgínun

inví-tat: Máne nobíscum in aetérnum. Cant. Magní-

ficat * ánima mé-a Dóminum. 2. Et exsultávit...

or Et exsultávit... Cant. Magnificat. II d. p. 213 or 219.
Prayer. Deus, qui cónspicis. p. 1560.

AT MASS.

Introit originally of St. Marcellus, January 16.

Intr. I S

Tá-tu-it * é-i Dó-minus

te-staméntum pácis, et princípem

fé-cit é-um : ut sit filli sa-cerdó-ti-i dígni-tas

in ae-tér-num. P. T. Alle-lúia, alle-lú-

ia. Ps. Meméntó, Dómine, Dá-vid : * et ómnis mansu-e-
Proper of the Saints.

Gloria Patri. 1st tone. p. 28.

Collect.

Deus, qui conspicis, quia ex nulla nostra virtute subsistimus: * concédé propitius; ut, intercessione beáti Martini Confessóris tuí atque Pontificis, * contra ómnia adversá mutiémar.

Per Dóminum. Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

Ecclesiasticus 44-45 describes in turn the greatest figures in Israel’s past. The Church has borrowed features from the various portraits to present an ideal picture of the holy Bishop.

Behold a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among his people. He gave him the blessing of all nations, and confirmed his covenant upon his head. He acknowledged him in his blessings: he preserved for him his mercy: and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him; and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood and to have praise in his name, and to offer to him worthy incense for an odour of sweetness.

Grad. v

Behold a great priest, who in his days pleased God. V. There was
November II: Saint Martin.

The blessed man, Saint Martin, of the city of Tours, has entered into his rest: to welcome him came forth the Angels and Archangels, the Thrones, the Dominations and the Virtues.

The blessed man, Saint Martin, of the city of Tours, has entered into his rest: to welcome him came forth the Angels and Archangels, the Thrones, the Dominations and the Virtues.

not any found like to him, who kept the law of the Most High.

\textit{Epistle.}

\textit{The blessed man, Saint Martin, of the city of Tours, has entered into his rest: to welcome him came forth the Angels and Archangels, the Thrones, the Dominations and the Virtues.}
Proper of the Saints.

Sequentia sancti Evangelii secundum Lucam.


In illo tempore: Dixit Jesus discipulis suis: Nemo lucernam accendit, et in absconditum ponit, neque sub modio: sed supra candelabrum, ut qui ingrediuntur, lumen videant. Lucerna corporis tui est oculus tuus. Si oculus tuus fuit simplex, totum corpus tuum lucidum erit: si autem nequam fuit, etiam corpus tuum tenebratum erit. Vide ergo, ne lumen, quod in te est, tenebrae sint. Si ergo corpus tuum totum lucidum fuit, non habens aliquam partem tenebrarum, erit lucidum totum, et sicut lucerna fulgoris illuminabit te.

In churches dedicated to St. Martin, Credo is said.


Secret.

Sanctifica, quaesumus, Dominne Deus, haec munera, quae in solemnitate sancti Antonii tui Martini offerimus: ut per ea, vita nostra inter adversa et prospera ubique dirigatur. Per Dominum.

On Sunday, the Secret of the Sunday is added.


Comm. III

Blessed is that servant whom, when his master came, kept watch.
shall find watching:
Amen, I say to you,
he shall set him over
all his goods.
Matth. 24, 46-47.

vi-gi-lántem : amen dí-co vó- bis, super ómni-a bóna

Postcommunion.

O Lord our God, grant, we beseech thee, that through the prayers of the Saints, to celebrate whose festival-day we have offered it up, this holy sacrifice may avail us unto salvation. Through Jesus Christ.

On Sunday, the Postcommunion of the Sunday is added.

AT SECOND VESPERS. (Nov. 11)

His disciples said to blessed Martin: Father, why are you deserting us? and why do you leave us desolate? For ravaging wolves attack thy flock.

grégem tú-um  lupi rapá-ces. Ps. Di-xit Dóminus Dó-
minor mé-o : * Sède à déxtris mé-is.


2 Ant.


3 Ant.

O man of unspeakable greatness! labour has not overcome, nor will death overcome thee; thou didst not fear to die, nor refuse to live.

Ps. Beátus vir qui tímet Dóminum : * in mandá-tis éjus vó-let nímis.

Ps. Beátus vir. viii g. p. 165.
With eyes and hands always turned to heaven, he gave his unconquered spirit no rest from prayer, alleluia, alleluia.


In joy, Martin is received into Abraham’s bosom; though on earth poor and of small account, Martin is entering heaven; celestial hymns proclaim his honour.

módicus, caé-lum díves ingrédi-tur : hýmnis caéléstibus honorá-tur. Ps. Laudáte Dóminum, ómnes géntes : * laudá-

te é-um, ómnes pópu-li. Ps. Meménto, Dómine, Dávid, *
I Vespers: Ps. Laudate Dominum. VIII g. p. 186.
II Vespers: Ps. Meménto. VIII g. p. 199.

Chapter.

Ecce sacérdos magnus, † qui in diebus suis placuit Deo, et invéntus est justus: * et in témpore iracúndiae factus est reconciliátió.

This Hymn, which now forms part of the Common of Confessors, was first written in honour of St. Martin and applies properly to him; it recounts his virtues and the miracles worked at his famous shrine. Other melodies will be found on pp. 1370, 1651, 1663.

1. The faithful servant who confessed his Lord, whose feast the Church's annual joys record, this day in recompense is called to be before thy Father, Lord, confessed by thee.

2. His humble prudence and his thoughts on high, his pure and unpretending piety, by blameless steps a sober life conveyed till last it centred where it first was made.

3. Within his tomb lies all that heaven can spare; hither the deaf, the blind, and lame re-
November II : Saint Martin. 

ártus. 3. Cújus ob praéstans mé-ri-tum frequénter, Ægra quae passim jacu-é-

re mémбра, Ví- ribus mórdi domi-
tis, sa-lú- ti Re-sti-tu-úntur. 4. Nó-

ster hinc ìl-li chórus obsequéntem Cónci-nit láudem ce-le-

brésque pálmas, Ut plí-is éjus pré-cibus juvé-mur Omne

per aévum. 5. Sit sá-lus ìl-li, décus atque vír tus, Qui su-

per caé-li só-li-o corúscans, Tó-ti-us múndi sé-ri-em

The Lord led the just by right ways.

And showed him the kingdom of God.

O great High Priest!
who with all his heart loved Christ the King
and did not fear the imperial dignity: most holy soul! even though the persecutor's sword did not cut his life, yet he did not lose the palm of martyrdom.

O God, who seest that on no strength of our own can we rely:
in thy loving-kindness vouchsafe that the intercession of Blessed Martin, thy Confessor and Bishop, be to us a sure defence in our every trouble.

Through Jesus Christ our Lord.
**November 13: Saint Didacus. 1569**

**The same day.**

**St. Mennas Martyr. (4th c.)**

**Collect.**

Praesta, quaesumus, omnipotent Deus: * ut, qui beáti Mennae Mártiris tuí natalitía cólimus, intercessiónes ejus in tuí nóminis amóre robóremur. Per Dóminum nostrum.

G Rant, we beseech thee, Almighty God, that we who keep the birthday to heaven of blessed Mennas, thy Martyr, may by his prayers be strengthened in the love of thy holy name. Through Jesus Christ.

Secret. Munéribus nostris. p. 434 and Postcommunion no 4, p. 971.

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**Simple.**

**Collect.**

Regem tuum, Pastor aetérne, placátus inténde: † et per beárum Martinum Mártírem tuum atque Summum Pontíficem, perpetúa protectione custódi; * quem totius Ecclesiae praestitísti esse pastórem. Per Dóminum nostrum.

E Ternal Shepherd, look favourably on thy flock: and through the intercession of blessed Martin thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

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**13. St. Didacus Confessor. († 1463)**

**Simple.**

**Collect.**

Omnipotens sempitérne Deus, qui dispositione mirábilis infirma mundi élígis, ut fórtia quaeque confúndás: † concéde propítius humilitáti nostræ; ut, piis beáti Didaci Confessóris tuí précibus, * ad perénnum in caelis glóriam sublimári mereámur. Per Dóminum nostrum Jesum Christum.

O Almighty and everlasting God who, in thy wonderful providence, hast chosen the weak things of this world to confound those which are strong: relying on the kindly prayers of blessed Didacus, thy Confessor, we, who are lowly indeed, supplicate thee to make us worthy of being raised up to the everlasting glory of heaven. Through Jesus Christ our Lord.

Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.

**Double.**


**Collect.**

Excita, quaésumus, Domine, in Ecclesia tua Spíritum, quo replétus beátus Josaphat Martyr et Pontifex tuus ánimam suam pro óvibus pósuit: ut, eo intercedénte, nos quoque éodem Spíritu moti ac roboráti, ánimam nostram pro frátribus pónere non vereámur. Per Dóminum... in unitáte ejusdém Spíritus Sancti Deus.

**Secret.**


**Postcommunion.**

Spíritum, Domíne, fortítudínis haec nobis tríbuat mensa caeléstis: quae sancti Josaphat Mártýris tui atque Pontíficis ví-tam pro Ecclesiae honóre júgiter áluit at victóriam. Per Dóminum nostrum.

15. St. Albert the Great, Bp., Conf. and Doct. († 1280)

**Double.**

*Nov. 15. O Doctor... beáte Albérte. p. 131.*

**Collect.**

Deus, qui beátum Albértum Pontificem tuum atque Doctórem, in humána sapiéntia divínae fidei subjiciénda magnum effecísti: da nobis, quaé-sumus; ut ejus magístrii inhae-rére vestígios, ut luce perfécta fruámur in cælis. Per Dóminum.

**Secret.**

O God of mercies, pour forth thy blessings on these our offerings, and strengthen us in that faith which blessed Josaphat, thy Martyr and Bishop, upheld even unto the shedding of his blood. Through Jesus Christ... in the unity of the same Holy Ghost.

**Postcommunion.**

MAY the bread of heaven of which we have eaten imbue us, O Lord, with the spirit of fortitude: for surely from it did blessed Josaphat, thy Martyr-Bishop, draw the strength which led him, battling for thy Church, to the glorious victory he won. Through Jesus Christ our Lord.
November 17: Saint Gregory.

Secret.

Sanctifice praesentibus, Domine, quaesumus, intende placátus: ut quod Passiónis Filii tui Domini nostri mystério gerimus, beáti Albérti intercessione et exemplo, pio consequamur afféctu. Per eúmdem Dóminum nostrum.

We beseech thee, O Lord, that appeased by this Sacrifice, thou wouldst grant us, through the intercession and example of blessed Albert, to obtain a loving comprehension of that which we accomplish in the mystery of the Passion of thy Son, our Lord. Through Jesus Christ.

Postcommunion.

Per haec sancta quae súmpeimus, ab hóstium nos, Domine, impugnatione défende: et, intercedente béato Albérito, Confessóre tuo atque Pontífice, perpétua pace respiráre concéde. Per Dóminum nostrum Jesum Christum.

By these holy mysteries which we have received, defend us, O Lord, from the attacks of the enemy; and, by the intercession of Albert thy blessed Confessor and Bishop, grant us to enjoy perpetual peace. Through Jesus Christ our Lord.

16. Saint Gertrude Virgin. († 1302)

Double.


Collect.


O God who didst build up for thyself a pleasant home in the heart of the holy Virgin Gertrude: for the sake of her merits and prayers, do thou wipe away from our hearts every stain of sin, nor refuse us a share in that happiness which is hers for evermore. Through Jesus Christ.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.


17. St. Gregory Thaumaturgus Bp. and Conf. († 270)

Simple.

Collect.

Deus, quaésimus, omnipotens: * ut beáti Gregórii Confessóris tui atque Pontíficis Rant, we beseech thee, Almighty God, that this venerable solemnity of blessed Gregory thy Confessor
18. The Dedication of the Basilicas of the Holy Apostles Peter and Paul

Double major.

*All from the Common of the Dedication of a Church, p. 1694.*

19. Saint Elisabeth of Hungary Widow. († 1231)

Double.

*Nov. 19. Mánum súam, p. 136.*

Collect.

O God of tender mercies, pour forth thy light over the hearts of thy faithful people: and, graciously listening to the glorious prayers of blessed Elisabeth, make us to think little of worldly prosperity, and in all our days to prize that consolation which is of heaven. Through Jesus Christ.

*The same day.* St. Pontianus Pope and Martyr. († 235)

Collect.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed Pontianus thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

*Secrets n° 16, p. 969 and n° 1.* — *Postcommunions n° 15, p. 973 and n° 1.*
20. St. Felix of Valois Confessor. († 1212)

**Double.**

**Collect.**

 Deus, qui beárum Felícem Confessórem tuum ex erémo ad munus rediméndi captívós caélitús vocáré dignátus es: † praesta, quaésimus; ut per grátiam tuam ex peccatórum nostrórum captivitáte, ejus intercessióné, liberáti, * ad caelestéms pártriam perducámur. Per Dóminum.

*Secret n° 12, p. 969 and Postcommunion n° II (a), p. 972.*


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21. The Presentation of the B. Virgin Mary.

**Double major.**

*As in the Common of the B. V. M., p. 1708, except :*

**At I and II Vespers.**

At Magnif.

Ant. VIII G

B E-átá Dé- i Géntrix Ma-

2. Et exsultavit... or Et exsultavit...

V. Vouchsafe, O holy Virgin, that I may praise thee.
R. Give me power against thine enemies.

Collect.

 Deus qui beádam Mariam semper Virginem, Spíritus Sancti habitáculum, hodiérna die in templo praesentári vo-luísti: † praesta, quaésumus; ut, ejus intercessióne, * in templo glóriae tuae praesentári mereá-mur. Per Dóminum... in unitáte ejúsdem Spíritus Sancti Deus.


Mass. Sálve, sancta Párens. p. 1718. Credo is said, Preface of the B. V. M.


22. Saint Cecilia Virgin and Martyr. († 177?)

Double.

Valerian, there is a secret I would tell you:
It is God’s Angel that I hold dear, who guards my maidenhood most jealously.

In places where the feast is solemnly kept, at I Vespers:

At Magnif.

Ant. IV E

ST secrétum, * Va-le-ri-á-ne, quod tí-bi vólo dí-ce-re: Ange-

lum Dé-i hábe-o amató-rem, qui ními-o zé-lo custó-
The glorious maid bore Christ's Gospel always in her heart, and night and day she never ceased speaking and praying to God.

November 22: Saint Cecilia. 1575

Commemoration at Vespers of November 22.

At Magnif.

The glorious maid bore Christ's Gospel always in her heart, and night and day she never ceased speaking and praying to God.
Collect.

God who to us dost vouchsafe a joyful return of the festival-day of blessed Cecilia, thy Virgin and Martyr: grant that we may strive to honour her, not only by this devout service, but by copying the pattern of holy living she has left us. Through Jesus Christ our Lord.

Secret.

MAY blessed Cecilia, thy Virgin and Martyr, plead for us, O Lord: and may this our sacrifice of atonement and of praise avail to make us at all times worthy of thy loving-kindness. Through Jesus Christ our Lord.

Postcommunion no 15, p. 973.

In places where the feast is solemnly kept:

AT FIRST VESPERS (Nov. 21.)

As at II Vespers, p. 1581, except:


Prayer. Deus, qui nos ánnuma beátæ Caeciliae Virginis et Má­ryn­ris tuae solemnitate laetificas: ut, intercedénte beáta Caecilia Virgine et Máryrre tua, nos propitiatióne tuae dignos semper efficiat. Per Dóminum.

On Sunday, the Commemoration of the Sunday is added.

Benedicámus Dómino I. p. 138.

AT MASS.

I spoke of thy testimonies before kings, and I was not ashamed: I meditated also on thy commandments, which I loved exceedingly.

Ps. Blessed are the undefiled in the way: who walk in the law of the Lord.

Ps. 118, 46-47 and 1.
November 22: Saint Cecilia.

P. T. Alle-lú-ia, alle-lú-ia. Ps. Be-á-ti imma-
cu-lá-ti in ví-a: * qui ámbu-lant in lége Dómi-ni.


Collect. Deus, qui nos. 1576. On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.
The Martyrs' prayer and thanksgiving. Ecclus. 51, 13-17.


O Lord, my God, thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard, and thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will give thanks, and praise thee, O Lord our God.

Grad. vii

A

Udi, fí-li-a, * et ví-
de, et in-

clí-na áurem tú-am:

Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty. Æ With thy comeliness and thy beauty, set out, proceed prosperously, and reign. Ps. 44, 11-12 and 5.
Proper of the Saints.

qui-a concupivi vit rex
speci-em tumam.

V. Speci-e tum a, et pulchri-tu-
dine tuma inteende, prospere pro-
ce-de, * et regna.

VII

A Lle-lua. * i.

V. Quinque pru-
dentes vir-gines acce-p-erunt o-
le-um in vas-sis
sus-is cum lampa-
dibus: medi-a autem no-ce te clai-

At that time, Jesus spoke this parable to his disciples: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage, and the door was shut; but at last came also the other virgins saying, Lord, Lord, open to us. But he answered, saying, Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.
Proper of the Saints.

Offert. iv

A

Fe-re-entur * regi virgines: proximae ejus


Secret. Hec hestia. p. 1576. On Sunday, the Secret of the Sunday is added.


Comm. i

C

Onfundantur superbi, *

qui-a injuste iniquitatem fecerunt in me: ego autem

After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord.

Ps. 44, 15 and 16.

Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments, in thy justifications, that I may not be confounded. Ps. 118, 78 and 80.
22 November: Saint Cecilia.

As the instruments were playing, Cecilia sang to the Lord and said: Let my heart be spotless, that I may not be put to shame.

P. T. Alleluia.

Postcommunion no 15, p. 973.

On Sunday, the Postcommunion of the Sunday is added.

AT SECOND VESPERS. (22 Nov.)

1 Ant. I g C

Antántibus órga-nis, * Caécili-

li-a Dómíno decantábat díces: Fí-at
cor mé-um immacu-látum, ut non confúndar. Ps. Dixit

Dómínus Dómíno mé-o : * Sédé a déxtris mé-is.

Ps. Dixit Dómínus. I g. p. 147.

2 Ant. VII a V

Ale-ri-á-nus * in cubícu-lo Valerian found Cecilia in her room with an Angel, at her prayers.
Caecilia am cum Angelo orantem invénit. Ps. Laudáte, púeri, Dóminum : * laudáte nómen Dómi-ni.
Ps. Laudáte, púeri. vii a. p. 169.

3 Ant. Cecilia thy servant, Lord, served thee like the busy bee.

Æcíli- a, * fámu-la tú-a, Dó-mi-ne, quasi ápis tibi argumentósa de-sérvit. Ps. Laetátus sum in his quae dícta sunt mí-hi : * In dómum Dó-


4 Ant. I bless, thee Father of Jesus Christ my Lord; for, thanks to thy Son, the fire is extinguished beside me.

Ene-díco te, * Páter Dómini mé-i Jésu Christi : qui-a per Fí-li-um tú-um ígnis extín-

cta est a láte-re mé-o. Ps. Ni-si Dóminus aedí-ficáve-rit
Three days' respite have I asked from the Lord, that I may dedicate my house as a church.


Chapter. 2. Cor. 10, 17-18.

Re-thren, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth.

The Hymn is one of the most poetical and beautiful in the whole liturgy. Jesus, born of a Virgin Mother, the divine Bridegroom, shining with glory and walking among the lilies, is surrounded with choirs of Virgins, who follow him wherever he goes. Ascribed to St Ambrose, IV century.

Hymn. viii

Esu, coró-na Vírginum, sequántur Lú-sis, Ca-

Quem Má-ter illa cóncipit, Quae só-la Vír-go pártu-rit :
Haec vó-ta clémens áccipe: 2. Qui pé-
gis inter lí-li- a, Séptus choré- is Vír-
ginum, Spónsus décórus gló-ri- a Spón-
sísque réddens praémi- a. 3. Quocús-
que téndis, Vírgines Sequúntur, atque
láudibus Post te canéntes cúrsi-tant,

Hymnósque dulces pérsonant. 4. Te deprecámur súpplices,

Nóstris ut áddas sén-sibus Nescí-re prorsus ómni-

Corrupti-ó-nis vúlne-ra. 5. Vírtus, hónor, laus gló-ri-

Dé-o Pátri cum Fí-li-o, Sántco simul Pará-cli-to, In

gin, whom alone the Mother and the Maid we own.

2. Amongst the lilies thou dost feed, with virgin choirs accompanied; with glory decked, the spotless brides whose bridal gifts thy love provides.

3. They, wheresoe’er thy footsteps bend, with hymns and praises still attend; in blessed troops they follow thee, with dance, and song, and melody.

4. We pray thee therefore to bestow upon our senses here below thy grace, that so we may endure from taint of all corruption pure.

5. All laud to God the Father be, all praise, eternal Son, to thee; all glory, as is ever meet, to God the holy Paraclete.

(Trans. Neale).


Prayer. Deus, qui nos annua. p. 1576.

When November 22 is on Sunday, Commemoration of the Sunday is added.

Benedicámus Dómino I. p. 138.

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_Double._

In places where the feast is solemnly kept, at I Vespers.

At Magnif.

Ant. VII G

O

-rémus ómnes * ad Dómi-

num Jé-sum Chrístum, ut confessó-ribus sú-is fóntis vé-

nam apé-rí-at. E u o u a e.

意大利语 Mass: VIII G. p. 217 or 223.

℣. Glória et honóre coronásti éum, Dómine.

℟. Et constitúísti éum super ópera mánuum tuárum.

℟. Thou hast crowned him with glory and honour, O Lord.

℣. And hast set him over the works of thy hands.

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Commemoration at Vespers of November 23.

Ant. I f

D

Edísti, Dómine, habi-táculum *

Commemoration at Vespers of November 23.

Thou hast given, O Lord, thy Martyr Clement a dwelling in the sea, like a marble shrine built by Angels' hands; thou makest a
Mártýr-ri tú-o Cléménti in má-ri,
in módum témpli marmó-re-i, ángé-li-cis máni-bus
praepa-rátum: í-ter praébens pópu-lo térrae, ut enár-
rent mi-rábí-li-a tú-a. E u o u a e.

Cant. Magníficat. f. p. 212 or 218.

R. Jústus ut pálma florébit.
R. Sicut crédus Libani múltiplicátur.

Collect.

G Régem tuum, Pastor actérne, placátus inténde: † et per beátum Cléméntem, Mártýrem tuum atque Súmmum Pontíficem, perpétau protectione cu-stódi; * quem totius Ecclesiæ praestítísti esse pastórem. Per Dóminum.

Secret n° 1, p. 967 and Postcommunion n° 1, p. 970.

The same day. Saint Felicity Martyr. († 162)


Collect.

P Ræsta, quaésumus, omnípo-tens Deus: * ut, beátae Felicitátis Mártýris tuae solémnia recenséntes, méritis ipsiús protegámur et précibus. Per Dóminum nostrum.

G Rant, we beseech thee, O Almighty God, that the merits and prayers of blessed Felicity, thy Martyr, whose feast we are keeping, may be to us a sure defence. Through Jesus Christ our Lord.
Secret.

Regard with favour, O Lord, the offerings of thy people; and may the prayers of the Saint whose festival thou dost grant us to celebrate, be for us of avail. Through Jesus Christ our Lord.

Postcommunion.

Grant, we beseech thee, O Lord, that we who on earth discharge, with joy of heart, the duty of honouring thy Saints, may be gladdened by their company for ever in heaven. Through Jesus Christ our Lord.

In places where the feast of St. Clement is solemnly kept:

AT MASS.

The Lord saith, My words which I have put in thy mouth, shall not depart out of thy mouth: for my name is there, and thy gifts shall be accepted upon my altar. Ps. Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments. Isaiah 59, 21; 56, 7. Ps. 111, 1.

The Lord saith, My words which I have put in thy mouth, shall not depart out of thy mouth: for my name is there, and thy gifts shall be accepted upon my altar. Ps. Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments. Isaiah 59, 21; 56, 7. Ps. 111, 1.
It was not for IUy deserts that, the LorQ sent metoyoutbat I might share: your crown.

Proper of the Saints.

AT VESPERS.

1 Ant.
vii b

O -rán-te * sáncto Clemen-te,

appáru-it é-i Agnus Dé- i. Ps. Dí-xit Dóminus Dómi-

no mé-o : * Sede a déxtris mé- is.


2 Ant.
vii c

ON mé-is mé-ri-tis * ad vos me mí-sit Dóminus, véstris corónis partí-cipem me fi-e-

ri. Ps. Confi-tébor tíbi, Dómine, in tóto córde mé-o :

in consí-li-o justórum et congre-ga-tí-óne.

I saw on the mount a Lamb standing: from under his feet flowed a living fountain.

Ps. Beatus vir qui timet Domini: * in mandatis ejus voluit nimis.

Ps. Beatus vir. VII c. p. 164.

From under his feet flowed a living fountain; the river's rushing stream makes glad the City of God.

Ps. Laudate, pueri, Domini: * laudate nomen Domini.

Ps. Laudate, pueri. VII c. p. 169.

All the peoples round about believed in Christ the Lord.

crediderunt Christo Domino. Ps. Laudate Dominum, omnes
24. St. John of the Cross, Conf. and Doct. († 1591)

Double.


Collect.

Deus, qui sanctum Joánnem Confessórem tuum atque Doctórem perfectae sui abnegatiónis et Crucis amatórem exúm effecísti : † concénede; ut, ejus imitationi júgiter inhaeréntes, * glóriam assequámur aetérnam. Per Dóminum.

Secret n° 10, p. 968 and Postcommunion n° 9, p. 972.

The same day.

St. Chrysogonus Martyr. († 304)

Collect.

Désto, Dómine, supplicatió- nibus nostris : * ut, qui ex iniquitáte nostra reos nos esse cognóscimus, beáti Chrysógoni Mártýris tui intercessióné libé- rémur. Per Dóminum nostrum.

Secret n° 7 (a), p. 968.
Postcommunion.

TUI, Dómine, perceptione sacramenti, et a nostris mundemur occultis, et ab hóstium liberémur insídiis. Per Dóminum nostrum.

MAY our having received thy divinesacrament, O Lord, cleanse us from our hidden sins, and deliver us from the assaults of our enemies. Through Jesus Christ our Lord.

25. Saint Catharine Virgin and Martyr. († 305)

Double.

Collect.

Deus, qui dedisti legem Móysi in summitáte montis Sinai, et in éodem loco per sanctos Angelos tuos corpus beátæ Catharínae Virginis et Mártiris tuæ mirabiliter collocasti : † praestá, quæsuumus; ut, ejus méritis et intercessiónem, ad montem, qui Christus est, perveníre valeámus : Qui tecum.

Secret nº 14, p. 969 and Postcommunion nº 13, p. 972.


26. St. Silvester Abbot. († 1267)

Double.

Collect.

Lérentiéssime Deus, qui sanctum Silvéstrum Abbátem, saéculi hujus vanitatem in apéro tűmulo pie meditántem, ad erémum vocáre et praecláris vitae méritos decoráre dignátus es : † te súpplices exorámus; ut, ejus exémplo terréna despi-ciéntes, * tui consórtio perfúámur actéerno. Per Dóminum nostrum.

O Most merciful God, who, when the holy Abbot Silvester, by the side of an open grave, stood pondering over the emptiness of the things of this world, didst vouchsafe to call him into the wilderness, and to ennoble him with the merit of a singularly holy life; most humbly we beg of thee. that, by despising earthly wealth, even as he despised it, we may come one day to have part in thine own everlasting happiness. Through Jesus...
Secret.

With all reverence, O Lord, do we offer up these our gifts to thy divine majesty: praying that, by devout preparation and by cleanness of heart, we may imitate the blessed Abbot Silvester, and holily receive the adorable Body and Blood of thy Son. Who lives and reigns.

Postcommunion.

To us whom thou hast quickened with divine food, do thou, O Lord, beseech thee, grant that, treading in the footsteps of the holy Abbot Silvester, we may merit with thy Saints to receive a reward exceeding great in the kingdom of thy glory. Through Jesus Christ our Lord.


The same day.

St. Peter of Alexandria Bp. and Mart. (†311)

Collect.

Ave regard to our weakness, O Almighty God; and grant that we, who are borne down by the weight of our own evil deeds, may be safeguarded by the glorious intercession of blessed Peter thy Martyr and Bishop. Through Jesus Christ,


Common of Saints.

COMMON
OF APOSTLES AND OF EVANGELISTS
OUT OF PASchal TIME.

AT FIRST VESPERS.

The Antiphons, of which the first three are taken from the Gospel of the Mass for the Eve of an Apostle, are some of Christ's sayings to his Apostles. They express: 1) their love for one another, — 2) their charity towards others, even to death, — 3) their love for God, that moves them to fulfil his commands, — 4) the purity of their hearts, with its fruit of closest intimacy with God and peace of soul, — 5) patience in trials.

1 Ant.
VIII C

H

OC est praecéptum mé-um, *

ut di-ligá-tis invicem, sicut di-léxi vos. Ps. Díxit Dómi-
nus Dómino mé-o : * Sédé a déxtris mé-is.

Ps. Díxit Dóminus. VIII c. p. 151.

2 Ant.

M

A-jórem ca-ri-tátem * némo

Greater love than this no man hath, that a man lay down his life for his friends.

John 15, 13.
You are my friends, if you do the things that I command you, saith the Lord. John 15, 14.

Ps. Confitebor tibi, Domine, in toto corde meo: *
in consilio justorum et congregatione.

Ps. Confitebor. I g. p. 152.

OS amici mei estis, * si feceritis quae praepi o vobis, dicit Dominus.


Blessed are the peacemakers: blessed are the clean of heart, for they shall see God. Matth., 5, 8-9.

Ps. Laudato...
At first Vespers.

Ps. Laudáte, púeri. I g. p. 166.

Ps. Laudáte Dóminum, ómnes gén-
tes: * laudáte é-um, ómnes pópu-li.

Ps. Laudáte Dóminum. I g. p. 186.

Chapter. Fratres: Jam non estis. p. 1598.

Hymn. Exsúltet. p. 1599 or 1601.

Ps. I8, 4.

R. Their sound went forth into all the earth.
Ry. And their words to the ends of the world.

At Magníf. 

Ant. I f

T

Rádent enim vos * in con-
cí-li- is, et in synagó- gis sú- is flá-

For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors and before kings for my sake, for a testimony to them and to the Gentiles.

Matth., 10, 17-18.
Common of Apostles.

gellábunt vos, et ante réges et praési-des ducémini

pro-pter me, in testimóni-um Íl-lis et génti-bus.

Cant. Magníficat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magníficat. 1 f. p. 212 or 218. — Prayer proper.

On Sunday, the Commemoration of the Sunday is added. Then:
— September 20: of St. Eustace, p. 1436.
— October 17: of Saint Margaret Mary, p. 1500.

Benedicámus Dómino II p. 139.

The Masses of Apostles and of Evangelists are found in their respective places in the Proper of the Saints.

AT SECOND VESPERS.

The Antiphons, taken from their respective Psalms, show the Apostles carrying out their mission: 1) they share the eternal priesthood of Jesus Christ; — 2) and as priests they are established as princes of God’s people, — 3) for whom they offer to the Lord a sacrifice of praise; — 4) everywhere they scatter the Gospel seed amid many tribulations; — 5) their reward is great; God has strengthened their principality, their rule over the Church, which honours them as God’s friends through all ages.

1 Ant.

VIII G

Urávit Dóminus, * et non pae-

ni-té-bit é- um: Tu es sacérdos in aetérnum. Ps. Díxit

The Lord hath sworn, and he will not repent: Thou art a priest for ever. v. 5.
At second Vespers.

Dominus Domino mé-o : * Sede a déxtris mé-is.

Ps. Dixit Dominus. viii g. p. 151.

Christ's priestly dignity, shared with his Apostles, and by them perpetuated in the Church.

2 Ant. VIII c

That he may place him with princes: with the princes of his people. v. 7.

C


The Apostles' lowly origin and their exaltation.

3 Ant. VII a

That thou hast broken my bonds, I will sacrifice to thee sacrifice of praise. v. 7.

D

Irupsísti, Dómine, * víncu-la mé-a : tí-bi sacri-fi-cábo hósti-am láudis. Ps. Cré-di-di-


The Apostles God's labourers and leaders of men's praises.
Going, they went and wept, casting their seeds.

v. 7.

1598 Common of Apostles.

mittentes semina su- a. Ps. In convertendo Dóminus capti-

vi-tátem Sí- on : * fácti súmus sicut conso-lá-ti.

Ps. In convertendo. VIII c. p. 192.

The Apostles have journeyed through the world, among sorrows and persecutions, sowing the Gospel seed. The Church on earth harvests the fruits of their work, and they themselves in heaven reap their incomparable reward. (Père Calès, O. P.).

Their principality is strengthened, and thy friends made honourable, O God. v. 16.

Onfortá- tus est * principá-
tus e-ó- rum, et honorá-ti sunt amí-ci tú-i, Dé- us.

Ps. Dómine, probásti me et cognovísti me : * tu cognoví-

sti sessi-ónem mé- am et resurrecti-ónem mé- am.


The Apostles' complete devotion to God, supreme Master of men.

Chapter.

Ephes. 2, 19-20.

Ratres : Jam non estis hospi-
tes et ádvenae : † sed estis cives sanctórum et doméstici Dei : superaedificáti super fun-
At second Vespers. 1599

Hymn. 1

E

Xsültet órbis gáudi- is,

Caëlum resúltet láudibus : Aposto-
lórum gló-ri- am

Téllus et á-
stra cóncinunt. 2. Vos, saecu-lórum

júdi-ces,

Et vé-ra mundi lámina : Vó-tis precámur

cór diá-

um,
Audí-te vó- ces súpplicum. 3. Qui témp-

la caé-li cláudi-tis,
Se-rásque vérbo sólvi-tis : Nos a

re- átu nóxi- os
Sólvi ju- bé- te, quaésumus.

1 Not the Old Testament Prophets, but those of the early Church, whose words helped to maintain and build up the Christian communities founded by the Apostles.
1600 Common of Apostles.


At I Vespers: Æ. In ómnem térram. p. 1595.
At II Vespers: Æ. Annuntiavérunt. p. 1602.
Another chant.

1. Now let the earth with joy resound, and highest heaven re-echo round; nor heaven nor earth too high can raise the great Apostles' glorious praise.

2. O ye who, thron'd in glory dread, shall judge the living and the dead! lights of the world for evermore! to you the suppliant prayer we pour.

3. Ye close the sacred gates on high; at your command apart they fly: oh, loose us from the guilty chain we strive to break, and strive in vain.

4. Praecépta quó-rum pró-tinus Lángror sa-lúsque sen-ti-unt: Saná-te méntes lánguidas, Augé-
5. So when the world is at its end, and Christ to judgment shall descend, may we be call'd those joys to see prepar'd from all eternity.

6. Praise to the Father, with the Son, and Holy Spirit, Three in One; as ever was in ages past, and shall be so while ages last.

(IX century.)

4. Sickness and health your voice obey; at your command they go or stay; oh, then from sins our souls restore; increase our virtues more and more.

...
et pugná-te cum antiquo serpénte: et ac-ci-pi-é-tis régnum aetérnum, † alle-lú- ia. After Septuag. † dí-cit Dó-

Prayer proper.

Commemoration of the Sunday.

Benedicámus Dómino II. p. 139.

In Paschal Time, the Office of Apostles and Evangelists is as for St Mark’s Day, p. 1132. From the Ascension to Whitsunday, the Hymn ends with the doxology, Jésu tibi sit glória, Qui víc-tor in Caélum rédis, p. 254.
COMMON OF HOLY POPES.

At Vespers, all from the Common of One or More than One Martyr or of a Confessor Bishop, according to the feast, except the Collect Gregem tuum.

AT MASS.

Intr. III  S

If you love me, Simon Peter, feed my lambs, feed my sheep. 

Ps. I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

John 21, 15-17 and Ps. 29, 1.

S

pá-sce ó- ves mé- as. P. T. Alle-lú- ia, al-

le- lú- ia. Ps. Exaltábo te, Dómine, quóni-am sus-

cepísti me : * nec de-lectásti in-imícos mé- os super

me. Gló-ri- a Pátri. Eu o u a e.

Glória Pátri. 3rd tone. p. 29.

Collect.

Regem tuum, Pastor aetérne, placátus inténde : † et per beátum N. (Mártynem tuum atque) Summum Pontíficem, perpétnua protectione custódi; * quem totius Eccléßiae præstísti esse pastórem. Per Dóminum.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed N. thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ.
The same Collect for more than one Pope.

Regem tuum, Pastor aetérne, placátus inténde: † et per beátos N. et N. (Mártýres tuos atque) Súmmos Pontífices, præ-túa protéctióné custódi; quos totius Ecclésiae præstítísti esse pástóres. Per Dóminum nostrum.

Regem tuum, Pastor aetérne, placátus inténde: † et per beátos N. et N. (Mártýres tuos atque) Súmmos Pontífices, præ-túa protéctióné custódi; quos totius Ecclésiae præstítísti esse pástóres. Per Dóminum nostrum.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed N. and N. thy Martyrs and Sovereigns Pontiffs, whom thou didst make shepherds of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Lectio Epistolae beati Petri Apostoli.
Duties of religious rulers. First Epistle of St Peter 5, 1-4 and 10-11.

Carissimi: Senióres, qui in vobis sunt, obseco consé-nior et testis Christi passiónum, qui et ejus, quae in futúro revelánda est, glóriae communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánee secúndum Deum, neque turpis lucrì grátìa, sed voluntáriè; neque ut domi-nántes in clericis, sed forma facti gregis ex ánimo. Et, cum appa-rúerit princíps pástórúm, per-cipiétis immárcescibílem glóriæ corónam. Deus autem omnis grátiæ, qui vocávit nos in aetérnam suam glóriam in Chri-sto Jesu, módicum passos ipse perficiet, confírmabit solidábít-que. Ipsí glóriæ et impérium in saécula saéculórum. Amen.

Ear Brethren: The ancients therefore that are among you, I beseech, who am myself also an ancient, and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: feed the flock of God which is among you, taking care of it, not by constraint, but willingly, according to God: not for filthy lucre's sake, but voluntarily: neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never fading crown of glory. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen.

Grad. v

Exáltent é-num * in ec-
clé-sia plé-bis: et

Let them exalt him in the church of the people: and praise him in the chair of the ancients. V. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Ps. 106, 32, 31.
Ad laudem eum.

V. Confiteantur Domino mi-sce-ri-cordiae

et e-jus: et mi-rabili-a e-jus fili-is * homo-num.


After Septuagesima, the Alleluia and its V. are omitted and there is said:

I have declared thy justice in a great church, lo, I will not restrain my lips: O Lord, thou knowest it.

V. 2. I have not hid thy justice within my heart: I have declared thy truth and thy salvation. V. 3. I have not concealed thy mercy and thy truth from a great council.

Ps. 39, 10-11.

ece labi- a me-a non prohi- be-bo: Dó-
At Mass. 1607

PS. 44, 17-18.

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord.

In Paschal Time, the Gradual is omitted and there is said: Alleluia.

Y. Con-

ve-rí-ta-tum tú-am non absón-di in córde mé-o:

Y. 2. Justí-

mi-ne, tu scísti.

Y. 3. Non absón-

ve-rí-ta-tum tú-am et salút-

di mí-se-rórdi-am tú-am, et

tu scísti. 

Y. Con-

ve-rí-

ta-tum tú-

am, et

di mí-se-rórdi-am tú-

am, et

ve-rí-

ta-

um non absó-

n-di

In Paschal Time, the Gradual is omitted and there is said: Alleluia.

Y. Tu es Pérrus p. 1240, then:

At Mass.
1608 Common of Holy Popes.

Gospel as on the feast of St. Peter, p. 1241.

Offert. III

E Ce * dédi vérba mé-a in ó-re tú-o: ec-

ce consti-tu- ite su-per géntes, et

super régna, ut evél-las et dé-stru-as, et aedí-

fices et plán-tes. P. T. Alle-lú- ia.


Postcommunion n° 1, p. 970.
COMMON OF MARTYRS

ONE MARTYR OUT OF PASchal TIME.

AT FIRST VESPERS.

All as at II Vespers, p. 1610, except the 5th Psalm and the following:

V. Glória et honóre coronásti éum, Dómine.  R. Et constituísti éum super ópera mánuum tuárum.  

V. Thou hast crowned him with glory and honour, O Lord.  
R. And hast set him over the works of thy hands.

At Magnif.  
Ant. VIII G  

I  
sté Sánctus * pro lége  

Dé-i sú-i certá-vit usque ad mórm-  
tem, et a vérbis impi-ó-rum non tímu-it: fundátus enim  
é-rat supra fírmam pétrim. Cant. Magníficat * ánima  

ma mé-a Dóminum. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223.

Prayer proper or from the Common, p. 1613.
One Martyr out of P. T.

AT SECOND VESPERS.

For the Antiphons, sayings of our Lord are applied to the Martyr: 1) he acknowledged Jesus Christ; — 2) he followed him; — 3) he served him. — 4) Therefore he is honoured by the Father, — 5) who has set him beside his Son.

1 Ant.

If Qui me confessus fu-erit * co-

ram hominibus, confitebor et ego eum coram Patre

me-o. Ps. Dixit Dominus, Domino me-o: * Se de a dex-

tris me-is. Ps. Dixit Dominus. I f. p. 147.

2 Ant.

a Qui sequitur me, * non abu-

lat in tenebris: sed habebit lumen vitae, dicit Dominus. Ps. Confitebor tibi, Domine, in toto corde me-o: *

in consili-o justorum et congregati-o ne.

If any man minister to me, let him follow me: and where I am, there also shall my minister be. John 12, 26.

Ps. Beátus vir qui tímet Dóminum: * in mandá-tis é-jus

vó-let nímis. Ps. Beátus vir. I f. p. 159.

If any man minister to me, him will my Father honour, saith the Lord. John 12, 26.


Father, I will that where I am, there also may my minister be. John 12, 26.

Ps. Laudáte Dóminum, ómnes


Chapter. Epistle of the 1st Mass of a Martyr Bishop.

Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.


V. Justus ut pálma florébit.

R. Sicut cédrus Libani multiplicabitur.

If any man will come after me, let him deny himself and take up his cross and follow me.

Matth. 16, 24.


2. Et exsultávit... Cant. Magnificat. I f. p. 212 or 218.
PRAYERS.

For a Holy Pope Martyr.

G Regem tuum, Pastor æterne, placatus intende: et per beatum N. Martyrem tuum atque Summum Pontificem, perpetua protectione custodi; quem totius Ecclesiae praestiti esse pastorum. Per Dominum nostrum.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed N. thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

For a Martyr-Bishop.

I. Have regard to our weakness, O Almighty God; and grant that we who are borne down by the weight of our own evil deeds may be safeguarded by the glorious intercession of blessed N. thy Martyr and Bishop. Through Jesus Christ our Lord.

II. Deus, qui nos beati N. Martyris tui atque Summum Pontificem intercessione ejus, in tuo nomine, mortem nostram per Dominum nostrum et peccatorum nos praeceptor. Per Dominum.

For a Martyr not a Bishop.

I. Grant, we beseech thee, Almighty God, that we who keep the birthday of blessed N. thy Martyr, may by his prayers be strengthened in the love of thy holy name. Through Jesus Christ.

II. Grant, we beseech thee, Almighty God that, by the prayers of blessed N. thy Martyr, our bodies may be preserved from all dangers and our minds may be cleansed from all evil thoughts. Through Jesus Christ our Lord.
FIRST MASS: « STATUIT... »

For a Martyr-Bishop.


Collect. Infirmitatem nostram. p. 1613.

Lectio Epistolae beati Jacobi Apostoli.

Trial and temptation. Epistle of St James I, 12-18.


Early beloved, blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err therefore, my dearest brethren. Every best gift, and every perfect gift, is from above; coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.


After Septuagesima, instead of the Alleluia. and its Verse, the Tract Desidérium. p. 1086, is said.

Sequentia sancti Evangelii secundum Lucam.

Renouncement of all one holds dear, indeed of all one has. Luke 14, 26-33.

IN illo tempore : Dixit Jesus turbis : Si quis venit ad me, et non oedit patrem suum, et matrem, et uxorem, et filios, et frates, et sorores, adhuc autem...
et ánimam suam, non potest meus esse discipulus. Et qui non bajulat crucem suam, et venit post me, non potest meus esse discipulus. Quis enim ex vobis volens turrin aedificare, non prius sedens cómputat sumptus, qui necessarii sunt, si hàbeat ad perficiendum; ne, posteaquam posuerit fundamentum, et non potuerit perficiere, omnes, qui vident, incipient illudere ei, dicéntes : Quia hic homo coeptit aedificiæ, et non póruit consummáre? Aut quis rex iturus committere bellum adversus álium regem, non sedens prius cógitat, si possit cum decem millibus occurrere ei, qui cum viginti millibus venit ad se? Alióquin, adhuc illo longe agénte, legationem mittens, rogat ea, quae pacis sunt. Sic ergo omnis ex vobis, qui non renuntiat omnibus, quae possidet, non potest meus esse discipulus.

Postcommunion n° 2 (a), p. 970.

SECOND MASS: « SACERDOTES DEI... »

For a Martyr-Bishop.

O ye priests of the Lord, bless the Lord; O ye holy and humble of heart praise God.
Cant. All ye works of the Lord, bless the Lord; praise and exalt him above all for ever.
Daniel 3, 84, 87, 57.

cani et hú-mi-les córde, laudá-te Dé-um.
For a Martyr-Bishop.

Cant. Bene-dí-ci-te, ómni-a ópe-ra Dómi-ni, Dómino:* laudáte et superexaltáte é-um in saécu-la. Gló-ri- a Pá-


Collect. Deus, qui nos. p. 1613.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.
St Paul consoled among all his sufferings. 2 Cor. 1, 3-7.

Fratres: Benedictus Deus et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totius consolationis, qui consoláte nos in omni tribulazione nostra: ut possímus et ipsí consolári eos, qui in omni pressúra sunt, per exhortatiónem, qua exhortámur et ipsí a Deo, Quóniam sicut abúndant passionés Christi in nobis: ita et per Christum abúndat consolationá nostræ. Sive autem tribulámur pro vestra exhortatióne et salúte, sive consolámur pro vestra consolatione, sive exhortámur pro vestra exhortatióne et salúte, quae operátur tolerántiam earúndem passionum, quas et nos pátimur: ut spes nostra firma sit pro vobis: sciéntes quod sicut sócii passionum estis, sic éritis et consolationis: in Christo Jesu Dómino nostro.

B Rethren, blessed be the God and Father of our Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation, in Christ Jesus our Lord.

Thou hast crowned him with glory and honour. Y. And hast set him over the works of thy hands, O Lord.

Ps. 8, 6-7.
In illo tempore: Dixit Jesus 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 perdiderit animam suam propter me, inveniet eam. Quid enim prodest homini, si mundum universum lucretur, animae vero suae detrimentum patiatur? Aut quam dabit homo commutatio nem pro anima sua? Filius enim hominis venturus est in gloria Patris sui cum Angelis suis: et tunc reddet uniculque secundum opera ejus.

A that time, Jesus said to his disciples, If any man will come after me let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works.
FIRST MASS: "IN VIRTUTE TUA..."

For one Martyr not a Bishop.

In thy strength, O Lord, the just man shall joy: and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire. Ps. For thou hast prevented him with blessings of sweetness; thou hast set on his head a crown of precious stones. 

Ps. 20, 2-4.

E u o u a e. Glória Pátri. 7th tone. p. 30,

Lectio libri Sapientiae.

The book of Wisdom, 10, 10-14, recalls how God of old did not abandon Jacob when he fled into Mesopotamia before his brother Esau’s anger, nor Joseph, sold into Egypt by his brothers. It is from the same God that the Martyr received help and protection.

The Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things; made him honourable in his labours, and accomplished his labours. In the deceit of them that overreached him, he stood by him, and made him honourable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all.

She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him; and showed them to be liars that had accused him: and the Lord our God gave him everlasting glory.

After Septuagesima, instead of the Alleluia and its Verse, the Tract Desiderium. p. 1086, is said.

Sequentia sancti Evangelii secundum Matthaeum.

The Martyr gave his life for Christ. Matth. 10, 34-42.

At that time, Jesus said to his disciples, Do not think that I came to send peace upon the earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man’s enemies shall be they of his own household.

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter
filiam super me, non est me dignus. Et qui non accipit crucem suam, et sequitur me, non est me dignus. Qui invénit ánîmam suam, perdet illam : et qui perdiderit ánîmam suam propter me, invéniet eam.

Qui récipit vos, me récipit : et qui me récipit, récipit eum qui me misit. Qui récipit prophétam in nómîne prophétae, mercédem prophétæ accepìet : et qui récipit justum in nómîne justi, mercédem justi accepìet. Et quicúmque potum déderit uni ex mínimis istis cálicem aquae frígidae tantum in nómîne discipuli : amen dico vobis, non perdet mercédem suam.

more than me, is not worthy of me; and he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.


SECOND MASS: « LAETABITUR... »

For one Martyr not a Bishop.

The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised. Ps. Hear, O
God, my prayer when I make supplication to thee: deliver my soul from the fear of the enemy. Ps. 63, 11 and 2.

When the just man shall fall, he shall not be bruised: for the Lord putteth his hand under him. 

Ps. 36, 24, 26.

Glória Patri. 8th tone p. 30.
For one Martyr not a Bishop.

modat: et sémén é- jus in

benedictió- ne * é- rit.

II

A

L- le- lú- ia. * ëj.

V. Qui sé- qui- tur me, non ámbu-

lat in té- nebris, sed habé- bit lú- men *

vi- tae ae- ténae.

After Septuagesima, instead of the Allelúia and its Verse, the Tract Beáitus
vir. p. 1100, is said.

Sequentia sancti Evangelii secundum Matthaeum.

Courage and trust in God. Matth., 10, 26-32.

In illo témpore: Dixit Jesus discipulis suis: Nihil est opértum, quod non revelábitur: et occúlrum, quod non sciétur. Quod dico vobis in ténebris, dícite in lúmine: et quod in aure auditís, praedicáte super tecta. Et nolíté timére eos, qui occidunt corpus, ánimam autem non possunt occidere: sed pótius timéte eum, qui potest et án-

mam et corpus pérdere in gehénnam. Nonne duo pásseres

Secret n° 4, p. 967.
Postcommunion n° 2, p. 970.

II. ONE AND MORE MARTYRS IN P. T.

At I and II Vespers, p. 1132 or 1138.

MASS: «PROTEXISTI ME...»

For one Martyr in Paschal Time.

Introit. Protexisti me. p. 1133.
For the Collect, one of the Prayers, p. 1613.
Gospel as on the feast of St. George, p. 1131.
Secret for one Mart. Bp., n° 2 (a) or 3 (a), p. 967 — or not a Bishop, Munéribus nostris. p. 434 or n° 4, p. 967.
Postcommunion for one Mart. Bp., n° 2 (a) or 3 (a), p. 970. — or not a Bishop, n° 4 or 2 (a), p. 970.

MASS: «SANCTI TUI...»

For two or more Martyrs in Paschal Time.

Thy saints, O Lord, shall bless thee; they shall speak of the glory of thy kingdom. Ps. I will extol thee, O God
For two or more Martyrs in P. T.

my king; and I will bless thy name for ever and ever.

Ps. 144. 10-11 and 1.

gni tú- i dí- cent, alle-lú- ia, alle- lú- ia.


For the Collect, one of the Prayers, p. 1636.

Lectio Epistolae beati Petri Apostoli.

Christian Hope. I Peter 1, 3-7.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

Thy saints, O Lord, shall flourish like the lily, and shall be as the odour of balsam before thee.

Precious in the sight of the Lord is the death of his saints.
Sequentia sancti Evangelii secundum Joannem.

The Martyrs, united to Jesus Christ like the branches to the vine, loved him even to death. John 15, 5-11.

At that time, Jesus said to his disciples, I am the vine, you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my word abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples.

As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also kept my Father's commandments, and do abide in his love. These things have I spoken to you, that my joy may be in you, and your joy may be filled.

Be glad in the Lord, and rejoice, ye just; and glory, all ye right of heart.

Ps. 31, 11.
For two or more Martyrs out of P. T. 1627

Out of Paschal Time, it ends thus:

lú-ia. † cór-de.

Secret for two or more Martyr-Bishops n° 5, p. 968. — or not Bishops, n° 6 or 7 (b), p. 968.

Comm. 1  

Rejoice in the Lord, ye just, alleluia; praise becometh the upright, alleluia. Ps. 32, 1.

Dó-mi-no, alle- lú-ia: ré-ctos dé-

cet collau-dá-ti-o, al-le-

lú-ia.

Postcommunion for two or more Martyr-Bishops, n° 5, p. 971. — or not Bishops, n° 6 or 3 (b), p. 971.

III. TWO OR MORE MARTYRS OUT OF PASCHAL TIME.

AT FIRST VESPERS.

The 1st Antiphon recalls the pains the Martyrs bore to win their palms. — The 2nd gives us a glimpse of their entry into heaven like victors bearing their palms, and receiving crowns of glory from God’s hands. — The 3rd speaks of their bodies, hallowed by Martyrdom; they rest in peace, but their names are always honoured. — The 4th and 5th. The Church on earth calls on the Martyrs to bless and praise God for ever.

All the Saints, how many pains they suffered, that they might come safely to the palm of Martyrdom!
Bearing a palm the Saints have reached their kingdoms; they have won crowns of beauty from the hand of God.

The bodies of the Saints are buried in peace; and their names live for evermore.
Ps. Beátus vir qui tímet Dóminum: * in mandátis é-jus vol·let nímis. Ps. Beátus vir. I f. p. 159.

Ve Martyrs of the Lord, bless the Lord for ever.

Artyres Dómi-ni, * Dóminum bene-dí-ci-te in aetérnum. Ps. Laudá-te, pú- e-ri, Dómi-

Praise the Lord in the highest.

Artyrum chó-rus, * laudá-te Dóminum in excél-sis. Ps. Laudá-te Dóminum, ómnes gén-
tes: * laudá-te é-um, ómnes pópu-li.

Chapter and Hymn of II Vespers, p. 1633.

N° 805. — 52
For two or more Martyrs out of P. T.

Y. Laetamini in Domino et exsultate, justi.
Ry. Et gloriarnini, omnes recti corde.

At Magnif.
Ant. VIII G

-storum est enim * regnum caelorum, qui contempserunt vitam mundi, et pervenerunt ad praemia regni, et lavaverunt stoelas suas in sanguine Agni. Cant. Magnificat * anima mea Dominum. 2. Et exsultavit... or Et exsultavit... Cant. Magnificat. VIII g. p. 217 or 223.

Prayer proper, or from the Common, p. 1636.

AT SECOND VESPERS.

The Liturgy has still more special Antiphons for the Martyrs. 1) Why have these Saints delivered their bodies to die? It is from faithfulness to the promises of their Baptism. 2) By faith they have found strength for victory. The last three Antiphons show the Martyrs in heaven, in the vigour of a youth that is ever renewed, — free for ever from earthly sufferings, — enjoying an eternal rest.

1 Ant.

These are the Saints who for God's covenant gave up their bodies,
At second Vespers.

and washed their robes in the Blood of the Lamb.

Testamento Dei sua corpora

transit, et in sanguine Agni lavèrent tolas

sú-as. Ps. Dixit Dóminus Dómino mé-o : * Sede a

2 Ant.

II D

S

Acti per fidem * vicérunt

regna : operáti sunt justi-tiam,
adépti sunt promis-siones. Ps. Confitébor tí-bi,

Dómine, in toto córde mé-o : * in consíli-o justórum


Ant.

VIII G

S

Anctórum * vel-ut áquilae ju-

By faith the Saints overcame kingdoms; they performed what was right, they obtained the promises.

Heb. II, 33.

The youth of the Saints shall be renewed like the eagle's; they
For two or more Martyrs out of P. T.

shall flower like the lily in the City of God.

Is. 25, 8; Apoc. 21, 4.

God shall wipe away every tear from the eyes of the Saints; and no longer shall be any sorrow, or crying, nor any pain; for the former things have passed away.

Is. 25, 8; Apoc. 21, 4.

The dwelling of the Saints is in the heavenly kingdoms, and their rest for ever.
At second Vespers.

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rum habi-tá-ti-o est, et in aetér-num réqui-es e-ó-

rum. Ps. Crédí-di propter quod locútus sum : * égo autem


**Chapter.**

**Wisdom 3, 1-3.**

The souls of the just are in the hand of God: and the torment of death shall not touch them. In the sight of the unwise they seemed to die: but they are in peace.

The words of the Hymn, revised in XVI century, were written by Rabanus Maurus († 856). The melody is that of an old hymn of Prudentius, of the V century, "Inventor rutili".

This hymn sings the heroic struggles of those glorious athletes, the Martyrs. They despised the world and its vanities, met its threats and tortures with bold hearts, and without complaint let themselves be slain like tender lambs. Clothed in the purple of their own blood, they receive the victors' laurel crown.

**Hymn. II**

S

Anctórum mé-ri-tis ínclý-

ta gáudi- a Pangámus, só-ci- i,

géstaque fórti- a : Glíscens fert ánimus próme-re cánti-

bus Victó-rum génus ópti-mum. 2. Hi sunt quos fátu-e
múndus abhórruit: Hunc fructu val cu-um, fló-ribus á-ri-dum, Contemsé-
re tú-i nómi-nis ásseclae, Jésu,
Rex bóné caéli-tum. 3. Hi pro te
fú-ri-as atque mínas trú-ces Calcá-
runt hóminum saévaque vérbe-ra:

His céssit láce-rans fór-ti-ter úngu-la, Nec cársit pene-
trálí-a. 4. Caedúntur gládi-is mó-re bidénti-um: Non
mùrìmur résonat, non que-rimóni-a: Sed córde impá-
vido mens bene cónsci-a Consérvat pa-ti-énti-

men abhorred, for they this withered soil did much despise whose flowers are barren, and with thee, their Lord, up to thy heavenly joys did rise.

3. They for thy sake with stout contempt have borne the causeless rage of men, and torment fierce, and cruel hooks, which have their bodies torn, but had not power their souls to pierce.

4. They like mild sheep to slaughter are assigned, at which they never murmur nor complain, but with a silent heart and guiltless mind their constant patience they maintain.

5. What voice, what tongue, those gifts can fitly show which thou prepar'st for martyrs? Who, once stained with streams of blood, which
At second Vespers.

5. Quae vox, quae pó-te-rit língua re-téxe-re, Quae tu Mar-tý-ribus mú-
ne-ra praépa-ras? Rúbrí nam flú-ido

5. What voice, what tongue will repeat, What thou to the martyrs prepared?

sán-guine, fúlgi-dis Cíngunt témpora láure-is. 6. Te

5. Their blood flows, crown of laurel gained.

súmma o Dé-i-tas, únaque póscimus, Ut cúlpas ábi-
gas, nóxi-a súbtra-has: Des pácem fámu-lis, ut tí-bi

6. We thee beseech, one highest Deity, to wash our sins, to drive our harms away, to give thy servants peace, that we to thee may everlast ing praise repay.

(Trans. XVII cont.)

V. Exsultábunt Sancti in glória. V. The Saints shall rejoice in glory.

Rv. Laetabúntur in cubílibus suis. Rv. They shall be full of joy in their place of repose.

At Magníf.

G Audent in caé-lis * ánimae Sanctó-rum, qui Chrí-sti vestí-gi-a

5. We thee beseech, one highest Deity, to wash our sins, to drive our harms away, to give thy servants peace, that we to thee may everlast ing praise repay.

(Trans. XVII cont.)

V. Exsultábunt Sancti in glória. V. The Saints shall rejoice in glory.

Rv. Laetabúntur in cubílibus suis. Rv. They shall be full of joy in their place of repose.

At Magníf.

G Audent in caé-lis * ánimae Sanctó-rum, qui Chrí-sti vestí-gi-a
DEUS, qui nos concedis sanetum Martyrum tuorum N. et N. natalitia celere: de nobis in aeterna beatitudine gaudere. Per Dominum.

1636 For two or more Martyrs out of P. T.

**PRAYERS.**

For two or more Martyr-Bishops.

BEatórum Mártirum pariterque Pontificum N. et N. nos, quaesumus, Dómine, festaueántur: et eórum comméndet oratio veneránda. Per Dóminum nostrum.

For two or more Martyrs not Bishops.

**I.**

DEus, qui nos concédis sanctórum Mártirum tuórum N. et N. natalitía cólere: domi. da nobis in aetérna beatitúdine. Per Dóminum.

For two or more Martyrs not Bishops.

**II.**

DEus, qui nos annua sanctórum Mártirum tuórum N. et N. solemnitate laetíssimas: concédé propitiús, ut quorum gaudémus méritis, accendámurn exemplíss. Per Dóminum.
FIRST MASS : « Intret... »

For two or more Martyrs.

Let the sighing of the prisoners come in before thee, O Lord; render to our neighbours sevenfold in their bosom; revenge the blood of thy saints which hath been shed. Ps. O God, the heathens are come into thy inheritance; they have defiled thy holy temple; they have made Jerusalem as a place to keep fruit.

Ps. 78, 11, 12, 10, 1.

Ps. Deus, venerunt gentes in hereditatem tuam, * pol-

lu-erunt templum sanctum tuum: posuerunt Jerusalem

in pomorum custodi-am. Glor-ria- Patri. E a u o u a e.

Glória Patri. 4th tone. p. 29.

¹...a place to keep fruit"; so the Latin. The Hebrew has: "they have laid Jerusalem in ruins".
For two or more Martyrs out of P. T.

For the Collect, there is said one of the Prayers, p. 1636.

Lectio libri Sapientiae.

The Martyrs' eternal reward for short suffering on earth.
Wisdom 3, 1-8.

The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery; and their going away from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign for ever.

Epistle for the feast of St. Fabian and St. Sebastian, January 20.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.


Brethren, the Saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again: but others were racked, not accepting deliverance, that they might find a better resurrection; and others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they
1st Mass: « Intret in conspectu... »

The bodies of the saints are buried in peace: and their names live unto generation and generation.

Eccl. 44, 14.

After Septuagesima, the Alleluia and its V. are omitted, and there is said:

They that sow in tears shall reap in joy. V. 2. Going they went and wept, casting their seeds. V. 3. But com-

At that time, Jesus said to his disciples, When you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently. Then he said to them, Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. But before all these things they will lay their hands on
you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name’s sake. And it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends, and some of you they will put to death. And you shall be hated by all men for my name’s sake; but a hair of your head shall not perish. In your patience you shall possess your souls.

God is wonderful in his Saints; the God of Israel, he shall give power and strength to his people; blessed be God.

Ps. 67, 36.

After Septuagesima, allelúia is omitted.
For two or more Martyrs out of P. T.

Secret no 5 or no 6, p. 968.

Epistle.
And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace he hath proved them, and as holocausts he hath received them.

Epistle.

SECOND MASS: «SAPIENTIAM...».

For two or more Martyrs.

If there is no proper Collect, one of the Prayers, p. 1636, is said.


Let the just feast, and rejoice before God; and be delighted with gladness.

Ps. 67, 4.
V. Justi epulěntur, et exsultent in conspectu Dei: delectentur in laetitia.

After Septuagesima, the Alleluia and its Verse are omitted, and there is said the Tract Qui seminant. p. 1639.

Gospel, Descéndens Jesus. p. 1216.

Offert. iv

E Xsultabunt * sancti

in glória, laetabúntur in cubī-libus suis: exalta-tiónes Déi in fáu-cibus éorum.

The Saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouth. Ps. 149, 5-6.

Secret n° 6 or n° 5, p. 968.
For two or more Martyrs out of P. T.

Communion originally of St. Hippolytus, August 13.

Comm. VIII

**But I say to you,**
my friends, **be not**
afraid of those who
persecute you.

_Authority p. 1646.

**amisí mis** 
**ne ter-re-amini**
ab his, qui
vos persequeuntur.

_Postcommunion no 6 or no 5, p. 971._

**THIRD MASS : «SALUS AUTEM...».
For two or more Martyrs.**

**Intr. I**

The salvation of the
just is from the Lord:
and he is their pro-
tector in the time of
trouble. _Ps._ Be not
eurous of evildoers:
nor envy them that
work iniquity.

_Ps. 36, 39 and 1._

**S**

Alus autem * ju-stó- rum
da Dó- mi-no: et protector
e-ó- rum est in tempo-re tri- bu-la-ti-

_ó-nis._ _Ps._ Nó-li aemulá-ri in malignánti-bus:* neque

_Euouae._ Glória Pátrí. 1st tone. p. 28.
Collect. Deus, qui nos annua. p. 1636.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos. The sufferings and joyful courage of the first Christians. Hebr. 10, 32-38.

Brethren, call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions; and on the one hand indeed, by reproaches and tribulations were made a gazing-stock; and on the other, become companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you; that doing the will of God you may receive the promise. For yet a little and a very little while, and he that is to come, will come and will not delay. But my just man liveth by faith.

The just cried, and the Lord heard them, and delivered them out of all their troubles. ¶ The Lord is nigh unto them that are of a contrite heart; and he will save the humble of spirit.

Ps. 33, 18-19.
1646 For two or more Martyrs out of P. T.

minus his, qui tribuláto sunt córde:
húmi·les spí·ritu * salvá·bit.

The white-robed army of martyrs praises thee, O Lord.

Te Deum.

V. Te Mártýrum can·di·
dá·tus láu·dat exér·ci·
tus, * Dó-

mi·ne.

After Septuagesima, the Allelúia and its V. are omitted, and there is said the Tract Qui sémínant, p. 1639.

Sequentia sancti Evangélii secundum Lucam.

A

N illo témpore: Dixit Jesus át that time, Jesus said to his
discípulis suis: Atténdite a discs, Beware ye of the leaven
ferménto pharisaeórum, quod of the Pharisees, which is hypocrisy.

That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And I say to you, my friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom ye shall fear: fear ye him who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows. And I say to you, whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.


Secret n° 7 (b), p. 968.

Comm. IV

Uod dí-co vóbis * in tenebris,

dí-ci-te in lúmine, dí-cit Dóminus:

et quod in áure audí-tis, praedi-cá-te super té-cta.

P. T. Alle-lú-ia.

Postcommunion n° 3 (b), p. 971.
COMMON OF CONFESSORS.

A Confessor, in the language of Holy Scripture, is one who praises God; in that of the Church, one who bears witness publicly to the Christian faith. A Christian can declare his faith, not only when threatened with punishment, but also by a life full of good deeds and good example. The title of Confessor, then, is given to those who have glorified God by heroic virtues and by miracles, but have suffered no martyrdom.

I. CONFESSOR BISHOP.

This Common is intended for Popes and Bishops. Popes, however, now have a special Common for the Mass, p. 1604.

AT FIRST VESPERS.

As at II Vespers, p. 1649, except the 5th Psalm, and the following:


At Magnif. 

Priest and Pontiff, artificer of virtues, a good shepherd among thy people, pray the Lord for us.


ánima mé-a Dóminum. 2. Et exsultávit...


AT SECOND VESPERS.

The first three Antiphons and the Chapter are taken from the Epistle of the first Mass of a Confessor Bishop, p. 1560; the 4th, which accompanies a psalm of praise, calls on Priests to praise God; the 5th is from the parable of the talents, the Gospel of the same Mass, p. 992.

1 Ant.  

VII C  

E  

Cce sacérdos mágnus, * qui in diébus suís plácuit Déo, et inventus est justus.  

P. T. Alle-lu-ia. Ps. Díxit Dóminus Dómino mé-o: * Sédé a déxtris mé-is.  


2 Ant.  

VII C  

N  

ON est inventus * sí-mi-lis il- 

li, qui conservá-ret légem Excél-si. P. T. Alle-lu-ia.  

Ps. Confi-tébor tibi, Dómine, in tó-to córde mé-o: in con-

sí-li-o justórum et congrega-ti-óne.  


3 Ant.  

VIII G*  

I  

D-e-o * ju-re-ju-rándo fé-cit  

Therefore by an oath the Lord made him increase among his people.
Paulos, for a Confessor Bishop.


4 Ant. vii c

S Acerdotes Dei, * bene-dici-te Dominum: servi Domini, hymnum dicite Deo,

† alleluia. After Septuages. † in aeternum. Ps. Laudate, puere. vii c. p. 169.

5 Ant. III g

S Erve bone * et fidelis,

Intra in gaudium Domini tui. P. T. Alleluia.

At I Vespers.

Ps. Laudate Dominum, omnes gentes: * laudate eum,
At Vespers.

At II Vespers.

omnia populi. Ps. Meménto, Dómine, Dávid, et ómnis

mansu-etí-dis é-jus.

At I Vespers: Ps. Laudáte Dóminum. III g. p. 184.
At II Vespers: Ps. Meménto, Dómine, Dávid. III g. p. 198.

Chapter.

Ecce sacerdos magnus, † qui in diébus suis plácuit Deo, et invéntus est justus: * et in tempore iracundiae factus est reconciliátio.

Hymn. viii

- ste Conféssor Dómini, coléntes Quem pi-e láudant populi

per órbem, Hac dí-e laé-tus mé-ru-it suprémos Láudis honó-res. 2. Qui pi-us, prúdens, hu-

mi-lis, pudí-cus, Sóbrí-am dú-xit sine lábe ví-tam, Donec

humá-nos animá-vit áurae Splí-tus ártus. 3. Cú-jus ob
praestans mé-ri-tum frequénter, Ægra

quae passim jacu-é-re mémbra, Vi-

ribus mórbi dómi-tis, sa-lú-ti Re-

stí-tu-úntur. 4. Nó-ster hinc Ílli chó-

rus obsequéntem Cón-ci-nit láudem

ce-lebrésque pálmas, Ut pl-is é-jus pré-cibus juvémur

Omne per aévum. 5. Sit sá-lus Ílli, décus atque vír-tus,

Qui super caé-li só-li-o corúscans, Tó-ti-us múndi sé-


Other melodies, p. 1370, 1566, 1663.
At Vespers. 1653

At Magnif. Ant. I D 2

A mávit é- um Dómi-nus, *

et orná-vit é- um : stó-lam gló-ri- ae indu- it é- um,

et ad pórtas para-dí- si coronávit é- um. P. T. Al-


2. Et exsultávit... Cant. Magnificat. I D 2. p. 212 or 218.

† For the commemoration of another Office having the same Antiphon, the Antiphon Euge, serve bône. p. 131, is said. Ὡ. Jústum or Elégit éum.

PRAYERS.


GRant, we beseech thee, Almighty God, that this venerable solemnity of blessed N., thy Confessor and Bishop, may increase our devotion and promote our salvation. Through Jesus Christ our Lord.

II. GExáudi, quaésumus, Dómine, preces nostras, quas in beá-ti N. Confessóris tuí atque Pontíficis solémnitáte deférimus : † et, qui tibi digne méruit famulári, ejus intercedéntibus méritis, * ab ómnibus nos absólve peccá-tis. Per Dóminum nostrum.

GRaciously hear, we beseech thee, O Lord, the prayers we offer thee on this festival-day of blessed N., thy Confessor and Bishop: he deserved to render thee a worthy service; may his merits appeal to thee to free us from all our sins. Through Jesus Christ our Lord.
For Sovereign Pontiffs.

The following Antiphon is said at the Magnificat at II Vespers for Popes only. If another Pope is to be commemorated, the Ant. Amavit, p. 1633, is said.

At Magnif. Ant. 1 f.


Cant. Magnificat * anima met a Dóminum. 2. Et exsultavit...

First Mass: «STATUIT...».

For a Confessor Bishop.

Collect. Da quaésumus. p. 1653.

Thou art a priest for ever according to the order of Melchisedech.

Ps. 109, 4.

V. Tu es sacér dos in
I have found David my servant, with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.

Ps. 88, 21-22.

After Septuagesima, instead of the Allelúia, and its Verse, the Tract Beátus vir. p. 1100 is said.

In Paschal Time, the Gradual is omitted; the above Allelúia, allelúia. V. Tu es sacérdos. is sung, then:

This is the priest whom the Lord hath crowned.

Gospel as on the feast of St. Nicholas, p. 992.

I have found David my servant, with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.

Ps. 88, 21-22.
SECOND MASS : « SACERDOTES TUI... ».

For a Confessor Bishop.

Intr. III $\text{S}$

Let thy priests, O Lord, be clothed with justice, and let thy saints rejoice: for thy servant David's sake, turn not away the face of thine anointed.

Ps. 131, 9-10 and 1.

propter Dá-vid sér- vum tús- um, non a-ver- tas fá-ci-em Chrí-stí tús-i. P. T. Alle-lú-ia,


Glória Pátri. 3rd tone. p. 29.


Eu ouae.
The priesthood of the New Law is derived only from the sole and eternal priesthood of Jesus. Hebr. 7, 23-27.

Fratres: Plures facti sunt sacerdotes, idcirco quod morte prohiberentur permanere: Jesus autem, eo quod maneat in aeternum, sempiternum habet sacerdotium. Unde et salvare in perpetuum potest accedentes per semetipsum ad Deum: semper vivens ad interpellandum pro nobis. Talis enim decedat, ut nobis esset pontifex, sanctus, innocens, impollutus, segregatus a peccatoribus, et excelsior caelis factus: qui non habet necessitatem quotidie, quemadmodum sacerdotes, prius pro suis delictis hostias offerre, defende pro populi: hoc enim fecit semel, seipsum offerendo, Jesus Christus Dominus noster. 

B Rethren, there were made many priests, because by reason of death they were not suffered to continue: but Jesus, for that he continueth for ever, hath an everlasting priesthood. Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us. For it was fitting that we should have such a high priest, holy, innocent, and undefiled, separated from sinners, and made higher than the heavens; who needeth not daily (as the other priests) to offer sacrifice first for his own sins, and then for the people's; for this Jesus Christ our Lord did once, in offering himself.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy. 

Ps. 131, 16-17.

exsultatio ne exsultabunt.

1 The holy Bishop was one of those lamps that, in the course of the centuries, light the house of God, the Church that Christ has founded. "Horn" and "lamp" here both are referred to the Saint; as "David" and "anointed" to our Lord Jesus Christ.
The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

Ps. 109, 4.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

Ps. 109, 4.

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Ps. 109, 4.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

Ps. 109, 4.
For Doctors of the Church.

1659

After Septuagesima, instead the Alleluia and its Ὠ, the Tract Beatus vir. p. 1100, is said.

In Paschal Time, the Gradual is omitted, and there is sung: Alleluia, alleluia. Ὠ. Juravit, as above; then: Alleluia. Ὠ. Amavit eum. p. 1101.

† Sequentia sancti Evangelii secundum Matthaeum.

Exhortation to vigilance. The thief by night; and the faithful servant. Matth., 24, 42-47.


Postcommunion n° 8, p. 971.

II. DOCTORS OF THE CHURCH.

The Church has conferred the title of Doctor on certain Saints, above all on those Fathers whose writings are seen to have special value and authority. In the Liturgy the title is given only to Confessors, whether Bishops or not, never to Martyrs. At present twenty-six Saints have received it.

The Office is that of a Confessor Bishop or not a Bishop, as the case requires, except for what follows:

At I and at II Vespers, Ant. at Magnificat: O Doctor óptime. p. 131.

Cant. Magnificat. II D. p. 213 or 219.

The Prayer is indicated for each Doctor.

If another Doctor is to be commemorated, the Antiphon and Prayer of I or II Vespers of the Common of a Confessor Bishop or not a Bishop are said, as the case requires.
MASS: «IN MEDIO...».

For Doctors of the Church.

Introit. In medio. p. 337.
Collect proper for each.

Lectio Epistolae beati Pauli Apostoli ad Timotheum.

The holy Doctor has truly followed the same course that St Paul said he himself had completed. II Timothy 4, 1-8.


Dearly beloved, I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom: Preach the word; be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall be a time, when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed; and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day; and not only to me, but to them also that love his coming.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. V. The law of his God is in his heart: and his steps shall not be supplanted.

Ps. 36, 30-31.
In medio...  

am, et lín-gua é- jus  

lo- qué-tur judí-ci- um.  

é- jus in cór-  

de ipsí- us: et non sup-  

plantabún- tur *grés-sus é- jus.  

Allelúia, allelúia.  

In Paschal Time, the Gradual is omitted, and Allelúia, allelúia.  

**Sequentia sancti Evangelii secundum Matthaeum.**

*The salt of the earth and the light of the world.*


Credo.


Postcommunion n° 9, p. 972.

III. A CONFESSOR NOT A BISHOP; that is, a Priest, Monk or Layman.

AT FIRST VESPERS.

As at II Vespers, 1663, except:

R. Stólam glóriae induit éum. (P. T. Alleluía).

At Magnif.

Ant. I D

S

Imi-lábo é- um * ví-ro

sa-pi-énti, qui aedi-fi-cávit dómnun sú-am supra pé­


Dóminum. 2. Et exsultávit... Cant. Magníficat. I d. p. 212 or 218.

For Doctors, Antiphon at Magníficat at I and at II Vespers as Common of Doctors, p. 131.
AT SECOND VESPERS.

Antiphons, Psalms and Chapter as on the feast of St. Joachim, p. 1367.

Hymn. II

1. The faithful servant who confessed his Lord, whose feast the Church's annual joys record, this day in recompense is called to be before thy Father, Lord, confessed by thee.

2. His humble prudence and his thoughts on high, his pure and unpretending piety, by blameless steps a sober life conveyed till last it centred where it first was made.

3. Within his tomb lies all that heaven can spare; hither the deaf, the blind, and lame repair; his kind protection each disease restrains, restores their losses, and relieves their pains.

---

lentes Quem pi-e la'udant popu-li

per orbem, Hac di-e laetus me-

ru-it supre'mos Laudis hono-res.

2. Qui pi-us, pru-dens, humi-lis, pud-

cus, Sobri-am du-xit sine la'be vi-tam, Do-nec huma-

nos animavit aurae Spiri-tus artus. 3. Cujus ob pra-

stans me-ri-tum frequen-ter, Ae-gra quae passim jacu-ere

mem-bra, Vi-ribus morbi domi-tis, sa-lu-ti Resti-
4. Justly may then his praise bespeak our voice, to join in consort, and with heaven rejoice. So may we hope to have an equal share of his protection here, and merit there.

5. To God, in nature one, in persons three, eternal glory, power and jubilee, whose sovereign and universal throne disposes all things with his word alone.

Other melodies, p. 1370, 1566, 1651.

This man, despising the world and earthly things, by word and deed has laid up treasures in heaven.
PRAYERS.

I.

 Deus, qui nos beáti N. Confessoris tui ánnuma solemnitéa laetificas: † concéde propitius; ut, ejus natalitia cólimus,* etiam actiones imitémur. Per Dóminum.

O God who dost gladden us each year with the festival of blessed N., thy Confessor; vouchsafe, in thy loving-kindness, that we may ever imitate the holy life of him whom we this day honour. Through Jesus.

II.

A Désto, Dómine, supplicationibus nostris, quas in beáti N. Confessoris tui solemnitéa deférímus: † ut, qui nostrae justitiae fidúciam non habémus,* ejus qui tibi plácuit pré-cibus adjuvémur. Per Dóminum.

Give ear, O Lord, to our supplication, put up on the festival day of thy holy Confessor N.; that we, who put no trust in our own justice, may be helped by the merits of one who was well-pleasing to thee. Through Jesus Christ our Lord.

For a Abbot.

May the prayers of the holy Abbot N., commend us, we beseech thee, O Lord, to thee; that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus.

FIRST MASS: «OS JUSTI...»

For a Confessor not a Bishop.

Collect. Deus, qui nos. as above.
Epistle. Beátus vir. p. 1364.
Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Epistle p. 1614.

After Septuagesima, the Allelúia and its Verse are omitted and there is said the Tract Beá tus vir. p. 1100.

In Paschal Time, the Gradual is omitted, and Allelúia, alleluia. V. Beátus vir. as above, is sung; then: Allelúia. V. Amávit. p. 1101.

Sequentia sancti Evangelii secundum Lucam.

In illo tempore : Dixit Jesus discipulis suis : Sint lumbi vestri praecincti, et lucernae ardéntes in má nibus vestris, et vos similes homí nibus exspectántibus dóm inum suum, quando revertá tur a nuptiis : ut, cum vén erit et pulsá verit, conféstim apériant ei. Beáti servi illi, quos, cum vén erit dóm inus, invén erit vigilántes : amen dico vobis, quod praecínget se, et fá cic illos A T that time, Jesus said to his disciples, Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself and make them sit down to
meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be ye then also ready; for at what hour you think not, the Son of man will come.

SECOND MASS: «JUSTUS UT PALMA...».

For a Confessor not a Bishop.


Epistle as on the feast of S. James, p. 1297, from * to **, and ending in Christo Jesu Dómino nostro.

Lectio Epistolae beati Pauli Apostoli ad Philippenses.

The Saints are ready to sacrifice all for Christ. Philippians. 3, 7-12.
nem, quae est ex mortuis: non
though I had already attained, or
quod jam accéperim, aut jam
were already perfect; but I follow
perféctus sum: sequor autem, si
after, if I may by any means appre­
quo modo comprehendam, in
hearth wherein I am also apprehended
quo et comprehénsus sum a
by Christ Jesus.
Christo Jesu.

Gradual. Os justi. p. 1660.

Blessed is the man
that feareth the Lord:
in his commandments
he hath great delight.
Ps. iii, i.

V. Beá­
tus vir, qui tímet

Dómi­num: in mandá-

é­jus * cú­pit nimis.

After Septuagesima, instead of the Alleluia and its V., the Tract Beátus vir.
In Paschal Time, the Gradual is omitted. Alleluia, alleluia. V. Beátus vir
as above, is sung, then: Alleluia. V. Jústus germinábit.

Sequentia sancti Evangelii secundum Lucam.

True riches are in heaven. Luke 12, 32-34.

In illo tempore: Dixit Jesus
discipulis suis: Nolite timére,
pusillus grex, quia complácuit
Patri vestro dare vobis regnum.
Véndite quae possidétis, et date
eleemosynam. Fácite vobis sǽc­
culos qui non veteráscunt,
thesaurum non deficiéntem in
caelis: quo fur non appropiát,
neque tinea corrúmpit. Ubi
enim thesaurus vester est, ibi
et cor vestrum erit.

At that time, Jesus said to his
disciples, Fear not, little flock, for
it hath pleased your Father to give
you a kingdom. Sell what you
possess, and give alms. Make to
yourselves bags which grow not old,
a treasure in heaven which faileth
not; where no thief approacheth, nor
moth corrupteth: for where your
treasure is, there will your heart be
also.
For Abbots.

IV. Abbots.

Abbots are founders and heads of Abbeys or Monasteries.

The Office is that of a Confessor not a Bishop, except the Prayer as above, p. 1665.

MASS: «OS JUSTI...»

For an Abbot.

Collect. Intercessio nos. p. 1665.

Allelúia, allelúia. V. Jústus ut pálma. p. 991.

After Septuagesima, instead of the Alleluia and its..., the Tract Beá tus vir. p. 1100, is said.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. V. Jústus ut pálma. p. 991, is sung; then: Allelúia. V. Jústus germinabit. p. 1102.

✝ Sequentia sancti Evangelii secundum Matthæum.

The reward of leaving all to follow Christ. Matth. 19, 27-29.

In illo tempore: Dixit Petrus ad Jesum: Ecce nos relinquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vóbis, quod vos, qui secúti estis me, in regenerationé, cum séderit Fílius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judi-cántes duódecim tribus Israel. Et omnis, qui reliquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros propter nomen meum, céntuplum aecipiét, et vitam aeternam possidébit.

At that time, Peter said to Jesus, Behold we have left all things, and have followed thee: what therefore shall we have? And Jesus said to them, Amen I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall possess life everlasting.
Thou hast given him his heart's desire, O Lord, and hast not withheld from him the will of his lips; thou hast set on his head a crown of precious stones.

Ps. 20, 3 and 4.
COMMON OF VIRGINS.

AT FIRST VESPERS.

As at II Vespers, except:

℣. Spécie túa et pulchritúdine túa. (P. T. Allelúia.)
℟. Inténde, prósperè procedé, et régna. (P. T. Allelúia.)

℣. With thy comeliness and thy beauty.
℟. Set out, proceed prosperously, and reign.

Come, O spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever.

Eni, spónsa Christi, * accippe co-ró-nam, quam tí-bi Dóminus præpá-ravit in aetér-num. P. T. Alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a Dóminum. 2. Et exsultávit... or Et exsultávit...


† For two or more Virgins, Verse, Antiphon at Magnificat and Prayer, as indicated below, p. 1676, are said.

AT SECOND VESPERS.

The first two Antiphons are taken from the parable of the wise and foolish virgins, p. 1579. The Liturgy praises the wisdom or prudence — and the vigilance — of a Virgin, whose chastity is fruitful in God’s sight. — He sets in her his throne — for nothing is so fair and attractive to him as innocence.

1 Ant.

HÆC est Virgo sápi- ens, * et

This is a wise virgin, and one of the number of the prudent.

Dominus Domíno mé-o : * Sede a déxtris mé-is.
Ps. Díxit Dominus. I. f. p. 147.

2 Ant. H

ÆC est Virgo sápi-ens, * quam

dominus vi-gi-lántem inve-nit. P. T. Alle-lú- ia. Ps. Laú-

dá-te, pú-e-ri, Dóminum : * laudá-te nómen Dómi-ni.
Ps. Laudáte, püeri. I f. p. 166.

3 Ant. III a 2

H

ÆC est * quae nescí-vit tórum

in de-lícto : habé-bit fructum in respecti-óne a-ní-
má-rum sanctá-rum. P. T. Alle-lú- ia. Ps. Laetátus sum in

his quae dícta sunt mí-hi : * In dónum Dómi-ni í-bimus.
Come, my chosen one, and I will set in thee my throne.


Ps. Nisi Dominus. 

She is beautiful among the daughters of Jerusalem.


Ps. Lavida, Jerusalem. 

Chapter.

Brethren, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth.

Hymn. Jesu, corona Virginum. 

p. 1583.
In Paschal Time.

The hymn is sung to the melody of Tristes erant Apóstoli. p. 1143, or as follows:

Hymn. iv

E- su, coró- na Virgínalum,

Quem Má-ter ílla cónci-pit, Quae só-la

Vír- go pártu-rit : Haec vó-ta clémens

ácçipe.

1. Jesu, the virgins' crown, do thou accept us as in prayer we bow; born of that Virgin, whom alone the Mother and the Maid we own.

2. Amongst the lilies thou dost feed, with virgin choirs accompanied; with glory decked, the spotless brides whose bridal gifts thy love provides.

3. They, wheresoe'er thy footsteps bend, with hymns and praises still attend; in blessed troops they follow thee, with dance, and song, and melody.

4. We pray thee therefore to bestow upon our senses here below thy grace, that so we
At second Vespers.

Eni, sponsa Christi, * accipere coronam, quam tibi Dominus praeparat in aeternum. P. T. Alleluia. Cant. Magnificat * anima mea a Domino. 2. Et exultavit... or Magnificat. Et exultavit...

Cant. Magnificat. vii c. p. 217 or 222.

From the Ascension to Pentecost, the following doxology is said: Jesu tibi sit gloria, Qui victor in caelum redis, Cum Patre et almo Spiritu, In sempiterna sæcula. Amen.

V. Diffusa est gratia in labiis tuis. (P. T. Alleluia.)

R. Propterea benedixit te Deus in acternum. (P. T. Alleluia.)

Come, O spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever.

5. All laud to God the Father be, all praise, eternal Son, to thee; all glory, as is ever meet, to God the holy Paraclete.

(Trans. Neale)
For two or more Virgin Martyrs.

If a Commemoration is to be made from another Office which has the same Antiphon, Ant. Simile est. p. 136. Ὁ. Diffúsa est. or Adjuvátum, is said.

PRAYERS.

For a Virgin Martyr.

I.

Deus, qui inter cetera potentiae tuae miracula étiam in sexu frágli victóriam martyríi contulísti: † concéde propítius; ut, qui béatae N. (Virgínis et) Mártyris tuae natalíthe cólimus, * per ejus ad te exémpla gradiamur. Per Dóminum.

O God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning of the Martyr’s crown, vouchsafe unto us who celebrate the triumph of blessed N., thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ.

II.


Nasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin Martyr N. implores for us thy loving-kindness. Through Jesus Christ our Lord.

For a Virgin not a Martyr.

Exaudi nos, Deus salutaris nostrer: † ut, sicut de béatae N. (Virgínis tuae) festívitate gaudémus; * ita piae devotionis erudiamur affectu. Per Dóminum nostrum Jesum Christum.

G Raciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed N., (thy Virgin,) may by our feeling of loving devotion, advance in our knowledge of thee. Through Jesus Christ our Lord.

For two or more Virgin Martyrs.

At I and II Vespers, the Ὁ., Ant. at Magnificat, and Prayer, are said as follows:

钬. Adducténtur Régi virgínes post éam. (P. T. Allelúia.) Ὁ. After her shall virgins be brought to the King.

钬. Próximae éjus afferéntur tibi. (P. T. Allelúia.) Ὁ. Her neighbours shall be brought to thee.

Prudent Virgins, trim your lamps; behold, the Bridegroom comes, go out to meet him.
GIVE unto us, we beseech thee, O Lord our God, to reverence with unceasing devotion the glory of thy Virgins and Martyrs the holy N. and N.; and though it be not worthily to honour their triumph, at least to persevere in offering them the humble tribute of our duty. Through Jesus Christ our Lord.

FIRST MASS: «LOQUEBAR...»

For a Virgin Martyr.

Introit. Loquébar. p. 1576.
Collect. Deus, qui inter cetera. p. 1676.

Lectio libri Sapientiae.

Hymn of thanksgiving after the Martyr's victory. Ecclus. 51, 1-8 and 12.

I will give glory to thee, O Lord my King, and I will praise thee, O God my Saviour. I will give glory to thy name: for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, thou hast been my helper; and thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. Out of the hands of them that
tribulati6num, quae circumde­
derunt me : a pressüra flammae,
quae circümdedit me, et in médio ignis non sum aestuata :
de altitüdine ventris inferi, et a lingua coïquinátæ, et a verbo mendácii, a rege iniquo, et a lingua inústa : laudabit usque
ad mortem ánima mea Dómi-
num : quoniam éruis sustinéntes
te, et liberas eos de má nibus
géntium, Dómine Deus noster.


After her shall vir-
gins be brought to the
King, her neighbours
shall be brought to thee
with gladness.

Ps. 44, 15 and 16.

V. Addu-cén-
tur

Ré-

Regi vír-gi-nes post é-
am : pró-xi-mae
ejus affe-

ren-
tur tí-

bi * in laeti-

Aft3r Septuagesima, the Alleluia and its V. is omitted, and there is said.

Come, O spouse of
Christ, receive the
crown, which the Lord
hath prepared for thee
1st Mass: «Loquebar...»

for ever: for the love of whom thou didst shed thy blood.

V. 2. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. V. 3. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

V. 2. Dilexisti justitiam, et odisti iniquitatem: e-a unxit te Deus, Deus tuus,

V. 3. Species tua-

is.
For a Virgin Martyr.

a, et pulchri-túdi-ne tú-a

intén-de, próspe-re procé-de, * et

régna.

In Paschal Time the Gradual is omitted. Allelúia, allelúia. Ý. Adducén-
tur. p. 1678 is sung; then:

With thy comeliness

and thy beauty, set out, proceed prospere-
rously, and reign.

Ps. 44, 5.

VIII

A

L-le-lú-ia. *

Ý. Spé-ci-e tú-a, et pulchri-tú-dine

tú-a intende, pró-

spe-re procéde, * et ré-

gna.


Secret nó 14, p. 969.


Postcommunion nó 13, p. 972.
SECOND MASS: "ME EXSPECTAVERUNT..."

For a Virgin Martyr.

Introit. Me exspectavérunt. p. 1289.
Collect. Indulgéntiam. p. 1676.
Gradual, proper of Saint Agatha, February 5.

Grad. v

A Djuvá- bit * é- am Dé-
us vúl- tu

sú- o : Dé- us in mé-

di- o é- jus, non commo- vé- bi-

tur. ÿ. Flú-

mi- nis ím- pe-tus laetí-

fi- cat ci-vi-tá- tem Dé-

i : sancti-fi-cá-

God will help her with his countenance: God is in the midst of her, she shall not be moved. ÿ. The stream of the river maketh the city of God joyful; the Most High hath sanctified his own tabernacle.

Ps. 45, 6 and 5.
For a Virgin Martyr.

This is a wise virgin, and one of the number of the prudent.

Virgo sapient, et una de numero prudens.

After Septuagesima, instead of the Alleluia and its Verse, the Tract Veni sponsa Christi, p. 1678, is said.

In Paschal Time, the Gradual is omitted. Alleluia, alleluia. V. Haec est virgo, as above is sung; then:

O how beautiful is the chaste generation with glory!

V. O quam pulchra
FIRST MASS : « DILEXISTI... »

For a Virgin not a Martyr.

Introit, proper of Saint Lucy, December 13.

Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Ps. My heart hath uttered a good word: I speak my works to the King.

Ps. 44, 8 and 2.

For two or more Virgin Martyrs.

One of the Masses above is said, except for what follows:

Collect. Da nobis, quaesumus. p. 1677.


Secret n° 15, p. 969 and Postcommunion n° 6, p. 971.
1684 For a Virgin not a Martyr.


Collect. Exáudi nos. p. 1676.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The Virgins have Christ alone for their Bridegroom. II Cor. 10, 17 to II, 2.

For a Virgin not a Martyr.

ó-le-o laetí- ti- ae prae consór-ti- bus tú- is.

Ps. 44, 5 and 6.

Grad. v

Pé- ci- e tú- a,

et pulchri-tú- di- ne

tú- a intén- de, próspe- re

With thy comeliness and thy beauty, set out, proceed prosperously, and reign. Y. Because of truth, and meekness and justice: and thy right hand shall conduct thee wonderfully.

Ps. 44, 5 and 6.
1st Mass: «Dilexisti...»

The five wise virgins took oil in their vessels with the lamps; and at midnight there was a cry made, Behold the bridegroom cometh: go ye forth to meet Christ our Lord.

Gospel, p. 1579.
For a Virgin not a Martyr.


Collect. Exáudi nos. p. 1676.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The excellence of the state of virginity. I Cor. 7, 25-34.


B Rethren, concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned; and if a virgin marry she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you.
This therefore I say, brethren, The time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away.

But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided: and the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit; in Christ Jesus our Lord.

Gradual originally of St. Sabina, August 29.

Grad. I

The King hath greatly desired thy beauty, for he is the Lord thy God. ¶ Hearken, O daughter, and see, and incline thy ear.

Ps. 44, 12, 11.
The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, gave all that he had, and bought it.

Gospel, p. 1302.

For a Virgin not a Martyr.

Allelúia, allelúia. Ὁ. Haec est vírgo. p. 1682.

After Septuagesima, instead of the Allelúia and its Verse, the Tract Audi, filia. p. 1114, is said.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. Ὁ. Haec est vírgo. p. 1682, is sung; then : Allelúia. Ὁ. O quam pulchra. p. 1682.


Secret n° 16, p. 969.

Comm. VIII

S

I-mi-le est * régnum cae-

ló- rum hó-mi-ni nego-

ti- ató- ri,

quaerénti bónas marga-

ř-tas : invén-

ta úna pre-

ós- sa marga-

ř-ta, dédit ómni-

a sú- a, et com-

pa-rá-

vit é-

am. P. T. Alle-

lú-

ia.

Postcommunion n° 15, p. 973.
COMMON
OF HOLY WOMEN.

At Vespers, all as on the feast of St. Anne, p. 1299; but for a Martyr, the Chapter as for St. Agatha, p. 1066. — In Paschal Time, the Hymn below. The Prayer as indicated on p. 1690.

In Paschal Time.

The Hymn is sung to the melody of Tristes érant Apóstoli, p. 1143, or as follows:

Hymn. iv

Or-tem vi-rí- li pécto-re

Laudémus ómnes fémi-nam, Quae san-

ti-tá- tis gló-ri-a Ú-bíque fúlget

íncly-ta. 2. Haec sáncto amó- re sáu-

ci- a, Dum múndi amó-rem nóxi- um Horréscit, ad
cae-lé-sti-a I-ter per-é-git árdu- um. 3. Cár-nem dómans

je-júni- is, Dulcíque méntem pábu-lo Ora-ti-ó- nis

1. High let us all our voices raise in that heroic woman’s praise whose name, with saintly glory bright, shines in the starry realms of light.

2. Filled with a pure celestial glow, she spurred all love of things below; and heedless here on earth to stay, climbed to the skies her toilsome way.

3. With fasts her body she subdued, but filled her soul with prayer’s sweet food: in other worlds she tastes the bliss for which she left the joys of this.
4. O Christ, the strength of all the strong; to whom our holiest deeds belong! Through her prevailing prayers on high, in mercy hear thy people’s cry!

5. To God the Father, with the Son and Holy Spirit Three in One, be glory while the ages flow, from all above and all below.

(Trans. Caswall).

PRAYERS.

For a Martyr: Deus, qui inter cætera. p. 1676, omitting (Virginis et).

For a Saint not a Martyr: Exaudi nos. p. 1676, omitting (Virginis tuae).

If a Commemoration is to be made from another Office which has the same Antiphon, the Ant. Dáte či. p. 137. Y. Diffúsæa est or Adjuvábit. is said.

For two or more Holy Women Martyrs.

(Void. Glória and Ant. Istárum est enim. p. 137.

Cant. Magnificat. viii g. p. 217 or 223.

Prayer. Da nobis, quaésumus. p. 1677, omitting (Virgínurn et).
MASS : « ME EXSPECTAVERUNT ... »

For a Holy Woman Martyr.

Introit. Me exspectavérunt. p. 1289.
Collect. Deus, qui inter cétéra. p. 1676.
For two or more Holy Women. Collect. Da nobis. p. 1677.
Allelúia, allelúia. V. Spécie túa. p. 1680.
After Septuagesima, instead of the Allelúia and its Verse, the Tract Véni, spónsa Christi. p. 1678.
In Paschal Time, the Gradual is omitted. Allelúia, allelúia. V. Spécie túa. p. 1680, is sung; then:

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Ps. 44, 5.

Secret n° 14, p. 969.
For two or more Holy Women Martyrs. Secret n° 15, p. 969.
Communion, proper of Saint Sabina, August 29.

Princes have persecuted me without cause; and my heart hath been in awe of thy
I know, O Lord, that thy judgments are equity, and in thy truth thou hast humbled me: pierce thou my flesh with thy fear; thrust me not away from thy commandments. Ps. I18, I61-I62.

dá-vit cor mé- um : laetábor égo su- per e-lóqui- a

tú- a, qua-si qui invé- nit spó- li- a múl-
ta. P. T. Alle-
lú- ia.

Postcommunion n° I3, p. 972.
For two or more Holy Women Martyrs. Postcommunion n° 6, p. 971.

MASS : « COGNOVI...»

For a Holy Woman not a Martyr.

Introit originally of Saint Sabina, August 29.

Intr. III C

Ognó- vi,* Dó- mi-ne, qui- a

et in ve-ri-tá- te tú- a humi-

li- á- sti me : confi- ge timó- re tú- o
cár- nes mé- as, a mandá- tis tú- is non me


Glória Patri. 3rd tone. p. 29.
Allelúia, allelúia. V. Spécie túa. p. 1680.

After Septuagesima, the Allelúia and its Verse are omitted, the Tract Véni, spónsa Christi. p. 1678, is said, but the final words of 1st V., * pro cujus amóre... fudísti. are omitted.

In Paschal Time, the Gradual is omitted. Allelúia, allemúia. V. Spécie túa. p. 1680, is sung; then : Allelúia. V. Propter veritátem. p. 1691.
Secret n° 16, p. 969.

Communion originally for Assumption of the B. V. M.

Comm. IV

D

I-lexí-sti*: *justí-

ti-am, et odí-sti in-i-

qui-tá-tem : propter-e-a únxis-te Dé-

us, Dé-us tú-us. P. T. Alle-lú-ia.

Ps. 44, 6.

Postcommunion n° 15, p. 973.

N° 805. — 54
The Lord has allowed his dwelling; for this is the house of God; there they call on his Name, of which it is written: And my Name shall be there, saith the Lord.

II Ekron. 7, 16.

The Liturgy, starting from the material building whose consecration is its first object, raises our minds to the Church, that holy temple whose living stones are the souls of believers, bound together by charity — the City of God, typified by Jerusalem, that is built on earth and completed in heaven, — Christ’s mystical Body, whose members we are, — his Bride, whom he loved even to death, whom he won by dying, whose wedding-hymn the Liturgy sings.

AT FIRST VESPERS.

Antiphons, Psalms, Chapter and Hymn of II Vespers, as below.

†. Haec est dōmus Dōmini firmiter aedificāta. (P. T. Allelūia.)

†. Bene fundāta est supra firmam pétram. (P. T. Allelūia.)

The Lord has allowed his dwelling; for this is the house of God; there they call on his Name, of which it is written: And my Name shall be there, saith the Lord.

II Chron. 7, 16.
AT VESPERS.

1 Ant.

\[\text{VII a} \]

**D**


2 Ant.

\[\text{I D 2} \]

**D**

ômus mé-a, * dó-mus o-ra-

ti-ó-nis vo-cábi-tur. **P. T. Alle-lú-ia. Ps. Confi-tébor tí-bi,
All thy walls shall be precious stories, and the towers of Jerusalem shall be built with jewels.

Ps. Confitébor. I d 2. p. 152.

This is the house of God, firmly built; it is set surely on the solid rock.

The house of the Lord is set surely on the solid rock.

All thy walls shall be precious stones, and the towers of Jerusalem shall be built with jewels.
At Vespers.

1697

mú-ri tú- i, et túrres Je-rús-a-lém gémmis aedi-fi-ca-
bún-tur. P. T. Alle-lú- ia. Ps. Láuda, Je-rús-a-lém, Dómi-
num : * láuda Dé-um tú-um, Sí-on.

Ps. Láuda, Jerúsalem. r g. p. 207.

Chapter.

VIdi civitátem sanctam, Jerú-
salem novam, † descendén-
tem de caelo a Deo, * parátam
sicut sponsam ornátam viro suo.

Epistle.

Saw the holy city, the new Jeru-
salem, coming down out of heav-
en from God, prepared as a bride
adorned for her husband.

The original Hymn, "Urbs Jerusalem beata" probably goes back to the
consecration of the Pantheon at Rome to All Martyrs (VII cent.). The
present version is the result of considerable changes made in XVI cent.

Hymn. r

C

Æléstis urbs Je-rú-sa-lém,

Be-á-ta pá-cis ví-sí-o, Quae cél-sa de

vivéntibus Sáxis ad ástra tólle-ris, Sponsaéque ré-tu cín-
ge-ris, Mílle Ange-ló-rum míl-libus. 2. O sórte núpta pró-
For the Dedication of a Church.

4. Many a blow and biting sculpture fashioned well those stones elect, in their places now compacted by the heavenly Architect, who therewith hath willed for ever that his palace should be decked.

2. From celestial realms descending, bridal glory round her shed, to his presence, decked with jewels, by her Lord shall she be led: all her streets, and all her bulwarks, of pure gold are fashioned.

3. Bright with pearls her portals glitter, they are open evermore; and by virtue of his merits, thither faithful souls may soar, who for Christ's dear name in this world, pain and tribulation bore.

4. Scalpers salubris ietibus, Et tunsi-ne plú-rima, Fábri po-lí-ta málle-o, Hanc saxa mólem constru-unt, Aptísque júnta néxibus Locántur in
Laud and honour to the Father; laud and honour to the Son; laud and honour to the Spirit; ever Three and ever One: consubstantial, co-eternal, while unending ages run.

(Trans. Neale)

At Vespers.

Sit usquequaque Altissimo, Natioque

Pátris úni-co, Et íncly-to Parácli-to, Cui laus, pot-éstas,

gló-ri-a Ætérna sit per saécu-la. Amen.

Ps. 92, 5.

O how terrible is this place! Truly this is no other but the house of God, and the gate of heaven.

Genesis 28, 17.

Cant. Magnificat. vi f. p. 216 or 219.
Prayer. Deus, qui nobis. p. 1701.

On Sunday, Commemoration of the Sunday.

On the actual day of the Consecration of a Church and during the Octave, the Prayer Deus, qui invisiblitter, p. 1707, is said. This Prayer is also used when the Commemoration of a second Dedication occurs.

For Commemoration of another Dedication, the following Antiphon is said:

Ant. VIII  
Zachaeus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received him with joy into his house. This day is salvation come to this house from God, alleluia.

Gospel, p. 1704.

Zachaeus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received him with joy into his house. This day is salvation come to this house from God, alleluia.

Gospel, p. 1704.

This is the house of God, firmly built

Set surely on the solid rock.
If this V. and R. have already been said:

V. Dómus méa. (P. T. Allelúia.)
R. Dómus orationis vocabítur. (P. T. Allelúia.)

V. My house.
R. Shall be called the house of prayer.

AT MASS.

Terrible is this place: it is the house of God, and the gate of heaven; and shall be called the court of God. Ps. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainted for the courts of the Lord.

Genesis 28, 17; Ps. 83, 2-3.


Glória Pátri. 2nd tone. p. 28.

Collect.

D Deus, qui nobis per singulos annos hujus sancti templi tui consecrationis réparas diem, et sacrís semper mystériis re-praeséntas incólumes: * exáudi preces pópuli tui, et praesta; ut, quisquis hoc templum beneficia vouchsafegrasiously to hear the prayer.
1702 For the Dedication of a Church.

petitūrus ingréditur, * cuncta
se impetrássē lactētur. Per Dó-
minum.

of thy people, and grant that who-
soever shall enter into this temple to
put up his petitions to thee, may
rejoice in obtaining his every desire.
Through Jesus Christ.

On Sunday, the Collect of the Sunday is added.

Lectio libri Apocalypsis beati Joannis Apostoli.
The new Jerusalem. Apoc. 21, 2-5.

IN those days, I saw the holy city,
the new Jerusalem, coming down
out of heaven, from God, prepared as
a bride adorned for her husband.
And I heard a great voice from the
throne, saying, Behold the tabernacle
of God with men; and he will dwell
with them: and they shall be his
people, and God himself with them
shall be their God; and God shall
wipe away all tears from their eyes;
and death shall be no more, nor
mourni ng, nor crying, nor sorrow
shall be any more, for the former
things are passed away. And he
that sat on the throne said, Behold,
I make all things new.

Grad. v

O-cus ì-stè * a Dé-o

fá-
ctus est, inaestimá-bi-le

sacra-
mén-tum, irreprehensi-bi-lís est.

V. Dé-us, cú-i ád-stat Ange-lórum chór-us,
I will worship towards thy holy temple; and I will give glory to thy name.

Ps. 137, 2.

V. Adorabo ad templum sanctum tuum: et confitebor * nomine tui."
For the Dedication of a Church.

Dó-mi-ni su-pra fir-mam * pé-tram.

Sequentia sancti Evangelii secundum Lucam.


I


Credo.

Offert. VI

Omine Dé-us, * in sim-

O Lord God, in the simplicity of my heart I have joyfully offered all these things; and
I have seen with great joy thy people, which are present: O God of Israel, keep this will. I Chron. 29, 17 and 18.

laet-us ób-tu-li u-nivér-sa : et pó-pu-lum tú-um,

qui repér-tus est, ví-di cum îngénti gáu-di- o : Dé-us

Is-ra-el, custó-di hanc vo-lun-tátem,

Dómine Dé-us. P. T. Alle-lú-ia.

Secret.

† The words in brackets are said only in the church of which the Dedication is being observed.

A Nnue, quaêsumus, Dómine, precibus nostris : (ut, qui-cúmque intra templi hujus, cujus anniversárium dedicationis diem celebrámus, ámbitum con-tínémur, plena tibi atque perfécta córporis et ánimae devotione placeámus;) ut, dum haec vota praeséntia réddimus, ad aetérna praémia, te adjuvánté, pervenié mereámur. Per Dóminum.

On Sunday, the Secret of the Sunday is added.

During the Octave of Christmas and in Paschal Time, the Preface proper to those times is said. At other times, the Preface of the Holy Trinity, p. 12, is said on Sunday; and the Common Preface, p. 14, during the week.

† In some dioceses: (except for the feasts of the universal Church, November 9 and 18).

Preface of the Dedication.

Ve-re dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere, IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee,
Dómine sancte, Pater omnipotens, aetérne Deus, qui hanc orationis domum quam aedificavi, bonorum omnium largitor inhabitas; et Ecclesiæ, quam ipse fundasti, incessabilis operatione sanctificas. Haec est enim vere domus orationis, visibilibus aedificiis adumbrata: templum habitatioinis gloriae tuae, sedes incommutabilis veritatis, sanctuarium aeternae caritatis. Haec est arca quae nos a mundi eréptos dilúvio, in portum salútis inducit. Haec est dilécta et unica sponsa, quam acquisivit Christus sanguine suo, quam vivificat Spiritu suo: cujus in sinu, reñáti per géntiam tuam, lacte verbi pásceatur, pane vitae roborarámus, misericórdiae tuae subsidies confóvémur. Haec fidéliter in terris, sponso adjuvante, militat; et perenniter in caelis, ipso coronánte, triumphant. Et ideo cum Angeliis et Archángeliis, cum Throniis et Dominatiónibus, cumque omni militia caeléstis exércitus, hymnum gloriae tuae cánimus, sine fine dicéntes:
Sanctus...

O Lord, the Holy One, Father almighty, everlasting God. Thou, the giver of all good things, dost dwell in the house of prayer that we have built; and by a continual operation dost hallow the Church that thou thyself hast founded. For this is truly the house of prayer, figured by those we see; temple where thy glory dwells, seat of unchangeable truth, sanctuary of eternal charity. This is the ark that delivers us from the flood of the world and carries us to the port of salvation. This is the beloved and only Bride, whom Christ won by his Blood, to whom he gives life by his Spirit; in whose bosom we, reborn through thy grace, are fed with the milk of the Word, are strengthened with the Bread of life, are sustained with the succours of thy mercy. Helped by her Bridegroom, she fights steadfastly on earth; crowned by him, she triumphs everlastingly in heaven. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory and unceasingly repeat:
Holy...

My house shall be called the house of prayer, saith the Lord: everyone that asks therein, receives; and he who seeks, finds; and he who seeks, finds; and to him who knocks, it shall be opened.

Comm. v D

Omus mé- a, * dómus o-ra-ti- ónis vo-cá- bi-tur, dí-cit

Dómi- nus: in é-a ó- mnis, qui pé-tit, ác-ci- pit: et

qui quaérit, invé- nit, et pulsán- ti ape- ri- é- tur.

Math. 21, 13 and 7, 8.
Postcommunion.

Deus, qui de vivis et electis lapidibus acternnum majestati tuae praeparas habitationum : auxiliare populo tuo supplicanti; ut, quod Ecclesiae tuae corporalibus proficit spatiiis, spiritualibus amplificetur augmentis. Per Dominum.

God who, of choice and living stones, buildest up an everlasting dwelling-place for thy Majesty, come to the help of thy suppliant people; and grant that as the material space consecrated to thy worship by thy Church increases, so likewise she may ever grow in the riches of thy Spirit. Through Jesus...

On Sunday, the Postcommunion of the Sunday.

On the actual day of the Dedication of a Church, the following Prayers are said.

Collect.

Deus, qui invisibilibter omnia contines, et tamen pro saluté generis humani signa tuae potentiae visibiliter ostendis : templum hoc potencia tuae habitacionis illustrea, et concede; ut omnes, qui huc deprecaturi conveniunt, ex quacumque tribulatione ad te clamaverint, consolationis tuae beneficia consequantur. Per Dominum.

God who, unseen art present, holding up all things, yet for the salvation of mankind in signs and wonders showest forth thy almighty power: glorify this temple, the dwelling-place of thy Majesty; and grant that all who meet here for prayer, from whatsoever tribulation they shall call out to thee, may depart happy in the comfort which thou alone canst impart. Through Jesus...

Secret.

Deus, qui sacrandorum tibi auctor es munerum, effunde super hanc orationis domum benedictionem tuam : ut ab omnibus, in ea invocantis nomen tuum, defensionis tuae auxilium sentiat. Per Dominum.

God who thyself art the giver of the gifts which we dedicate to thee, let thy benediction rest upon this house of prayer, that all who within its walls shall call upon thy holy Name, may feel that thou art in very truth their helper and defender. Through Jesus Christ our Lord.

Postcommunion.

Quaesumus, omnipotens Deus : ut in hoc loco, quem nominii tuo indigni dedicavimus, cunctis petentibus aures tuae pietatis accipamos. Per Dominum nostrum.

We beseech thee, Almighty God, that thou wouldst be pleased to turn the ears of thy mercy to the pleadings of all who shall pray in this place, which we, however unworthy, have consecrated to the worship of thy holy Name. Through Jesus Christ our Lord.
COMMON

OF FEASTS OF THE B. VIRGIN.

There are 18 feasts of Our Lady in the calendar of the universal Church:
Febr. 2, Purification; Febr. 11, O. L. of Lourdes; Friday after Passion Sunday, Seven Sorrows; March 25, Annunciation; May 31, Queen of the world; July 2, Visitation; July 16, O. L. of Mt. Carmel; Aug. 5, O. L. of the Snows; Aug. 15, Assumption; Aug. 22, Immaculate Heart; Sept. 8, Nativity; Sept. 12, Holy Name of Mary; Sept. 15, Seven Sorrows; Sept. 24, O. L. of Ransom; Oct. 7, The Rosary; Oct. 11, Divine Motherhood; Nov. 21, Presentation; Dec. 8, Immaculate Conception. There are, besides, numerous feasts kept in various localities; but as these have no proper Office, the following Common has been provided.

AT FIRST VESPERS.

Antiphons, Psalms, Chapter and Hymn of IV Vespers, p. 1710.

Y. Dignáre me laudáre te, Virgo sacráta. (P. T. Alleluía.)
Y. Make me worthy to praise thee, O holy Virgin.
Y. Da mihi virtútem contra hóstes túos. (P. T. Alleluía.)
Y. Give me strength against thine enemies.

Holy Mary, succour the distressed, help the weak-hearted, comfort the sorrowful; pray for the people, intercede for the priesthood, be surety for all devout women; let all feel thy help who keep thy holy feast.

At Magnif.
Ant. IV E

S

Ancta Ma-rí-a, * succúrre

mí-se-ris, júva pu-síllá-nimes,

ré-fó-ve flé-bi-les : ó-ra pro pó-

pu-lo, intervé-ni pro clé-ro, intercéde pro de-vó-

to femí-ne-o sé-xu : sén-ti-ant ómnes tú-um juvá-
At first Vespers.

men, * qui-cúmque cé-lebrant † tú-am sánctam fe-sti-vit-a-tem. P. T. Alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a Dómi-num. 2. Et exsultávit...

Cant. Magnificat. IV e. p. 215 or 221.

Prayer. Concéde, p. 1718.

Feast of Our Lady of Mount Carmel.

(Fuly 16)
† tú-am sol-émnem commemo-ra-ti-ó-nem.
† thy solemn commemoration.

Feast of the Holy Name of Mary.

(Septemb. 12)
† tú-i sáncti Nómi-nis commemo-ra-ti-ó-nem.
† the commemoration of thy Holy Name,

In some dioceses.

Feast of Our Lady, Help of Christians

(May 24)
* qui-cúmque tú-um sánctum impló-rant au-xí-
* all who implore thy holy aid.

li-um. Alle-lú-ia.

Patronage of the B. V. M.

† tú-um sánctum Patro-cl-ni-um.
† thy holy Patronage.

On Feasts of the Blessed Virgin.

AT SECOND VESPERS.

All the Antiphons at Vespers are taken from the Song of Songs, understood as a sacred wedding-hymn that celebrates the pure union of Mary with the eternal Word.

1 Ant.

While the king was at his repose, my spikenard sent forth the odour thereof.

\[ \text{Cant. I, II.} \]

Sede a déxtris mé-is. Ps. Dixit Dóminus III a, p. 148.

Eternal Kingship and Priesthood of the Son of God, Mary’s Son.

2 Ant.

His left hand is under my head, and his right hand shall embrace me.

\[ \text{Cant. 2, 6.} \]


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1 The sweet odour of Mary’s virtues delights the Word in the Father’s bosom.

2 The grace that has supported Mary in this life is no more than a foretaste of the full union of heaven. (Hugueny).
As prelude to the Magnificat, Mary praises her Son, who has come to earth to exalt the humble and give his Mother innumerable children.

I am black but beautiful, daughters of Jerusalem; therefore the King loved me and brought me into his chamber. Cant. 1, 4.

As praise of Jerusalem, figure of Our Lady.

For winter is now past, the rain is over and gone: arise, my love, and come.

1 Suffering, that mars the human face, renders fairer in God's eyes the soul that welcomes it. (Hugueny).

2 Mary was joined with her Son in the redemption of the world, so her whole life was made up of trials and sufferings, here represented by Winter with its usual accompaniment of frost and rain. But once this time of suffering over, the Beloved is called to enjoy the eternal Spring.
in vánum laborávérunt qui aedí-fi-cant é-am.

Ps. Nisi Dóminus. viii g. p. 195.

Our Lady was the City that God jealously preserved: the Beloved to whom he assures innumerable children.

5 Ant. 
IV A*
S

Pe-ci-ósa fácta es * et su-á-

vis in de-lí-ci-is tú-is, sáncta Dé-i Génitrix. P. T. Al-

le-lú-ia. Ps. Láuda, Jerúsa-len, Dóminus: * láuda Dé-un


As to the Holy City, so to Our Lady, God has granted unexampled favours.

Chapter.

A

B iní-ti-o et ante saécula

cré-á-ta sum, † et usque ad futú-rum

1 This passage, written in praise of Wisdom, has been applied to Mary, because she, in the order of predestination, is the first of creatures after her Son, the chief object of God's good pleasure, fulfilling in his sight a ministry of intercession that makes her the Mediatrix of all graces. (Hugueny).
At second Vespers. 1713

saécu-lum non dé-sinam, * et in habi-ta-ti-óne sáncta có-

ram ípso mi-nistrávi. R. Dé-o grá-ti-as.

_Hymn._ Ave máris stélla. p. 1360.

**Chant II.**

Original melody of hymn (IX-X cent.?).

_Hymn._ iv

A

ve, má-ris stélla, Dé-i

Má-ter álma, Atque semper Vír-

go, Fé-lix caéli pór-ta. 2. Sú-mens fl-

lud Ave Gabri-élis ó-re, Fún-

da nos in pá-ce, Mút-tans Hévae nómen. 3. Sól-ve vínc-

ré-is, Pró-fer lúmen caé-cis, Má-la nóstra pél-le, Bó-na
cúnc-ta póscé. 4. Mónstra te ésse mátrem, Súmat per
5. Virgin of all virgins! To thy shelter take us; Gentlest of the gentle! Chaste and gentle make us.

6. Still as on we journey, Help our weak endeavour; Till with thee and Jesus We rejoice for ever.

7. Through the highest heaven, To the almighty Three, Father, Son, and Spirit, One same glory be.
At second Vespers.

semper Vírgo, Fé-lix caéli pó́r-ta. 2. Súmens il-lud

A-ve Gabri-é-lis óre, Fúnda nos in páce, Mútans

Hévae nó-men. 3. Sólvı̇e víncı̇la ré-is, Prófer lúmen caécis,

Má-la nóstra pélle, Bóna cúncta pó-sce. 4. Mónstra

te ésse má-trem, Súmat per te préces, Qui pro nóbis

nátus, Tú-lít ésse tú-us. 5. Vírgo singu-lá-ris, Inter

ómmes mí-tis, Nos cúlpı̇s so-lútos, Mí-tes fac et cá-stos.

6. Vi-tam praésta pú-ram, Iter pá-ra tútum, Ut ví-deńtes

Jésun Semper collae-té-mur. 7. Sit laus Dé-o Pá-tri,

Súmmon-Christo décus, Spi-ri-tu-i Sáncto, Tríbus hó-nor
On Feasts of the Blessed Virgin.

únus. Amen.

Chant IV.

Ave, má-ris stélla, Dé-i Má-ter álma, Atque
semper Vírgo, Fé-lix caéli pórta. 2. Súmens illud Ave
Gabri-é-lis ó-re, Fúnda nos in páce, Mú-tans Hévae nó-

men. 3. Sólve víntla ré-is, Pró-fer lúmen caeccis, Má-la nó-
stra pélle, Bóna cúntca pósce. 4. Mónstra te ésse mátrem,

Súmat per te pré-ces, Qui pro nóbis ná-tus, Tú-lit ésse
tú-us. 5. Vírgo singu-lá-ris, Inter ómnès mí-tis, Nos
cúlpis so-lú-tos, Mí-tes fac et cástos. 6. Vi-
tam praésta.
pú-ram, I-ter pá-ra tú-tum, Ut vídentes Jésum, Semper

collaetémur. 7. Sit laus Dé-o Pátri, Súmmo Christo dé-
cus, Spi-rí-tu-i Sáncto, Tríbus hónor únus. Amen.

Out of Paschal Time.

V. Make me worthy
to praise thee, O holy
Virgin.
R. Give me strength
gainst thine enemies.

In Paschal Time.

V. Make me worthy
to praise thee, O holy
Virgin.
R. Give me strength
gainst thine enemies.

At Magnif

B

E-átam me di-cent*ómnnes

All generations shall
call me blessed, for
God has looked upon
his lowly handmaiden.

Magnificat.
On Feasts of the Blessed Virgin.

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**Prayer.**

Deus, P. T. Alleluia, Cant. Magnificat

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**Collect.** Concede nos, ut...

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**Introit.** Salve, sancta parens, p. 1404.

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**Lectio Libri Sapientiae.**

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**Gradual.** Benedicta.

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**Benedicamus Domino IV.** p. 140.

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**Can. Magnificat.** p. 217 or 223.

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**Dominum. 2 Et exsultavi...**
Mass « Salve sancta parens... »

After child-birth thou didst remain a pure virgin: O Mother of God, intercede for us.

After child-birth thou didst remain a pure virgin: O Mother of God, intercede for us.

In Advent, instead of the preceding, Alleluia, alleluia. V. Ave María. p. 1116, is said:

After Septuagesima, the Alleluia and its Verse are omitted, and there is said:

O Virgin Mary, rejoice; for it is thou alone who hast destroyed all heresies. V. 2. The words of Gabriel the Archangel thou didst believe.
V. 3. Him who is both God and Man thou didst conceive: and after child-birth a pure virgin didst remain.

V. 4. O Mother of God, intercede for us.

In Paschal Time, the Gradual is omitted. Alleluia, alleluia. V. Virga Jesse, p. 1116, is sung; then : Alleluia. V. Ave Maria, p. 1116.

Sequentia sancti Evangelii secundum Lucam.


At that time : As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to him : Blessed is the womb that bore thee and the breasts that gave thee suck. But he said : Yea, rather, Blessed are they that hear the word of God and keep it.

Offertory. Ave, Maria. p. 297.
Secret. Tua, Dómine. p. 691.
Preface of the B. V. M. Et te in Festivitáte. p. 13.
Postcommunion. Sumptis, Dómine, p. 692.
MASSES OF THE B. VIRGIN
for the various Seasons of the Year.

I. IN ADVENT.


Collect. Deus, qui de beatae. p. 262.

Epistle. Locútus est Dóminus. p. 1113.

Grad. II

Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in.
et ele­va­mi­ni, pó­rt­ae ae­ter­na­les: et intro­bit

Rex gló­ria­ce.

V. Quis ascéndet in móntem Dó­mi­ni?

aut quis stábit in lóco sáncto é­jus? Inno­cens má­nibus

et múndo * cór­de.

Allelúia, allelúia. V. Ave, María. p. 1116.


II. FROM CHRISTMAS TO THE PURIFICATION.

Collect. Deus, qui salutis. p. 408.
Allelúia, allelúia. V. Post pártum. p. 1719.

After Septuagesima, the Allelúia and its Verse are omitted, and the Tract Gaude Maria. p. 1719, is said.


Thou art indeed happy, O most sacred Virgin Mary: of all high praise thou art most worthy, for out of thee has risen the Sun of justice, Christ our God.

Offert. F

Thou art indeed happy, O most sacred Virgin Mary: of all high praise thou art most worthy, for out of thee has risen the Sun of justice, Christ our God.

Postcommunion. Haec nos commúnio. p. 413.
III. FROM THE PURIFICATION TO EASTER.

Allelúia, allelúia. Ὡ. Virga Jésse. p. 1116.

After Septuagesima, the Allelúia and its Verse are omitted, and the Tract Gáude, María. p. 1719, is said.

Secret. Tua, Dómíne. p. 691.

IV. IN PASchal TIME.

Secret. Tua, Dómíne. p. 691.

V. FROM PENTECOST TO ADVENT.

Allelúia, allelúia. Ὡ. Post pártum. p. 1719.
Offertory. Ave, María. p. 1116.
Secret. Tua, Dómíne. p. 691.
VOTIVE MASSES.

MASS OF THE HOLY GHOST.

I. During the Year.

The Spirit of the Lord hath filled the
whole earth; and that
which containeth all
things hath knowledge
of the voice. Ps. Let
God arise, and his
enemies be scattered:
and let them that hate
him fly before his face.
Wisdom r, 7 and Ps. 67.

Ps. Exsurgat Dé-us, et dissipentur in-i-mí-ci
evó-cis. Ps. Exsurgat Dé-us, et dissipentur in-i-mí-ci
evó-cis. Ps. Exsurgat Dé-us, et dissipentur in-i-mí-ci
evó-cis. Ps. Exsurgat Dé-us, et dissipentur in-i-mí-ci
evó-cis. Ps. Exsurgat Dé-us, et dissipentur in-i-mí-ci
evó-cis. Ps. Exsurgat Dé-us, et dissipentur in-i-mí-ci

é-jus: * et fúgi-ant, qui odé-runt é-um, a fá-
ci-e
ci-e
ci-e
ci-e
ci-e
ci-e
ci-e


Glória Pátri. 8th tone. p. 30.
Collect. Deus, qui corda fidélium. p. 759.
Epistle of Whit Tuesday. p. 775.
Gradual. Beáta gens. p. 924.
Allelúia, allelúia. Véni, Sáncte Spíritus. p. 760.

N° 805 — 55
After Septuagesima, instead of the Alleluia and its Verse, there is said:

Send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth. Ps. 103, 30.

\[ \text{Ps. I03, 30.} \]

2. O how good and sweet, O Lord, is thy Spirit within us.

\[ \text{Ps. I03, 30.} \]

3. Come, O Holy Spirit, fill the hearts of thy faithful; and kindle in them the fire of thy love.

\[ \text{Gospel. Si quis diligit me. p. 763.} \]
There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting; and they were all filled with the Holy Ghost, speaking the wonderful works of God. Epistle, p. 759.

Comm. VII  

ve-heméntis, u-bi é- rant se-dén-tes : et reple-ti sunt ómnes Spí-ri-tu Sáncto, loquén- tes magná-li- a

Dé- i.


II. In Paschal Time.

Collect. Deus, qui corda fidélium. p. 759.
Epistle of Whit Tuesday, p. 776.
Gospel. Si quis diligit me. p. 763.
Offertory. Confírma hoc, Déus. p. 763.
MASS OF THE BLESSED SACRAMENT.

I. During the Year.

He fed them with the fat of wheat, and filled them with honey out of the rock. Ps. Rejoice to God our helper; sing aloud to the God of Jacob. 

Ps. 80, 17 and 2.

From the rising of the sun even to the going down, my name is great among the gentiles. Ἱ. 2. And in every place there is sacrifice, and there is offered to my name a clean offering: for my name is great among the gentiles. Malachy i, ii. Ἱ. 3. Come, eat my bread: and drink the wine, which I have mingled for you.

Proverbs 9, 5.
Mass of the Blessed Sacrament.

\[\begin{align*}
n & \text{in gén-tibus.} \\
Y. 2. & \text{Et in ómni lóco sa-}c-\text{ri-fi-cátur, et of-
\text{fértur nó-mi-ni mé-o } \text{oblá-ti-o mún-
da: } \text{qui-a mágnun est nómen mé-um} \\
& \text{in gén-tibus. } Y. 3. \text{Ve-}
\text{nte, comé-di-te pánem mé-um: } \text{et bí-bi-te
ví-num, quod mí-scui } * \text{vóbis.}
\end{align*}\]


Offertory. Sacerdótes. p. 800. Alleluia is omitted at the end.


Preface of Christmas, p. 314. In some dioceses, Preface of the Blessed Sacrament, p. 801, or in other dioceses, Preface as below:
Preface.

It is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, Father Almighty, everlasting God, through Christ our Lord. He, when the types of carnal victims were done away, bestowed his Body and Blood upon us as a sacrifice, that in every place might be offered to thy Name the pure offering that alone is pleasing to thee. Thus, in the mystery of unsearchable wisdom and inmeasurable love, he does not cease wonderfully to perform that very thing he accomplished once for all upon the Cross, himself being still the offerer and himself the offering. And us, made one sacrifice with him, he invites to the holy Banquet, where he himself is taken as our food, the memory of his Passion is renewed, the mind is filled with grace, and the pledge of future glory is given us.

And therefore with the Angels and the Archangels, with the Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory and unceasingly repeat: Holy...

Communion. Quotescúmque. p. 802, omitting Alleluia at the end.

Postcommunion. Fac nos, quaésumus. p. 802.

† When Vespers of the Blessed Sacrament are sung after Septuagesima, the Ant. at the Magnificat, O sácrum convivium ends as follows:

† pígnus dátur.

II. In Paschal Time.


Alleluía, alleluía. Ý. Cognoverunt. p. 689.

Alleluía. Ý. Cáro méa. p. 794.

Gospel, Offertory and Secret, p. 800.

For the Preface, as above out of Paschal Time.

Communion and Postcommunion, p. 802.
MASS OF OUR LORD JESUS CHRIST,
ETERNAL HIGH PRIEST.

Intr. VII


Ps. Di-xit Dóminus Dómino mé-o: * Sé-de a déxtris mé-is. Gló-ri-a Pátri. Eu oua e.


Collect.

Deus, qui, ad majestátis tuae glóriam et géneris humáni salútém, Unigéni-tum tuum summum atque aetérnum con-stituísti Sácerdótem: † praesta, ut, quos minístró-rum suórum dispensatóres élegit, * in accépto ministerio adímpléndo fidéles inveniántur. Per eúmdem Dómina

O God who for the glory of thy Majesty and the salvation of mankind hast ordained thine Only Begotten Son as our Eternal High Priest, grant that those whom he has chosen to be the ministers and stewards of his mysteries may be found faithful to the calling which they have received. Through the same our Lord.
Lectio Epistolae B. Pauli Apostoli ad Hebraeos.

Jesus Christ, our High Priest. Hebrews, 5, I-II.

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 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: Filiius 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 lacrymis offerens, exauditus est pro sua reverentia. Et quidem, cum esset Filius Dei, didicit ex iis, quae passus est, obedientiam: et consummatus, factus est, omnibus obtemperantium sibi, causa salutis aeternae, appellatus a Deo pontifex juxta ordinem Melchisedech. De quo nobis grandis sermo, et ininterpretabilis ad dicendum.

B Rethren, every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion also on them that are ignorant and that err: because he himself also is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called of God, as Aaron was. So Christ also did not glorify himself, that he might be made a high priest: but he that said to him: Thou art my Son; this day have I begotten thee. As he saith also in another place: Thou art a priest for ever according to the order of Melchisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered. And being consummated, he became, to all that obey him, the cause of eternal salvation: called by God a high priest according to the order of Melchisedech. Of whom we have much to say and hard to be intelligibly uttered.

The spirit of the Lord is upon me, wherefore he hath anointed me. V. To preach the gospel to the poor he hath sent me, to heal the contrite of heart.

Mass of Our Lord Jesus Christ, Eternal High Priest. 1733

únxit me.  

V. Evangeliá-re

paupé-ribus

mí-sit me, saná-re contrí-tos * cór-de.

VII

A  
Lle- lá-ia. * iį.

V. Jé-sus au- tem, é-o quod máne-

at in ac-tér-num, sempi-tér-num hábet  *

sacerdó-ti-um.

After Septuagesima, the Allelúia and its Verse are omitted, and there is sung:

Tract VIII

E  
Xsus-urge,
and sorrow. ¥. To thee the poor man is left: thou wilt be a helper to the orphan.

Ps. 9, 34-36.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. ¥. Jesús autem. p. 1733, is sung; then:

The spirit of the Lord is upon me: wherefore he hath anointed me: he hath sent me to preach the gospel to the poor, to heal the contrite of heart.


¥. Spí-ri-tus Dó- mi-ni su- per me: pro-ppter quod ún-
Christ offering one sacrifice for sins, for ever. sitteth on the right hand of God. For by one oblation he hath perfected for ever them that are sanctified. 

Hebr. 10, 12, 14.

Christ offering one sacrifice for sins, for ever sitteth on the right hand of God. For by one oblation he hath perfected for ever them that are sanctified.

Gospel of the feast of the Eucharistic Heart, p. 1199.

Secret.

HAC múnera, Dómine, mediátor noster Jesus Christus tibi reddat accépta; et nos, una secum, hóstias tibi gratas exhíbeat: Qui tecum vivit et regnat in unitáte.

MAY these gifts be made acceptable to thee, O Lord, by Jesus Christ our Mediator, and may we also be offered to thee with him as agreeable sacrifices. Who lives and reigns.


Postcommunion.

Vivificet nos, quaésumus, Dómine, divína quam obtúlimus et súmpsimus hóstia: ut, perpétua tibi caritáte conjuncti, fructum, qui semper máneat, afferámus. Per Dóminum.

WE beseech thee, O Lord, that the divine Victim, whom we have offered and received, may so give us life, that being continually united to thee in charity, we may bear lasting fruit. Through Jesus...

MASS OF THE SACRED HEART.

I. During the Year.

As on the feast, p. 831, except :

After Septuagesima, instead of the Alleluia and its Verse, there is said :

The Lord is compassionate and merciful, longsuffering and plenteous in mercy.

Ps. 102, 8-10.

Tract II

I-sé-ri- cors * et mi-

se-rá- tor Dó-mi-nus,

gánimis et múl-

tum mi-sé-

ri-cors. Ṛ. 2. Non in perpé-tu-

um i-rасé-
Burnt offering and sin offering thou didst not require: then said I, Behold I come. In the head of the book it is written of me that I should do thy will: o my God, I have desired it, and thy law in the midst of my heart. Ps. 39, 7-9.

II. In Paschal Time.

Introit, Collect and Epistle as on the feast, p. 831.
Allelúia, allelúia. V. Tollite júgum. p. 833. Then : Allelúia. V. Venite ad me. p. 1532.
Gospel of the feast, p. 834.

Offert. vi

H

Olocáu-stum * et pro pec-
cá-to non postu-lá-sti; tunc
dí-xi : Ecce véni-o. In

cá-pi-te lí-bri scrip-tum est de me ut fáce-rem

Burnt offering and sin offering thou didst not require: then said I, Behold I come. In the head of the book it is written of me that I should do thy will: O my God, I have desired it, and thy law in the midst of my heart. Ps. 39, 7-9.
If any man thirst, let him come to me and drink.

John 7, 37.

Voluntatem tumam: Deus meus, voluim et legem tumam in medio Cordis.

me et bibat, alleluya, alleluya.


NUPTIAL MASS.

May the God of Israel join you together; and may he be with you, who took pity upon two only children; and now, O Lord, make them bless thee more fully. Ps. Blessed are all they that fear the Lord; that walk in his ways. Tobias 7, 15 and 8, 19; Ps. 127, 1.
Nuptial Mass. 1739

Ps. Be-á-ti ómnes qui tíment Dómi-num: * qui ámbu-

lant in ví-is é-jus, Gló-ri-a Pátri, Eu o u a e.

Glória Pátri. 3rd tone. p. 29.

Glória in excélsis is not said.

Collect.

Exáudi nos, omnípotens et

miséricors Deus: ut, quod

nosto ministrátur officio, tua

benedictióne pótiúus impleátur.

Per Dóminum nostrum.

Exáudi nos, omnípotens et

miséricors Deus: ut, quod

nosto ministrátur officio, tua

benedictióne pótiúus impleátur.

Per Dóminum nostrum.

**Lectio Epistolae beati Pauli Apostoli ad Ephesios.**

In his Epistle to the Ephesians, 5, 22-33, “St. Paul sets up a parallel between human marriage and the union of Christ with the Church. The two terms throw light on one another. Christ may be called the Spouse of the Church, because he is its Head, and loves it as his own Body, as a husband his wife. This relationship once admitted, it provides in turn an ideal model for human marriage.” (Père Benoît, O. P.).

Fratres : Mulleres viris suis

subditae sint, sicut Dómino :

quóniam vir caput est mulleris :

sicut Christus caput est Ecclé-

siae : Ipse, salvátor córporis
ejus. Sed sicut Ecclésia subjécta

est Christo, íta et mulleres viris

suis in ómnibus.

Viri, dilígite uxóres vestras,

sicut et Christus diléxit Ecclé-

siam, et se ípsum trádítit pro ea,

ut illam sanctificáret, mundans

lavácro aquae in verbo vitae,

ut exhibéret ípse sibi gloriosam

B Rethren, let women be subject to

their husbands as to the Lord; for the husband is the head of the

wife, as Christ is the head of the

Church: he is the saviour of his

body. Therefore, as the Church is

subject to Christ, so also let the wives

be to their husbands in all things.

Husbands, love your wives, as Christ

also loved the Church, and delivered

himself up for it; that he might

sanctify it, cleansing it by the laver

of water in the word of life; that he

might present it to himself a glorious

Grad. II

Uxor * tú- a sicut

ví- tis abúndans

in la-té- ribus dó- mus tú- ae.

V. Fíli- i tú-

i sic- ut novéllae o-li-vá-

rum in circú-
May the Lord send you help from the sanctuary, and defend you out of Sion.

Ps. 19, 3.

V. Mit-tat vó-bis Dó-mi-nus auxí-li-um de sán-cto: et de Si-on

* tu-e-á-tur vos.

After Septuagesima, instead of the Allelúia and its Verse, there is said:

Behold, thus shall the man be blessed that fear eth the Lord.

V. 2. May the Lord bless thee out of Sion;

be-ne-di-cé-tur ómnis hómo qui tí-met Dómi-num.

V. 2. Benedí-cat tí-

bi Dóminus ex Sí-on:

et vl-de-as bó-
and mayest thou see the good things of Jerusalem all the days of thy life. \( \text{v. 3} \). And mayest thou see thy children's children: peace upon Israel.

\( \text{Ps. 127, 4-6} \).

\( \text{v. 3. Et ví-de-as fé-li-os fí-li-ór-um tu-ó-rum:} \) *pax su-per Isra-el.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. \( \text{v. Mítat vóbis. p. 1741}, \) is sung; then:

May the Lord out of Sion bless you; he that made heaven and earth. \( \text{Ps. 133, 3} \).

\( \text{vó-bis Dómi-nus ex Sí-on: qui fé-cit caé-lum* et térram.} \)
Sequentia sancti Evangelii secundum Joannem.

The indissolubility of marriage. Matth. 19, 3-6.


Credo is not said.

Offertory. In te speravi. p. 905.

Secret.

Suscipe, quaesumus, Dómine, pro sacra connubii lege munus oblatum: et, cuius largitor est operis, esto dispositor. Per Dóminum nostrum.


Nuptial Blessing.

After the Pater noster, before saying Libera nos, quaesumus, Dómine, the Celebrant, standing at the Epistle side, faces the Bride and Bridegroom kneeling before the altar, and recites the solemn Nuptial Blessing. This must not be confused with the sacrament of Marriage, and cannot be given apart from Mass.

This Blessing is not given to a woman who is contracting a second marriage.

Oremus.

Propitiare, Dómine, supplicationibus nostris, et institutis tuis, quibus propagationem humani generis ordinasti, benigne assiste: ut, quod te auctóre jügitur, te auxiliante servetur. Per Dóminum nostrum Jesum Christum.

Let us pray.

Graciously hear our prayers, O Lord, and in thy loving-kindness, impart thy blessing to the union which thou hast appointed for the propagation of the race of man; nor, by thy grace, may what thou thyself hast joined, ever be put asunder. Through Jesus Christ our Lord.
Oremus.

 Deus, qui potestáte virtús
tuae de nihilo cuncta fecísti :
qui dispositís universitátis exó-
diis, hómini ad imáginem Dei
facto, ídeo inseparábile mulieris
adjutoriúm condidísti, ut fémi-
neo córpori de virili dares carne
principiúm, docens quod ex uno
placuisset instituí, nunquam
licére disjungi : Deus, qui tam
excelénti mystério conjúgálem
cópulum consecrásti, ut Christi
et Ecclesiae sacraméntum praé-
signáres in foédere nuptiárum :
Deus, per quem múlier júngitur
viro, et sociétás principáliter
ordináta, ea benédictione doná-
tur, quae sola nec per originális
pecáti poenam, nec per dilúvii
est ablátá senténtiáム : réspice
propitius super hanc fámulam
quam, quae maritálí jungénda
consórtio, tua se expéit pro-
tectióne muníri : sit in ea júgment
fidei, mandátisque perméanet
feminárum : sit amábilis viro
suo, ut Rachel : sápiens, ut
Rebécca : longáeva et fidélis, ut
Sara : nihil in ea ex actibus
suis Híe auctor praevaricatiónis
usúrpet : nexa fídei, manda-
tísque perméanet : uni thoro
juncta, contactus illicitos fúgiat :
múniát infirmitátém suam róbore
discíplináe : sit verecúndia gra-
vis, pudóre venerábilis, doctrínis
caeléstibus erudita : sit fecúnda
in sóbole, sit probáta et ínno-
cens : et ad beátórum réquiem,
atque ad caeléstia regna pervé-
niát : et videant ambo filios filió-
rum suórum, usque in tértiam
et quartam generationém, et ad
optátam pervéniant senectútém.
Per cúmdem Dóminum.

God who by thy might hast out
of nothing made all things, who,
in the beginning having set up the
world, on man, whom thou hadst
created in thine own likeness, didst
bestow the inseparable help of wo-
man, fashioning her body from his
very flesh, and thereby teaching us
that it is never lawful to put asunder
what it has pleased thee to make of
one substance; O God, who hast con-
secrated wedlock by a surpassing
mystery, since in holy matrimony is
shown forth the sacrament of Christ
and his Church; O God, who joinest
woman to man, and ordainest their
life in common chiefly in order that
their's might be that blessing given
by thee in the beginning, and which
alone, neither the punishment thou
didst inflict for the sin of our first
parents, nor thy wrath shown in the
flood, took away; look down in
mercy upon this thine handmaid who,
being about to enter upon wedded
life, seeks to be strengthened by
thy protection; may the yoke she
has to bear be one of love and of
peace; faithful and chaste, may she
marry in Christ; her whole life mod-
elled upon that of the holy women,
may she be pleasing to her husband
as was Rachel; may she be wise as
Rebecca; may she be longlived and
true, as was Sara: may he who is
author of all evil tell not at all in her
actions; may she pass her days true
to the troth she has plighted, and
faithful in her obedience; devoted to
one man only, may she take heed
lest she care for another; may she
strengthen her own weakness with
wholesome discipline; may she be
respected for her seriousness, and
venerated for her modesty; may she
be well versed in all heavenly
teachings; may she be prolific in
offspring. In all things may she be
approved and innocent, and thus,
in the end, attain to the rest of the
blessed and to the kingdom of heaven.
And may both the one and the
other see their children's children to the third and fourth generation,
and come to the good old age for which they hope. Through the same.
The Priest continues the Mass with the Prayer: Libera nos, quaésumus, Dómine, p. 19.

After receiving the Precious Blood, the Priest gives Holy Communion to the Bride and Bridegroom.

COMM. VI

Cce sic be-nedí-cé-tur * óm-
nis hó-mo, qui tímet Dómi-
num: et ví-de-as fí-li- os fí-li-ó-rum tu-ó-
rum:

Pax su-per Isra-
el. P. T. Alle-lú-
ia.

Postcommunion.

Quaésumus, omnipotens Deus: instituta providén-
tiae tuae pio favóre comitáre; ut, quos legítima societáte con-
néctís, longaeva pace custódias. Per Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit.

We beseech thee, O Almighty God, in thy great goodness, to show favour to that order of things which thou thyself hast established, and to keep in abiding peace those whom thou hast joined together in lawful bond. Through Jesus Christ our Lord: Who lives and reigns.

After the Benedicamus Domino (or, if the Mass of the day allows it, Ite Missa cst), the Celebrant, before he blesses the people, turns to the Bride and Bridegroom, and says:


May the God of Abraham, the God of Isaac, the God of Jacob, be with you, and fulfil in you the words of his blessing. May you see your children's children to the third and fourth generation, and, in the end, may you enjoy for evermore life everlasting. By the help of Jesus Christ, our Lord, who with the Father and the Holy Ghost lives and reigns God, world without end. R. Amen.
MASS FOR THE PROPAGATION OF THE FAITH.

In some dioceses, this Mass is sung on the last Sunday but one of October, Foreign Missions Sunday, instead of the Mass of the week.

God be merciful unto us, and bless us: may he cause the light of his countenance to shine upon us, and be merciful to us. That we may know thy way upon earth: thy salvation in all nations.

Ps. Let the people praise thee, O God: let all the people give praise to thee.

Ps. 66, 2-4. et benedictum super nos, et missae

se-re-á-tur nó-stri: ut cognoscámus in térra ví-am
tú-am, in ómni-bus géntibus salutá-re tú-um.

Ps. Confi-te-ántur tí-bi pó-pu-li, Dé-us: * confi-te-ántur

Glória Pátri. 3rd tone. p. 29.
Glória in excélsis is not said.
Collect. Deus, qui omnes hómines. p. 975.
On Sunday, the Collect of the Sunday is said.
Lectio libri Sapientiae.

A prayer that the true faith may spread among all the nations that oppose God. Ecclesiasticus 36, 1-10 and 17-19.


Habe mercy upon us, God of all, and behold us, and show us the light of thy mercies: and send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may show forth thy wonders. Lift up thy hand over the strange nations, that they may see thy power. For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence, that they may know thee, as we also have known thee, that there is no god beside thee, O Lord. Renew thy signs, and work new miracles. Glorify thy hand, and thy right arm. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end, that they may declare thy wonderful works. Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name. Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants, according to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages.

Let the people praise thee, O God, let all people give praise to thee: the earth hath yielded her fruit. Ps. 66, 6-8.
O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into his presence with exceeding joy. * Ps. 99, 1.

V. Jubi-lá-te Dé-o, ómnis térra: serví-te Dómino in laetí-ti-a: intro-i-te in conspé-ctu é-jus, * in exsulta-

Votive Masses.

tur tí-bi pópu-li ómnes:

térra dé-dit frúctum sú-um. * V. Bene-
dí-cat nos Dé-us, Dé-
us nó-ster, be-nedí-cat nos Dé-
us: et mé-tu-ant é-um ómnes fines

* térrae.
Tell forth the glory of the Lord among the gentiles: his wonders among all peoples. 

\[ \text{Ps. 95, 3-5.} \]

After Septuagesima, Alleluia and its \( \mathbf{V} \). are omitted, and there is said:

Tell forth the glory of the Lord among the gentiles: his wonders among all peoples. 

\[ \text{V. 2. For great is the Lord, and exceedingly to be praised: he is to be feared above all gods.} \]

\[ \text{V. 3. For all the gods of the heathen are devils: but the Lord made the heavens.} \]

\[ \text{Ps. 95, 3-5.} \]
**Votive Masses.**

minus autem * caelos fecit.

_in Paschal Time:_ Alleluia, alleluia. Ὑ. Jubiláte, as above, p. 1748; then:

VIII

A

L-le-lú-ia. *

Know ye, that the Lord he is God: he made us, and not we ourselves. Ps. 99, 2.

Ὑ. Sci-tó-te quóni-am Dóminus

ipse est Dé-us: ipse fé-cit nos, * et non l-psi nos.

**Sequentia sancti Evangelii secundum Matthaeum.**

_The unhappiness of the multitudes without the Gospel. Mat_ th. 9, 35-38._


AT that time: Jesus went about all the cities, and towns, teaching in their synagogues and preaching the Gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then saith he to his disciples: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

_On Sunday, Credo is sung._
Bring unto the Lord, O ye kindred of the gentiles, bring unto the Lord glory and honour, bring unto the Lord glory unto his name: bring sacrifices and come into his court, adore ye the Lord in his holy court.

*Ps. 95, 7-9.*

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**Offert. v**

**A**fférte *Dómi-no, pá- tri- ae gén- ti- um,*

afférte Dómi-no gló-ri-am et honó- rem,

afférte Dómi-no gló-ri-am nó- mi- ni é-jus: tól- li-te hó-sti-as, et intro- í-te in á-tri- a é-jus:


**Secret.** Protéctor noster. p. 975.

On Sunday, the Secret of that Sunday is added; then the Preface of the Blessed Trinity, p. 12, is said.

**Comm. v**

**L**Audá-te Dóminum, *ómnès* Praise the Lord, all ye nations: praise him all ye people. Because his mercy is confirmed
1752 Votive Masses.

Ps. 116.


Postcommunion. Redemptio nostra. p. 975.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

MASS FOR PEACE.

Introit. Da pacem. p. 929.

In Paschal Time, it ends thus:

Alleluia, alleluia.

Collect. Deus, a quo sancta desideria. p. 974.

Lectio libri Machabaeorum.

Greetings from the Jews of Jerusalem to those in Egypt.

II Machabees, 1, 1-5.

Frateribus, qui sunt per Aegyptum, Judaeis, salutem dicunt fratres, qui sunt in Jerosolymis, Judaei, et qui in regione Judaeae, et pacem bonam. Benefaciat vobis Deus et meminerit testamenti sui, quod locutus est ad Abraham, et Isaac, et Jacob, T0 the brethren, the Jews that are throughout Egypt, the brethren, the Jews that are in Jerusalem, and in the land of Judaea, send health, and good peace. May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his
Mass for Peace. 1753

faithful servants: And give you all a heart to worship him, and to do his will with a great heart, and a willing mind. May he open your heart in his law, and in his commandments, and send you peace. May he hear your prayers, and be reconciled unto you and never forsake you in the evil time, he, the Lord our God.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

V. Let peace be in thy strength: and abundance in thy towers.

Ps. 121, 6-7.

Praise the Lord O Jerusalem: praise thy God O Sion.

Ps. 147, 12.

After Septuagesima, the Alleluia and its ὧ. are omitted, and there is said:

Tract VIII

N O- tus * in Ju-daé-a Dé- us, in Is-ra- el má- gnum nómen é-

jus. ὧ. 2. Et fá-ctus est in pá- ce ló- cus é- jus, et habi- tá- ti- o é- jus in Sí- on. ὧ. 3. Ibi confré-

Ps. 75, 2-4.

In Judæa God is known, his name is great in Israel. ὧ. 2. And his place is in peace, and his abode in Sion. ὧ. 3. There hath he broken the powers of bows, the shield, the sword, and the battle.
In Paschal Time, the Gradual is omitted. Allelúia, allelúia. ὶ. Λáuda, Jerúsalém. p. 1753 is sung; then:

Who hath placed peace in thy borders:
and filleth thee with the fat of corn.
Ps. 147, 14.

Gospel of Low Sunday, p. 682, to first *.

My peace I leave you: my peace I give you, saith the Lord.
John 14, 27.

MASSES FOR THE DEAD.

I. COMMEMORATION
OF ALL THE FAITHFUL DEPARTED.

NOVEMBER 2.
(or 3 if 2 is a Sunday).

AT SOLEMN MASS.

As for the Funeral Mass, p. 1758, except:

Collect.

Idélium, Deus, ómnium cón-
ditor et redémptor : animá-
bus famulórum famularúmque
uárum remissiónem cunctórum
tribue peccátórum; ut indul-
géntiam, quam semper optá-
runt, piís supplicationibus con-
sequántur : Qui vivis et regnas.

O God the Creator and Redeemes
of all the faithful, to the soulr
of thy servants and of thine hand-
maidens grant the pardon of all their
sins, that, through our devout prayers,
they may rejoice in the full forgi-
veness for which at all times they
have hoped. Who livest...

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The resurrection of the dead; a triumphal hymn. I Cor. 15, 51-57.

Ratres : Ecce mystérium
vobis dico : Omnes quidem
resurgémus, sed non omnes
immutábimur. In momento, in
ictu óculi, in novíssima tuba :
canet enim tuba, et mórtui
resúrgent incorruptí : et nos
immutábimur. Opórtet enim
corruptibile hoc indúere incor-
ruptiónem : et mortále hoc
indúere immortalitátem. Cum
autem mortále hoc indúerit
immortalitátem, tunc fiet sermo
qui scriptus est : Absórpta est
mors in victória. Ubi est, mors,
victória tua? Ubi est, mors,

Rethren, Behold I tell you a
mystery : we shall all indeed rise
again, but we shall not all be changed.
In a moment, in the twinkling of an
eye, at the last trumpet; for the
trumpet shall sound, and the dead
shall rise again incorruptible, and we
shall be changed. For this corruptible
must put on incorruption, and this
mortal must put on immortality.
And when this mortal hath put on
immortality, then shall come to pass
the saying that is written, Death is
swallowed up in victory. O death,
where is thy victory? O death, where
is thy sting? Now the sting of death

1 The Greeks reads: We shall not all fall asleep, but we shall all be changed; some will
still be alive at the Second Coming, yet will not enter the Kingdom of God with their
natural bodies; these will be transformed, without passing through death, and will enter
with Christ into glory. See the Epistle of the 2nd Mass.

The Latin is as in the text above; all shall rise, but the wicked will not receive a spiri-
tual and glorious body. The Greek text translated in this note has the best support from
the manuscripts and fits the context better; for St. Paul is thinking only of the resurrection
of the just.
Commemoration of all the Faithful Departed. 1757

stimulus tuus? Stimulus autem mortis peccátum est : virtus vero peccati lex. Deo autem grátias, qui dedit nobis victóriam per Dóminum nostrum Jesum Christum.

† Sequentia sancti Evangelii secundum Mattheum.


The sequence may never be omitted.

Secret.

Hostias, quáesumus, Dómine, quas tibi pro animábus famulórum famularumque tua-rum offérimus, propitiátus intende: ut, quibus fidei chri-stiánae méritum contulísti, dones et praemium. Per Dóminum nostrum Jesum Christum.

Postcommunion.

A Nimábus, quáesumus, Dómine, famulórum famularumque tuarum oratio proficiat supplicántium: ut eas et a peccátis omnibus éxuas, et tuae redemptionis fácias esse participes: Qui vivís et regnas.

May the prayer of thy suppliants, O Lord, avail the souls of thy servants and of thine handmaidens. Moved by it, mayest thou free them from their sins and give them part in the redemption wrought by thee. Who livest and reignest...

After Mass the Celebrant gives the Absolution, as on p. 1782, with the Prayer from the Mass, Fidelium, Deus, omnium. p. 1756.

1 Jesus, who as man has struggled, suffered, overcome, will “do judgment” with merciful understanding as well as justice.

No 805. — 56
For the Pope, Bishops, and Priests, whether the Mass is for the day of death, burial, the 3rd, 7th, 30th, or anniversary day, the Epistle and Gospel are from Mass No. I, p. 1756, with the appropriate Prayers.

**II. FUNERAL MASS.**

Eternal rest give to them, O Lord; and let perpetual light shine upon them. *Ps.* A hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to thee. *IV Esdr. 2, 34 and 35:*  
*Ps.* 64, 2-3.

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For the Pope, Bishops, and Priests, whether the Mass is for the day of death, burial, the 3rd, 7th, 30th, or anniversary day, the Epistle and Gospel are from Mass No. I, p. 1756, with the appropriate Prayers.
Collect.

Deus, cui prōprium est mise-rēri semper et pārcere, te sūpplices exorāmus pro ánima fāmuli rui N. (fāmulac tuae N.), quam hōdie de hoc saeculo migrāre jussisti: ut non tradas eam in manus inimīci, neque obliviscāris in finem, sed jūbeas eam a sanctis Angeli sūcipi et ad pātriam paradīsi perdūcī; ut, quia in te sperāvit et cōredit, non poenas infērni sustineat, sed gaudīa aetérna possidēat. Per Dōminum nostrum Jesum Christum.

O God whose property it is ever to have mercy and to spare, we make humble supplication to thee on behalf of the soul of thy servant N., (thy handmaiden N.), which thou this day hast called out of this world; cast not that soul into the hands of the enemy, nor be for ever forgetful of it; but bid thy holy Angels welcome it, and lead it into heaven its true fatherland. Ever hath it hoped in thee and believed in thee: doom it not to the flames of hell, but vouchsafe to it that happiness which has no end. Through Jesus Christ...

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses. Those who have died before Christ’s Coming. 1 Thess. 4, 13-18.


BRethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven, with commandment, and with the voice of an Archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

Grad. II

Eque- em * actér-nam

Eternal rest give to them, O Lord; and let perpetual light shine upon them. V. The
Masses for the Dead.

dó-na é-is, Dó-mi-ne:

et lux perpé-tu-a

lú-ce-at é-is.

V. In memóri-a aetér-

na é-rit jú-stus ab audi-ti-óne má-

la nón ti-

mé-bit.

Tract VIII

A

Bsól-ve, * Dó-mi-ne,

ánimas ómni-um fidé-li-um de-functó-

rum ※

ab ómni víncu-lo dé-li-ctó-rum. V. 2. Et grá-
Funeral Mass.  1761

V. 2. Helped by thy grace, may they be counted worthy to escape from the avenging judgment. V. 3. And evermore in joy to look upon that Light which is thyself.

The sequence may never be omitted.

Seq. 1

D

I- es írae, di- es ílla, Sólvet saéclum in favilla: Téste Dávid cum Sibýlla. 2. Quántus trémor est fu-tú- rus, Quando júdex est ventúrus, Cúnta stricte discussú- rus! 3. Túba, mírum spár-gens sónum Per sepúlcra regi- ó-
6. When the Judge his seat shall gain, All that's hidden shall be plain, Nothing shall unjudged remain.

4. Death and nature stand aghast, As the bodies rising fast, Hie to hear the sentence passed.

5. Then, before him shall be placed, That whereon the verdict's based, Book wherein each deed is traced.

6. When the Judge his seat shall gain, All that's hidden shall be plain, Nothing shall unjudged remain.

7. Wretched man, what can I plead? Whom to ask to intercede, When the just much mercy need?

With unimplor'd, Save me, mercy's fount adored.

9. Ah! Sweet Jesus, mindful be, That thou cam'st on earth for me: cast me not this day from thee.

10. Seeking me thy strength was spent, Ransoming thy limbs were rent: Is this toil to no intent?

11. Thou, awarding pains condign, Mercy's ear to me incline, Ere the reckoning thou assign.

12. I, felon-like, my lot bewail, Suffused cheeks my shame unveil: God! O let my prayer prevail.

tus mé-us: Suppli-cánti párce, Dé-us. 13. Qui Ma-rí-am
Masses for the Dead.

heaven the thief invite,
Hope in me these now excite.

14. Prayers of mine in vain ascend: Thou art good and wilt forefend, In quenchless fire my life to end.

15. When the cursed by shame opprest, Enter flames at thy behest, Call me then to join the blest.

16. 'Mid thy sheep my place accord, Keep me from the tainted horde, Set me in thy sight, O Lord.

17. Prostrate, suppliant, now no more Unrepenting, as of yore, Save me dying, I implore.
Funeral Mass.

18. Mournful day! That day of sighs, When from dust shall man arise.

19. Stained with guilt his doom to know, Mercy, Lord, on him bestow.

20. Jesus, kind! thy souls release, Lead them thence to realms of peace.

dicândus hó-mo ré-us: Hú-ic ergo pár-ce, Dé-us.


† Sequentia sancti Evangelii secundum Joannem.

Jesus is the Resurrection and the Life. John 11, 21-27.


At that time, Martha said to Jesus, Lord, if thou hadst been here, my brother had not died: but now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her, Thy brother shall rise again. Martha saith to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in me although he be dead, shall live; and every one that liveth, and believeth in me, shall not die for ever. Believeth thou this? She saith to him, Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

Offert. II

D

Omine Jé-su Chríste,
Rex gloriae, libera animas omnis fidelium de funeribus inferni et de profundis lacu: libera eas de ore leonis, ne absorbeat eas tarrarum, ne cadant in obscurum: sed signifer sanctus Michael praesentet eas in lucem sanctam: * Quam olim Abraham promisisti, et semini eius. V. Hostias et preces tibi, Domine, laudis oferimus: tu suscipe pro animabus of hell and from the deep pit: save them from the lion's mouth, nor suffer the fiery lake to swallow them up, nor endless darkness to ensnare them. Rather do thou bid holy Michael, thy standard-bearer, to bring them forth into glorious light: * even as of old time thou didst promise to Abraham and to his seed. V. Together with our prayers we offer thee, O Lord, the sacrifice of praise: do thou receive it in behalf of the souls whom this day we have in mind: lead them, O Lord, from death into life. *
Funeral Mass.

P R opitiáre, quaésumus, Dómine, ánimae fámuli tuí N. (fámulae tuae N.), pro qua hóstiam laudis tibi immolámus, majestátem tuam supplicánter de-précántes : ut, per haec pi ae placationís officia, perveni re mé- reáturn ad réquiem sempitérnam. Per Dóminum.

Secret.

IN merciful forgiveness look down, O Lord, upon the soul of thy servant N. (thy handmaiden N.), for which we this day offer up to thee the sacrifice of praise; and appeased by the holy offering we, in atonement for his transgressions, humbly lay at the feet of thy divine majesty, do thou count him worthy to enter into thine everlasting rest. Through Jesus...

Preface.

World without end. R. Amen. V. The Lord be with you. R. And with thy spirit. V. Lift up your hearts. R. We have lifted them up unto the Lord. V. Let us give thanks to the Lord our God. R. It is meet and just.


R. Dígnum et jústum est.

VE re dígnum et jústum est; aequum et salutáre, nos tibi semper et ubique gráti as ágere : IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee,
Domine sancte, Pater omnipotens, actern Deus: per Christum Dominum nostrum.

In quo nobis spes beatae resurrectionis effulsit, ut quos contristat certa moriendi condition, eisdem consolat futurae immortalitatis promissio. Tuis enim fideliis, Domine, vita mutatur, non tollitur, et dissoluta terræstri hujus incolatus domo, acterna in caelis habitatio comparatur.

Et ideo cum Angelis et Archangeliis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

O Lord, the Holy One, the Father Almighty, the Everlasting God: through Christ our Lord.

For in him there has shone forth upon us the hope of a happy resurrection, so that we, saddened by knowing that we must one day die, are comforted by the promise of immortal life to come. From thy faithful, O Lord, life is not taken away; it is but changed, since, when their dwelling-place in this earthly exile shall have been destroyed, there awaits them an everlasting home in heaven.

And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory and unceasingly repeat:

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Lamb of God, who takest away the sins of the world, give unto them rest. Lamb of God, who takest away the sins of the world, give unto them rest. Lamb of God, who takest away the sins of the world, give unto them rest for evermore.
May light eternal shine upon them, O Lord: * With thy Saints for ever, because thou art merciful.

Eternal rest give to them, O Lord; and let perpetual light shine upon them: * With thy Saints for ever, because thou art merciful.

IV Esdr. 2, 35 and 34.

Postcommunion.

Almighty God, grant, we beseech thee, that the soul of thy servant N. (thy handmaiden N.), which this day has passed out of this world,
1770 Masses for the Dead.

his sacrificiiis purgata et a peccatuis expedita, indulgentiam pariter et requiem capit sem-piternam. Per Dominum. may be cleansed by this sacrifice: and being thus freed from guilt, may receive at thy hands both full pardon and everlasting rest. Through Jesus...

May they rest in peace.

Equi-escant in pace. R. Amen.

After the Mass, the Celebrant gives the Absolution as on p. 1775; but when the body is absent, and for the 3rd, 7th, 30th, or anniversary days, as on p. 1782.

III. ON THE 3rd, 7th AND 30th DAYS.

The Funeral Mass is said, p. 1758, but with the following Prayers:

Collect.

Quaerimus, Domine, ut animae famuli tui N. (famulae tuae N.) cujus depositionis diem tertium (or septimum, or trigésimum) commemoramus, Sanctorum atque electorum largiri digneris consor-tium: et remediis purgata caelestibus, in tua pietate, requiescat. Per Dominum nostrum.

The sequence may be said or not, at the priest’s choice.

Secret.

Unera, quaeramus, Domine, quae tibi pro anima famuli tui N. (famulae tuae N.) offerimus, placatus intende: ut, remediis purgata caelestibus, in tua pietate requiescat: Per Dominum nostrum.

Postcommunion.

Uscipe, Domine, preces nostras pro anima famuli tui N. (famulae tuae N.): ut, si quae ei maculae de terrinis contagiis adhaeserunt, remissi onis tuae misericordiae deleantur. Per Dominum.

Hearken, O Lord, to the prayers we put up to thee for the soul of thy servant N. (thy handmaiden N.), beseeching thee that, if aught of earthly defilement yet sully it, the fulness of thy loving forgiveness may thereof wash away every stain. Through Jesus Christ our Lord.
IV. MASS OF THE ANNIVERSARY DAY.

As for the Funeral Mass, p. 1758, except:

Collect.

Lord, the God of mercies, grant unto the souls of thy servant N. (thy handmaiden N.) (or the souls of thine servants and of thine handmaidens), the anniversary day of whose burial we are keeping, a place of solace, of peaceful rest and of glorious light. Through Jesus Christ our Lord.

Lectio libri Machabaeorum.

The Jews, in the 2nd century before Christ, offered prayers and sacrifices for their dead, as this narrative shows: II Machabees 12, 43-46.

In those days, the most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection; (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead) and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

The sequence may be said or not, at the priest's choice.

Sequentia sancti Evangeli secundum Joannem.

God wills the salvation of all men. John 6, 37-40.

At that time, Jesus said to the multitudes of the Jews. All that the Father giveth me shall come to me; and him that cometh to me I will not cast out: because I came down from heaven, not to do my own will, but the will of him who sent me. Now this is the will of the Father who sent me, that of all that he hath
Masses for the Dead.

1772

misit me, Patris: ut omne, quod dedit mihi, non perdam ex eo, sed resuscitem illud in novissimo die. Haec est autem voluntas Patris mei, qui misit me: ut omnis, qui videt Filium et credit in eum, habeat vitam aeternam, et ego resuscitabo eum in novissimo die.

given me, I should lose nothing, but should raise it up again in the last day; and this is the will of my Father that sent me, that every one who seeth the Son, and believeth in him, may have life everlasting; and I will raise him up in the last day.

Secret.

Propitiae, Domine, supplicationibus nostris, pro anima fамиlii tui N. (famulae tuae N., or animabib famulorum famularumque tuarum), cujus (quorum) hodie annua dies agitur: pro qua (quibus) tibi offerimus sacrificium laudis; ut eam (eas) sanctorum tuorum consortio sociare digneris. Per Dominum.

Give ear in thy loving-kindness, O Lord, to our supplications for the soul of thy servant N. (thy handmaiden N.) (or the souls of thine servants and handmaidens) whose anniversary occurs to-day, and for whom we offer up the sacrifice of praise: vouchsafing to it (or them) to have part and lot with thy Saints. Through Jesus Christ our Lord.

Postcommunion.

Praesta, quaesumus, Domine: ut anima famuli tui N. (famulae tuae N., or animarum famularum famularumque tuarum), cujus (quorum) anniversarium depositionis diem commemoramus, * his purgata (purgatae) sacrificii, indulgentiam pariter et requiem capiat (capiant) sempiternam. Per Dominum nostrum.

Grant, we beseech thee, O Lord, to the soul of thy servant N. (thy handmaiden N.) (or the souls of thine servants and handmaidens), the anniversary day of whose burial we commemorate, to be purified by these sacrifices; and, imparting thy full forgiveness, do thou bestow upon it (or them) likewise that rest which is everlasting. Through Jesus Christ our Lord.

V. DAILYmasses.

As for the Funeral Mass, p. 1758, except:

Only one Prayer is said when the Daily Mass is sung.

Collects.

For Bishops and Priests.

Deus, qui inter apostolicos Sacerdotes, famulos tuos pontificali seu sacerdotali feisti dignitate vigere: praesta, quaesumus; ut eorum quoque perpetuo aggregentur consortio. Per Dominum nostrum.

O God, who wast pleased to raise thy servants to the dignity of the episcopate or priesthood, vouchsafe to number them with thy Bishops and Priests for evermore. Through Jesus Christ our Lord.
For deceased Brethren, Friends and Benefactors.

O God, who art ever ready to forgive sins and who ever seekest the salvation of men: we most humbly entreat, of thy mercy, that through the intercession of blessed Mary ever a Virgin and of all thy Saints, the brethren, friends and benefactors of our congregation, who have passed out of this world, may together enjoy that happiness which has no end. (Through Jesus Christ...)

For all the Faithful departed. Fidelium. p. 1756.

Lectio libri Apocalypsis beati Joannis Apostoli.


IN diebus illis: Audivi vocem de caelo, dicentem mihi: Beati mortui, qui in Domino moriuntur. Amodo jam dicit Spiritus, ut requiescant a laboribus suis: opera enim illorum sequuntur illos.

The sequence may be said or not, at the priest’s choice.

Sequentia sancti Evangelii secundum Joannem.

The Eucharist is a pledge of resurrection. John 6, 51-55.

AT that time, Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.
Masses for the Dead.

Secrets.

For Bishops and Priests.

Suscipe, Domine, quaesumus, pro animabus famulorum tuorum Pontificum seu Sacerdotum, quas offerimus hostias: ut quibus in hoc saeculo pontificale seu sacerdotale donasti meritum, in caelesti regno Sanctorum tuorum jubeas jungi consortio. Per Dominum.

Receive, we beseech thee, O Lord, for the souls of departed Bishops or Priests, thy servants, the sacrifice we offer: in this world thou didst raise them to pontifical and sacerdotal rank, bid them now to enter into the company of thy Saints. Through Jesus Christ our Lord.

For deceased Brethren, Friends and Benefactors.

Deus, cujus misericordiae non est numerus, suscipe propitius preces humilitatis nostrae: et animabus fratrum, propinquiorem et benefactorum nostrorum, quibus tui nominis dedisti confessionem, per hae sacramenta salutis nostrae, cunctorum remissiorem tribue peccatorum. (Per Dominum).

O God, whose mercies are without number, in thy loving-kindness give ear to the prayers of our lowliness, and in virtue of these sacraments which were appointed for the salvation of us all, grant the forgiveness of all their sins to the souls of our brethren, friends and benefactors, on whom thou didst bestow the grace to confess thy holy name. (Through Jesus Christ our Lord.)

For all the Faithful departed. Hóstias. p. 1757.

Postcommunions.

For Bishops and Priests.

Rosit, quaesumus, Domine, animabus famulorum tuoorum Pontificum seu Sacerdotum, misericordiae tuae implorata clementia: ut ejus, in quo speraverunt et crediderunt, aeternum capiant, te miserante, consortium. Per Dominum.

May, O Lord, the abundance of thy mercies to which we have made appeal, avail thy servants departed who were Bishops or Priests. In thee they hoped, in thee they believed: may they, in thy mercy, be united to thee for evermore. Through Jesus Christ our Lord.

For deceased Brethren, Friends and Benefactors.

Raesta, quaesumus, omnipotens et misericors Deus: ut animae fratrum, propinquiorem, et benefactorum nostrorum, pro quibus hoc sacrificium laudis tuae obtulimus majestati; per hujus virtutem sacramentii a peccatis omnibus expiatae, lucis perpetuae, te miserante, recipiant beatitudinem. (Per Dominum nostrum).

Almighty and merciful God, grant, we beseech thee, by virtue of this sacrament, to the souls of our brethren, friends and benefactors, in behalf of whom we have now offered to thy divine majesty the sacrifice of praise, the pardon of all their sins and the happiness of being, through thy mercy, admitted to look upon thee who art light everlasting. (Through Jesus Christ our Lord.)

For all the Faithful departed, p. Animabus. 1757.
The Absolution when the body is present.


Enter not into judgment with thy servant, O Lord; for, save thou grant him forgiveness of all his sins, no man shall be justified in thy sight. Wherefore suffer not, we beseech thee, the sentence thou pronouncest in judgment upon one whom the faithful prayer of thy Christian people commends to thee, to be a doom which shall crush him utterly. Rather succour him by thy gracious favour; that he now escape thine avenging justice who, in his lifetime, was sealed with the seal of the holy Trinity. Who livest and reignest world without end. R. Amen.

From everlasting death, deliver me, O Lord, in that awful day. * When the heavens and the earth shall be moved: † When thou shalt come to judge the world by fire. R. Dread and trembling have laid hold on me, and I fear ex-

Resp. L

Ibe-ra me, Dó-mine, * de morbó aetér-na, in di-e llá treménda: * Quándo caé-li mo-véndi sunt et tér-

ra: † Dum vé-ne-ris judi-cá-re saé-

cu-lum per í-gnem. R. Trémens fáctus sum égo, et tí-me-o, dum discússi-o véné-rit, at-que ventú-ra.
1776 The Absolution when the body is present, exceedingly because of the judgment and of the wrath to come. * When the heavens and the earth shall be moved. V. O that day, that day of wrath, of sore distress and of all wretchedness, that great and exceeding bitter day. † When thou shalt come to judge the world by fire. V. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

í-ra. * Quando caé-li mo-véndi

sunt et tér-ra. V. Di-és ílla, di-és

írae, ca-lami-tá-tis et mi-sé-ri-ae,

dí-es mágni et amá-ra val-de. † Dum vé-

ris judi-ca-re saé-cu-lum per ignem. V. Ré-

qui-em actérnam dóna é-is, Dómi-ne: et lux perpé-

tu-a lú-ce-at é-is.

The Choir repeats Libera me as far as the V. Trémens.

The Cantor and the first Choir sung:

Ký-ri-e, e-lé-i-son. Christe,

Lord, have mercy. Christ, have mercy. Lord, have mercy.

At the blessing with holy water and incense, the Priest sings:


Pá-ter nóster.  ὧ. Et ne nos inducás in tenta-tiónem.  ἥ. Sed lí-bera nos a má-lo.  ὧ. A pórtā infe-

ri.  ἥ. Eru-e, Dómi-ne, ánima-m é-jus.  ὧ. Requiéscat in [ánimas é-o-rum]. [Requiéscant]


Rḥ. Et clámor mé-us ad te vění-at.

Ṥ. Dóminus vóbiscum.  ἥ. Et cum spíritu tóo.

Orémus.

Děus, cui prṕqvīum est mise-réri semper et párcere : te sũpplices exorámus pro ánima fũmuli tuī ὧ. (fũmulae tuae ὧ. ), quam hódie de hoc saéculo migráre jussísti, † ut non tradás eam in manus inimíci, neque oblivi-scáris in finem, sed júbeas eam a sanctís Ángelís sũscípi, et ad pátriám paradísí per dúci; * ut, quia in te sperávit et crédidit, non poenas inféri n sustíněat,

Ṥ. The Lord be with you.  ἥ. And with thy spirit.

Let us pray.

O God whose property it is ever to have mercy and to spare, we make humble supplication to thee on behalf of the soul thy servant ἤ. (thy handmaiden ὧ. ), which thou this day hast called out of this world; cast not that soul into the hands of the enemy, nor be for ever forgetful of it; but bid thy holy Angels welcome it, and lead it into heaven its true fatherland. Ever hath it hoped in thee and believed in thee: doom
On the way to the Grave.

When the Prayer has been said, if the body is to be buried at once, it is carried to the grave. On the way the Antiphon In paradísium is sung. If however the burial is not to take place at once, this Antiphon is sung where the Absolution was given, followed by the Ant. Ego sum, and the Canticle Benedictus, p. 1779. These last prayers are never omitted.

May the Angels lead you into Paradise; and on your arrival, may the Martyrs receive you and introduce you into the holy city of Jerusalem. May you be welcomed by the choir of Angels; and together with Lazarus, who was formerly poor, may you have eternal rest.

When the grave is reached, if it is not already blessed, the Priest blesses it, saying:

Orémus.

God, by whose mercy the souls of the faithful are at rest, vouchsafe to bless this grave, and assign
At the Grave.

1779


If it is a grave for one only, the Priest says: et cuius corpus hic sepelitur, ánima ejus... laetétur; the soul of him (her) whose body is... his (her) sins... he (she) may rejoice...

The bier and grave are then sprinkled with holy water and incensed.

II

E
-go sum.

Canticle of Zachary. 1


The departed soul begs to share in that Redemption, whose dawn was hailed by Zachary, father of the Baptist.

1. Benedíctus Dóminus Dé-us Isra-el:

Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people.

qui-a vi-si-tátit, et fé-cit redempti-ónem plé-bis sú- ae.

2. Et c-réxit...

2. 1 Et créisit córnu salútis nóbis, * in dómo Dávid púeri súi.

And hath raised up an horn of salvation to us, in the house of David his servant.

3. Sicut locútus est per os sanctórum, * qui a saéculo sunt prophetárum éjus.

3. As he spoke by the mouth of his holy prophets, who are from the beginning.

4. Salútem ex inimícis nóstris, * et de mánu ómnium qui odérint nos:

4. Salvation from our enemies and from the hand of all that hate us.

1 Every verse has the intonation, except the final Réquiem, and Et lux perpetua, which, because they are short, begin with the dominant.
5. Ad faciendam misericordiam cum patribus nostri : et memorari testamenti sui sancti.
6. Jusjurandum, quod juravit ad Abraham patrem nostrum, daturum se nobis.
7. Ut sine timore, de manu inimicorum nostrorum liberati, serviamus illi:
8. In sanctitate et justitia coram ipso, omnibus diebus nostris.
9. Et tu, puer, propheta Altissimi vocaberis: praebei, quia ante faciem Domini, parare vias ejus:
10. Ad dandam scientiam salutis plebi ejus, in remissionem peccatorum eorum:
11. Per viscera misericordiae Dei nostri: in quibus visitavit nos, oriens ex alto:
12. Illuminare his qui in tenebris et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.
13. Requiem aeternam dona ei, Domine.
14. Et lux perpetua luceat ei.

The Antiphon is repeated:

I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth and believeth in me shall not die for ever.

The Priest then says:

Kyrie, eleison. Christe, eleison.

The Choir continues:

Lord, have mercy. Christ, have mercy. Lord, have mercy.

The Priest:

Et ne nos inducas in tentationem. Lord, have mercy.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

The Priest:

Kyrie, eleison. Pater noster. He sprinkles the body.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

The Priest:

Requiescat in pace. Amen.

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1782 The Absolution when the body is not present.

The Absolution when the body is not present

... on the 3rd, 7th, 30th, the anniversary day, or other days.

As for the Absolution when the body is present, p. 1775, except what follows:

The Prayer Non intres is omitted, and instead of Deus, cui pröprium est, the following Prayer is said.

Orémus.

Absólve, quaésamus, Dómine, ániam fámuli tui N. (fá-
mulae tuae) N. (or ánimas famu-
lórum tuórum, or famulárum tuárum, or famulórum famula-

Y. Rêqui- em aetérnam dóna é- i, Dó-

mine. Rý. Et lux perpé-tu-a lúce-at é- i.

[é- is,]
The Absolution when the body is not present.


Then the Celebrant says on a lower note:

\[\text{V. May he rest (may they rest) in peace.}\]

THE BURIAL SERVICE.

The Bearing of the body to the Church.

The Priest, vested in surplice and black stole, sometimes even in black cope, goes to the house of the deceased, accompanied by the Clergy. He is preceded by the Cross-bearer and an acolyte carrying holy water.

The priest sprinkles the body with holy water and intones the Antiphon Si iniquitátes.

Psalm 129.

The cry for mercy of a departed soul; its trust in God.

De profúndis clamávi ad te, Dómine: * Dómine, exáudi vócem méam.

1. De profundis clamavi ad te, Domine: * Domine, exaudi vocem meas.

2. Fiat aures tuae intendentés * in vocem deprecationis meae.

3. Si iniquitátes observáveris, Domine: * Domine, quis sustinebit?

4. Quia apud te propitiátio est: * et propter légem tuam sustinuí te, Domine. 

5. Sustinuit ánima mea in vérbo ejus: * speravit ánima mea in Dómino.


7. Quia apud Dóminum misericórdia: * et copiósa apud éum redémpcio.

8. Et ipse rédimef Israel * ex omnibus iniquitátabus ejus.

9. Réquiem acéternam * dóna éi, Dómine. 

10. Et lux perpetua * lúceat éi.

If two or more deceased are buried at the same time, this Versicle is said each time in the plural, as are also the other Versicles and the Prayers, with the exception of the Prayer Non intres.
The Bearing of the body to the Church. 1785

The Antiphon is repeated.

Ant. Si iniquitátes observáveris, Dómine : Dómine, quis sustinébit?
O Lord, Lord who shall endure it?

The body is then borne to the church. On leaving the house, the priest solemnly intones the Antiphon:

Ant. If you shall observe iniquities, Lord, how shall the body be borne to the church. On leaving the house, the priest solemnly intones the Antiphon:

E Xsultábunt Dómino.

Psalm 50.

The departed soul confesses its sins; and hopes for a joyful resurrection, as the Antiphon shows, taken from v. 9.

The Cantors intone:

Have mercy on me, O God, according to thy great mercy.

The Clergy in 2 Choirs, continue:

secúndum mágnam mi-se-ri-córdi-am tú-am.

2. Et secúndum multitúdinem miserationum tuárum, * déle iniquitátem méam.
3. Amplius láva me ab iniquitáte méa : * et a peccáto méo munda me.
4. Quóniam iniquitátem méam égo cognóscó : * et peccárum méum contra me est semper.
7. Ecce enim veritátem dilexi : * incérita et occultá sapiéntiae túae manifestásti méi.

2. And according to the multitude of thy tender mercies, blot out my iniquity.
3. Wash me yet more from my iniquity, and cleanse me from my sin.
4. For I know my iniquity, and my sin is always before me.
5. To thee only I have sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.
6. For behold I was conceived in iniquities, and in sins did my mother conceive me.
7. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.
8. Sprinkle me with hyssop, and I shall be cleansed; wash me, and I shall be made whiter than snow.
9. To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

10. Turn away thy face from my sins, and blot out all my iniquities.

11. Create a clean heart in me, O God: and renew a right spirit within my bowels.

12. Cast me not away from thy face, and take not thy holy spirit from me.

13. Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

14. I will teach the unjust thy ways: and the wicked shall be converted to thee.

15. Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

16. O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

17. If thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

18. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

19. Deal favourably, O Lord, in thy goodwill with Sion, that the walls of Jerusalem may be built up.

20. Then shalt thou accept the sacrifice of justice, oblations, and whole burnt offerings: then shall they lay calves upon thy altar.

21. Eternal rest give to him (her), O Lord.

22. And let perpetual light shine upon him (her).

If the way is long, other Psalms from the Office for the Dead are added, at the end of which Réquiem actéranm dóna éi, Dómíne, etc. is always said. The singing of Psalms should continue, as far as possible, until the church is reached.

1 At Lauds, in vv. 21 and 22, "eis" (them) is said instead of "ei".
Come to his aid, O Saints of God; come to meet him, O Angels of the Lord: * Receive his soul: † Offering it in the presence of the Most High. V. May Jesus Christ, who has called you, receive you; and may the Angels take you to Abraham’s bosom: * Receive... V. Eternal rest give to him, O Lord, and let perpetual light shine upon him. † Offering it in...

When the procession has entered, one of the Cantors intones the following Responsory, which is continued by two alternate Choirs.

Come to his aid, O Saints of God; come to meet him, O Angels of the Lord: * Receive his soul: † Offering it in the presence of the Most High. V. May Jesus Christ, who has called you, receive you; and may the Angels take you to Abraham’s bosom: * Receive... V. Eternal rest give to him, O Lord, and let perpetual light shine upon him. † Offering it in...
The bier is placed in the middle of the church. If there is no reason for delay, the Office for the Dead and Mass are said immediately.


### AT MATINS.

#### Invitatory.

**VI**  
\[ \text{The King to whom all things live, Come} \]

\[ \text{Egem cü-i ómni-a vivunt,} \]

* Vení-te ad- orémus.

_The Choir repeat:_ Régem cüi ómnia vivunt, * Veníte adorémus.

**Psalm 94.**  

_Invitation to praise the great King of living and dead._

\[ \text{Come let us praise the Lord with joy: let us joyfully sing to God our Saviour; let} \]

\[ \text{Ení-te, exsultémus Domíno,} \]
For the Lord is a great God, and a great King above all gods; for in his hand are all the ends of the earth: and the heights of the mountains are his.

Quoni-am Dé-us mágnus Dóminus, et Rex mágnus super ómnes dé-os:

quoni-am non repéllet Dóminus plébem sú-am, qui-a in mánu é-jus sunt ómnes fines térrae, et alti-túdines mánti-um ípse cónsipi-cit. * Vení-te.

For the sea is his, and he made it: and his hands formed the dry land; come let us adore and fall down: and weep before the Lord that made us: for he is the Lord our God: and we are the
The Burial service.

people of his pasture and the sheep of his hand.

mánus é-jus: vení-te, adorémus, et

pro-cidámus ante Dé-um: plorémus coram Dómino, qui

fé-cit nos: qui-a ípse est Dóminus Dé-us nóster: nos

autem pópu-lus é-jus, et óves páscu-ae é-jus. Régem.

Hódi-e si vocem éjus audi- é-ri-tis,

no-lí-te obdúráre córdá véstra, sic-ut

in* exacerba-ti-óne secúndum dí-em tenta-ti-ónis in

de-sértó: ubi tentávé-runt me pátres véstri, probávé-runt


Forty years long was I offended with that generation, and I said:

These always err in heart; and these men
At Matins.

have not known my ways: so I swore in my wrath that they shall not enter into my rest.


Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Réqui-em aetérnam dóna é-is Dómine: et lux perpétu-a lúce-at é-is. *Vení-te.

Régem cú-i ómni-a vivunt, *Vení-te ad-óremus.

FIRST NOCTURN.

1 Ant.

D I- ri-ge, * Dómine Dé-us mé-us, in conspéctu tú-o ví-am mé-am.

O Lord my God, direct my way in thy sight.
Psalm 5.

The soul, banished to Purgatory, declares its hope of Heaven.

Give ear, O Lord, to my words: understand my cry.

1. Vértba mé- a áuribus pércipe, Dómi-
ne, * intélligé clámó- rem mé-
um. Flex : e-órum, †


3. Quóniam ad te orábó : * Dómine, mane exáudies vocem méam.

4. Mane astábó tíbi et vi-
débo : * quóniam non Déus volens iniquitátem tú es.

5. Neque habitábit juxta té malígnus : * neque permané-bunt injusti ante óculos túos.


7. Virum sánquïnum et dolósum abominábitur Dómi-
nus : * égo autem in multitudine misericórdiae túae.

8. Introibo in dómmum túam : * adorábó ad templum sánctum túum in tímóre túo.

9. Dómine, déduc me in justízia túa : * propter inimícos méos dirige in conspectu túo viam méam.

10. Quóniam non est in óre eórum véritas : * cor eórum vánum est.

11. Sepúlcrum pátenes est gúrtur eórum, † línguis súis dolóse agébant : * júdica filos, Déus.

12. Décidant a cogitatióibus súis, † secúndum multitúdinem impietátum eórum expélle éos : * quóniam irritáverunt te, Dó-
mine.

2. Hearken to the voice of my prayer, O my king and my God.

3. For to thee will I pray : O Lord, in the morning thou shalt hear my voice.

4. In the morning I will stand before thee, and will see : because thou art not a God that willest iniquity.

5. Neither shall the wicked dwell near thee : nor shall the unjust abide before thy eyes.

6. Thou hatest all the workers of iniquity : thou wilt destroy all that speak a lie.

7. The bloody and the deceitful man the Lord will abhor. But as for me in the multitude of thy mercy,

8. I will come into thy house; I will worship towards thy holy temple, in thy fear.

9. Conduct me, O Lord, in thy justice : because of my enemies, direct my way in thy sight.

10. For there is no truth in their mouth : their heart is vain.

11. Their throat is an open sepulchre : they dealt deceitfully with their tongues : judge them, O God.

12. Let them fall from their devices : according to the multitude of their wickednesses cast them out : for they have provoked thee, O Lord.
13. But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them.

14. And all they that love thy name shall glory in thee: for thou wilt bless the just.

15. O Lord, thou hast crowned us, as with a shield of thy good will.

16. Eternal rest give to them, O Lord.

17. And let perpetual light shine upon them.

The Antiphon is repeated after each Psalm.

2 Ant. VIII G

C

Onver- tere, Dómine, * et éri-

pe ánimam mé- am, quàni- am non est in mór-te qui

mémor sit tú- i.

Psalm 6.

The soul complains to God of its sorrowful state.

1. Dómine, ne in furóre tú-o árgu-as me: * neque in i-ra tú- a corri-pi- as me.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Flex : mé- o, †
2. Miserere mei, Domine, quoniam infirmus sum: * salva me, Domine, quoniam conturbata sunt ossa mea.

3. Et anima mea turbata est valde: * sed tu, Domine, usquequo?


5. Quoniam non est in morte qui memori sit tuum: * in inferno autem quis confitabitur tibi?


7. Turbatu's est a furore oculus meus: * inveteravi inter omnes inimicos meos.

8. Discedite a me, omnes qui operamini iniquitatem: * quoniam exaudivit Dominus vocem fletus mei.


10. Erubescent et conturbentur vehementer omnes inimici mei: * convertantur et erubescent valde velociter.


12. Et lux perpetua * luceat eis.

Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save. v. 2.
Psalm 7.

The just man persecuted declares his innocence and appeals to God.

1. Domine Deus meus, in te spero: save me from all them that persecute me, and deliver me.

vi: * salvum me fac ex omnibus sequentibus me, et

lit-tera me. Flex: mem-am, †

2. Nequando rapiat ut leo animam meam, * dum non est qui redimat, neque qui salvum faciat.

3. Domine Deus meus, si feci stud, * si est iniquitas in manibus meis:

4. Si reddidi retribuentibus mihí mála, * decidam meritum ab inimicis meis inanis.

5. Persequatur inimicus animam meam, † et comprehendet, et concúlcat in terra vitam meam: * et gloriam meam in pulverem deducat.


7. Et exsurge, Domine Deus meus, in præcepto quod mandasti: * et synagóga populórum circundabit te.


2. Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

3. O Lord my God, if I have done this thing, if there be iniquity in my hands:

4. If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

5. Let the enemy pursue my soul, and take it, and tread down my life on the earth, and bring down my glory to the dust.

6. Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies.

7. And arise, O Lord my God, in the precept which thou hast commanded: and a congregation of people shall surround thee.

8. And for their sakes, return thou on high: the Lord judgeth the people.

9. Judge me, O Lord, according to my justice, and according to my innocence in me.
The Burial service.


11. Justum adjútórium méum a Dómino, * qui sálvos fácit réctos córde.
12. Déus júdex jústus, fórtis et pátiens: * numquid iráscticur per singulos díes?
16. Lácum apéruit, et effódít éum: * et incidit in fóveam quam fécit.
20. Et lux perpétua * lúceat éis.

Pater noster. entirely in silence.

The Lessons are read without Absolution, Blessing or Title.

The Lessons of all three Nocturns are taken from the Book of Job. Righteous Job, who finds himself suddenly subject to most cruel trials, represents in a striking way the soul, abandoned to overwhelming sufferings, yet making fervent supplications and showing unshakeable faith.

Lesson I.

PArce mihi, Dómine: nihil enim sunt dies mei. Quid est homo, quia magníficas eum? aut quid appónis erga eum cor tum? Visitás eum dilúculo, et

Spare me, God, for my days are nothing. What is a man that thou shouldst magnify him? Or why dost thou set thy heart upon him? Thou visitest him early in the mor-

**At the end of the Lessons, Tu autem. is not said, nor any other conclusion.**

**Resp.vIII**

C

Rédo * quod Redémptor mé-

```plaintext
us ví- vit, et in no-vís-
simo dí- e de térra surre-
ctú- rus sum: * Et in cárne mé- a vídé- bo
```

Dé- um Salvató- rem mé- um. V. Quem

vi-súrus sum égo ípse, et non ál- lius, et

Lesson II.

Tædæt animam meam vitae meae, dimittam adversum me elœquium meum, loquar in amaritudine animae meae. Diccam Deo: Noli me condemnare; indica mihi cur me ita júdices. Numquid bonum tibi vidétur, si calumniéris me et ópprimas me, opus mánuum túarum, et consiliúm impiórum adjuves? Numquid óculi cárnei tibi sunt: aut sicut videt homo, et tu vidébis? Numquid sicut dies hóminis dies tuí, et anní tui sicut humána sunt témpera, ut quaeras iniquitátem meam, et peccátum meum scrutéris? Et scias quia nihil impium féce­rim, cum sit nemo qui de manu tua possit erúcere.

Job 10, 1-7.

MY soul is weary of my life: I will let go my speech against myself; I will speak in the bitterness of my soul. I will say to God: Do not condemn me; tell me why thou judgest me so. Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked? Hast thou eyes of flesh: or, shalt thou see as man seeth? Are thy days as the days of man, and are thy years as the times of men: that thou shouldst inquire after my iniquity and search after my sin? And shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand.

Resp. IV

Qui Lá­za­rum * re-susci­ tá-sti a monu­mén-to foéti­ dum: * Tu é­is, Dó­mi­ne, dóna ré­qui­em et ló­cum indul­­génti­ae. Ὡ. Qui ventúrus es judi­cá­re ví­vos et mórtu­os, et saécu­lum per Í­gnem. * Tu é­is.
Lesson III.

At Matins.

**Job 10, 8-12.**

**THY hands have made me and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden? Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again. Hast thou not milked me as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; thou hast put me together with bones and sinews. Thou hast granted me life and mercy; and thy visitation hath preserved my spirit.**

Lord, when thou shalt come to judge the earth, where shall I hide from thy face? For in this my life I have greatly sinned. My deeds make me afraid, and I am ashamed before thee; when thou shalt come to judge do not condemn me. Eternal rest give to them, O Lord, and may perpetual light shine upon them.
* Qui-a. V. Réquiem ætérnam dóna é-is, Dómi-ne: et lux perpé-tu-a lú-ce-at é-is.

* Qui-a.

If Lauds are omitted, after the third Responsory the Prayers indicated, p. 1806, are said.

**AT LAUDS.**

*The Office begins immediately with the Antiphon.*

1 Ant. They shall rejoice in the Lord, the bones that have been humbled.

E Xsultábunt Dómino * óssa humi-li- á-ta.

Ps. Miserére méi, Déus. p. 1785.

*The Antiphon is repeated after each Psalm.*

2 Ant. Hear my prayer, O Lord: all flesh shall come to thee.

VIII G Xáudi, Dómine, * o-ra-tí-ónem mé-am: ad te ómnis cá-ro véni-et.
Psalm 64.

The soul still held captive foresees already the happiness of the heavenly Jerusalem; it extols the delightful resting-places in its eternal home, to which it draws nearer every day.

1. Te décet hýmnus, Dé-us, in Si- on:* et tí-bi reddétur vótum in Je-rúsa- lem. Flex : áquis, †

2. O hear my prayer: all flesh shall come to thee.

3. The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.

4. Blessed is he whom thou hast chosen and taken to thee: he shall dwell in thy courts.

5. We shall be filled with the good things of thy house: holy is thy temple, wonderful in justice.

6. Hear us, O God our Saviour, who art the hope of all the ends of the earth, and in the sea afar off.

7. Thou who preparest the mountains by thy strength, being girded with power: who troublest the depth of the sea, the noise of its waves.

8. The Gentiles shall be troubled, and they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.

9. Thou hast visited the earth, and hast many ways enriched it.

10. The river of God is filled with water: thou hast prepared their food; for so is its preparation.

11. Fill up plentifully the streams thereof; multiply its fruits. It shall spring up and rejoice in its showers.

1 "Outgoings": the farthest countries of the earth, by which the sun was thought to pass every day as it rose and set.
12. Benedíces corónae ánni benignitátis túae : * et cámpi
tuí replebúntur udbértáte.
13. Pinguéscent speciósa de-
sérti : * et exsultatíone cólles
accingéntur.
14. Indúti sunt arietes
óvium, † et válles abundábunt
frumentó : * clamábunt, éténim
hýmnum dícent.
15. Réquiem aetérnam * dóna éis, Dómine.
16. Et lux perpétna * lúceat éis.

3 Ant. vii c

M

E suscé-

pit * déxté-ra tu-a,

Thy right hand hath
received me, O Lord.

Psalm 62.
The soul welcomes the approach of the eternal light, for which it longs.

1. Dé-
us, Dé-
us mé-
us, * ad te
de lú-
ce ví-gi-lo. Flex : inaquósa : †

2. Sitivit in te ánima méa, *
quam multipliciter túbi cáro
méa.
3. In térra désérta, et invia,
et inaquósa : † sic in sáncto
appárui Tibi, * ut vidérem
virtútém túam, et glóriam túam.
4. Quónam mélior est mise-
rícórdia túa súper vitéas : * lábia
méa laudábunt te.
5. Sic benedícam te in víta
méa : * et in nómine túo levábó
mánus méas.

2. For thee my soul hath thirsted:
for thee my flesh.

3. In a desert land, and where
there is no way and no water: so in
the sanctuary have I come before
thee, to see thy power and thy glory.
4. For thy mercy is better than
lives: thee my lips shall praise.

5. Thus will I bless thee all my
life long: and in thy name I will
lift up my hands.

7. Si mémor fui tūi super strátum méum, † in matutínis meditábor in te : * quia fuísti adjútor méus.

8. Et in veláménto alárum tuárurn exsultábo, † adhaéisit ánima méa post te : * me suscépit déxterá túa.

9. Ipsí vero in vánum quaesiérunt ánimam méam, † introbunt in inferióræ térræ : * tradéntur in mánuis gládii, pártes vulpium érunt.

10. Rex vero laetábitur in Déo, † laudábuntur ómnés qui júrant in éo : * quia obstrúctum est os loquéntium in fíqua.

11. Réquiem aëtérnam * dóna éís, Dómine.

12. Et lúx perpétua * lúceat éís.

**Ant.**

**PI D**

A

pórta ínfe-ri * é-ru-e, Dó-

mine, ánimag mé-am.

Canticle of Ezechias. Isaias 38, 10-20.

The soul begs God to restore it to true life, and gives thanks that its prayer is already heard.

1. Ego di-xi : In dimí-di-o di-é-rum

me-ó-rum, * vádam ad pórías ínfe-ri. Flex : fini-es

me : †
2. Quaesivi residuum annorum meorum: * dixi: Non videbo Dominum Deum in terrâ viventium.
4. Generatio mea ablata est, et convoluta est a me, * quasi tabernáculum pastórum.
5. Praecisus est velut a texente vita mea: † dum adhuc ordiner succébit me: * de mane usque ad vésperam finies me.
7. De mane usque ad vésperam finies me: † sicut pullús hirúndinis sic clamábó, * meditábor ut colúmba.
9. Dómine, vim pátior, respondé pro me. * Quid dicam, aut quid respondébit mihi, cum ipse fécit?
11. Dómine, si sic vivitur et in tálibus vita spíritus méi, † corripies me et vivificábis me. * Ecce in pácce amarítudo méa amaríssima.
12. Tu autem erústi ániam meam ut non períret: * projeísti post têrgum tuum ómnia peccáta méa.
13. Quia non inférnus confitébitur tibi, † neque mors laudábit te: * non expectábunt qui descendunt in lácum veritátem tuum.
15. Dómine salvum mé fac: * et psálmos nóstrós cantábimus cúcctis diébus vitae nóstrae in dómó Dómini.
16. Réquiem aetérnam * dóna éis, Dómine.
17. Et lux perpétua * lúceat éis.
Psalm 150.

Anticipating its deliverance, the soul joins in the eternal hymn of praise, and bids all living creatures do the same.

1. Laudate Dominum in sanctis eius: * laudet Dominum in firmamento virtutis eius. Flex: beneonantibus:

2. Laudate eum in virtutibus ejus: * laudate eum secundum multitudinem magnitudinis ejus.

3. Laudate eum in sono tubae: * laudate eum in psalterio et cithara.

4. Laudate eum in tympano et choro: * laudate eum in chordis et organo.

5. Laudate eum in cymbalis benesonantibus: † laudate eum in cymbalis jubilations: * omnis spiritus laudet Dominum.

6. Requiem aeternam * dona eis, Dominum.

7. Et lux perpetua * luceat eis.
1806 The Burial service.

\[18\text{06} \quad \text{The Burial service.}
\]

\[\overline{\text{V. I heard a voice from heaven, saying to me: }} \quad \overline{\text{V. Blessed are the dead, who die in the Lord. }} \quad \text{Apoc. i4, i3.}
\]

\[\overline{\text{V. Audí-vi vócem de caélo di-céntem mí-hi. \overline{R.} \quad \text{Be-á-ti mórtu-i qui in Dómino mo-ri-úntur.}}
\]

\[\text{Antiphon of Benedictus : Ego sum. p. 1780. Before and after the Canticle it is sung in full.}
\]

\[\text{Cant. Benedíctus. p. 1779.}
\]

\[\text{Then is said kneeling: Páter nóster. in silence.}
\]

\[\overline{\text{V. Et ne nos inducas in tentatiónem.}} \quad \overline{\text{R.} \quad \text{Sed líbera nos a málo.}} \quad \overline{\text{V.} \quad \text{A pórtá ínferi.}} \quad \overline{\text{R.} \quad \text{Erue, Dómine, ánimam éjus.}}
\]

\[\overline{\text{V.} \quad \text{Requíescat in páce.}} \quad \overline{\text{R.} \quad \text{Amen.}} \quad \overline{\text{V.} \quad \text{Dómine, exáudi oratiónem meáam.}} \quad \overline{\text{R.} \quad \text{Et clámor méus ad te vé-niat.}}
\]

\[\overline{\text{V.} \quad \text{Dóminus vobiscum.}} \quad \overline{\text{R.} \quad \text{Et cum spíritu túo.}}
\]

\[\text{Oremus.}
\]

\[\text{A} \quad \text{Bsolvé, quaésumus, Dómine, ánimam fámulí tui N. (fá-}
\]

\[\text{mulae tuae N.) ab omni vínculo delictórum : ut in resurrectió-}
\]

\[\text{nis glória * inter Sántcos et élé-
\]

\[\text{ctos tuos resuscitátus (resuscítátà) respíret. Per Dóminum no-
\]

\[\text{strum.}
\]

\[\text{D} \quad \text{Eliver, O Lord, the soul of thy servant N., (of thy hand-}
\]

\[\text{maiden N.) from every bond of sin, so that in the glory of the}
\]

\[\text{resurrection he (she), with thy Saints and thine elect, may rise to a new}
\]

\[\text{and better life. Through Jesus Christ our Lord.}
\]
THE BURIAL SERVICE FOR VERY YOUNG CHILDREN.

The Bearing of the body to the Church.

The Priest, in surplice and white stole, goes to the house of the deceased child, preceded by two acolytes, the one bearing the processional cross without its staff, the other carrying holy water.

The Priest sprinkles the body and intones:

Ant.

Psalm 112.


5. Quis sicut Dóminus Deus nóster, qui in áltis hábitat, * et humília réspicit in caelo et in térra?

6. Súscitans a térre ínopem, * et de stércore érigens páuperem:

2. Blessed be the name of the Lord: from henceforth now and for ever.

3. From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4. The Lord is high above all nations: and his glory above the heavens.

5. Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

6. Raising up the needy from the earth: and lifting up the poor out of the dunghill.
1808 The Burial service for very young children.

10. Sicut érat in princípio, et nunc, et sémper, * et in saecula
saeculórum. Amen.

Antiphon. Sit nónem Dómini benedíctum ex hoc nunc et usque in saeculum.

Psalm 118.

The happiness of faithfulness to God’s Law, that makes the soul innocent as a child’s.

Blessed are the undefiled in the way: who walk in the law of the Lord.

1. Beáti immaculáti in via : * qui ámbulant in lége Dómini.
2. Beáti qui scrutántur testimónia ejus : * in tóto córde exquirunt ēum.
4. Tu mandásti * mandáta túa custódiri nímis.
5. Utinam dirigántur viae méae, * ad custodiéndas justificatio­nes tús!
6. Tunc non confúndar, * cum perspéxero in ómnibus mandátis tús.
7. Confitébor tibi in directione córdis : * in éo quod didíci justitiaæ túae.
8. Justificationes tús custódiam : * non me derelínquas usquequáque.
10. In tóto córde méo exquisívi te : * ne repéllas me a mandátis tús.
11. In córde méo abscóndi elóquia túa : * ut non péccem tibi.
15. In mandátis tús exercébor : * et considerábo tías tús.
16. In justificatiónibus tús meditábor : * non obliviscar sermónes tús.
17. Glória Pátri.

R Etribue sérvó tuo, vivifica me: * et custódiam sermónes tús.
2. Réveía óculos méos: * et considerábo mirabília de lége tua.
3. Incola égo sum in térra: * non abscóndas a me mandáta tua.
5. Increpásti supérbos : * maledicti qui déclinant a mandátis tús.
6. Aufer a me opprórium et contéptum : * quia testimo-nía tua exquisívi.
8. Nam et testimonía tua meditátio méa est : * et consílium méum justificatiónes tuae.
10. Vías méas enuntiávi, et exaudísti me : * dóce me justificatiónes tús.

G I ve bountifully to thy servant, enliven me: and I shall keep thy words.
2. Open thou my eyes: and I will consider the wondrous things of thy law.
3. I am a sojourner on the earth: hide not thy commandments from me.
4. My soul hath coveted to long for thy justifications, at all times.
5. Thou hast rebuked the proud: they are cursed who decline from thy commandments.
6. Remove from me reproach and contempt: because I have sought after thy testimonies.
7. For princes sat, and spoke against me: but thy servant was employed in thy justifications.
8. For thy testimonies are my meditation: and thy justifications my counsel.
9. My soul hath cleaved to the pavement: quicken thou me according to thy word.
10. I have declared my ways, and thou hast heard me: teach me thy justifications.
11. Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.
12. My soul hath slumbered through heaviness: strengthen thou me in thy words.
13. Remove from me the way of iniquity: and out of thy law have mercy on me.
14. I have chosen the way of truth: thy judgments I have not forgotten.
15. I have stuck to thy testimonies, O Lord: put me not to shame.
16. I have run the way of thy commandments, when thou didst enlarge my heart.

If time allows, the Psalm Laudate Dominum de caelis. p. 1813, may be said, and the two following with Glória Patri at the end.

Psalm 149.
A Hymn to God who gives victory to his little ones.

C Antáte Dómino cánticum nóvum: * laus éjus in eccléasia sanctórum.
2. Laetétur Israel in éo, qui fécit éum: * et fílii Sion exsultent in rége suo.
3. Láudent nómén éjus in chóró: * in týmpano et psálterio psallant éi.
4. Quia beneplácitum est Dómino in pópulo suo: * et exaltábit mansuétos in salútem.
5. Exsultábunt sáncti in glória: * laetabúntur in cubílibus súis.
6. Exaltatiónes Déi in gútturé eórum: * et gládii ancíptites in máñibus eórum:
8. Ad allígandós réges eórum
    in compédbus: * et nóbiles eórum in máncis férreis.
9. Ut fáciant in éis judícium conscriptúm: * glória haec est omnibus sánctis éjus.'
Psalm 150.
A Hymn of praise to God.

1. Laudate Dominum in sanctis ejus: * laudate eum in firmamento virtutis ejus.
2. Laudate eum in virtutibus ejus: * laudate eum secundum multitudinem magnitudinis ejus.
3. Laudate eum in sonotubae: * laudate eum in psalterio et cithara.
4. Laudate eum in tympano et choro: * laudate eum in chordis et organo.
5. Laudate eum in cymbalis benesonantibus: † laudate eum in cymbalis jubilationis: *
omnis spiritus laudet Dominum.

Gloria Patri.

In the Church.

When the church has been reached, is sung:

Ant. VI F

IC aclj-pi-et.
(Haec)

Psalm 23.
The choice of this Psalm is explained by vv. 4 and 5.

1. Domini est terra, et plenitudine ejus: * orbis terrarum, et universi qui habitant in eo.

Flex: cor-de, †

2. Quia ipse super maria fundavit eum: * et super fluminia praeparavit eum.

2. For he hath founded it upon the seas; and hath prepared it upon the rivers.
3. Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

4. The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5. He shall receive a blessing from the Lord, and mercy from God his Saviour.

6. This is the generation of them that seek him, of them that seek the face of the God of Jacob.

7. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the king of glory shall enter in.

8. Who is this king of glory? The Lord who is strong and mighty: the Lord mighty in battle.

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the king of glory shall enter in.

10. Who is this king of glory? The Lord of hosts, he is the king of glory.
On the way to the grave.

On the way to the grave, or, if the burial is deferred, in the church, there is sung:

Ant. IV.

Psalm 148.

Let the heavens (vv. 1-6) and the earth (vv. 7-14) praise God.

The Antiphon is taken from v. 12.

1. Laudá-te Dóminus de caé- lis:* lau-

1. Praise ye the Lord from the heavens: praise ye him in the high places.
4. Praise him, ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.

5. For he spoke, and they were made: he commanded, and they were created.

6. He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7. Praise the Lord from the earth: ye dragons, and all ye deeps:

8. Fire, hail, snow, ice, stormy winds, which fulfil his word:

9. Mountains and all hills: fruitful trees and all cedars:

10. Beasts and all cattle: serpents and feathered fowls:

11. Kings of the earth, and all people: princes and all judges of the earth:

12. Young men and maidens: let the old with the younger praise the name of the Lord: for his name alone is exalted.

13. The praise of him is above heaven and earth: and he hath exalted the horn of his people.

14. A hymn to all his saints: to the children of Israel, a people approaching to him.


Return to the church.

At the grave.

Pater noster. in silence.

Et ne nos inducas in tentationem.

Sed libera nos a malo.

Sine párvulos veníre ad me.

Talium est enim régnum caelórum.

Dóminus vobiscum.

Et cum spíritu tóu.

Orémus.


R. Amen.

The Priest sprinkles the body and the grave with holy water and incenses them. The coffin is then lowered into the grave.

Return to the church.

On the way back to the church, is said:

Ant. vili a

Enedí-ci-te Dóminum.
Canticle of the three Children. Daniel 3, 57-88 and 56.

All creation, visible and invisible, invited to praise its Maker.

1. Be-ne-di-ci-te, ómni-a ópe-ra Dó-

mini, Dómino : * laudá-te et super-exaltá-te é-um in

saécu-la.

2. Benedícite, Angeli Dómini,
Dómino : * benedicite, caéli,
Dómino.

3. Benedícite, áquae ómnes
quae super caélós sunt, Dómi-
no : * benedicite, ómnes virtútes
Dómini, Dómino.

4. Benedícite, sol et lána,
Dómino : * benedicite, stéllae
caéli, Dómino.

5. Benedícite, ómni- ímber,
et ros, Dómino : * benedicite,
ómnes spíritus Déi, Dómino.

6. Benedícite, ignis et aéstus,
Dómino : * benedicite, frígus
et aéstus, Dómino.

7. Benedícite, róres et prúina,
Dómino : * benedicite, gélú et
frígus, Dómino.

8. Benedícite, gláicies et níves,
Dómino : * benedicite, nóctes
et díes, Dómino.

9. Benedícite, lux et ténébrae,
Dómino : * benedicite, fúlgura
et núbes, Dómino.

10. Benedicat térra Dómi-
num : * láudet et superexáltet
éum in saécula.

11. Benedícite, móntes et
cólles, Dómino : * benedicite,
uníversa germinántia in térра,
Dómino.
Benedicite, fôntes, Dômino: * benedicite, mária et fluîmina, Dômino.

BenedíciTE, cête et òmnia quae movêntur in áquis, Dômino: * benedicite, òmnes víolucaE caêli, Dômino.

Benedicite, ómnes béstiaE et pécôra, Dômino: * benedicite, filli hóminum, Dômino.

BenedíciTE, Israel Dôminum: * láudet et superexáltet éum in saêcula.

Benedicite, sacerdôtes Dômini, Dômino: * benedicite, sévri Dômini, Dômino.

BenedícítE, spîritus et ánimaE justôrum, Dômino: * benedicite, sâncti et húmiles córde, Dômino.

Benedicite, Anania, Azaria, MîsaEl, Dômino: * laudâte et superexaltáte éum in saêcula.

Benedicámus Pátrem et Filîum cum Sântco Spîritu: * laudémus et superexaltémus éum in saêcula.

Benedíctus es, Dômine, in firmâmEto caêli: * et laudábilis et gloriósus et superexaltâtus in saêcula.

12. Return to the church.

12. O ye fountains, bless the Lord; O ye seas and rivers, bless the Lord.

13. O ye whales and all that move in the waters, bless the Lord; O all ye fowls of the air, bless the Lord.

14. O all ye beasts and cattle, bless the Lord; O ye sons of men, bless the Lord.

15. O let Israel bless the Lord: let them praise and exalt him above all for ever.

16. O ye priests of the Lord, bless the Lord; O ye servants of the Lord, bless the Lord.

17. O ye spirits and souls of the just, bless the Lord; O ye holy and humble of heart, bless the Lord.

18. O Ananias, Azarias and Misaël, bless ye the Lord: praise and exalt him above all for ever.

19. Let us bless the Father and the Son with the Holy Ghost: let us praise and exalt him above all for ever.

20. Blessed art thou in the firmament of heaven: and worthy of praise and glorious for ever.

The Antiphon is repeated.

An-
tiphon.

Benedí-ci-te Dóminum, ómnes e-lécti é-jus: ági-te diá-es lae-ti-ti-ae, et confi-té-

mi-ni filli.
Before the altar, the Priest says:

\[ \text{\textit{V.}} \text{ Dóminus vobíscum.} \]
\[ \text{\textit{R.}} \text{ Et cum spíritu túo.} \]

Orémus.

**G**od, who hast disposed the services of Angels and men in a wonderful order; mercifully grant, that they who ever stand before thee ministering in heaven, may defend us in our life upon earth. Through Jesus Christ our Lord.

\[ \text{\textit{R.}} \text{ Amen.} \]
PATRONAL
OR DIOCESAN FEASTS.

DECEMBER 26.

St. Stephen The First Martyr.

As is indicated, p. 329, except:

AT SECOND VESPERS.

¶ When the Feast is kept on 26, Antiphons and Psalms of the Nativity, p. 323.

¶ When the Solemnity is transferred to another day, Antiphons and Psalms as on August 3, p. 1322. The rest, as on the Feast, p. 334.

DECEMBER 27.

St. John Apostle and Evangelist.

As is indicated, p. 337, except:

AT FIRST VESPERS.

Antiphons and Psalms of the Nativity, p. 323.

Chapter, Hymn and Verse of II Vespers, p. 341.


Commemoration of Christmas, p. 337.
AT SECOND VESPERS.

When the Feast is kept on 27, Antiphons and Psalms of the Nativity, p. 323.

When the Solemnity is transferred to another day, Antiphons and Psalms as follows:

1 Ant. VIII G

Most highly to be honoured is blessed John, who at the supper lay in the bosom of the Lord.


2 Ant. III a

This is the disciple who bore witness, and we know that his witness is true.

IC est discípu-lus ílle, * qui testimóni-um perhíbu-it : et scímus qui-a vé-rum est testimóni-um é-jus. Ps. Laudá-te, pú-e-ri, Dómi-num : * lau-

December 27: Saint John. 1821

3 Ant. III a


Ps. Crédi-dí. III a. p. 179.

4 Ant. I f


2. Tunc reple-tum est gáudio os nóstrum : * et língua nóstra exsultatióne.

3. Tunc dicent inter géntes : * Magnificávit Dóminus fácere cum éis.


N° 805. — 58
Ps. Dómine, probásti me et co-gnovísti me: * tu cognovísti sessi-ónem mé-am et resurrecti-ónem mé-am.

Flex: a te, †

2. Intellextísti cogitátiónes méas de lónge: * sémitam méam et funículum méum investigásti.
3. Et ómnes viás méas praevídísti: * quia non est sérmo in língua méa.
4. Ecce, Dómine, tu cognovísti ómnia novíssima et antíqua: * tu formásti mé, et posuísti super me mánum túam.
5. Mirábilis fácta est scientiá túa ex mé: * confortátá est, et non pótero ad éam.
6. Quo ibó a spíritu túo? * et quo a fácie túa fugiam?
7. Si ascéndéro in caéllum, tú illic es: * si descéndéro in infernum, vérdes.
8. Si sumpsero pénnas méas dilúculo: * et habitávero in extrémis máris:
11. Quia ténebrae non obscurabántur a te, † et nox sicut díes illumínábítur: * sicut ténebrae éjus, ita et lúmen éjus.
12. Quia tu possédiísti rénes méos: * suscépiísti mé de útero mátris méae.
15. Imperféc tum méum vidéruns óculi tui, † et in libro túo ómnes scribentur: * díes formabántur, et némó in éis.
17. Dinúmerábo éos, et super arénam multiplicábuntur: * exsurréxi, et adhuc sum técum:
18. Si occideris, Déus, peccatóres: * viri sánquínnum, déclináte a me:
20. Nonne qui odérunt te, Dómine, óderam? * et super inimícos tús tabescébam?
22. Próbá me, Déus, et scíto cor méum: * interroga me, et cognósce sémitas méas.
23. Et vídé, si via iniquitátis in mé est: * et déduc me in via actérna.

The rest as indicated, p. 341.

DECEMBER 28.

The Holy Innocents Martyrs.

As is indicated, p. 344, except:

AT FIRST VESPERS.

Antiphons and Psalms of the Nativity, p. 323.

Chapter and Hymn of II Vespers, p. 350.

V. Heródes irátus. p. 344 and Ant. at Magnificat Hi sunt. p. 344.

Cant. Magnificat. i a 3. p. 212 or 218.


Commemoration of St. John. Ant. Exiit sérmo. p. 343. V. Válde honó-


Commemoration of Christmas, p. 344.

AT MASS.

The Glória in excélsis is said, and instead of the Tract, Allelúia, allelúia. V. Laudáte. p. 347.
AT SECOND VESPERS.

1824 Patronal or Diocesan Feasts.

When the Feast is kept on 28, Antiphons and Psalms of the Nativity, p. 323.

When the Solemnity is transferred to another day, Antiphons and Psalms as follows:

1 Ant.

Herod, being angry, killed many children, in Bethlehem of Juda, the city of David.

Matth. 2, 16.

Ps. Dixit Dominus Domino me-o : * Sede a dextris

Ps. Dixit Dominus. I f. p. 147.

2 Ant.

Herod killed many children from two years old and under, for the sake of the Lord.

Matth. 2, 16.

Ps. Confitebor ti-bi, Domine, in to-to corde me-o : * in con-

Their Angels always behold the Father's face. * 

Ps. Beátus vir qui tímet Dóminum:* 

in mandá-tis é-jus vô-let nímis.

Ps. Beátus vir. VIII g. p. 165.

A voice is heard in Rama, weeping and mourning, Rachel weeping for her children. * 

Jer. 31,15; Matth. 2,18.

plorá-tus et u-lu-látus, Ráchel plórans fí-li- os sú- os.

Ps. Laudáte, pú-e-ri, Dóminum:* laudá-te nómen Dómi-ni.


5. Quis sicut Dóminus Déus nóster, qui in álitis hábitat, * et humília réspicit in caelo et in térra?

6. Súsicitans a térra ínópem, * et de stércore érigens páuperem :

7. Ut cólocet éum cum princípibus, * cum princípibus pópuli súí.

8. Qui habitére fácit stérilem in dómo, * mátrem fíliórum lae-
tántem.


1826 Patronal or Diocesan Feasts.

From beneath God’s throne all the Saints are crying: Avenge our blood, O our God. Apoc. 6, 9-10.

S

Ps. Cré-didi. VIII g. p. 182.
The rest as indicated, p. 350.

DECEMBER 29.

St. Thomas of Canterbury Archbishop and Martyr.

AT FIRST VESPERS.

Antiphons and Psalms of the Nativity, p. 323.
Chapter. Beátus vir. p. 1612.
Hymn of St. Stephen, p. 354.
Ý. Glória et honóre. and Ant. at Magnif. Iste Sánctus. p. 1610.

Commemoration of Christmas, p. 352.

Mass. Gaudeámus. p. 358 A.

AT SECOND VESPERS.

† When the Feast is kept on 29, see p. 358 B.
† When the Solemnity is transferred to another day, all as in Common of one Martyr, p. 1609.
Prayer, p. 345.
May 1: Saint James.

December 31.

St. Silvester Pope and Confessor.

At First Vespers.

Antiphons and Psalms of the Nativity, p. 323.
The rest as in Common of Confessor Bishop, p. 1651.
Commemoration of Christmas, p. 352.
Mass. Si diligitis me. p. 1604.

At First Vespers.

† When the Feast is kept on 31, Antiphons and Psalms of the Nativity, p. 323. The rest as in II Vespers of a Confessor Bishop, p. 1651.
†† When the Solemnity is transferred to another day, all as in Common of a Confessor Bishop, p. 1649.

May 1.

St. James Apostle.

In churches of which St. James the Less is Patron, his feast is kept to-day, and that of St. Philip is transferred to the first free day.
The Office as in Common of Apostles in Paschal Time, p. 1132 or 1138.
Mass. Protexisti me. p. 1623, with Prayers of to-day's feast, omitting the name of St. Philip.
For Mass and Vespers of St. Philip alone, all as in the Proper of Saints, May i.
MAY 24.

Our Lady Help of Christians.

Double major.

AT FIRST VESPERS. (May 23)

Psalms, Antiphons and Chapter as in Common of the B. V. M., p. 1710.

Hymn of the II Vespers, p. 1829.

Ἤ. Дignáre me laudáre te, Ἤ. Make me worthy to praise thee,
Virgo sacráta. (T. P. Allelúia.) O holy Virgin.

Ἡ. Da mihi virtútem contra Ἡ. Give me strength against thine
hóstes túos. (T. P. Allelúia.) enemies.

Behold, Mary was our hope, to whom we fled for help, that she might set us free; and she came to aid us.

At Magnif.

Ant. v a

E Cce Ma-rí- a * é- rat spes

nóstra, ad quam confúgimus in au-

xí- li- um, ut li-be-rá-ret nos : et vénit in adju-tó-ri- um


Dóminum. 2. Et exsultávit... Cant. Magnificat. v a. p. 216 or 222.


AT MASS.

Mass. Sálve, sáncta Párens. p. 1718 with Prayers as follows:
May 24: Our Lady Help of Christians.

Collect.

Omnipotens et misericors Deus, qui ad defensionem populi christianī in beatissima Virgine Maria perpetuum auxiliium mirabiliter constituisti: concede propitius; ut, tali præsidio munīti certantes in vita, victoriām de hoste maligno consecui valeamus in morte. Per Dōminum.

ALmighty and merciful God, who for the safeguard of Christendom hast wondrously set up the most blessed Virgin Mary to be to thy people an unfailing Help: vouchsafe, we beseech thee, that, trusting through the battle of life in so sure a defence, we may, at the hour of our death, finally triumph over the enemy of our souls. Through Jesus...

Secret.

PRO religiónischristiānae triumpho hóstias placationis tibi, Dómine, immolāmus: quae ut nobis proficīant, opem auxiliātrix Virgo praestet, per quam talis perfecta est victoria. Per Dōminum nostrum.

WE offer up unto thee, O Lord, the atoning sacrifice, for the triumph of the Christian religion: and may the Virgin our Helper, by whom the victory was won, obtain that it avail to our salvation. Through Jesus Christ our Lord.

Postcommunion.

ADesto, Dómine, pópulis, qui participatióne Corporis et Sanguinis tuī reficiuntur: ut, sanctissima tua Genitrice auxiliāntē, ab omni mālo et periculo liberentur, et in omni ōpere bono custodiāntur: Qui vivis. A Bide, O Lord, with thy people, whom thou hast solaced by giving them to partake of thy Body and Blood: may thy most holy Mother be their Helper, to deliver them from all evil and from all dangers, and to uphold them in the doing of all good works. Who livest and reignest...

AT SECOND VESPERS. (May 24)

Antiphons, Psalms and Chapter as in Common of the B. V. M., p. 1710.

Hymn. v

S

Æpe dum Christi póпу-lus

cru-éntis Hóstis infénsi preme-ré-tur ármis, Vénit adjú-

trix pi-

abbage. Lá-psa se-réno. 2. Prísca sic pá-
trum monuménta nárrant, Témpla te-

stántur spó-li- is o-pímis Clára, vo-tí-

vo repe-tí-ta cúltu Fé-sta quot-án-

tis. 3. En nóvi grá-tes lí-cc-at Ma-

rí-ae Cánti-ci laétis módu-lis re-fér-

re Pro nó-vis dónis, re-sonánté pláu-

su Ur-bis et Orbis. 4. O di- es fé-lix, memo-ránda fá-

stis, Qua Pétri sédes fíde-i ma-gístrum Tríste post lú-

strum réducem be-áta Sór-te recé-pit! 5. Vírgines cástae,

pu-e-ríque pú-ri, Gésti-ens clé-rus, popu-lúsque gráto
the strain, and sing her praise, whose mercy bows to seal the utmost of our vows.

6. Virgin of virgins, pray that we our Shepherd’s dearest care may be, on heavenly truth for ever fed and to the blessed pastures led.

7. Praise to the Father and the Son and Holy Spirit, three in one, whose glories sung from pole to pole in endless Alleluias roll.

May 24: Our Lady Help of Christians.

Córde Regínae ce-lebrá-re cáéli

Mú-ne-ra cértent. 6. Vírgínurn Vírgo,

benedícta Jé-su Má-ter, haec áuge

bóna : fac, pre-cámur, Ut grégem pá-

stor Pí-us ad sa-lú-tis Pá-scu-a dúcat. 7. Te per aetér-

nos vene-rémur ánнос, Trí-ni-tas, súmmo ce-lebránda

pláusu : Te fide méntes, re-sonóque línguae Cármine


∀. Dignáre me laudáre te, Vir-
go sacráta. (T. P. Alleléuia.)

∀. Make me worthy to praise thee, O holy Virgin.

∀. Da mihi virtútem cóntra hostes túos. (T. P. Alleléuia.)

∀. Give me strength against thine enemies.

At Magnificat. Ant. Sáncta María, with ending quícumque túum sánctum implórant auxílium. p. 1708.

Prayer, Omnípotens et miséricors Deus. p. 1829.
MAY 30.

SAINT JOAN OF ARC, VIRGIN

AT FIRST VESPERS.

As at II Vespers, p. 1840, except:

1. There she stands, child of thirteen, tending her garden-plot; unlettered, save for childhood’s prayers; devout, simple, gentle and innocent above her companions.

2. As he prays, the Angel Michael is her teacher; maidens, as glorious and renowned

S

Tat cultrix vigi-lans paupe-

ris hortu-li, Annonum trede-cim

parvula, nil scien-s, Primas docta pre-

ces, prae soci-is pia Simplex, mitis et innocens.

2. Orantem Michael Angelus edocet, Quam clarae pa-

ri-li lume virgi-nes, Virtum meri-tis conspicuae
for virtues, cheer her with frequent speech.

3. Hearing the heavenly voices, she fears; but trusting the Lord, growing daily in courage, follows their commands, and, as a pure victim, offers herself freely for her country.

4. Then, hidden to leave her dear companions and her home, her father and mother, she becomes God's soldier, and rides fearlessly away whither the Angel calls.

5. Glory to the Father, creator of the world; glory to the Son, redeemer of nations; glory to the Holy Ghost, maker of loving and courageous souls.

This is Joan, the Maid of Orleans; she, who prays much for the people, and for all the nation of the French.

At Magníf.
Ant. VIII G

H

ÆC est Jo-ána * Vír-go

Aure-li-anénsis: haec est, quae múl-
tum ó- rat pro pópu-lo, et pro universa Gallórum † génte,

alle-lú-ia. Out of P. T. † génte. Cant. Magní-ficat * áni-

ma mé-a Dóminum. 2. Et exsultávit... or: Et exsultávit...

Cant. Magníficat. VIII g. p. 217 or 223.

AT MASS.

Intr. v

C

Anté-mus Dómino: * glo-ri-ó-

Let us sing unto the Lord, for he is gloriously magnified: the Lord is my strength
May 30: Saint Joan of Arc. 1835

and my praise, and he has become salvation to me. Ps. Sing unto the Lord a new song: for he hath done wonderful things.  
Exodus 15, 1 and 2; Ps. 97, 1.

Forti-tú-do mé- a, et laus mé- a  
Dóminus, et fá-ctus est mí- hi in sa-lú- tem.

Ps. T. Alle- lú- ia, al-le- lú- ia. Ps. Cantá-te

Dómino cánticum nóvum: * qui- a mi-rabí-li- a fé-cit. Gló-  

ri-a Pátri. Eu o u a e. Glória Pátri. 5th tone. p. 29.

Collect.

D Deus, qui beá-tam Joánnam Virgínem ad fidem ac pá- triam tuéndam mirabiliter susci-tásti: † da, quaésumus, ejus intercessióne; * ut Ecclésia tua, hóstium superátis insídiis, per-pétua pace fruátur. Per Dómi- num nostrum.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

The divine Wisdom, given to Joan of Arc. Wisdom 8, 9-15.

Propósiui sapiéntiam addúcere mihi ad convívendum: sciens quóniam mecum communicábíbit de bonis, et erit allocútio cogi-tationis et taéddii mei. Habébo, propter hanc, clarítátem ad turbas, et honórem apud se- nióres júvenis: et acútus invé-  

O God who in wondrous wise didst raise up blessed Joan for the defence of her faith and her country: grant, we beseech thee, through her intercession, that thy Church, overcoming all the wiles of her enemies, may enjoy unceasing peace. Through Jesus Christ our Lord.

Propósiui sapientiam addúcere mihi ad convívendum: sciens quóniam mecum communicábíbit de bonis, et erit allocútio cogitatio nis et taéddii mei. Habébo, propter hanc, clarítátem ad turbas, et honórem apud se-nióres júvenis: et acútus invé-  

Purposed to take wisdom to live with me, knowing that she will communicate to me of her good things and will be a comfort to me in my cares and sorrows. For her sake I shall have glory among the multitude, and, though I be young, honour among the ancients. And
I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me. They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouths. Moreover, by her means, I shall have immortality: and shall leave behind me an everlasting memory for them that come after me. I shall set the people in order and nations shall be subject to me. Terrible kings hearing shall be afraid of me: among the multitude I shall be found good and valiant in war.

Thou hast done manfully and thy heart has been strengthened: the hand of the Lord has strengthened thee and therefore thou shalt be blessed for ever.

Judith 15, 11.

Pray, therefore, now for us, thou that art a holy woman and one who fearest God.

Judith 8, 29.
The Lord chose new wars, and he himself overthrew the gates of the enemies. 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.

*Judges 5, 8-II.*
Praise ye the Lord our God who hath not forsaken them that hope in him, and by me, his handmaid, hath fulfilled his mercy, which he promised to the house of Israel.

Judith 13, 17-18.

They all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

Judith 15, 10.
May 30: Saint Joan of Arc

Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me, O Lord Jesus.

Ps. 22, 4.

Hæc hóstia salutáris, Dómine, illam nobis in rebus árduis cónferat fortítudinem, cujus beáta Joána, sub tanta discrimínium varietáte, tam insígñia praebuit exémpla: ut, ad inimícós repelléndos, étiam belli perícula subíre non dubitáverit. Per Dóminum nostrum.

On Sunday, the Secret of the Sunday is added. Preface of the Blessed Trinity, p. 12, (or of the Saints, p. 1534).

Comm. IV

S

I ambu-láve-ro * in mé-
di- o úmbrae mórtis, non tíme-
bo má-la, quóni-am tu mé-cum es, Dómine Jé-
su. P. T. Alle-lú-ia.

Secret.

MAY this saving Victim, O Lord, impart to us in our difficulties that fortitude of which blessed Joan in such various perils was so bright an example, she who to overcome the enemy did not hesitate to face the risks even of war. Through Jesus Christ our Lord.

Ps. 22, 4.

Postcommunion.

We have been fed with that bread from heaven which gave to blessed Joan strength for victory:

Cælésti pane reféctos, qui rótiles beátam Joánnam áluit ad victóriam: praesta, quæsu-
Consider Joan, a simple Maid and very devout, for she feared God greatly, and there was no one who could speak any evil of her.

The Lord raised her up; and child as she was, she put on God's armour, that she might stand against the enemy's wiles.
She lifted her hand to the nations, and raised the standard of the Lord, to put the enemy to flight.

She stood, girded with truth; and, wearing the breastplate of virtue, she took the shield and helmet of salvation.

She, she lifted her hand to the nations, and raised the standard of the Lord, to put the enemy to flight.
Patronal or Diocesan Feasts.

Her Angel guarded her, as she went forth, as she abode, as she returned; even amid the fire he did not leave her.


Usto-dí-vit é-am * Ange-lus é-jus, et hinc e-úntem, et i-bi com-
mo-rántem, et inde reverténtem, atque in mé-di-

ígnis + non de-re-líquit é-am, alle-

quit é-am. Ps. Láuda, Jerús-a-lem, Dómi-num : * láuda


Chapter.

Propósui sapiéntiam addúcere mihi ad convívendum : † sciens quóniam mecum communícábit de bonis, et erit allocútio cogitátiónis et taédii méi. * Ha-

I Purposed to take wisdom to live with me, knowing that she will communicate to me of her good things and will be a comfort to me in my cares and sorrows. For her sake I shall have glory among the multitude, and, though I be young, honour among the ancients.
Hymn III
S
Alve, vi-rí-lis pécto-ris

Virgo, Patróna Gálli-ae! Torménta
dí-ra sústinens, Christi ré-fers imá-

1. Hail, Maid of manly heart, Patron of France; bearing dread torments, thou dost renew Christ’s likeness.

2. Thou hearest heavenly voices, art filled with Jesus’ light; while thou declarest thy country’s destiny, thy judges are silent and afraid.

3. Overcome by the flames, thou callest on Jesus; and bravely embracing the Cross, like a guileless dove dost fly to him.

4. Numbered with the Maidens’ blessed choirs, help thy countrymen; through thy prayers, may a crown of glory be given to each one.

5. Praise be to the Father, and to the

1843
Patronal or Diocesan Feasts.

Son; honour to the holy Paraclete, who wounds hearts with love and strengthens the weak.

Sáncto décus Paráclí-to, Qui córda amore sáuci-at,


Y. Méritos et précibus beátae Joánnae. (P. T. Allelúia.)
R. Propitius esto, Dómine, pópulo túo. (P. T. Allelúia.)

At Magníf.
Ant. VIII G

O-ánnæ, * spónsa Chrísti,

tútrix et cútos pátri-ae, esto tú-is

fár-umis múrus inexpugná-bi-lis, assídu-is † suffrági-is,

alle-lú-ia. † suffrági-is. Cant. Magní-fí-cat * ánima mé-a

Dóminum. 2. Et exsultávit... or : Et exsultávit...

Cant. Magnificat. viii g. p. 217 or 223.

JUNE 16.
St. John Francis Regis, Confessor. († 1640)


Collect.

O God, who, to the end that he might without faltering go through much toilsome work for the salvation of souls, didst endue blessed Francis, thy Confessor, with wonderful charity and with unconquerable patience: grant unto us, we beseech thee, so to profit by the example he has left us, and so to avail ourselves of his prayers, that we too may win the exceeding reward of everlasting life. Through Jesus...

Secret.

Of thy tender mercy, O Lord, vouchsafe that this Victim of love offered up by us in sacrifice, profit us to the turning away of thy wrath: and that, in virtue of the merits and prayers of blessed John Francis, it avail to a saving growth among us of patience and charity. Through the same our Lord.

Postcommunion.

May the salutary work of thy loving-kindness, O Lord, ever go forward within us: so that, comforted by bread from heaven, stirred up to fervour by the examples of thy Saints, and helped by the prayers of blessed John Francis, we may, under thy merciful protection, happily reach the safe harbour of eternal salvation. Through Jesus...

† In places where the feast is solemnly kept:

AT MASS.

Intr. II

S

Pri-tus Domini * super

The Spirit of the Lord is upon me, wherefore he hath anointed me: to preach the Gospel to the poor he
Patronal or Diocesan Feasts.

Ps. Arise, O Lord God, let thy hand be exalted: forget not the poor.

Isaias 61,1-2; Luke 4, 18-19; Ps. 9, 33.


Collect as above.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

The sincere, disinterested and fatherly conduct of St Paul. 1 Thess. 2, 2-9.

Brethren: We have had confidence in our God to speak unto you the Gospel of God in much carefulness. For our exhortation was not of error, nor of uncleanness, nor in deceit. But as we were approved by God that the Gospel should be committed to us: even so we speak not as pleasing men, but God who proveth our hearts. For, neither have we

Fratres: Fidúciám habúimus in Deo nostro loqui ad vos Evangelimum Dei in multa sollicitudine. Exhortáció enim nostra non de errore, neque de imunditia, neque in dolo, sed sicut probáti sumus a Deo ut crederétur nobis Evangelium: ita lóquimur, non quasi homínibus placéntes, sed Deo, qui

hath sent me, to heal the contrite of heart, to preach the acceptable year of the Lord, and the day of reward.

me: pro-pter quod únxit me: evange-li-zá-re paupé-ribus mí-sit me, saná-re contrí-tonos cór-de, praedi-
cá-re ánnum Dómi-ni accé-ptum, et di-
em re-trí-
bu-ti-
ó-nis. Ps. Exsurge, Dómine Dé-us, exálté-tur mánus tú-a: * ne obli-
viscá-ris páupe-
rum. Gló-ri-


Collect as above.

**Gradual.** Jústus ut pálma. p. 1394.

> VI
> A
> L-le-lú-ia. * i.j.

> V. Dó-mi-nus dá-bit vérbum evange-li-
> zán-ti-bus virtú-te * múl-ta.

**Gospel.** Circuíbat Jesus. p. 1750.

> Offert. VI
> B
> Enedí-cti-o * per-i-tú-ri

super me veni-é-bat, et cor used at any time the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness. Nor sought we glory of men, neither of you, nor of others. Whereas we might have been burden some to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children. So, desirous of you, we would impart unto you, not only the Gospel of God, but also our own souls: because you were become most dear unto us. For, you remember, brethren, our labour and toil: working night and day, lest we should be chargeable to any of you, we preached among you the Gospel of God.

The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow: I was an eye to the blind, and a foot to the lame. I was the father of the poor.

**Job 29, 13, 15-16.**
How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation.

Isaias 52, 7.

Q

Uam pûlchri super montes

pédes annuntiántis et praedí-cántis pá-cem: annuntiántis bó-num, praedí-cántis sa-lút-tem!

Postcommunion, p. 1845.

AT VESPERS. All as in Common of a Confessor not Bishop, p. 1662, except prayer Deus, qui ad plurímos. p. 1845.

Hymn. Iste Conféssor. Not as on the anniversary day.
JULY 19.

St. Vincent de Paul Confessor.

Office and Mass for the Congregation of the Mission
(Lazarist or Vincentian Fathers and Sisters of Charity)
granted to several dioceses.

AT FIRST VESPERS.

All as at II Vespers, p. 1856, except:

1. God, who is wont to lift up the lowest, himself surpassing all in greatness, has exalted thee, Vincent the lowly, to join the companies of heaven.

2. Thou art born despised, under a cottage roof; but soon thy glory will swallow up obscurity; poverty, thy nurse, will find in thee her protector.

3. That thou mayest learn readily to help the unhappy, thou bearest, alas, a time of
1850 Patronal or Diocesan Feasts.

harsh slavery; but truth breaks thy bonds, enslaving thy master under the yoke of faith.

4. Now, how splendid art thou in good works! Christ's Bride, by thy labours, shines in beauty; the Clergy recover their former honour, the indifferent people a living faith.

5. The hill-man, the poor, the sick, the orphan, the whole people, rightly call thee father; with joy thou visitest all, dost succour them in body, win their minds for God.

6. Called as spiritual counsellor of kings, thou givest sure enlightenment; honours are

vested in the Catholic stick, the Clergy prisci

honest, vain and languid Exsurgit populi fides.

5. Te montanus, inops, aeger et orphanus, Te plebs tota sum

jure vocat patrem: Cunctis laetus ades, corpora sula

vas, Mentes concilia as De-o. 6. Régum consilia is jüssus
Highest praise to the Father, hearing the prayer of the poor; to the Son, sending health to the sick; and to thee, O Spirit, refreshing our hearts with thy sweet breath.

nothing to thee; only to give help to the unhappy and good counsel to the State.

7. Quem fléctunt ínopes, máxima laus Pátri:
Ægris unde sá-lus, máxima Fí-li-o: Blándo qui récre-as

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. Ps. III, 9.
1852 Patronal or Diocesan Feasts.

The poor of Sion I will satisfy with bread: I will clothe her priests with salvation, and her Saints shall rejoice with exceeding great joy.

Ps. 0 Lord: remember David and all his meekness. Ps. 131, 15-16 and 1.

AT MASS.

Intr. vi

Au- pes Sí- on * sat- u- rá- bo

pá- ni- bus: sa- cer- dó- tes é- jus

índu- am sa- lu- tá- ri, et sáncti é- jus exsul-
ta- ti- ó- ne ex- sul- tá- bunt. P. T. Alle- lú- ia, alle-
lú- ia. Ps. Meménto, Dómine, Dávid: * et ómnis mansu-
túdi- nis é- jus. Gló- ri- a Pátri. Eu o u a e.


Collect.

Deus, qui ad salútem páupe- rum et cleri disciplinam,

novam in Ecclésia tua per beá tum Vincentium familiam

congregásti: † da, quaésumus; ut eódem nos quoque spiritu fervéntes, * et amémus quod amávit, et quod dócuit operé-
mur. Per Dóminum.

God, who for the saving of the poor and for the training up of the clergy, didst, by means of blessed Vincent, establish a new family in thy Church: give unto us, we beseech thee, to be filled with his spirit, to love what he loved and to put into practice what he taught. Through Jesus Christ our Lord.
Epistle as on the feast of St. Agatha, p. 1063. There is added:

And I, brethren, when I came unto you, came not in loftiness of speech or of wisdom: declaring unto you the wisdom of Christ. For, I judged not myself to know any thing among you but Jesus Christ and him crucified.

To preach the Gospel to the poor he hath sent me, to heal the contrite of heart. ¥. In thy sweetness, O God, thou hast provided for the poor: with great power the Lord shall give the word to them that preach good things. Luke 4, 18; Ps. 67, 11-12.

How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace: of him that showeth forth good, that preacheth salvation.

Isaias 52, 7.
 Patronal or Diocesan Feasts.

super montes pedes annuntiantis et praedicantis pacem: annuntiantis bonum, praedicantis salutem!


Nclinet Dominus Deus nostercordanostra ad se, ut ambulamus in universis visis ejus, et custodiamus mandata ejus, et caeremonias
Let the mercies of the Lord give glory to him, and his wonderful works to the children of men: for he hath satisfied the empty soul and hath filled the hungry soul with good things.

Ps. 106, 8-9.
Postcommunion.

The needy and poor seek water, and there is none; I the Lord will hear them; the God of Israel, I will not forsake them. I will raise up for myself a faithful priest who will do according to my heart and soul; and I will build for him a lasting house, and he shall walk before mine Anointed.

AT SECOND VESPERS.

1 Ant.

The needy and poor seek water, and there is none; I the Lord will hear them; the God of Israel, I will not forsake them.

2 Ant.

I will raise up for myself a faithful priest who will do according to my heart and soul; and I will build for him a lasting house, and he shall walk before mine Anointed.
Animam mé-am fáciet: et aedificabo ei dónum fidélém, et ambulábit córam Christo mé-o. P. T. Alleluia. Ps. Confitébor tibi, Dómine, in tóto córde mé-o: *
in consili-o justórum et congrega-ti-óne.

3 Ant. IV A


The priest's lips shall keep knowledge, and they will ask the law at his mouth.
custódient scientiam, et legem requirrent ex ore ejus. P. T. Alle-lú-ia. Ps. Laudáte, pú-eri, Dómi-num : *

laudáte nomen Dómini.

Ps. Laudáte, púeri. III a. p. 166.

I N-ebri-á-bo * ánimam sacer
dó-tum pinguédiné, et populus mónis mónis ad-
implébi-tur. P. T. Alle-lú-ia. Ps. Laudáte Dóminum, óm-
nes géntes: * laudáte é-um, ómnes pópu-li.

Ps. Laudáte Dóminum. v a. p. 185.

Chapter.

Misératio hóminis circa pró-
ximum suum: * misericórdia autem Dei super omnem carnem: * qui misericórdiam habet, docet et erudit quasi pastor gregem suum.

THE compassion of man is toward his neighbour: but the mercy of God is upon all flesh. He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.
2. Vincent, thy deeds adorn thee; charity crowns thy head; glory, that thy humility prepared on earth, is thy vesture.

3. The truth thou didst once teach the ignorant now lies open to thee; whatever thy loving hand bestowed on the poor, heaven restores.

4. With thee even yet as their master, priests diffuse the sweet odour of Christ; through thee the sacred vine bears richer fruit.

July 19: Saint Vincent de Paul.
1860 Patronal or Diocesan Feasts.

OptIMUM CHRI-STI RéFÉ-RUNT ODÔ-REM: PULL-LLAT PER TE SÁCRUA LÆTI-Ó-RI

VÍNE-A FOÉ-TU. 5. SED TÍ-BI QUÁNTUM
décus e-labó-rant VÎRGINES CÁSTAE,
soci-áèque mátres! PÁUPERUM GÁUDENT,
dú-ce te, fidé-les Esse minístrae.

6. CóRDE QUI PÚ-RO MÍ-SEROS LEVÁ-BAS, DISCE NUNC VÓ-TIS
hómínunm rogá-ri: Te sú-um clámant Í-nopes, amí-ca

TÚRLBA, PATRÓ-NUm. 7. SUMMUS AE-TÉRNO SIT HÓNOS PARÉNTI:

Par décus NÁ-TO MÍ-SE-Ros LEVÁNTI: SÁNCTE, SIT CÓMPAR

5. But what honour do the chaste virgins, the company of matrons, bestow on thee; led by thee, they are glad to be servants of the poor.

6. Thou who with pure heart didst succour the unhappy, listen still to human prayers; the poor, thy loved companions, proclaim thee their protector.

7. Highest honour to the eternal Father; equal glory to the Son, succouring the unhappy; like praise to thee, the Spirit, through every age.
tibi laus per omne, Spiritus, aevum. Amen.

Another Melody.

Q Uis novus caelis agitur triumphus? Cae- litum
plausum comitentur hymni: Ecce lux clerri, pater indi-
gentum Aethere splendet. 2. Factivi, Vincenti, tua te per-
orant: Caritas aptat capiti coronam, Tque, quam
terris humilis parasti, Gloria a vestit. 3. Quam rudes

olim populeos doceras, Veritas nunc se tibi tota

pandit: Paupe-ri quidquid pia dextra fudit, Redd-it Olym-
pus. 4. Te sacerdo-tes, vel adhuc magistro, Optimum
1862 Patronal or Diocesan Feasts.


7. Summus aeterno sit honos Parenti: Par decus Nato miseros levanti: Sancte, sit compar tibi laus per omne,

Spiritus, aevum. Amen.
In thy sweetness, O God, thou hast provided for the poor.

With great power the Lord shall give the word to them that preach good things.

The poor of Sion I will satisfy with bread: I will clothe her priests with salvation, and her saints shall rejoice with exceeding great joy.

Introit.

At Magnif., Ant. 1f

Parasti in dulcedine tua, Deus. (P. T. Alleluia.)

R. Dóminus dábít vérbum evangelizántibus virtúte múlta. (P. T. Alleluia.)

At Magnif., Ant. 1f

Auperes Sí-on * satu-rábo páni-bus : sacerdótès é-jus indu-am salutá-ri, et sácti é-jus exsulta-ti-ó-

ne exsultá-bunt. P. T. Alle-lú- ia. Cant. Magníficat * ánima mé-a Dómi-num. 2. Et exsultávit...

Cant. Magníficat. I f. p. 212 or 218.

Prayer. Deus, qui ad salútem. p. 1852.

AUGUST 16 or 18.

St. Roch Confessor.

In churches where St. Roch is principal Patron or Titular, the feast is kept on 16, and St. Joachim is transferred to 17.

All as the Common of a Confessor not a Bishop, p. 1662.

Mass. Jústus. p. 1667, except:

Collect.

Populum tuum, quǽsumus, Dómine, contínuá pictátæ custódi: † et, beáti Rochi suffragántibus méritis, * ab
omni fac ánimaæ et córporis contagióné secúrum. Per Dó-numin nostrum us in soul and body from all infection of evil. Through Jesus Christ our Lord.

Secret no 12, p. 969 and Postcommunion no II (a), p. 972.

At Vespers, in the Hymn Iste Conféssor is said: Hac díe laétus méruit beátas.

‖ In churches where St. Roch is secondary Patron, the feast is kept on 18, as above, except: In the Hymn at Vespers: méruit suprémos.

AUGUST 18.

Saint Helena Empress, Widow. († by 329)

AT MASS.

Introit. Mihi autem. p. 1041, with ÿ. following:

Ps. Virga tú-a et bá-culus tú-us : * ípsa me conso-lá-ta

sunt. Gló-ri- a Pátri. E u o u a e.

Glória Pátri. 2nd tone. p. 28.

Collect.

Dómine Jesu Christe, qui locum, ubi Crux tua latébat, beátae Hélenaæ revélásti, ut, per eam, Ecclesiáma tuam hoc pretióso thesáuro ditáres: † ejus nobis intercessióné concéde; ut, vitális ligni prétio, * aéternae vitae prǽmia consequámur: Qui vivis et regnas.

Epistle. Mulierem fortem. p. 1300,

Grad. v

V

Ultum tú-um* depre-

ca-bún- tur ómnes di-

All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour. ÿ. After her shall virgins be brought to the king; her neighbours shall be brought to thee. They shall be brought
vi-tes plé-bis: fí-li- ae re-

with gladness and rejoicing, they shall be brought into the temple of the king. Ps. 44, 13, 10 and 15-16.
gum in honó-re tú-o. Ὕ. Addu-
céntur re-

gés post é-
am: pró-ximae é-jus affe-réntur tú-bi, affe-
réntur in laetí-ti-a et exsultati-ó-ne, addu-céntur in témplum *ré-gis.

Allelúia, allelúia. Ὕ. Dispérsit. p. 1174.

Comm. 1 A -scéndam in pál-

I will go up in the palmtree, and will take fruit thereof.

Cant. 7, 8.

et apprehén-dam frú-
cus é-jus.
SEPTEMBER 26.


Double of II Class in Canada and the United States.

* In the United States, the name of St. Isaac Jogues is first mentioned in the title of the Feast and in Prayers.

AT I AND II VESPERS.

All as in the Common of two or more Martyrs, p. 1627, except the Prayer as at Mass.

AT MASS.

There are they who have come from great tribulation; they have washed their robes and made them white in the blood of the Lamb.
Ps. Praise the Lord, all ye nations; praise him, all ye people.
Apoc. 7, 14; Ps. 116, 1.


Collect.

O God, who didst consecrate the first-fruits of the faith in the vast regions of North America by the preaching and blood of thy holy Martyrs Isaac, John, and their Companions, grant in thy mercy that, through their intercession, the harvest of Christians may daily increase abundantly in all places throughout the world. Through Jesus,

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The disinterestedness of the Apostles. II Cor. 12, 11-15.


B Rethren: I ought to have been commended by you, for I have no way come short of them that are above measure Apostles: although I be nothing. Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds. For what is there that you have had lessthan the other churches, but that I myself was not burdensome to you? Pardon me this injury. Behold now for the third time I am ready to go to you, and I shall not be aburden to you. For I seek not the things that are yours, but you yourselves; for the children ought not to lay up for the parents, but the parents for the children. Most gladly I will spend and be spent myself for your souls, although, in loving you more, I be loved the less.


VIII

As the sufferings of Christ abound in us, so also through Christ doth our consolation abound.

2 Cor. 1, 5.
Patronal or Diocesan Feasts.

The Lord hath tried them as gold in the furnace, and he hath received them as a victim of a holocaust. 


The Lord, whether it be by life or by death; for to me, to live is Christ, and to die is a gain.

Phil. 1, 20-21.
November 5: Feast of the Holy Relics. 1869

vi-tam, si-ve per mór-tem: mí- hi e- nim vi-

ve-re Chrístus est et mó-ri lú- crum.

Postcommunion.

FOrtium pane reféctis tribue nobis, omnipotens Deus: ut, sicut sancti Mártýres tuí Joánnès, Isaácus eorumque Só-cíi, códem roboráti, ániamam suam pro frátribus pónere non dubitárun: ita nos, alter altérius ónera portántes, próximos nostros ópere et veritáte diligámus. Per Dóminum nostrum.

G rant unto us who have been refreshed with the Bread of the strong, O Almighty God, that, like unto thy holy Martyrs Isaac, John, and their Companions, who, having been strengthened by the same holy food, did not hesitate to lay down their lives for their brethren, we also, bearing one another's burdens, may love our neighbour in deed and in truth. Through Jesus Christ...

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NOVEMBER 5.

Feast of the Holy Relics.

Double major.

At I and II Vespers, as in the Common of two or more Martyrs, p. 1627. Prayer. Auge in nobis. p. 1556.

AT MASS.

Many were the afflic­tions of the just, and out of all these the Lord delivered them: the Lord keepeth all their bones, not one of them shall be broken. Ps. I will bless the Lord at all times: his praise shall be ever in my mouth. Ps. 33, 20-21 and 2.
1870 Patronal or Diocesan Feasts.

custó-dit ómni-a óssa e- ó- rum : ú-num ex his

non conte-re-tur. Ps. Bene-dí-cam Dóminum in ómni
témpo-re : * semper laus é-jus in ó-re mé-o. Gló-ri-a


Collect. Auge in nobis. p. 1556.

Grad. II

E

Xsultá-bunt * sáncti

in gló-ri-a : lae-ta-

bún-tur in cubí-libus sú-

is.

V. Cantá-te Dó-

mi-no cán-ti-cum

né-

vum : laus é-

jus

The saints shall rejoice in glory: they shall be joyful in their beds. V. Sing ye to the Lord a new canticle: let his praise be in the church of the saints.

Ps. 149, 5 and 1.
November 5: Feast of the Holy Relics.

in ecclesia sanctorum.

Alleluia, alleluia. Ὑ. Justi epuléntur. p. 1642.


Comm. I: Rejoice in the Lord, ye just, praise becometh the upright. Ps. 32, 1.

G Audéte, * justi, in Dómino: rectos décret collaudatio.

APPENDIX.

Invocation of the Holy Ghost.

Ant. VIII

V

Eni, Sáncte Spíritus, * ré-

ple tu-órum córdá fidé-li-um, et tú-i

amó-ris in é-is ígnem accénde: qui per di-versítá-

tem linguárum cunctárum, géntes in uni-tá-te fidé-

congregásti.

Hymn. Véni Créator. p. 768.

V. Emitte Spíritum túum, et creabúntur.
R. Et renovábis fáciem térrae.

Orémus.


Come, Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love; who, by the diversity of all tongues, didst gather together the nations in the unity of the faith.

V. Send forth thy Spirit, and they shall be created.
R. And thou shalt renew the face of the earth.

Let us pray.

O God, who hast taught the hearts of the faithful by the light of the Holy Ghost, grant that, by the gift of the same Spirit, we may always be truly wise and ever rejoice in his holy consolations. Through Jesus Christ our Lord.
Procession to beg for rain.

All as for the greater Litanies, p. 722, but after the V. Ut omnibus fidélibus defúntis… is said twice:

Ut congruéntem plúviam fidélibus tuis concédere dignérís:
Te rogámus, audi nos.

That thou vouchsafe to grant to thy faithful a moderate rain: we beseech thee, hear us.

At the end of the Litany is said: Pater noster. in silence up to:

V. Et ne nos inducas in tentationem.
R. Sed líbera nos a málo.

Psalm 146. (The Tone “In directum” is used, p. 728.)
God’s all-powerful and merciful providence.

Laudáte Dóminum, quóniam bónus est psálmus: * Déo nostro sit jucúnda decóraque laudatiónem.

2. Ædificans Jerúsalem Dóminus: * dispersiones Israelís congregábit.


5. Mágnum Dóminus nóster, et mágna virtús éjus: * et sapientiæ éjus non est númerus.


8. Qui óperit caelum núbibus: * et párat térrae plúviam.


11. Non in fortítudine équi voluntátem habébit: * nec in tibiis viri beneplácitum érit éi.
12. Procession to beg for rain.


Glória Pátri.

℣. Operi, Dómine, caélum núbibus.
℟. Et pára térrea plúviam.
℣. Ut prodúcat in móntibus foénem.
℟. Et hérbam servitúti hó­minum.

℣. Ríga móntes de superió­ribus tuis.
℟. Et de frúctu óperum tuórum satióbitur térra.
℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.

℣. Dóminus vóbísicum.
℟. Et cum spíritu túo.

Orémus.

D Deus, in quo vivimus, movémur, et sumus : † plúviam nobis tríbue congruéntem; * ut, præséntibus auxíliis suúficínter adjúti, sempitérna fiducíálias appetámus.

P Ræsta, quaésumus, omnípo­tens Deus : † ut, qui in afflictióné nostra de tua pietáte confidimus, * contra adversá omnia tua semper protectione muniámur.

D A nobis, quaésumus, Dó­mine, plúviam salutárem : * et áridam térrea fáciem flúéntis caeléstibus dignánter infúnde. Per Dóminum nostrum.

℣. Dóminus vóbísicum.
℟. Et cum spíritu túo.
℟. Benedicámus Dómino.
℟. Déo grátias.
Procession to beg for fine weather.

All as for the greater Litanies, p. 722, but after the ὑ. Ut omnibus fidélibus... is said twice:

Ut fidélibus tuis aérēs serenitātem concédere dignérīs: Te rogāmus, audi nos.

At the end of the Litany is said: Páter nóster, in silence.

Psalm 66. (The Tone "In directum" is used, p. 728.)

That God's light may shine on all nations, who are summoned to praise him.

May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us; and may he have mercy on us.

2. That we may know thy way upon earth: thy salvation in all nations.

3. Let people confess to thee, O God: let all people give praise to thee.

4. Let the Nations be glad and rejoice: for thou judgest the people with justice, and directest the Nations upon earth.

5. Let the people, O God, confess to thee: let all the people give praise to thee: the earth hath yielded her fruit.

6. May God, our God, bless us. May God bless us: and all the ends of the earth fear him.

Glória Pátri.
For the solemn reception of a Bishop.

On the Bishop's arrival, the Priest presents him with a crucifix to be kissed; the Cantors then intone the following Antiphon:

\textbf{Ant.} Acérdos et Pónti-fex et

\textbf{S} Priest and Pontiff, artificer of virtues, a good shepherd among thy people, thou hast pleased the Lord.
Behold the great priest who in his days pleased God: * Therefore the Lord, by an oath, did make him to increase among his people. Therefore...

Epistle of St. Martin, p. 1560.

* V. Benedictio...
The Bishop kneels before the Altar, while the Priest, standing at the Epistle side and turned towards the prelate, says:

**V.** Protéctor nóster, ádspicie, Déus.

**RJ.** Et réspice in fáciem Christi túi.

**V.** Sálvum fac sérvum túum.

**RJ.** Déus méus, sperántem in te.

**V.** Mitte ei, Dómine, auxílium de sáncto.

**RJ.** Et de Sión tuére éum.

**V.** Nihil proficiat inimicus in éo.

**RJ.** Et fillius iniquitátis non appónat necére éi.

**V.** Dómine, exáudi oratióinem méam.

**RJ.** Et clámor méus ad te véniat.

**V.** Dóminus vóbiscum.

**RJ.** Et cum spíritu túdo.

O Orémus.

Omni potens sempitérne Deus, qui facis mirabilia magna solus, † praeténde super hunc fánum tuum, et cunctas congregatiónes illi commissas, spirítum grátiae salutáris: * et ut in veritáte tibi complácéat, per-pétuum ei rorem tuae benedíctionis infúnde. Per Christum Dóminum nostrum.

**RJ.** Amen.

If the Bishop is being received for the first time in his Church, the following Prayer is sung instead of the above Prayer:

O Orémus.

**Let us pray.**

D Deus, ómnium fidiélium pa-stor et rector, fánum tuum N., quem pastórem Ecclésiae tuae præcesse volústi, propítius réspice: † da ei, quáésimus, verbo et exémplo, quibus praest, profícere; * ut ad vitam una cum grege sibi crédito

**Let us pray.**

O God, the pastor and head of all the faithful, look favourably upon thy servant, N., whom thou hast deigned to establish as pastor of thy Church: obtain, we beseech thee, that he may help, by word and example, those over whom he is placed, so that he may attain
For the pastoral visit.

When the Bishop makes the pastoral visit of the parishes of his diocese, he is received as above, but the following Prayer is said instead of the Prayer Omnipotens.

Orémus.

Deus, humilium visitátor, qui eos patérna dilectione consoláris: † praeténde societáti nostrae grátiam tuam; * ut per cos, in quibus hábitas, tuum in nobis sentiámus advéntum. Per Christum Dóminum nostrum.

Rý. Amen.

The Bishop goes up the altar steps, kisses the altar, and gives his solemn blessing.

After the allocution, the Priest recites the Confiteor. The Bishop says the Misereatur. and Indulgentiam. and gives the general absolution and the indulgence. Then, standing before the altar and turned towards the faithful, the Bishop intones the Ant. Si iniquitátes, * Deus, humilium visitátor, qui eos patérna dilectione consoláris: † praeténde societáti nostrae grátiam tuam; * ut per cos, in quibus hábitas, tuum in nobis sentiámus advéntum. Per Christum Dóminum nostrum.

Rý. Amen.

After the allocution, the Priest recites the Confiteor. The Bishop says the Misereatur. and Indulgentiam. and gives the general absolution and the indulgence. Then, standing before the altar and turned towards the faithful, the Bishop intones the Ant. Si iniquitátes, * Deus, humilium visitátor, qui eos patérna dilectione consoláris: † praeténde societáti nostrae grátiam tuam; * ut per cos, in quibus hábitas, tuum in nobis sentiámus advéntum. Per Christum Dóminum nostrum.

Rý. Amen.

After the allocution, the Priest recites the Confiteor. The Bishop says the Misereatur. and Indulgentiam. and gives the general absolution and the indulgence. Then, standing before the altar and turned towards the faithful, the Bishop intones the Ant. Si iniquitátes, * Deus, humilium visitátor, qui eos patérna dilectione consoláris: † praeténde societáti nostrae grátiam tuam; * ut per cos, in quibus hábitas, tuum in nobis sentiámus advéntum. Per Christum Dóminum nostrum.

Rý. Amen.

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Rý. Amen.
1880 For the pastoral visit.

Off. Dómine, exáudi orationem meam.
R. Et clámor méus ad te véniat.

Off. Dóminus vobíscum.
R. Et cum spíritu túo.

Orémus.

D Deus, qui inter Apostólicos sacerdótes fámulos tuos pontificálí fécisti dignitáte vigére: praesta, quaésumus; ut eórum quoque perpetuo aggregéntur consórtio. Per Christum Dóminum nostrum. R. Amen.

A procession is then formed and goes to the graveyard, singing the Responsory Qui Lázarum. p. 1798, during which the Bishop recites, with his assistants, the Ant. Si iniquitátes, and the Ps. De profundis. p. 1784.

In the middle of the graveyard, the Responsory Libera. is sung, p. 1775. Then: Kyrie, eléison, etc.

Páter nóster. etc., as above.

Orémus.

D Deus, qui inter Apostólicos sacerdótes fámulos tuos sacerdotáli fécisti dignitáte vigére: + praesta, quaésumus; * ut eórum quoque perpetuo aggregéntur consórtio.

D Deus, véniae largítor et huémáne salútis ámátor: + quaésumus cleméntiam tuam, ut nostrae congregátiónis fratres, propínquos et benefactóres, qui ex hócc saéculo transiérint, * beáta María semper Virgine intercéndénde, cum ómnibus Sanctis tuis, ad perpetúae beatitúdinis consórtium pervénire condédas.

D Deus, cujus miseratione ánimae fidélium requiéscunt: + fámulis et famulábuis tuis ómnibus, hic et ubique in Christo quiescántibus, da propítius véniám peccatórum; * ut a cunctís réátibus absúluti, tecum sine fine laeténtur. Per Christum Dóminum nostrum. R. Amen.

Off. O Lord, hear my prayer.

R. And let my cry come unto thee.

Off. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, who wast pleased to raise thy servants to the dignity of the episcopate or priesthood, vouchsafe to number them with thy Bishops and Priests for evermore. Through Jesus Christ our Lord. R. Amen.
For the pastoral visit. 1881

V. Réquiem aetérnam dona éis, Dómine.
R. Et lux perpetua lúceat éis.

The Cantors: V. Requiescant in pace.
R. Amen.

On the way back to the church, the Ps. Miserere, p. 1785, is recited with Réquiem aeternam, at the end.

Before the Altar, the Bishop says:

Kyrie, eléison. Christe, eléison.

Páter nóster. in silence.

V. Et ne nos inducas in tentationem.
R. Sed libera nos a málo.

V. A pórta Ínferi.
R. Erue, Dómine, ánimas éorum.

V. Requiescant in pace.
R. Amen.

V. Dómine, exaudi orationem meam.
R. Et clámor méus ad te véniam.

V. Dóminus vobiscum.
R. Et cum spirítu tuyo.

Orémus.

Absólve, quaésusmus, Dómíne, ánimas famulórum famulárumque tuárum ab omni vínculo delictórum; ut in resurrecciónis glória * inter sanctos et électos tuos resuscitáti respírent.

Per Christum Dóminum nostrum. R. Amen.

V. Eternal rest give to them, O Lord.
R. And let perpetual light shine upon them.
V. May they rest in peace.
R. Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father.
R. And lead us not into temptation.

R. But deliver us from evil.

V. From the power of hell.
R. Save their souls, O Lord.

V. May they rest in peace.
R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Deliver, O Lord, the souls of thy servants and handmaidens from every bond of sin, so that in the glory of the resurrection they, with thy Saints and thine elect, may rise to a new and better life. Through Jesus Christ our Lord.

R. Amen.

If the Sacrament of Confirmation is to be administered, see below.

At the end of the pastoral visit, the Bishop, standing before the altar at the Epistle side, recites the Ps. De profúndis. with Réquiem aetérnam. and the Ant. Si iniquítates. p. 1784.

Páter nóster. etc., as above.

The Bishop: Spíritus Sánctus supervéniat in vos, et virtus Altissimi custódiat vos a pec-cátis.
Ry. Amen.

Adjútorium nóstrum in nómine Dómini.
Ry. Qui fécit caéllum et térram.
Dómine, exáudi orationem mé m.
Ry. Et clámor méus ad te véniat.
Dóminus vobíscum.
Ry. Et cum spíritu túo.

Orémus.
Omnipotens sempítérne Deus, qui regeneráre dignátus es hos fámíulos tuos ex aqua et Spíritu Sancto, qui dívus et mensísti eis remissióinem ómnium peccatórum: * emítte in eos septíformem Spíritum tuum Sánctum Paráclitum de caelis.
Ry. Amen.


May the Holy Spirit come upon you, and may the virtue of the Most High guard you from sin.

Ry. Amen.

Our help is in the name of the Lord.
Ry. Who made heaven and earth.
O Lord, hear my prayer.
Ry. And let my cry come unto thee.
The Lord be with you.
Ry. And with thy spirit.

Let us pray.

A lmighty and eternal God, who hast deigned to regenerate these thy servants with water and the Holy Spirit, and who hast given them the remission of all their sins, send upon them from heaven thy sevenfold Spirit, the Paraclete.

Ry. Amen.

Fill them with the spirit of thy fear, and sign them with the sign of the Cross of Christ unto everlasting life. Through the same Jesus Christ our Lord... in the unity of the Holy Ghost, world without end.
Ry. Amen.

When all are confirmed, the Bishop washes his hands while there is sung:

Confirm this, O God, which thou hast wrought in us, from

Ant. VIII c

Confirm this hoc, Dé- us, * quod

Onfirma hoc, Dé- us, * quod
Confirmation.

thy holy temple, which is in Jerusalem.  

Ps. 67, 29-30.

The Antiphon Confirma hoc is repeated.

The Antiphon Confirma hoc is sometimes sung in the following manner:

Ant. VIII c

Onfirma hoc, Dé-us, * quod ope-rátus es in nó-bis, a témple sáncto tú-o, † quod est in Jerús-a-lem,

alle-lú-ia, alle-lú-ia. During Septuagesima † quod est in Je-rús-a-lem.  

Confirmation.

et in saecula saeculorum. Amen.

The Antiphon Confirma hoc. is repeated.

Then the Prelate, turned towards the Altar, says:

Pr. Ostende nobis, Domine, misericordiam tuam. 
Ri. Et salutare tuum da nobis. 
Pr. Domine, exaudi orationem meam. 
Ri. Et clamor meus ad te veniat. 
Pr. Domine vobiscum. 
Ri. Et cum spiritu tuo.

Oremus.


Ecce sic benedicetur omnis homo, qui timet Dominum.

PRAYERS FOR THE FORTY HOURS

where this is observed in accordance
with the Instruction of Pope Clement XII

I. On the day of Exposition.

After Mass, the Celebrant, at the sedilia, having taken off the chasuble and maniple and put on a cope, puts incense into two thuribles, giving no blessing.

Kneeling on the lowest step of the altar, he incenses the Blessed Sacrament. Then he receives the humeral veil.

The Procession then takes place. Pange lingua, p. 814, is sung as far as Tantum ergo exclusive; the hymn is repeated as long as the Procession lasts, beginning each time with the 2nd verse.

After the Procession, the Deacon places the Blessed Sacrament on the throne, the Celebrant meanwhile putting off the humeral veil. Tantum ergo Sacramentum is then sung; at Genitori the Blessed Sacrament is incensed in the usual way.

When Tantum ergo is ended, Panem de caelo etc. is not said, but the Cantors at once begin with Kyrie, eléison, the Litany of the Saints, p. 722. They continue as far as V. Dóminus vobiscum inclusive, p. 730. Then the Prayers, p. 1886.

II. On the day of Deposition.

After Mass, the Celebrant, at the sedilia, takes off chasuble and maniple, and puts on a cope. The Ministers lay aside their maniples; and all return to the altar, and kneel.

The Litany of the Saints is sung, as on the day of Exposition, and the following prayers as far as V. Domine, exáudi orationem méam, inclusive.

The Celebrant stands and puts incense into two thuribles, giving no blessing. He incenses the Blessed Sacrament, and receives the humeral veil.

The Procession of the Blessed Sacrament then follows, making the circuit of the church. Pange lingua is sung in the same manner as on the day of Exposition.

After the Procession the Blessed Sacrament is placed on the altar, and Tantum ergo is sung. At Genitori the Celebrant puts incense into a thurible, and incenses the Blessed Sacrament.

At the end of Tantum ergo there follows Panem de caelo, etc. The Celebrant stands, and (omitting Dóminus vobiscum) sings all the prescribed prayers.

N° 805. — 60
Prayers for the Forty Hours.

PRAYERS.

(1) Deus, qui nobis sub Sacramento mirabilis Passiónis tuæ memóriam reliquisti:† tribue, quaésumus, ita nos Córporis et Sántiuis tui sacra mystériá venerári; * ut redemptiónis tuæ fructum in nobis júgiter sentiámus.

From Advent until Christmas:

(2) Deus, qui de beátae Mariae Virginitátis fecunda, humánó géneri praémia praestítísti:† tribue, quaésumus, ut ipsam pro nobis intercéderé sentiámus, * per quam merúrimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum, Filium tuum.

From Christmas to the Purification:

O Deus, qui salútis actérae, beátae Mariae Virginitátis fecunda, humánó géneri praémia praestítísti:† tribue, quaésumus, ut ipsam pro nobis intercéderé sentiámus, * per quam méritámus auctórem vitae suscípere, Dóminum nostrum Jesum Christum, Filium tuum.

From the Purification until Advent, (excluding Paschal Time):

Oncédé nos fámulos tuos, quaésumus, Domine Deus, perpétuá mentis et córporis sanítate gaudére:† et gloriosa beátae Mariae semper Virgínis intercessióné, * a praesénti liberári tristitía, et aetérna perfrui laetítia.

In Paschal Time:

O Deus, qui per resurrectiónem Filii tuí, Dómini nostri Jesu Christi, mundum lactíficare dignátus es:† praestá, quaésumus; ut, per ejus Genitricem Virginem Mariam, * perpétuæ cæpiámus gaudia vitae.

(3) Omnipotens sempitérne Deus, miserére fámulo tuo Pontifici nostro N., † et

(1) O God, who, under this won-derful Sacrament, hast left us a memorial of thy passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever feel within us the fruit of thy redemption.

(2) O God who wast pleased that, at the message of an Angel, thy Word should take flesh in the womb of the blessed Virgin Mary: grant that we, thy suppliants, who believe her verily to be the Mother of God, may be helped by the prayers she puts up to thee on our behalf.

O God who, through the fruitful virginity of blessed Mary, hast assured to mankind the blessings of eternal life: grant, we beseech thee, that she, in whom our race was found worthy to receive the Author of life, may plead unceasingly for us to the same Jesus Christ, thy Son, our Lord.

Grant unto us thy servants, we beseech thee, O Lord God, at all times to enjoy health of soul and health of body: and by the glorious intercession of blessed Mary, ever a Virgin, when freed from the sorrows of this present life, to enter into everlasting joys in that which is to come.

O God, who didst vouchsafe to give joy to the world through the resurrection of thy Son, our Lord Jesus Christ; grant, we beseech thee, that, through his Mother, the Virgin Mary, we may obtain the joys of everlasting life.

A Mighty everlasting God, have mercy upon thy servant N., our Sovereign Pontiff, and direct him,
Prayers for the Forty Hours. 1887

dirige eum secundum tuam clementiam in viam salutis aeternae: * ut, te donante, tibi placita cupiat, et tota virtute perficiat.

(4) Deus, refugium nostrum et virtus: † adésto piis Ecclesiae tuae précibus, auctor ipse pietatis, et praesta; * ut, quod fidéliter pétimus, eflicácerer consequámur.

(5) Omnipotens sempitérne Deus, cui vivórum dominaíris simul et mortuórum, omnítmque misérérís, quos tuos fide et ópere futúros esse prænóscis: † te súpplices exóramus; ut, pro quibus effúndere præces decrévimus, quosque vel præ-sens saeculus adhuc in carne rétinet, vel futúrum jam exitós córporé suscépit, * intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia ómnium délictórum suórum véniam consequántur. Per Dóminus nostrum Jesum Christum, Fílium tuum: Qui tecum.

The Celebrant kneels down and sings:

\( \text{v. Dómine, exáudi oratió} \text{nem méam.} \)

\( \text{R. Et clámor méus ad te véniant.} \)

The Cantors or the Celebrant (where it is the custom) sing:

\( \text{v. Exáudiat nos omnípotens et misérícor Dóminus.} \)

\( \text{R. Et custódiat nos semper.} \)

Amen.

The Celebrant sings on a lower note:

\( \text{v. Fidélium ámbae per misericórdiam Dei requiéscant in pace.} \)

\( \text{R. Amen.} \)

On the day of Exposition, after a short prayer in silence, the Celebrant and Ministers withdraw.

On the day of Deposition, Benediction is given in the usual way.

\( \text{V. In case of vacancy of the Holy See, instead of the invocation} \)

\( \text{Ut Domnum Apostólicum et omnes ecclesiásticos órdines, etc., there is said:} \) Ut omnes ecclesiásticos órdines, etc.; the \( \text{v. Orémus pro Pontifice nostro N. with the} \) \( \text{R. and the Prayer for the Sovereign Pontiff are omitted.} \)

according to thy clemency, into the way of everlasting salvation; that by thy grace he may desire those things that are pleasing to thee, and with all his strength fulfil them.

(4) O God, our refuge and our strength, who thyself art the fountain of all piety, look down in mercy, we beseech thee, on the prayers of thy Church; and grant that what in faith we ask, we may in all profitable fulness receive.

(5) Almighty and Everlasting God, who rulest alike over the living and the dead, and who shewest mercy to all those who will, by faith and good works, one day be thine: most humbly we beseech thee, that every one, on whose behalf we have purposed to put up our prayers to thee, whether this world still detain him in the flesh, or already his soul have passed out of the body into that which is to come, may, all thy Saints interceding for him, out of the abundance of thy mercies, obtain the remission of all his sins. Through our Lord Jesus Christ, thy Son: Who with thee...
PIECES

that, because of their length, may be adapted to a Psalm-tone.

First Sunday of Lent.

Tract II

Q

UI hábi-tat * in adju-tó-ri-o

Altíssimi, * in pro-tecti-óne Dé-i

cáeli commorábi-tur. Ὄ. 2. Dí-cet Dómino: Suscéptor mé-us
es, † et re-fúgi-um mé-um: * Dé-us mé-us, spe-rábo

in é-um. The intonation is repeated after each Versicle.

Ὅ. 3. Quóniám ípse liberávit me de láqueo venántium, * et a vérbo áspero.


Ὅ. 5. Scúto circúmdabit te véritas éjus: * non timébis a timóre noctúrno.

Ὅ. 1. He that dwel-lth in the aid of the Most High, shall abide under the protection of the God of heaven.

Ὅ. 2. He shall say to the Lord, Thou art my protector and my refuge: my God, in him will I trust.

Ὅ. 3. For he hath delivered me from the snare of the hunters, and from the sharp word.

Ὅ. 4. He will overshadow thee with his shoulders, and under his wings thou shalt trust.

Ὅ. 5. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.
Ps. 90.

6. Of the arrow that flieth in the day; of the business that walketh about in the dark: of ruin and the noon-day devil.

7. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee.

8. For he hath given his Angels charge over thee, to keep thee in all thy ways.

9. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

10. Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon.

11. Because he hath hoped in me, I will deliver him; I will protect him, because he hath known my name.

12. He shall call upon me, and I will hear him: I am with him in tribulation.

13. I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation. Ps. 90.

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Palm Sunday.

Tract II

D

É-us,* Dé-us mé-us, réspice

in me:* quare me de-re-liqui-sti?

The intonation is repeated after each Versicle.

2. Longe a salúte méa,* vérba delictórum meórum.

3. Déus méus, clamábo per diem, nec exáudíes:* in nócte, et non ad insipiéntiam méhi.

O God, my God, look upon me: why hast thou forsaken me?

2. Far from my salvation are the words of my sins.

3. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.
Ps. 1. But thou dwellest in the holy place, praise of Israel.

Ps. 4. Tu autem in sancto habitat,

Ps. 5. In te speraverunt pater nostri: * speraverunt, et liberae i eos.

Ps. 6. Ad te clamaverunt, et salvi facti sunt: * in te speraverunt, et non sunt confusi.

Ps. 7. Ego autem sum vermis, et non homo: * opprobrium hominum, et abjectio plebis.

Ps. 8. Omnes qui vidabant me, 

Ps. 9. Speravit in Domino, eripiat eum: * salvi factit eum, quoniam vult eum.

Ps. 10. Ipsi vero consideraverunt, et conspexerunt me: + divisérunt sibi vestimenta mea, * et super vestem meam miserunt soritem.

Ps. 11. Libera me de ore leonis: * et a cornibus unicorum humilitatem meam.

Ps. 12. Qui timetis Dominum, laudate eum: * universum semen Jacob, magnificat eum.

Ps. 13. Annuntiabitur Domino generatio ventura: * et annuntiabit sunt caeli justitiam ejus.

Good Friday.

After the first Lesson.

Tract II

D

Omine, * audi-vi audi-tum

tú-um, et tímu-i : * conside-rá-vi

ópe-ra tú-a, et expá-vi. Þ. 2. In mé-

di-o du-ó-rum animá-li-um inno-tescé-ris : † dum appropin-

quáverint ánni, cognoscéris : * dum advénerit témpus,

ostendéris.

Þ. 3. In éo, dum conturbáta

fuerit ánima méa : * in fra,
misericórdiae mémor éris.

Þ. 4. Déus a Libáno véniæt, *
et Sánctus de mónte umbróso,
et condénso.

Þ. 5. Opéruit caélos májestas

éjus : * et láudis éjus pléna

est térra.

Canticle of the Prophet

Habacuc.

O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.

Þ. 2. In the midst of two animals thou shalt be made known; when the years shall draw nigh, thou shalt be known; when the time shall come, thou shalt be shown.

Þ. 3. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy.

Þ. 4. God shall come from Libanus, and the holy one from the shady and thickly covered mountain.

Þ. 5. His majesty hath covered the heavens; and the earth is full of his praise.

After the second Lesson.

Tract II

E

-ripe me, * Dómine, ab hô-

Deliver me, O Lord, from the evil man; rescue me from the unjust man.
2. Who have devised wickedness in their heart; all the day long they designed battles.

3. They have sharpened their tongues like a serpent; the venom of asps is under their lips.

4. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.

5. Who have proposed to supplant my steps; the proud have hid a net for me.

6. And they have stretched out cords for a snare for my feet; they have laid for me a stumblingblock by the way-side.

7. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication.

8. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle.

9. Give me not up from my desire to the wicked: they have plotted against me; do not thou forsake me, lest at any time they should triumph.

10. The head of them compassing me about: the labour of their lips shall overwhelm them.

11. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.
VARIOUS CHANTS
FOR BENECTION OF THE BLESSED SACRAMENT.

I. In Honour of the Blessed Sacrament.

Adoro te.

1. O Godhead hid, devoutly I adore thee,
   Who truly art within the forms before me;
   To thee my heart I bow with bended knee,
   As failing quite in contemplating thee.

2. Sight, touch, and taste in thee are each deceived,
The ear alone most safely is believed:
   I believe all the Son

Not to extend this book unduly, only the chants in common use are here given.

In parishes and Religious Communities where a wider choice is required,
*Cantus Selecti ad Benedictionem Sanctissimi Sacramenti*, n° 807, can be employed.
of God has spoken,Than Truth's own word there is no truer token.

di-tur: Crédō quīdquīd dī-xit Dé-i


3. In Crūce latēbat sōla Dēi-tas,
At hīc lātet simul et humānítas:
Ambo tamen crēdens atque confītens,
Pēto quod petīvit lātro poēni-tens.

4. Plāgās, sicut Thōmas, non intrōr:
Dēum tamen méum te confi-teor:
Fac me tībi semper māgis crēdere,
In te spem habēre, te dīligere.

5. O memoriále mórtis Dō-mini!
Pānis vivus vitam prēstāns hō-mini!
Praēsta méae ménti de te vīvere,
Et te īlli semper dulce sāpere.

3. God only on the Cross lay hid from view; But here lies hid at once the manhood too: And I, in both professing my belief, Make the same prayer as the repentant thief.

4. Thy wounds, as Thomas saw, I do not see; Yet thee confess my Lord and God: Make me believe thee ever more and more; In thee my hope, in thee my love to store.

5. O thou memorial of our Lord's own dying! O Bread that living art and vivifying! Make ever thou my soul on thee to live; Ever a taste of heavenly sweetness give.

6. O loving pelican!
O Jesu, Lord! Unclean I am, but cleanse me in thy blood; Of which a single drop, for sinners spilt, Is ransom for a world's entire guilt.

6. Pi-e pellicāne, Jē-su Dōmine!

Me immundum munda tū-o Sāngui-ne: Cū-jus ūna stil-la sālvum fāce-re Tō-tum mundum
1896 Various chants for Benediction.

quit ab ómini scélere.

7. Jésu, quem velátum nunc aspício,
Oro fiat illud quod tam sitio:
Ut te reveláta cérnens fácie,
Visu sim beátus túae glóriae.
Amen.


Ave verum. *

Hail to thee! true Body, sprung From the Virgin Mary’s womb! The same that on the Cross was hung, And bore for man the bitter doom! Thou, whose side was pierced, and flow’d Both with water and with blood; Suffer us to taste of thee In our life’s last agony. Son of Mary, Jesu blest! Sweetest, gentlest, holiest!

Ave verum *Corpus nátum de Ma-ri-a Vírgine: Ve-re pássum, immo-
lá-tum in Crúcex pro hómine. Cú-jus
lá-tus perfo-rá-tum flúxit áqua et Sán-guine: Esto
nóbis praegustá-tum mórtis in ex-ámine. O Jé-su
dúl-cis! O Jésu pí-e! O Jé-su fil-li Ma-rí-ae.

* Melodies taken from the Solesmes books are marked with a star.
Caro mea. \textit{V. Alleluia. p. 794.}

\textbf{Christum Regem.}\textsuperscript{*}

\textit{Ant. Let us adore Christ the King, Ruler of all nations: who gives, to all who eat him, superabundant graces of the Spirit.}

domi-nán-tem géntibus, * Qui se


\textbf{Christus apparuit.}

\textit{Christ has appeared to us: Come let us adore him.}

\textbf{Psalm 94.}

\textit{Come let us praise the Lord with joy: let us joyfully sing to God our Saviour: Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms.}
1898 Various chants for Benediction.

occupémus fá-ci-em é-jus in confessi-óne, et in

psálmis jubí-lémus é-i.

The Choir: Venité, adorémus.


érat in princí-pi-o, et nunc, et semper, et in saécu-la-


The Choir: Christus appáruit nóbis: * Venité, adorémus.

Ecce panis. p. 799.

Homo quidam. *

A certain man made a great supper: and he sent his servant at the hour of supper to say to them that were invited: Come, for all is ready. ¥. Come and eat my bread, and drink the wine that I have mingled for you. Glory...

Homo quidam * fé-cit cé-nam mágnam, et mí-sit sérvum sú-um hó-ra cénae dif-cere invi-tátis, ut ve-
In Honour of the Blessed Sacrament.

**CHANT I.**


O quam suavis est. *Antiphon, p. 791.*

O sacrum convivium.

**CHANT II.**

O sacrum conví-vi-um!* in quo Christus súmi-tur: recó-li-tur me-

O sacred banquet, in which Christ is received; the memory of his Passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us.
Various chants for Benediction.

mó-ri- a passi- ó- nis é- jus: mens implé- tur grá- ti- a:

et futú- rae gló- ri- ae nóbis pígnus dá- tur, alle-

lú- ia.

O salutaris Hostia.

CHANT I. p. 810.

CHANT II. *

1. O saving Victim of the world, Who openest wide the gates on high, The foe his bands on us hath hurled, O, give us strength; for aid we cry.

O sal-u- tár- is hósti- a, Quae

cáeli pán- dis ósti- um, Bél- lá prémunt

hostí-li- a, Da rób- ur, fer auxí-li- um.

2. Uni trínóque Dómino Sit sempi- térna gló- ri- a, Qui

In Honour of the Blessed Sacrament.

CHANT III.*

O

sa-lu-tá-ris hósti-a, Quae caéli pándis ósti-um,

Bélía prémunt hostí-li-a, Da róbur, fer auxí-li-um. 2. Uni

trinóque Dómino Sit sempi-térna gló-ri-a, Qui ví-tam si-


CHANT IV.*

O

sa-lu-tá-ris hósti-a, Quae caéli pándis ósti-um,

Bélía prémunt hostí-li-a, Da róbur, fer auxí-li-um. 2. Uni

trinóque Dómino Sit sempi-térna gló-ri-a, Qui ví-tam si-

CHANT V.*

O salutáris hóstia, Quae caéli pándis óstium, Bélla prémunt hostília, Da róbur, fer auxílium.


CHANT VI.*

O salutáris hóstia, Quae caéli pándis óstium, Bél-la prémunt hostília, Da róbur, fer auxílium.

In Honour of the Blessed Sacrament. 1903


Panis angelicus. *1st mode. p. 808.*


Panis angelicus.

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Sacris solemniis. *Hymn, p. 805 and 807.*

Salutis humanae sator. *Hymn, p. 744.*

II. For the various Seasons of the Year.

IN ADVENT.

Creator alme siderum. Hymn, p. 271.

Greater Antiphons O. p. 290 and foll.

Rorate, caeli, desuper. *

---

Drop down dew, ye heavens, from above, and let the clouds rain the just one.

Rorate is repeated.

---

1. Be not angry, O Lord, remember no more our iniquities. Behold the city of the holy one is deserted, Sion is laid desolate: the home of thy sanctification and of thy glory, where our fathers praised thee.

Sæcti façta est desèrta: Síon desérta facta est: Jerusalem desolata est: domus sanctificationis:
For the various Seasons of the year.

ca-ti-ónis tú-ae et gló-ri-ae tú-ae, ubi laudavérunt te


2. We have sinned, and we are become like the unclean; we are all fallen as a leaf; our iniquities, like the storm, have carried us away. Thou hast hidden thy face from us, and hast thrown us into the power of our sins.


3. Behold, O Lord, the affliction of thy people, and send him whom thou wilt send forth, the lamb, the ruler of the earth, from the rock of the desert to the mountain of the
4. Be comforted, be comforted, O my people: thy Saviour shall come quickly. Why hath grief devoured thee? Why hath sorrow disfigured thee? I will save thee: fear not: for I am the Lord thy God, the Holy one of Israel, thy Redeemer.
IN CHRISTMASTIDE.

Adeste fideles.

1. Come, all ye faithful, joyful, triumphant; oh, come ye, oh, come ye, to Bethlehem: * Behold ye him, born the King of Angels: Oh, come, let us adore him, Christ the Lord.

2. See, leaving their flock, the shepherds at the call approach the humble Crib: * And let us also hurry there with joyful step. Oh, come, etc.
1908 Various chants for Benediction.

* Et nos o-ván-ti grá-du festi-né-mus: Veníte, etc.

The Choir: * Et nos.

3. We shall see the eternal splendour of the eternal Father veiled in the flesh. * An infant God wrapped in swaddling clothes, Oh, come, etc.

3. Àe-tér-ni Pa-re-ní-tis splen-dó-rem aé-tér-num Ve-
lá-tum sub cárne vi-de-bim-us:

The Choir: * Déum.

4. Poor for our sakes and lying on straw, let our pious embraces warm him. * Who would not love in return him who loves us so? Oh, come, etc.

4. Pro nó-bis e-gé-num et fœ-no cu-bán-tem Pi-
is fo-ve-á-mus am-plé-xi-bus:

* Sic nos a-mán-tem quis non redamá-ret? Veníte, etc.

The Choir: * Sic nos.

For the various Seasons of the year. 1909

Laetabundus. *

1. May the choir of the faithful exult with joy, Alleluia.

2. The womb of the pure Virgin, a nuptial bed, has produced the King of Kings; a wondrous achievement.

3. The Angel of Counsel is born of the Virgin; the Sun of the Star.


5. As the star gives forth its beam, thus the Virgin her Son, in like manner.

6. Neither the star by its beam, nor the Virgin by her Son, is impaired.

7. The lofty cedar of Libanon has become

\[ \text{de Virgi- ne, Sol de stél- la.} \]

\[ \text{sum nésci- ens, Stél- la semper rúti- lans, Semper clá- } \]

\[ \text{ra.} \]

\[ \text{5. Sic-ut sí- dus rádi- um Prós- fert Vírgo Fí- li- um,} \]

\[ \text{Pá- ri fór- ma.} \]

\[ \text{6. Neque sí- dus rá- di- o, Neque Má- ter Fí- } \]

\[ \text{li- o Fit corrupta.} \]

\[ \text{7. Cédrus ál- ta Li- ba- ni Confor-} \]
má-tur hýssopo Válle nóstra. 8. Vér-
bum ens Altíssi-mi, Corpo-rá-ri pás-
sum est, Cárne súmpta. 9. I-sa-i-as
cé-ci-nit, Synagóga mémi-nit, Num-
quam tamen dé-si-nit Esse caéca.

to. Si non sú-is vá-tibus, Cré-dat vel

gentí-li-bus Sibyl-lí-nis vérsibus Haec prae-dícta.

II. Infé-lix própe-ra, Créde vel vé-te-ra : Cur damnábe-ris,

Gens mí-se-ra? 12 Quem dócet lítte-ra Nátum consíde-ra :

Ipsum génu-it Pu-érpe-ra, Al-le-lú-ia.
Puer natus.


\( \text{R} \). In heartfelt jubilation Christ new-born let us adore, With a new canticle.

lú-ia : Unde gaudet Jerúsalem, alle-lu-ia, alle-lu-ia. 

\( \text{R} \). In córdis jú-bi-lo Christum nátum ador- 

rémus, Cum nóvo cántico.


\( \text{R} \). In córdis.


\( \text{R} \). In córdis.
Various chants for Benediction.

4. Like a bridegroom from his chamber, alleluia: He came forth from his Mother's womb, alleluia, alleluia.

5. Here lies he in the manger, alleluia, Who reigns without end, alleluia, alleluia.

6. And the Angel to the shepherds, alleluia, Reveals that he is the Lord, alleluia, alleluia.

7. Kings from Saba are coming, alleluia; Gold, incense, myrrh they offer, alleluia, alleluia.

8. Entering the house, in turn, alleluia, the newly born they greet as Prince, alleluia, alleluia.
lú-ia, Nóvum sa-lútant Príncipem, alle-lú-ia, alle-lú-ia.

R. In córdis.

9. Of Mother born and Virgin, alleluia, he who light is of light, alleluia, alleluia.

Qui lúmen est de lúmine, alle-lú-ia, alle-lú-ia. R. In córdis.

10. Without the serpent's wound, alleluia, One of us, he came of our blood, alleluia, alleluia.

De nóstro vénit sánquine, alle-lú-ia, alle-lú-ia. R. In córdis.

11. In flesh unto us was he like, alleluia, As to sin however unlike us, alleluia, allel.

Peccá-to sed dissími-lis, alle-lú-ia, alle-lú-ia. R. In córdis.

12. In order to make us men, alleluia, Of God and himself the images, alleluia, alleluia.

lú-ia, Dé-o et síbi sími-les, alle-lú-ia, alle-lú-ia.

R. In córdis.
1914 Various chants for Benediction.

13. In this birthday rejoicing, alleluia, Let us bless the Lord, alleluia, alleluia.

Benedicámus Dómino, alle-lú-ia, alle-lú-ia. R. In córdis.

14. Praised be the holy Trinity, alleluia, To God let us give thanks, alleluia, allel.

lú-ia, Dé-o di-cámus grá-ti-as, alle-lú-ia, alle-lú-ia.

R. In córdis.

IN SEPTUAGESIMA.

Media vita. *

In the midst of life we are in death; to whom shall we go for help, if it be not to thee, O Lord? Thou, who on account of our sins art justly angry: * O Holy One, who art God, O Holy One,

Edi-va-ta * in mórté sú-

mus: quem quaérimus adju-tó-rem,

nís-it, Dómi-ne? qui pro peccá-tis nó-stris jústé

i-rá-scé-ris: * Sáncte Dé-us, Sáncte
who art strong, O Holy One, who art our merciful Saviour, deliver us not up to the bitterness of death.

V. 1. In thee have our fathers hoped; they have hoped, and thou hast delivered them. * O Holy...

V. 2. Unto thee have our fathers cried; they cried, and they have not been confounded. * O Holy...

V. Glory be to the Father, and to the Son, and to the Holy Ghost. * O Holy...

THE SEASON OF LENT.

Attende, Domine. *

Hear us, O Lord, and have mercy on us, for we have sinned against thee.

1. To thee, O sovereign King, and redeemer of all, do we lift our eyes bathed in tears: O Christ, hear our prayers.

2. Thou the right hand of the Father; thou, the corner-stone: thou the way of salvation; thou the gate of heaven: wash us of our sinful stains.
3. We beseech, O God, thy majesty: may thy sacred ears hear our groanings; accord us, in thy clemency, the pardon of our crimes.

4. Those crimes we confess: with a contrite heart, we lay bare to thee our hidden wretchedness: O Redeemer, may thy tenderness pardon us.

5. O Christ, arrested in spite of thy innocence, dragged without resisting before the judgment-seats, condemned for sinners on false witness; do thou keep those whom thou has redeemed.

Domine, non secundum. Tract, p. 459.
Miserere mei, Deus.

Miserere et parce.

Miserere et parce, clementis-sime Domine, populo tuo: Qui-a peccavitum tibi.

The Choir repeats: Miserere.

Miserere et parce.
Psalm 50.

1. secundum magnam misericordiam tuam.
2. dele iniquitatem meam.
3. et a peccatis meis.
4. et peccatum meum
5. ut justificeris in sermonebus tuis, et vic-cas cum justicia tuis.
6. et in peccatis concipiis mea.
7. incerta et occulta sapientiae tuae manifeste.
8. lavabis me, et super mea.
9. et exultabunt oves tuae.
10. et omnes iniquitates meas.
11. et spiritum rectum innova in viis meis.
12. et spiritum sanctum tuum ne auteris a me.
13. et spiritu principalium confirma me.
14. et impii ad te converterunt.
15. et exultabit lingua mea justitiam tuam.
16. et os meum annuntiabit laudem tuam.
17. holocaustis non delebitur.
18. cor contritum et humiliatum, Deus, non despiciet.
19. ut aedificetur murus Jerusalem.
20. tunc imponent super alta tuum viribus.

miserere mei. * Quia peccavimus tibi.

2. Ora-tiones sacerdotum accipe,

et quaeque postulat affluenter tibi.

mitten, we ask pardon of thee, O Lord. * For...

2. Accept the prayers of priests, and accord them all they ask, in abundance; and have mercy on thy people, O Lord. * For...
1920 Various chants for Benediction.

3. We ask for peace, accord us peace: turn aside war, and deliver us all; O Lord, we beg thee in a humble prayer. * For...

4. Most merciful God, give ear to us: that the stains of our sins may be at last blotted out: and do thou, in thy benevolence, deliver us from all dangers. * For...

The Choir repeats: Miserere.

Parce, Domine.

Spare, O Lord, spare thy people: let not thy wrath be kindled against us for ever.

*tú-o: ne in aetérnum i-rascá-ris nó-bis. (3 times.)
FEASTS AND MONTH OF ST. JOSEPH.

Caelitum, Joseph.

1. Joseph, the praise and glory of the heavens, Sure pledge of life, and safety of the wide world, As in our joy we sing to thee, in kindness, List to our praises.

2. Thou by the world's Creator wert appointed Spouse of the Virgin: Thee he willed to honour Naming thee Father of the Word, and guardian of our salvation.

3. Thou thy Redeemer, lying in a stable, Whom long ago foretold the choir of pro-

ré-rum státu-it pu-di-cae Virgi-nis spónsum, vo-lu-ístque Vérbi Te pátrem dí-ci, dédit et mi-ní-strum Es-se sa-lú-tis. 3. Tu Redemptó-rem stábu-lo jacéntem, Quem chórus Vá-tum cé-ci-nit futú-rum, Aspi-cis gáudens, humi-
1922 Various chants for Benediction.

Iste, quem laeti.

He whom we honour, with joy and faith, whose sublime triumphs we sing; on this day, Joseph has merited the joys of eternal life.

1. He whom we honour, with joy and faith, whose sublime triumphs we sing; on this day, Joseph has merited the joys of eternal life.

Phets, Sawest rejoicing, and thy God adoredst 
Humble in childhood.

4. God, King of kings, and Governor of the 
ages, He at whose word 
the powers of hell do 
tremble, He whom the 
adoring heavens ever 
worship, Called thee 
Protector.

5. Praise to the 
Triune Godhead ever-
lasting, Who with such 
honour mightily hath 
blest thee; O may he 
grant us at thy blest 
petition Joys everlast-
ing. 

(Trans. McDougall).

Ecce fidelis servus. Antiphon, p. 1106.

For the various Seasons of the year.

2. O happiest of the happy, abounding in excess of joy, he whom, in his last hour Christ and the Virgin watching by him, did assist with countenance serene.

3. Henceforth a conqueror of death, freed from fleshly bonds, he passes in peaceful sleep to the heavenly mansions, and adorns his brow with glittering crowns.

4. Let us, then, all beg him who reigns to come our aid; and securing for us the pardon of our faults, may he obtain for us the gift of eternal peace.

5. To thee be all praise, to thee all
VARIOUS CHANTS FOR BENEDICTION.

Honours, O Trinity, God who reignest, and who bestowest golden crowns on thy faithful servant for all eternity.


Litany.*

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 Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

1. Holy Mary, pray for us.
2. St Joseph,
For the various Seasons of the year.

3. Renowned offspring of David,
4. Light of patriarchs,
5. Spouse of the Mother of God,
6. Chaste guardian of the Virgin,
7. Foster father of the Son of God,
8. Diligent protector of Christ,
9. Head of the Holy Family,
10. Joseph most just,
11. Joseph most chaste,
12. Joseph most prudent,
13. Joseph most strong,
14. Joseph most obedient,
15. Joseph most faithful,
16. Mirror of patience,
17. Lover of poverty,
18. Model of artisans,
19. Glory of home life,
20. Guardian of virgins,
21. Pillar of families,
22. Solace of the wretched,
23. Hope of the sick,
24. Patron of the dying,
25. Terror of demons,
26. Protector of Holy Church,

Agnus Dei, qui tollis peccata mundi, parce nobis,
Agnus Dei, qui tollis peccata mundi, exaudi nos,
Agnus Dei, qui tollis peccata mundi, miere re

Domine.
Domine.
nobis.

V. Constittuit eum dominum domus suae.
R7. Et principem omnis possessionis suae.

V. He made him the lord of his household.
R7. And prince over all his possessions.

pray for us.
IN PASSIONTIDE.

Crucem tuam. Antiphon, p. 590.
O Crux ave, p. 505.
O Crux splendidior. Antiphon, p. 1159.
Stabat Mater. Sequentia, p. 1423.

Stabat Mater.

1. There stood the Mother sorrowful, Beside the cross in tears, While hanging on it was her Son.

2. Cujus animam geméntem, Contristatam et doléntem Pertransivit gládium.

3. O quam tristis et afflicta Fuit illa benedicta Mátér Unigéniti!

4. Quae maerébat et dolébat, Pía Mátér, dum vidébat Náti poénas inclyti.

5. Quis est hómo qui non fléret, Mátrem Christi si vidéret In tánto supplició?

2. Whose soul sighing, Saddened and grieving, Was pierced by the sword.

3. O how sad and afflicted Was that blessed Mother of the only begotten.

4. She was mourning and grieving, The tender Mother, while she saw her son’s pains, her noble Son.

5. Who is the man who would not weep, The Mother of Christ if he saw In such suffering?
6. Quis non posset contristari, Christi Máterem contemplári Doléntem cum Filio?

6. Who would not be able to grieve with her, Christ's mother to contemplate As she was grieving with her Son?

7. Pro peccátis súaé géntis, Vidit Jésum in tormentis, Et flagélis súbditum.

7. For the sins of His own nation She saw Jesus in torments, And by scourges beaten down.

8. Vidit súaum dúlcem nátum Moriéndo desolátum, Dum emísit spíritum.

8. She saw her own dear Child Dying and forsaken, While he breathed forth his spirit.

9. Eia Mátér, fons amorísi, Me sentíre vim dolóris Fac, ut técum lúgeam.

9. Ah! dear Mother, fount of love, Let me feel the weight of sorrow, Grant that with thee I may weep.

10. Fac ut árdeat cor méum In amándo Christum Déum, Ut síbi compláceam.

10. Grant that fervent be the heart of me In loving Christ my God That to him I may be pleasing.


11. Holy Mother, this do for me, Of the Crucified fix deep the wounds In the heart of me indelibly.

12. Túi náti vulneráti, Tam dignáti pro me páti, Poénas mécum divide.

12. Of thy Son so wounded, So gracious as for me to suffer, His pains with me do thou divide.

13. Fac me técum pie flére, Crucífixo condolére, Donec égo víxero.

13. Make me with thee lovingly to weep, With the Crucified to sympathize, As long as I shall live.

14. Juxta Crucém técum stáre, Ét me tibi sociáre In pláncut desídero.

14. Beside the cross with thee to stand, And myself with thee to join In sorrow I desire.

15. Virgo vírginum praeclára, Míhi jam non sis amára : Fac me técum plángere.

15. Virgin of virgins, noble Lady. To me now do not be bitter: Make me with thee to mourn.

16. Fac ut pórtém Christi mórtém, Passiónis fac consórtém, Et plágas recólere.

16. Grant that I may bear Christ's death, Of His passion make me sharer, And of his wounds a worshipper.

17. Fac me plágis vulnerári, Fac me crúce inebriári, Et cruíre Filii.

17. Make me with his wounds to be wounded, Make me of his cross to be enamoured, And of the blood of thy Son.
1928 Various chants for Benediction.

18. Flámmis ne úrar succénsus,  
   Per te, Virgo, sim défénsus  
   In die judicii.

---

18. With flames lest I burn consumed, by thee, O Virgin, may I be defended in the day of judgment.

19. Christe, cum sit hinc exíre,  
   Da per Mátre me veníre  
   Ad pálmam victóriæ.

19. Christ, when it is time hence to depart, Grant that through thy Mother I may come to the palm of victory.

20. Quando córpus moriétur,  
    Fac ut ánimae donétur  
    Paradísí glóriæ. Amen.

20. When my body shall die, Grant that to my soul be given of Paradise the glory.

Vexilla Regis. Hymn, p. 504.

EASTER DAY.

Salve, festa dies. *

Hail, festal day, held in veneration throughout the ages; on which a God doth triumph over the tomb and doth take possession of the heavens.

rábi-lis áevo, Qua Dé-us inférnum ví-cit et ástra ténet.

The Choir repeats: Sálve, féstá.

1. Behold, the grace of the world reborn attests that all the gifts of the Lord have returned with him.

1. Ecce renascéntis testá-tur grá-ti-a

múndi Omni-a cum Dómino dóna redísse sú-o. Sálve.
2. For, to celebrate the triumph over the darkness of death, the forests everywhere are covered with foliage, and the plants display their flowers.

3. Thou it was, who, seeing the sad wreck of the human race, didst deign to become man.

4. The dismal chains of the infernal regions are broken, and chaos quivers penetrated with light.

5. But, O Divine power, fulfil thy promise: a third sun hath
Various chants for Benediction.

risen at the dawn: come forth from the tomb.

cor, alma potestas: Tertia lux redit, surge, sepulste me-us. Salue.

6. Unfetter the spirits enchained in the prisons of hell, and bring on high all that sank into the abyss.


7. Show us thy countenance again, that the ages may again behold the light: give us back the day, that, at the moment of thy death was eclipsed.

7. Redde tumam faciem, videant ut saecula lumen; Redde diem qui nos, te moriente, fugit. Salue.

Hail, festal day, held in veneration throughout the ages; on which a God doth triumph over the tomb and doth take possession of the heavens.

Salue, festa dies, to-to venerable,

bi-lis aevo, Qua Deus infernum vit et astra tenet.
IN PASCHAL TIME.

Exsultemus et laetemur. *

1. Let us exult to-day and be joyful; this day is a day of joy. Alleluia, the Lord is risen.

2. It is the time to exult and rejoice; the Lamb, our Passover, is sacrificed. Alleluia, the Lord is risen.

3. Put away fear and despair; Christ's resurrection has already dawned. Alleluia, the Lord is risen.

4. The women come to the tomb; they receive the Angel's message. Alleluia, the Lord is risen.
8. Therefore, now old things pass away, let the slave set free bless the Lord. Alleluia, the Lord is risen.

5. Whom seek you so sadly in the tomb? Tell his disciples he is risen. Alleluia, the Lord is risen.

6. As we keep this most holy Passover, let us feast on the unleavened bread of truth. Alleluia, the Lord is risen.

7. The harmful leaven we must put away; the Conqueror is rising, true life of all. Alleluia, the Lord is risen.

8. Therefore, now old things pass away, let the slave set free bless the Lord. Alleluia, the Lord is risen.
9. The prisoners have come again from the pit; let us all return thanks to God. Alleluia, the Lord is risen.

Dómi-no. * Alle-lú-ia, resurre-xit

Dómi-nus. 9. Ab infe-ris nunc rédit captí-vi-tas: Omnes

Dé-o re-fe-rámus gráti-as. * Alle-lú-ia, resurre-xit

Dómi-nus.

O filii.

The Choir repeats: Alleluia.

1. O sons and daughters, The King celestial, The King of glory, From death arose to-day.

ae, Rex cae-lé-stis, Rex gló-ri-ae, Mó-ri-te sur-re-xit hó-di-e, Al-le-lú-ia.

2. And early the first day of the week, To the door of the tomb Came the disciples.

2. Et máne prima sábbati, Ad ostium monuménti Accessérunt discípuli.
1934 Various chants for Benediction.

3. And Mary Magdalene, And Mary of James and Salome, Came the body to anoint.

4. In white robes sitting the Angel Foretold to the women: In Galilee is the Lord.

5. And John the Apostle Outran Peter speedily, To the tomb he came first.

6. The disciples standing by, In the midst stood Christ, Saying: Peace be to you all.

7. When word came to Didymus, That risen was Jesus, He remained somewhat doubtful.

8. See, Thomas, see my side, See my feet, see my hands, Do not be unbelieving.

9. When Thomas saw Christ's side, When the feet he saw and the hands, He said: Thou art my God.

10. Blessed they who have not seen, Yet have firmly believed, Life eternal shall they have.

11. On this feast most holy Be there praise and jubilation, Bless we the Lord.

12. For which things let us most humbly, Devoutly and dutifully To God give thanks.
ASCENSION OF OUR LORD.

Omnès gentes.

iv

A

Lle-lú-ia : * Alle-lú-ia, alle-lú-ia.

The Choir repeats : Allelúia.

Psalm 46.

1. O clap your hands, all ye nations : shout unto God with the voice of joy.

2. For the Lord is high, terrible : a great king over all the earth.

Allelúia, allelúia.

Allelúia.

Allelúia, Allelúia.
3. He hath subdued the people under us: and the nations under our feet.

Subjicit populos nobis: et gentes sub pedibus nostris. * Alleluia, alleluia.

4. He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

Elegit nobis hereditatem suam: spe-ciem Jacob quam dilexit. Alleluia: alleluia,

5. God is ascended with jubilee: and the Lord with the sound of trumpet.


6. Sing praises to our God, sing ye: sing praises to our king, sing ye.

Psalli-te Dé-o nostro, psalli-te: psalli-te régi nostro, psalli-te. Alleluia: alleluia,
For the various Seasons of the year.

Quoniam rex omnis terrae De-us:


Regnabit De-us super gentes: De-us

Sedet super sedem sanctam su-am. Alle-lú-ia: alle-

lú-ia, alle-lú-ia.

Principes populiorum congregati

Sunt cum De o Abraham: quoni-am

dii fórtes terrae veheménter e-levá-ti sunt. * Alle-lú-ia,
Various chants for Benediction.

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


Sicut érat in principi-o, et nunc, et semper, et in saécu-la saecu-lórum. Amen. * Alle-
lú-ia, alle-lú-ia.

A L-le-lú-ia: alle-lú-ia, alle-lú-ia.
IN HONOUR OF THE SACRED HEART OF JESUS.

Auctor beate saeculi.*

1. O Christ, the world's Creator bright,
   Who didst mankind from sin redeem, Light
   from the Father's glorious Light, True God
   of God, in bliss supreme.

2. Thy love compelled thee to assume
   A mortal body, man to save; Reversing the
   old Adam's doom, Our ransom the New Adam
   gave.

3. That love which gloriously framed all —
   The earth, the stars, and wondrous sea —
   Took pity on our parents' fall, Broke all our
   bonds and set us free.

4. Non corde discé-dat tú-o Vis ílla a-
1940

Various chants for Benediction.

4. O Saviour, let thy potent love flow ever from thy bounteous Heart; To nations that pure fount above The grace of pardon will impart.

5. His Heart for this was opened wide, And wounded by the soldier's spear, That freely from his sacred Side Might flow the streams our souls to clear.

6. Jesus, whose Heart doth pour forth grace, immortal glory be to thee, With Father, Spirit, ever one From age to age eternally.

Cor, arca legem continens. *

1. O Heart, the ark that holds the Law, not of former slavery but of grace, of forgiveness, of mercy.

servi-tú-tis vé-te-ris, Sed grá-ti-ae, sed vé-ni-ae, Sed et
4. Under this symbol of love suffering in body and soul, Christ the Priest offered double sacrifice.

3. Love willed thee wounded with open stroke, that we might worship the wounds of love unseen.

2. O Heart, spotless shrine of the new covenant, temple holier than the old, veil more precious than what was rent.

5. Who will not render love for love? Who will not love who has been redeemed, and in that Heart choose his eternal dwelling?

1941 For the various Seasons of the year.
Various chants for Benediction.

6. O Jesus, who pour- est grace from thy Heart, glory to thee; with the Father and bountiful Spirit, for endless ages.


Consecration to the Sacred Heart, p. 841.

Litany of the Sacred Heart.

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.
God the Holy Ghost.
Holy Trinity one God,
For the various Seasons of the year.


2. Cor Jé-su, in sínu Virginis Mátris a Spi-­ritu Sáncto for-

3. Cor Jé-su, Vérbo Déi substantiáliter u-

4. Cor Jé-su, majestátis in-

5. Cor Jé-su, témplum Dé-

6. Cor Jé-su, tabernáculum Al-

7. Cor Jé-su, dómus Déi et pór-

8. Cor Jé-su, fórnax árdens ca-

9. Cor Jé-su, justitiae et amóris re-

10. Cor Jé-su, bonitáte et amó-

11. Cor Jé-su, virtútum ómnium a-

12. Cor Jé-su, ómni láude di-

13. Cor Jé-su, rex et centrum ómni-

14. Cor Jé-su, in quo sunt ómnnes thesáuri sapientiae et sci-

15. Cor Jé-su, in quo hábitat ómnis plenitú-

16. Cor Jé-su, in quo Páter sibi bene com-

17. Cor Jé-su, de cujus plenitúdine ómnnes nos ac-

18. Cor Jé-su, desidérium cóllium ae-

19. Cor Jé-su, pátiens et múltae mise-

1. Heart of Jesus, Son of the Eternal Father, have mercy on us.

2. Heart of Jesus, formed in the womb of the Virgin Mother by the Holy Ghost,

3. Heart of Jesus, united substantially with the Word of God,

4. Heart of Jesus, of infinite majesty,

5. Heart of Jesus, holy temple of God,

6. Heart of Jesus, tabernacle of the Most High,

7. Heart of Jesus, house of God and gate of heaven,

8. Heart of Jesus, glowing furnace of charity,

9. Heart of Jesus, vessel of justice and love,

10. Heart of Jesus, full of goodness and love,

11. Heart of Jesus, most worthy of all praise,

12. Heart of Jesus, of infinite knowledge,

13. Heart of Jesus, king and centre of all hearts,

14. Heart of Jesus, in which are all the treasures of wisdom and knowledge,

15. Heart of Jesus, in which dwells all the fullness of the divinity,

16. Heart of Jesus, in which the Father is well pleased,

17. Heart of Jesus, of whose fullness we have all received,

18. Heart of Jesus, desire of the eternal bills,

19. Heart of Jesus, patient and rich in mercy,
Various chants for Benediction.

20. Cor Jé-su, díves in ómnes qui in-vo- cant te,
21. Cor Jé-su, fons vítae et san-cti-tá-tis, qui in-vo- cant te,
22. Cor Jé-su, propitiátió pro pecca-tis nó-stris,
23. Cor Jé-su, saturárum op- pró-bri-is,
24. Cor Jé-su, attritárum propter scél-e-ra nó-stras,
25. Cor Jé-su, usque ad mórtém obédi-ens fác-tum,
26. Cor Jé-su, láncea per-ti-ó-nis,
27. Cor Jé-su, fons tótiús conso-la-ti-ó-stras,
28. Cor Jé-su, vita et resurrécti-o nó-stras,
29. Cor Jé-su, pax et reconciliáti-ó-stras,
30. Cor Jé-su, victimá pec-ca-tá-rum,
31. Cor Jé-su, salús in te spe-rán-ti-um,
32. Cor Jé-su, spes in te mo-rí-en-ti-um,
33. Cor Jé-su, delíciae sanctó-rum ó-mni-um,

Agnus Dé- i, qui tollís peccá-ta mún-di, párcé nó-bis,

Domíne. Agnus Dé- i, qui tollís peccá-ta mún-di,

exáudi nos, Domíne. Agnus Dé- i, qui tollís peccá-ta

20. Heart of Jesus, rich to all who invoke thee,
21. Heart of Jesus, fount of life and holiness,
22. Heart of Jesus, propitiation for our sins,
23. Heart of Jesus, saturated with revilings,
24. Heart of Jesus, crushed for our iniquity,
25. Heart of Jesus, made obedient unto death,
26. Heart of Jesus, pierced with a lance,
27. Heart of Jesus, source of all consolation,
28. Heart of Jesus, our life and resurrection,
29. Heart of Jesus, our peace and reconciliation,
30. Heart of Jesus, victim for our sins,
31. Heart of Jesus, salvation of those who hope in thee,
32. Heart of Jesus, hope of those who die in thee,
33. Heart of Jesus, delight of all Saints,

Lamb of God, who takest away the sins of the world,
1) spare us, O Lord,
2) graciously hear us, O Lord,
3) have mercy on us.
For the various Seasons of the year.

Omnipotens sempiternæ Deus, 
respice in Cor dilectissimi
Filii tui, et in laudes et satisfac
çiones quas in nomine pecca
tórum tibi persólvit, * isque
misericórdiam tuam peténtibus,
tu véniam concéde placátus, *
in nomine ejusdem Filii tui
Jesu Christi: Quí tecum vivit
et regnat in saécula saeculórum.

Oremus.

Let us pray.

1. Almighty and everlasting God, 
graciously regard the Heart of
thy well-beloved Son and the acts
of praise and satisfaction which he
renders thee on behalf of us sinners,
and through their merit, grant
pardon to us who implore thy mercy, in the name of thy Son
Jesus Christ: Who lives and reigns
with thee world without end. Amen.

TRINITY SUNDAY.

Adesto, sancta Trinitas.

1. Be present, holy Trinity, Like splen
dour, and one Deity: Of things above and things below Begin
ning, that no end shall know.

2. Thee all the armies of the sky Adore, and laud, and magnify;

Par spléndor, úna Dé-i-tas, Quae

éxstas ré-rum ómnium Síne fí-ne prín-ci-pi-

um. 2. Te caeló-rum mi-li-ťi-a Láudat, adó-rat, praéd-
Various chants for Benediction.

And Nature, in her triple frame, For ever sanctifies thy name.

3. And we too thanks and homage pay, Thine own adoring flock today; O join to that celestial song the praises of our suppliant throng!

4. Light, sole and one, we thee confess, With triple praise we rightly bless; Alpha and Omega we own, With every spiritround thy throne.

5. To thee, O unbegotten One, And thee, O solo-begotten Son, And thee, O Holy Ghost, we raise, Our equal and eternal praise.

(Trans. Neale).
For the various Seasons of the year.

Duo Seraphim.*

Two Seraphim cried one to the other: Holy, Holy, Holy Lord God of hosts: * All the earth is full of his glory. 

There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one. * Holy, Holy. Glory be to the Father, and to the Son, and to the Holy Ghost.

* All the earth...
III. In Honour of the B. V. Mary.


Ave, Maria.*

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

Dómi-nus té-cum. Ave. V. Benedícta tu

in mu-li-é-ribus, et benedíctus frúctus véntris tú-i. * Dó-

mi-nus té-cum. V. Gló-ri-a Pátrí, et Fí-li-o, et Spi-rí-

tu-i Sáncto. Ave.

Ave, Maria.*

cum. V. Benedícta tu in mu-li-é-ribus, et benedíctus frú-
Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death.


Ave, Maria. Offertory, p. 297.
Ave, Maria. Offertory, Immaculate Conception, p. 999.
Ave, maris stella. Hymn, p. 1360, 1713, 1714, 1716.
Beata Dei Genitrix. Antiphon, p. 1573.
Beata es.

O Virgin Mary, blessed art thou who didst bear the Lord, the Creator of the world: Thou didst conceive him who made thee, yet remaining a Virgin for evermore. Ἐ. Hail Mary, full of grace, the Lord is with thee. * Thou didst conceive him... Glory... * Thou didst conceive him.

Gaudé, Dei Genitrix. *

Rejoice, Mother of God, spotless Virgin; rejoice, for thou hast received joy from the Angel; rejoice, thou hast brought forth the splendour of eternal light; Mother, rejoice; rejoice, Virgin Mother of God; thou only art Mother and Virgin; all creation praises thee, Mother of the Light; be for us, we pray, a perpetual intercessor.

...
Inviolata.

Inviolate, untouched, and chaste art thou, Mary! Who hast been made the shining heavenly portal. O Mother and nurse of Christ most dear: Receive our loving praises and hymns. To thee now are praying devoted hearts and lips. In us may pure hearts be and pure bodies. Do thou by prayers sweet sounding to us grant pardon through the ages. O kind Lady! O Queen! O Mary! Who alone inviolate hast remained.


Maria, Mater gratiae.

1. Mary Mother of grace, Sweet Parent of mercy, Do thou from the enemy protect us, And at death's hour receive us.

2. Jesus, to thee be glory, Who wast born of a Virgin, With Father and with loving Spirit, Unto everlasting ages.

Monstra te esse Matrem, p. 1360, 1713, 1715, 1716.

O gloriosa Virginum.

1. O thou glorious among Virgins, Sublime amid the stars: Him who was thy Creator, now a tiny child, With milk thou feedest at thy breast.

2. What Eve unhappily lost, Thou restorèst in thy dear offspring: To give en-
Various chants for Benediction.

2. Quod Hé-va trístis ábstu-lit, Tu réd-

dis álmo gérmí-ne : Intrent ut ástra

Gló-ri-a, Qui nátus es de Vír-gine, Cum Patre et álmo


O quam glorifica.*

1. With how glorious a light thou shiniest, Princess of David's line; Mary the Virgin, thou dwellest in highest heaven above all the blessed.

2. Thou, Mother with a Virgin's honour, chaste didst prepare in they sacred womb the palace of thy breast for the Angels' Lord; whence Christ is born, God in the flesh;

3. Christ, whom all the world in reverence adores, to whom every knee justly pays homage; him, with thy help, we pray to drive away darkness and gladden us with light.
Various chants for Benediction.

4. Grant us this, Father of every light, through thine own Son, with the Holy Ghost; through him who with thee in the shining heaven lives and reigns and rules all ages.

Amen.


Salve, Regina. Antiphon, p. 243, 244.

Sancta et immaculata.

Holy and spotless Maidenhood, I know not with what praises to exalt thee; * For whom the heavens ta vir-gi-ni-tas, quibus te lau-di-bus éffe-
In Honour of the B. V. Mary. 1957

could not contain thou didst bear in thy womb. V. Blessed art thou among women, and blessed is the fruit of thy womb. V. Glory. * For whom...

cæli cæpere non pót-erant,
tú-o gré-mi- o contu-lí-sti. V. Benedí-cta tu in mu-
li-é-ri-bus, et benedíctus frúctus véntris tú- i.

* Qui-a. V. Gló-ri-a Pátri, et Fí-li-o, et Spí-rí-

Sancta Maria. Antiphon, p. 1708.
Stabat Mater, p. 1926.

Stirps Jesse. *

The stem of Jesse brought forth a shoot, and the shoot a flower; * and on this flower rested the Spirit of life. V. The Virgin Mother of God is the shoot,
Various chants for Benediction.

* And on. V. Glory.

Virga-que flo-rem: * Et su-

per hunc flo-rem requi-é-scit Spi-ri-tus ál-

mus. V. Vir-go Dé-i Gé-

ni-trix virga est, flos Fí-li-us é-

jus. * Et. V. Gló-ri-a Pátri, et Fí-

li-o, et Spi-ri-tu-i Sán-

tco. * Et.

Sub tuum.

To thy protection do we fly, O holy Virgin, God's Mother: our petitions do not despise in our times
of need: but from all dangers deliver us always, O Virgin glorious and blessed.

per-tcu-lis cúntctis libera nos semper, Virgo glo-ri-ó-sa et be- ne-dícta.


Virgo, Dei Genitrix. *

I. Virgin Mother of God, he whom the whole world cannot contain, was enclosed in thy womb, and was made man.

2. True faith in the Son has purified the crimes of the world, and thy virginity remains intact.

3. Thee, the Mother of Divine Love, the universe doth proclaim as its succour; Come then to the help of thy servants, O blessed Mother.

4. May immense glory be to the Father, likewise to the Son, and to the Holy Ghost, who is God.

dí, Et tibi virgí-ni-tas invi-o-láta mánet. 3. Te mátrem

1 The original text is: Vera fide Génitus.
Virgo parens Christi. *

**Virgin**, blest Mother of Christ; thou, by whom God was born to us; dazzling star of the sea; protect us, defend us; * Let the heavenly choirs sing thy praises; Virgin Mary, intercede for us in thy maternal goodness. * Let the... Glory to the Father, and to the Son, and to the Holy Ghost. Let the...
Litany of Loreto I. *

K

Yr-i-e, e-lé-i-son. ij. Chríste, e-lé-i-son. ij. Ký-ri-e,


Pá-ter de caé-lis, Dé-us, mi-se-rére nóbis.
Fíli Redémptor múndi, Dé-us, mi-se-rére nóbis.
Spí-ritus Sáncte, Dé-us, mi-se-rére nóbis.
Sán-c-sa Trí-ni-tas, únus Dé-us, mi-se-rére nóbis.

1. Sáncta Ma-rí-a, óra pro nóbis.

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 Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
1. Holy Mary, pray for us.
1962 Various chants for Benediction.

2. Sancta Dé- i Gé-ni-trix,
3. Sancta Vir- go vir- gi-num,
4. Má- ter Chri- sti,
5. Má- ter divi- nae grá- ti- ae,
6. Má- ter pu- ris- si- ma,
7. Má- ter ca- stis- si- ma,
8. Má- ter invi- o- lá- ta,
9. Má- ter in- ti- me- ra- ta,
10. Má- ter a- má- bi- lis,
11. Má- ter ad- mi- rá- bi- lis,
12. Má- ter bóni consi- li- i,
13. Má- ter Cre- a- tór- ris,
14. Má- ter Sal- va- tór- ris,
15. Virgo pru- dentís- si- ma,
16. Virgo ve- ne- rán- da,
17. Virgo prae- di- cá- na- da,
18. Vir- go pólt- ens,
19. Vir- go clé- mens,
20. Vir- go fi- dé- lis,
21. Spécu- lum ju- sti- ti- ae,
22. Sédes sa- pi- én- ti- ae,
23. Causa- nóstrae lae- ti- ti- ae,
24. Vas spi- ri- tu- a- le,
25. Vas ho- no- rá- bi- le,
26. Vas insí- gne de- vo- ti- ó- nis,
27. Ró- sa mýs- tí- ca,
28. Túr- ris Da- vi- di- ca,
29. Túr- ris e- búnre- a,
30. Dó- mus au- re- a,
31. Foé- de- ris ár- ca,
32. Já- nu- a caé- li,
33. Stélla ma- tu- tí- na,
34. Sálus in- fir- mó- rum,
35. Refú- gium pec- ca- tó- rum,
36. Conso- látrix af- fli- ctó- rum,
37. Auxi- lium Chri- sti- a- nó- rum,
38. Regina An- ge- ló- rum,
39. Regina Pa- tri- ar- chá- rum,
40. Regina Pro- phe- tá- rum,
41. Regina A- po- sto- ló- rum,
42. Re- gi- na Má- rty- rum,
43. Regina Con- fes- so- rum,

2. Holy Mother of God,
3. Holy Virgin of virgins,
4. Mother of Christ,
5. Mother of divine grace,
6. Mother most pure,
7. Mother most chaste,
8. Mother inviolate,
9. Mother undefiled,
10. Mother most amiable,
11. Mother most admirable,
12. Mother of good counsel,
13. Mother of our Creator,
14. Mother of our Saviour,
15. Virgin most prudent,
16. Virgin most venerable,
17. Virgin most renowned,
18. Virgin most powerful,
19. Virgin most merciful,
20. Virgin most faithful,
21. Mirror of justice,
22. Seat of wisdom.

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23. Cause of our joy,
24. Spiritual vessel,
25. Vessel of honour,
26. Singular vessel of devotion,
27. Mystical rose,
28. Tower of David,
29. Tower of ivory,
30. House of gold,
31. Ark of the covenant,
32. Gate of heaven,
33. Morning star,
34. Health of the sick,
35. Refuge of sinners,
36. Comfort of the afflicted,
37. Help of Christians,
38. Queen of Angels,
39. Queen of Patriarchs,
40. Queen of Prophets,
41. Queen of Apostles,
42. Queen of Martyrs,
43. Queen of Confessors.

Pray for us.
In Honour of the B. V. Mary.

44. Regina Virginum, 47. Regina in caelum assumpta,
45. Regina sanctorum omnium, 48. Regina sanctissimi Rosarii,
46. Regina sine originali conceptione, 49. Regina pacis,

Agnus Dei, qui tollis peccata mundi, párce nobis, Dómine. Agnus Dei, qui tollis peccata mundi, exaudi nos, Dómine. Agnus Dei, qui tollis peccata mundi, mi-se-rére nóbis.

V. Ora pro nobis, sáncta Déi Genitríx.
R. Ut digni efficiámur promissionibus Christi.

Orémus.


V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray.

Grant unto us, thy servants, we beseech thee, O Lord God, at all times to enjoy health of soul and health of body: and by the glorious intercession of blessed Mary ever a Virgin, when freed from the sorrows of this present life, to enter into that joy which hath no end. Through Jesus Christ our Lord. R. Amen.

44. Queen of Virgins,
45. Queen of all Saints,
46. Queen conceived without original sin,
47. Queen taken up into heaven,
48. Queen of the most holy Rosary,
49. Queen of peace, pray for us.

Lamb of God, who takest away the sins of the world,
1) spare us, O Lord.
2) graciously hear us, O Lord.
3) have mercy on us.
Various chants for Benediction.

**During Advent:**

\[ \mathbf{V} \]. Angelus Domini nuntiavit Mariae.
\[ R\mathbf{y.} \] Et concépit de Spiritu Sancto.

Orémus.

\[ D\] Deus, qui de beátae Maríae Virgínis útero Verbum tuum, Ángelo nuntiante, carnem suscipere voluísti: \( \dagger \) praesta supplicibus tuíis; ut, qui vere eam Genitricem Dei crédimus, * ejus apud te intercessiónibus adjuvémur. Per eúmdem Christum Dóminum nostrum.
\[ R\mathbf{y.} \] Amen.

**In Christmastide:**

\[ \mathbf{V} \]. Post partum, Virgo, invioláta permansisti.
\[ R\mathbf{y.} \] Déi Génitrix, intercéde pro nóabis.

Orémus.

\[ D\] Deus, qui salútis aeténae, beátae Maríae virginitáte fecúnda, humáno géneri præmia praéstis: \( \dagger \) tríbue, quaésímus; ut ipsam pro nobís intercéderé sentiámus, * per quam merúimus auctórem vitae suscipere, Dóminum nostrum Jesus Christum Fílium tuum.
\[ R\mathbf{y.} \] Amen.

**In Paschal Time:**

\[ \mathbf{V} \]. Gáude et laetáre, Virgo Maria, alleluia.
\[ R\mathbf{y.} \] Quia surrexít Dóminus vere, alleluia.

Orémus.

\[ D\] Deus, qui per resurrectionem Filii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es: \( \dagger \) praesta, quaésímus; ut per ejus Genitricem Virginem Mariam * perpétauæ capiámus gáudia vitae. Per eúmdem Christum Dóminum nostrum.
\[ R\mathbf{y.} \] Amen.

\[ \mathbf{V} \]. The Angel of the Lord declared unto Mary.
\[ R\mathbf{y.} \] And she conceived by the Holy Ghost.

Let us pray.

**O** God, who wast pleased to will that at the message of an Angel thy Word should take flesh in the womb of the blessed Virgin Mary: grant, that we, thy suppliants, who believe her verily to be the Mother of God, may be helped by the prayers she puts up to thee on our behalf. Through the same Christ our Lord. \[ R\mathbf{y.} \] Amen.

\[ \mathbf{V} \]. After childbirth thou didst remain a most pure virgin.
\[ R\mathbf{y.} \] O Mother of God, intercede for us.

Let us pray.

**O** God who, through the fruitful virginity of blessed Mary, hast assured unto mankind the blessings of eternal life: grant, we beseech thee, that she in whom our race was found worthy to receive the author of life, may plead unceasingly for us to Jesus Christ our Lord.
\[ R\mathbf{y.} \] Amen.

\[ \mathbf{V} \]. Rejoice and be glad, O Virgin Mary, alleluia.
\[ R\mathbf{y.} \] For the Lord has truly risen, alleluia.

Let us pray.

**O** God, who didst vouchsafe to give joy to the world through the resurrection of thy Son, our Lord Jesus Christ; grant, we beseech thee, that, through his Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord.
\[ R\mathbf{y.} \] Amen.
In Honour of the B. V. Mary. 1965

Another Chant *

K

Yri-e, e-le- i-son. Īj. Chrístē, e-le- i-son. Īj. Ký-ri-e,


Pá- ter de caé- lis,
Dé-us, mi-se-ré-re nó-bis.
Fi- li Red- émptor mundi, Dé- us, mi-se-ré-re nó-bis.
Spl- ritus Sáncte,
Dé- us, mi-se-ré-re nó-bis.
Sáncta Trí- ni- tas, únus Dé- us, mi-se-ré-re nó-bis.

1. Sáncta Marí- a, ó- ra pro nó-bis.

2. Sáncta Déi Gé- ni-trix,
21. Spéculum ju- sti- ti- ae,
3. Sáncta Virgo vir- gi-num,
22. Sédès sapi- én- ti- ae,
4. Má- ter Chrís- ti, 23. Cáusanóstræ lae- ti- ti- ae,
5. Má- ter divínae grá- ti- ae, 24. Vás spiritu- á- le,
6. Má- ter pu- ris- si- ma, 25. Vás hono- rá- bi- le,
7. Má- ter ca- stís- si- ma, 26. Vás insígnë do- ti- ó- nís,
8. Má- ter invio- lá- ta, 27. Ró- sa my- stica,
9. Má- ter inteme- rá- ta, 28. Túrris Da- vi- di- ca,
10. Má- ter a- má- bi- lis, 29. Túrris e- búrne- a,
11. Má- ter admi- rá- bi- lis, 30. Dómus áu- re- a,
12. Má- ter bóni consi- li- i, 31. Foë- de- ris ár- ca,
13. Má- ter Crea- tó- ris, 32. Já- nu- a caé- li,
14. Má- ter Salva- tô- ris, 33. Stélla matu- ti- na,
15. Vir- go pruden- tí- si- ma, 34. Sálus in- fir- mó- rum,
16. Vir- go vene- rán- da, 35. Re- fú- gium peccato- rum,
17. Vir- go praedí- can- da, 36. Conso- látrix affli- ctó- rum,
18. Vir- go pótt- ens, 37. Au- xi- lium Chri- sti- stia- nó- rum,
19. Vir- go clé- mens, 38. Re- gl- na Ange- ló- rum,
20. Vir- go fi- dé- lis,
Various chants for Benediction.


Agnus Dei, qui tollis peccata mundi, parce nobis, Dómine. Agnus Dei, qui tollis peccata mundi, exaudi nos, Dómine. Agnus Dei, qui tollis peccata mundi, mi-se-re-re nó- bis.
IV. For the Pope, the Bishop and Peace.

FOR THE POPE.

Tu es Petrus.

That thou art Peter, and upon this rock I will build my Church.

That thou art Peter,

U es Pétrus,* et super hanc pétram aedí-fi-cábo Ecclé-si-am mé-am.

Tu es Pastor ovium.

Thou art the shepherd of the sheep, the Prince of the Apostles; to thee were delivered the keys of the kingdom of heaven.

Thou art the shepherd of the sheep,


Oremus pro Pontifice. *

Let us pray for our Pontiff Pius...

Let us pray for our Pontiff Pius...

R. May the Lord preserve him, and give life to him, and make

R. May the Lord preserve him, and give life to him, and make

Pi-ó. R. Dóminus consérvet é-um, et vi-vi-fi-cet

Pi-ó. R. Dóminus consérvet é-um, et vi-vi-fi-cet

Le-ó-ne.

Le-ó-ne.

Benedícto.
Various chants for Benediction.

Chant II.

O -rémus pro Pontífice nostro N. R¿. Dóminus con-

sérvet é-um, et viví-ficet é-um, et be-átum fáci-at é-um in

térra, et non trádat é-um in ánima in-imí-có-rum é-jus.

Chant III. (For Christmastide).

O -rémus pro Pontífice nostro Pí- o. R¿. Dómi-
nóstro Le- ó-ne.
nóstro Be-ne-dí- cto.

nus consérvet é-um, et vi-ví-ficet é-um, et be-átum fá-ci-at

e-um in térra, et non trádat é-um in ánima inimi-
có-rum é-jus.
For the Pope.

Chant IV. (For Eastertide).


V. Fiat manus tua super virum dexterae tuae. R. Et super filium hominis quem confirmasti tibi.

V. Tu es Petrus. R. Et super hanc petram aedificabo Ecclesiam meam.

Oremus.

O God, the shepherd and ruler of all the faithful, graciously regard thy servant N., whom thou hast been pleased to appoint pastor over thy Church; grant, we beseech thee, that he may profit his subjects both by word and example, and together with the flock committed to his care may attain to eternal life. Through Christ our Lord. R. Amen.
FOR THE BISHOP.

Oremus pro Antistite. *

Let us pray for our Bishop N. R7. That, with the help of thy strength, 0 Lord, he may feed his flock, in the sublimity of thy name.

Oremus pro Antistite nostro Ludovico. R7. Stet et pascat in fortitute tua, Domine, in sublimitate nominis tui.


Save thy servant. R7. Who hopes in thee, 0 my God.

Let us pray.

O God, the shepherd and governor of all the faithful, mercifully regard thy servant N., whom it has pleased thee to set up as chief pastor over thy Church of N.: give unto him, we beseech thee, both by word and by example, to be of profit to all those under his charge, so that, together with the flock entrusted to him, he may attain to life everlasting.

Through Christ... R7. Amen.

Oremus.

FOR PEACE.

Da pacem. *

Give peace, O Lord, in our days: for there is no other who would fight for us, except thee, our God.

bus nostris: qui-a non est ál-i-us

qui pugnet pro nóbis, ni-si tu Dé-us nóster.

Fiat pax in virtúte túa. 

May peace reign upon thy ramparts.

Et abundántia in túrribus túis.

And abundance in thy towers.

Let us pray.

God, from whom come all holy desires, all right resolves and all good deeds: do thou bestow upon thy servants that peace which the world cannot give; make our hearts to be devoted to the keeping of thy commandments; take away from us our fear of enemies, and grant that, protected by thee, our time may be a time of quiet. Through Christ our Lord. Rñ. Amen.
V. In Thanksgiving.

Te Deum laudamus. I.

This hymn is commonly ascribed to Nicetas, Bishop of Remesiana in Dacia. He died in 414.

Solemn Tone.

We praise thee, as God; we acknowledge thee to be the Lord.

2. Thee, the Father everlasting, all the earth doth worship.

3. To thee all the Angels, to thee the Heavens, and all the Powers,

4. To thee the Chérubim and Seraphim cry out without ceasing:


8. Full are the heavens and the earth of the majesty of thy glory.

Domine Deus Saba-oth. 8. Pléni sunt caéli et téerra
9. Thee the glorious choir of the Apostles, 

10. Thee, the admirable company of the Prophets, 

11. Thee, the white-robed army of the Martyrs doth confess, 

12. The Father of incomprehensible majesty, 

13. Thee, the white-robed army of the Martyrs doth confess, 

14. Thine adorable, true, and only Son, 

15. And the Holy Ghost the Paraclete. 

16. Thou, O Christ, art the King of glory. 

17. Thou art the everlasting Son of the Father. 

18. Thou, having taken upon thee to
1974 Various chants for Benediction.

dum susceptúrus hómi-nem, non hor-
ru-ísti Virgí-nis ú-te-rum. 19. Tu devi-

g to mórtis acú-le-o, ape-ru-ísti
credentibus régna caeló-rum. 20. Tu ad
déxte-ram Dé-i sé-des, in gló-ri-a

Pá-tris. 21. Júdex créde-ris ésse ven-

All kneel while this verse is sung.
tú-rus. 22. Te ergo quaésimus, tú-is fámu-lis súbve-
ni, quos pre-ti-ósó Ságuine rede-mí-sti. 23. Ætérna fac

cum Sánctis tú-is in gló-ri-a nume-rá-

pópu- lum tú- um, Dómi-ne, et bénedic he-re-di-tá-ti

deliver man, didst not disdain the Virgin's womb.

19. Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

20. Thou sittest at the right hand of God, in the glory of the Father.

21. Thou we believe art the Judge to come.

22. We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.

23. Make them to be numbered with thy Saints in glory everlasting.

24. O Lord, save thy people, and bless' thine inheritance,
25. And govern them, and exalt them for ever.

26. Day by day, we bless thee;

27. And we praise thy name for ever; yea, for ever and for ever.

28. Vouchsafe, O Lord, this day, to keep us without sin.

29. Have mercy on us, O Lord; have mercy on us.

30. Let thy mercy, O Lord, be upon us; as we have trusted in thee.

31. In thee, O Lord, have I hoped: let me not be confounded for ever.

In Thanksgiving.
Te Deum laudamus. II.

Simple Tone.

We praise thee as God; we acknowledge thee to be the Lord.

2. Thee, the Father everlasting, all the earth doth worship.

3. To thee all the Angels, to thee the Heavens, and all the powers,

4. To thee the Cherubim and Seraphim cry out without ceasing;


8. Full are the heavens and the earth of the majesty of thy glory.

9. Thee the glorious choir of the Apostles,

et Sæ-rap hic incessâbi- li vóce proclâmant: 5. Sánctus:

10. Thee, the admirable company of the Prophets,
11. Thee, the white-robed army of the Martyrs doth praise.
12. Thee, the holy Church throughout the world doth confess,
13. The Father of incomprehensible majesty,
14. Thine adorable, true, and only Son,
15. And the Holy Ghost the Paraclete.
16. Thou, O Christ, art the King of glory.
17. Thou art the everlasting Son of the Father.
18. Thou, having taken upon thee to deliver man, didst not disdain the Virgin’s womb.
19. Thou, having overcome the sting of
25. And govern them, and exalt them for ever.

26. Day by day, we bless thee.

1978 Various chants for Benediction.

20. Thou sittest at the right hand of God, in the glory of the Father.

21. Thou we believe art the judge to come.

22. We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.

23. Make them to be numbered with thy Saints in glory everlasting.

24. O Lord, save thy people, and bless thine inheritance.

25. And govern them, and exalt them for ever.

26. Day by day, we bless thee,
In Thanksgiving.

27. And we praise thy name for ever; yea, for ever and for ever.

28. Vouchsafe, O Lord, this day, to keep us without sin.

29. Have mercy on us, O Lord; have mercy on us.

30. Let thy mercy, O Lord, be upon us; as we have trusted in thee.

31. In thee, O Lord, have I hoped; let me not be confounded for ever.


Magnificat. Canticle of the B. V. M.
Simple Tones, p. 212-217.
Solemn Tones, p. 218-223.

V. Benedicámus Pátre et Fílium cum Sánto Spíritu 1.
R. Laudémus et superexal-témus éum in saécula.

V. Let us bless the Father, and the Son, with the Holy Ghost.
R. Let us praise and magnify him for ever.

1 In Paschal Time, Allelúia is not added.
Various chants for Benediction.

V. Benedicístus es, Dómine, in firmaménto caéli.
R. Et laudábilis, et gloriósus, et superéxasátus in saécula.
V. Dómine, exáudi oratiónem méam.
R. Et clámor méus ad te veniát.
V. Dóminus vobíscum.
R. Et cum spíritu túo.

Orémus.

Deus, cujus misericórdiae non est númerus, et bonítátis infinitus est thesáurus: t piissimae majestáti tuae pro collátis donis grátias agimus, tuam semper clementiam exorántes; ut qui peténtibus postulátas concedís, éosdem non désérens, ad prǽmia futúra dispónas. Per Christum Dóminum nostrum.
R. Amen.

V. Blessed art thou, O Lord, in the firmament of heaven.
R. And worthy to be praised, and glorious, and exalted for ever.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O God of whose mercies there is no number, and of whose goodness the treasure is infinite; we render thanks to thy most gracious majesty for the gifts thou hast bestowed upon us; evermore beseeching thy clemency, that as thou grantest the petitions of them that seek thee, thou never forsake them, but prepare them for the rewards to come. Through Christ our Lord.
R. Amen.
VI. Before the Blessing.


Tantum ergo II. (Italian Melody), p. 804.

Tantum ergo III.

1. Bowing then in adoration we this Sacrament revere: Ancient rites, a preparation For the new, now disappear: Faith’s illuminating operation From the senses ousts all fear.

2. To the Father and the Son, exceeding Praise and jubilation be; Honour all and virtue ceding To them each eternally, While to him from both proceeding, Render praise co-equally.
Various chants for Benediction.

par sit laudá-ti-o. Amen.

℟. Pánem de caelo praestitisti éis. (Allelúia).¹

Rorate. Omne delectaméntum in se habéntem. (Allelúia).

Orémus.

Deus, qui nobis sub Sacraménto miráibili passiónis tuae memóriám reliquisti: tribue, quaésúmus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; * ut redemp­tionis tuae fructum in nobis júgiter sentiámus: Qui vivis et regnas in saécula saéculórum.

Rorate. Amen.

Let us pray.

O God, who, under this wonderful Sacrament, hast left us a memorial of thy passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever feel within us the fruit of thy redemption. Who livest, and reignest, world without end. Rorate. Amen.

Tantum ergo IV. *

℣. Antum ergo Sacraméntum Venerémur cérnu- i:


2. Geni-tó-ri, Geni-tóque Laus et jubilá-ti-o: Sá-lus, hó-

¹ Alleluia is added only in Paschal Time.
Before the Blessing.

nor, virtus quoque Sit et benedictio: Procedenti ab

utroque Compar sit laudatio. Amen.

Tantum ergo V.*

Antum ergo Sacramentum Veneremur cernui:

Et antiquum documentum Novo cedit ritui: Praestet

fides supplementum Sensuum defectui.

2. Genitori, Genitque Laus et jubilatio, Salus, honor, virtus quoque Sit et benedictio: Procedenti ab

utroque Compar sit laudatio. Amen.

Tantum ergo VI.*

Antum ergo Sacramentum Veneremur cernui:
Various chants for Benediction.

Et antiquum documentum Nóvo cédat rí-tu-i : Praéstet fídes suppleméntum Sénсу-um de-féc tu-i.


Tantum ergo VII. *

Antum ergo Sacraméntum Vene-rémur céru- i :

Et antiquum documentum Nóvo cédat rí-tu-i : Praéstet fídes suppleméntum Sénсу-um de-féc tu-i.

2. Geni-tó-ri, Geni-tóque Laus et jubi-lá-ti-o, Sálus, hó-nor,
vīrtus quoque Sit et bene-dīcti-o : Procedēnti ab utrō-
que Cómpar sit laudā-ti-o. Amen.

Tantum ergo VIII. *

Antum ergo Sacramēntum Vene-rēmur cēnu-i :

Et antiquum documēntum Nōvo cēdat rī-tu-i : Praeṣtet fi-des supplemēntum Sēnsu-um dē-fēctu-i.

2. Geni-tō-ri, Geni-tōque Laus et jubi-lā-ti-o, Sā-lus, hōnor,
vīrtus quo-que Sit et benedīcti-o : Proce-dēnti ab utrō-
que Cómpar sit laudā-ti-o. Amen.
VII. After the Blessing.

Cor Jesu sacratissimum I.*

OR Jé-su sacra-tíss-imum, mi-

se-ré-re nó-bis. (3 times).

Cor Jesu sacratissimum II.*

OR Jésu sacra-tíssi-mum, mi-se-ré-re nó-bis. (3 times)

Adoremus in aeternum I.*

Dó-rémus in aetérnum san-

tíssimum Sacraméntum. Ps. Laudá-te Dóminum, ómnes gé-
tes: * laudáte é-um, ómnes pópu-li. Quóni-am confirmáta

est super nos mi-se-ríordi-a é-jus: * et vé-ri-tas Dómi-
After the Blessing.

his merciful kindness is
great towards us, and
the truth of the Lord
endureth for ever.
Let us adore... Glory.


Adoremus in aeternum II.

Dóremus in aetérnum sanctissimum Sacramén-
tum. Adoremus. (3 times).

Benedicam Dominum. *

I will bless the Lord.
* At all times. Y. His praise shall be ever in
my mouth.

Semper laus é-jus in óre
Various chants for Benediction.

Sáncto. Benedí-cam.

Benedicta sit. Antiphon, p. 564.

Ps. 116. Laudate Dominum I. *

O praise the Lord, all ye nations: praise him, all ye people.

Quóniam confirmáta est super nos misericórdia ejus: * et véritas us: and the truth of the Lord remaineth for ever.

Glória Pátri et Filio * et Spiritui Sáncto.


Ps. 116. Laudate Dominum II. *

Quóniam confirmáta est super nos misericórdia ejus: * et véritas us: and the truth of the Lord remaineth for ever.

Glória Pátri et Filio, * et Spiritui Sáncto.

Ps. 116. Laudate Dominum III.

Laudate Dominum, omnes gentes: * laudate eum,

Omnes populi. Quoniam

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in aeternum.


Ps. Laudate Dominum. Other tones, p. 1183-85.


Te decet laus I. *


A-men.
1990 Various chants for Benediction.

Te decet laus II.*

II

Te laudamus.

VII

E laudamus, * Dómine omni-

cum Sancto Spí-ri-tu, in saécu-


1. We praise thee, Almighty God, who sittest above the Cherubim and Seraphim, whom Angels and Archangels bless, whom Prophets and Apostles praise.

2. We praise thee in praying to thee, O Lord, who camest to

et láudant Prophétæ et Apó-

sto-li. 2. Te laudamus, Dómine, o-rándo, qui vení-sti
After the Blessing.

peccáta solvendo: Te deprecámur mágnun Redemptórem, quem Pá-
ter mí-sit óvi-um pastó-rem. 3. Tu es Christus Dóminus
Salvátor, qui de María Vírgine es ná-tus.

Venite, adoremus.*

VIII

Come, let us adore
him; for he is the
Lord, our God.

Ení-te,* ado-rémus é-um:

qui-a ípse est Dóminus Dé-us nóster.

1. Laudáte Dóminus, ómnes gén-tes:* laudáte é-um, ómnes

cópu-li. Quóni-am...

Quóniam confirmáta est super nos misericórdia éjus: * et véritas
Dómini mánet in aeté-rnum.
Glória Pátri, et Fílio,* et Spiritui Sáncto.
Sicut erat in principio, et nunc, et semper,* et in saécu-la
saeculórum. Amen.

The Antiphon is repeated.
Other tones for Psalms.

Day of the Commemoration of the Faithful Departed.

At Compline, the Psalms are sung to the special Tone indicated on p. 1550, or to the Direct Tone, as follows:

The flex may be replaced by a slight prolongation of the note on the dominant and a very slight pause.

Examples of the Flex:

\[
\text{Dé-us, in adju-tó-ri-um mé-um inténde : * Dómine, ad adjuvándum me festína.}
\]

Examples of the Mediant:

\[
\text{Dé-us Is-ra-el. á-ni-mam mé-am. misé-ri-be-ris Sí-on. misé-ri-be-ris Sí-on.}
\]

\[
\text{Dé-us Is-ra-el. ár-gu-as me. or : Dé-us Is-ra-el. ár-gu-as me.}
\]

\[
\text{nó-stra a nó-bis sunt. a nó-bis sunt.}
\]

\[
\text{spe-rá-vi in te. spe-rá-vi in te.}
\]
Examples of the Ending.

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ós-sa mé-a.
ús-que-quo.
in Sión.
et A-aron.
corrípi-as me. or: corrípi-as me.
lo-cú-ti sunt.
mé-um es tu.

* In accordance with authorisation of Rome, the Peregrinus Tone and the solemn cadence of the 1st and 2nd mode may be sung as above p. 116, 218, or as follows:

Psalm 112. Laudate pueri.

Peregrinus Tone. Another chant.

Mediant of 1 accent with 2 preparatory notes.

Ending of 1 accent with 1 preparatory note.


2. Sit nómen Dómi-ni bene-dí-ctum, * ex hoc nunc et usque

in saécu-lum. And so for all the verses.


5. Quis sicut Dóminus Déus nóster, qui in altís hábitat, * et humília réspicit in caelo et in térra?

6. Súscitans a térra Ínopem, * et de stércore érigens páuperem:

7. Ut cóllocet éum cum principibus, * cum principibus pó puli súi.

8. Qui habitáre fácit stérilem in dómo, * má trem filiórum lae-
tántem.


Psalm 113. *In exitu.*

Peregrinus Tone. Another chant.

Mediant of 1 accent with 2 preparatory notes. Ending of 1 accent with 1 preparatory note.

1. In éxi-tu Isra-el de Ægý-pto, * dómus Jácob de pó-
pu-ło bárbaro : 2. Fácta est Judaé-a sancti-fi-cá-ti-o é-jus :

* Isra-el po-tés-tas é-jus. Flex : palpábunt : †

5. Quid est tibi máre quod fugísti ? * et tu Jordánis, quia convérsus es retró-rsum ?
6. Móntes exsultástis sicut aríetes, * et cólles sicut ágni óvium ?
7. A fácie Dómini móta est térra, * a fácie Déi Jácob :
9. Non nóbis, Dómine, non nóabis, * sed nómini túdo da glóriam :
10. Super misericórdia túa et veritáte túa : * nequándo dícant géntes : Úbi est Déus eórum ?
11. Déus autem nóster in caélo : * ómnia quae-cúmque vóluit, fécit.
14. Aures hábent, et non áudient : * náres hábent, et non odo-
rábunt.
15. Mans hábent, et non palpábunt : † pédes hábent, et non ambu-
lábunt : * non clamábunt in gúttu-re súo.
17. Dómus Israel sperávit in Dómino : * adjútor eórum et protécor eórum est.
18. Dómus Aaron sperávit in Dómino: * adjútor eórum et protector eórum est.

19. Qui timent Dóminum sperávérunt in Dómino: * adjútor eórum et protector eórum est.


24. Benedícti vos a Dómino, * qui fécit caélum et térram.


27. Sed nos qui vívimus, benedíctimus Dómino, * ex hoc nunc et usque in saéculum.


Canticle of the Blessed Virgin Mary.

Solemn Tone of 1st and 6th mode. Another chant.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences) and of 1 preparatory syllable. Endings of 1 accent with 2 preparatory syllables. (For the Ending D\(^2\), an extra note is added in anticipation of the accent in dactylic cadences).

Tone 1.

1. Magníficábit * ánima mé- a

2. Et exsultávit spíri-tus mé- us * in Dé- o sa-lú- tá- ri

Dóminus. or: \{ Dóminus. or: \{ Dómi-num. or: \{ Dómina

mé- o. or: \{ mé- o. or: \{ mé- o.

or: dómu-i Isra-ei: or: Dóminus super vos:
G  G²  a

or: {Dóminum. or: {Dóminum. or: {Dóminum.
  mé-  o.  mé-  o.  mé-  o.
  a²  a²

or: {Dóminum. or: {Dóminum. and so for all the verses.
  mé-  o.  mé-  o.

Tone 6. (For Ending C the 7 is omitted).

F or C

1. Magníf-  ca-

2. Et exsultávit spí- ri- tus mé- us * in Dé- o sa- lu- tá- ri

And so for all the verses.

3. Quia respéxit humilitatem ancillae súae : * ecce enim ex hoc beátam me dícent ómnes generatiónes.
4. Quia fécit mihi mágna qui póten- s est * et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progé- nies : * timéntibus éum.
PSALMS FOR COMMUNION.

The Church's new legislation concerning the Eucharistic fast makes it possible for many of the faithful to communicate at a sung Mass.

The singing of the Communion Antiphon alone, which sufficed at sung Mass when Holy Communion was not given, is insufficient under the new conditions, which moreover are merely a return to ancient usage. Therefore it seems opportune to add here the Psalms which normally should accompany the Communion Antiphon proper to the day.

When the Antiphon is itself taken from a Psalm, the choice of a Psalm is not in doubt. When this is not the case, the ancient rule was to make use of the Psalm of the Introit.

Where a Psalm is already found in the body of this work, a simple reference is given. For the remaining Psalms, it has not seemed necessary to print them in full, which would have added considerably to the book. Besides, since the ancient practice was to repeat the Antiphon between the verses of the Psalm, it is thought that seven or eight verses will suffice for all needs.

To avoid several repetitions of the same text, adapted to different tones, as it has been done for Vespers, here only the last two accented syllables of Mediant and Ending have been printed in heavy type. For the same reason, it has not been possible to give the notes of the Intonation for each Psalm; the table of Psalm-tones, p. 152 seq., should be consulted, and the Psalm prepared in advance.

If the Antiphon is taken from those verses of the Psalm that are to be sung, those which form the Antiphon are omitted from the Psalm itself. Thus for Ps. 95, p. 2013, the first two verses form the Antiphon for the 5th Sunday after Easter. The Psalm then begins with v. 3 "Annuntiate". On the other hand, on the 18th Sunday after Pentecost the Antiphon is taken from v. 8. The Psalm begins with v. 1, and v. 8 is omitted.

If however, the Antiphon, as in Midnight Mass of Christmas, forms only part of a verse, this verse can very well be sung entirely in the course of the Psalm.

In old days, the Psalm was sung to the ornate setting of the Introit. For this, one would need each verse written out in full, which here would take up too much space. It is enough to make use of the ordinary setting. Where it is possible, however, it would be desirable to use the Solemn Tone, provided the rules are known for adapting the words to the music. The eight Tones of the Gloria Patri in the Introits will serve as a model.
of the Psalms, that, in whole or in part, are included in this work.

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<tr>
<th>Numeral</th>
<th>Latin Phrase</th>
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<tbody>
<tr>
<td>1</td>
<td>Beatus vir, qui non abiit</td>
<td>2008</td>
</tr>
<tr>
<td>2</td>
<td>Domine, quid multiplicati</td>
<td>2011</td>
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<td>3</td>
<td>Cum invocarem</td>
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<td>4</td>
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<td>6</td>
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<td>9</td>
<td>Exaudi, Domine</td>
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<td>10</td>
<td>Diligam te</td>
<td>2013</td>
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<td>11</td>
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<td>17</td>
<td>Afferte Domino</td>
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<td>18</td>
<td>Exaltabo te</td>
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<td>19</td>
<td>In te, Domine, speravi</td>
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<td>Benedicam Dominum</td>
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<td>Noli aemulari</td>
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<td>23</td>
<td>Judica me, Deus</td>
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<td>24</td>
<td>Eructavit cor meum</td>
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<td>25</td>
<td>Omnes gentes</td>
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<td>Quam diletca</td>
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<td>567, 639z, 1805, 1811</td>
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1st Sunday of Advent (1st mode).

Psalm 84.

The coming salvation that Christ’s birth will bring.

2. Remísisti iniquitátem plé­bis túae : * operuísti ómnia peccáta córum.
3. Mitígásti ómnem íram túam : * avertísti Ír a indi­gnatiónis túae.
5. Numquid in ætérnum irascérís nóabis? * aut étendes íram túam a generatione in generationém?

1. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.
2. Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.
3. Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.
4. Convert us, O God our saviour: and turn off thy anger from us.
5. Wilt thou be angry with us for ever? Or wilt thou extend thy wrath from generation to generation?
6. Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.
7. Shew us, O Lord, thy mercy; and grant us thy salvation.

2nd Sunday of Advent (2nd mode).

Psalm 79.

Fervent appeals to Israel’s Saviour.

1. Qui régis Israël, inténde : * qui dedúcís velút óvem Jóseph.
2. Qui sédes super Ché­rubim, * manifestáre córam Ephraím, Béná­jmin et Ma­nássé.

1. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep.
2. Thou that sittest upon the Cherubims: shine forth before Ephraim, Benjamin, and Manasses.
3. Stir up thy might: and come to save us.
4. Convert us, O God, and shew us thy face: and we shall be saved.
5. O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?
6. How long wilt thou feed us with the bread of tears, and give us for our drink tears in measure?
7. Thou hast made us to be a contradiction to our neighbours: and our enemies have scoffed at us.
8. O God of hosts, convert us, and shew thy face: and we shall be saved.

3rd Sunday of Advent.


4th Sunday of Advent (1st mode).

Psalm 18.

Christ, like the sun, brings light and life to the world.

1. The heavens shew forth the glory of God: and the firmament declareth the work of his hands.
2. Day to day uttereth speech: and night to night sheweth knowledge.
3. There are no speeches nor languages, where their voices are not heard.
4. Their sound hath gone forth into all the earth: and their words unto the ends of the world.
5. He hath set his tabernacle in the sun: and he, as a bridegroom coming out of his bride chamber,
6. Hath rejoiced as a giant to run the way. His going out is from the end of heaven,
7. And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

Christmas Eve.

Ps. 23. Dómini est térra. (1st mode). p. 1811.
The Nativity of Our Lord.


Mass of the Day (1st mode).

**Psalm 97.**

_Hymn to the Lord, his people's Saviour._

1. Sing ye to the Lord a new canticle: because he hath done wonderful things.

2. His right hand hath wrought for him salvation: and his arm is holy.

3. The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

4. He hath remembered his mercy and his truth toward the house of Israel.

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

6. Sing joyfully to God, all the earth: make melody, rejoice and sing.

7. Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm: with long trumpets, and sound of cornet.

8. Make a joyful noise before the Lord our king. Let the sea be moved and the fulness thereof: the world and they that dwell therein.


*Ps. 118._ Beáti immaculáti (8th mode), p. 1808.

December 27. St. John the Evangelist (2nd mode).

**Psalm 91.**

_Praise to God, Creator and Protector of the just._

1. It is good to give praise to the Lord: and to sing to thy name, O Most High.
2. Ad annuntiándum máne misericórdiam tūam : * et veritātem tūam per noctem :
3. In decachórdo psaltério : * cum cántico, in cúthara.
4. Quia deflectásti me, Dómine, in factúra túa : * et in opéribus mánuum tuárum exsultábo.
5. Quam magnificáta sunt ópera túa, Dómine! * nimis profundae fácetae sunt cogitationes túa.

2. To shew forth thy mercy in the morning, and thy truth in the night :
3. Upon an instrument of ten strings, upon the psaltery : with a canticle upon the harp.
4. For thou hast given me, O Lord, a delight in thy doings : and in the works of thy hands I shall rejoice.
5. O Lord, how great are thy works! Thy thoughts are exceeding deep.
6. The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus.

The Holy Innocents (7th mode).

Psalm 78.

Lament over the destruction of Jerusalem.

1. Déus, venérunt géntes in hereditátem túam, † polluérent témplum sánctum túum : * posuérunt Jerúsalém in pomórum custódiam.
2. Posuérunt mortícina serviórum túorum, éscas volatílibus caéllí : * cárnés sanctórum tuórum bestiis térreae.
3. Effudérent sánquinem córum támquam aquam in circúitu Jerúsalém : * et non érat qui sepelíret.
4. Fácti sumus oppróbrium vicínis nostri : * subsannatío et illúsio his, qui in circúitu nostro sunt.
5. Usquequo, Dómine, irascéris in géntes, quae te non novérent : * et in régna, quae nómen túum non invocáverunt.
6. Effundé iram túam in géntes, quae te non novérent : * et in régeá, quae nómen túum non invocáverunt.

1. O God, the heathens are come into thy inheritance: they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.
2. They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth.
3. They have poured out their blood as water, round about Jerusalem: and there was none to bury them.
4. We are become a reproach to our neighbours: a scorn and derision to them that are round about us.
5. How long, O Lord, wilt thou be angry for ever? Shall thy zeal be kindled like a fire?
6. Pour out thy wrath upon the nations that have not known thee: and upon the kingdoms that have not called upon thy name.
Sunday within the Octave of Christmas (7th mode).

**Psalms for Communion.**

**Psalms for Communion.**

1. **The Lord, the King of creation.**

1. **Dominus regnavit, decorem indutus est:** *indutus est Dominus fortitudinem*, et praećínxit se.
2. **Etenim firmavit orbem terrae,** *qui non commovetur.*
3. **Paráta sédes tua ex tum:** *a saeculo tuis.*
4. **Eleváverunt fluímina, Dómine:** *eleváverunt fluímina vócem suam.*
5. **Eleváverunt fluímina fluctus suós,** *a vícibus aquárum multárum.*
6. **Mirábles elatiónes máris,** *mirabilis in altís Dóminus.*
7. **Testimónia tua credibilita facta sunt nímis,** *dónum tuam décet sanctitúdo, Dómine,* in longitúdinem diérum.

1. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.
2. For he hath established the world which shall not be moved.
3. Thy throne is prepared from of old: thou art from everlasting.
4. The floods have lifted up, O Lord: the floods have lifted up their voice.
5. The floods have lifted up their waves, with the noise of many waters.
6. Wonderful are the surges of the sea: wonderful is the Lord on high.
7. Thy testimonies are become exceedingly credible. Holiness becometh thy house, O Lord, unto length of days.

**The Holy Name of Jesus (8th mode).**

**Psalm 85.**

_A prayer of trust, in trouble._

1. **Inclína, Dómine, aurem tuam et exáudi me:** *quóniam inops et páuper sum ego.*
2. **Custódi animam méam,** *quóniam sanctus sum:* *salvum fac servum tuum, Deus meus,* sperántem in te.
3. **Misereré méi, Dómine,** quóniam ad te clamávi tôta die; † laetífica ániam serví tui,* *quóniam ad te, Dómine,* ániam méam levávi.
4. **Quóniam tu, Dómine, suávis et múltac misericórdiae nómnibus invocántibus te.*

1. Incline thy ear, O Lord, and hear me: for I am needy and poor.
2. Preserve my soul, for I am holy: save thy servant, O my God, that trusteth in thee.
3. Have mercy on me, O Lord, for I have cried to thee all the day. Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.
4. For thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon thee.
2004 Psalms for Communion.

5. Auribus percipe, Dómine, oratiónum meá: * et inténde vóci deprecationis méae.
6. In die tribulationis méae clamávi ad te: * quia exaudísti me.
7. Non est símilis túi in déis, Dómine: * et non est secúndum ópera túa.

5. Give ear, O Lord, to my prayer: and attend to the voice of my petition.
6. I have called upon thee in the day of my trouble: because thou hast heard me.
7. There is none among the gods like unto thee, O Lord: and there is none according to thy works.

The Epiphany of Our Lord (4th mode).

Psalm 71.

Christ's kingdom of righteousness.

1. Deus, judicium tún régi da: * et justitiam túnam filió régis.
5. Et permanébit cum sólé, et ante lúnam, * in generationé et generationem.
7. Oriétur in diébus éjus justitia et abundántia pácis: * dónec auferátur lúna.

1. Give to the king thy judgment, O God: and to the king's son thy justice:
2. To judge thy people with justice, and thy poor with judgment.
3. Let the mountains receive peace for the people: and the hills justice.
4. He shall judge the poor of the people: and he shall save the children of the poor: and he shall humble the oppressor.
5. And he shall continue with the sun, and before the moon, throughout all generations.
6. He shall come down like rain upon the fleece: and as showers falling gently upon the earth.
7. In his days shall justice spring up, and abundance of peace, till the moon be taken away.

The Holy Family (1st mode).

Psalm 83.

The happiness of dwelling in God's House.

1. Quam dilécta tabernácula túa, Dómine virtútum! * concupiscit et déficit ánima méa in átria Dómini.

1. How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord.
2. My heart and my flesh have rejoiced in the living God.
3. For the sparrow hath found herself a house, and the turtle a nest for herself where she may lay her young ones:
4. Thy altars, O Lord of hosts:
5. Blessed are they that dwell in thy house, O Lord:
6. Blessed is the man whose help is from thee.

1. Shout with joy to God, all the earth: sing ye a psalm to his name: give glory to his praise.
2. Say unto God: How terrible are thy works, O Lord! In the multitude of thy strength thy enemies shall lie to thee.
3. Let all the earth adore thee and sing to thee: let it sing a psalm to thy name.
4. Come and see the works of God; who is terrible in his counsels over the sons of men.
5. Who turneth the sea into dry land: in the river they shall pass on foot; there shall we rejoice in him.
6. Who by his power ruleth for ever, his eyes behold the nations: let not them that provoke him be exalted in themselves.

2nd Sunday after the Epiphany (6th mode).

Psalm 65.

Thanksgiving for deliverance.

1. Jubiláte Déo, ómnis tér­ra, † psálillum dícite nómini éius: * dáte glóriam láudi éius.
2. Dícite Déo: Quam terri­bília sunt ópera túa, Dómíne! * in multitúdine virtútis túaem mentiēntur tibi inimíci tui.
3. Ómnis térra adóret te, et psállat tibi: * psáluum dícát nómini tuió.
5. Qui convérít máre in áridam, † in flúmine pertransí­bunt pédè: * íbi lactábímur in ipso.
6. Qui domináitur in virtúté súa in actérnum, † óculi éius super géntes respiciunt: * qui exáesperant non exá lentúr in semetípsis.
3rd Sunday after the Epiphany (7th mode).

Psalm 96.

The Lord will reign on earth and destroy the idols.

1. Dóminus regnávit, exsúltet térra : * laetentur insulae múltæ.
2. Núbes et calígō in circúitu éjus : * justitia et judicium correctio sédis éjus.
3. Ignis ante ípsum praecédet, * et inflammábit in circúitu inimícos éjus.
5. Móntes sicut céra fluxérunt a fácie Dómini : * a fácie Dómini ómnis térra.
7. Confundántur ómnès, qui adórant sculptília : * et qui gloriántur in simulácris súis.

1. The Lord hath reigned, let the earth rejoice: let many islands be glad.
2. Clouds and darkness are round about him: justice and judgment are the establishment of his throne.
3. A fire shall go before him, and shall burn his enemies round about.
4. His lightnings have shone forth to the world: the earth saw and trembled.
5. The mountains melted like wax, at the presence of the Lord: at the presence of the Lord of all the earth.
6. The heavens declared his justice: and all people saw his glory.
7. Let them be all confounded that adore graven things, and that glory in their idols.

Septuagesima Sunday (1st mode).

Psalm 30.

Prayer in affliction and persecution.

1. In te, Dómine, sperávi, non confundár in aetérnum : * in justitia tua líbera me.
2. Inclína ad me aúrem túam, * accélera, ut éruas me.
4. Quóniam fortitúdo méa et refúgium méum és tu : * et propter nómem túum dedúcès me et enútries me.
5. Edúces me de láqueo hoc, quem abscondérunt míhi : * quóniam tu es protector méus.

1. In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.
2. Bow down thy ear to me: make haste to deliver me.
3. Be thou unto me a God, a protector, and a house of refuge, to save me.
4. For thou art my strength and my refuge; and for thy name's sake thou wilt lead me and nourish me.
5. Thou wilt bring me out of this snare which they have hidden for me: for thou art my protector.

6. Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth. 7. Thou hast hated them that regard vanities to no purpose. 8. But I have hoped in the Lord: I will be glad and rejoice in thy mercy.

Sexagesima Sunday (8th mode).

Psalm 42.

An exile's song; his joyful return.


1. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man. 2. For thou art God my strength: Why hast thou cast me off? And why do I go sorrowful whilst the enemy afflicteth me? 3. Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles. 4. And I will go in to the altar of God: to God who giveth joy to my youth. 5. To thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul? And why dost thou disquiet me? 6. Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

Quinquagesima Sunday (1st mode).

Psalm 77.

God's former goodness to his people.

1. Attendite, pópule méus, légem méam: * inclináte áurem véstram in vérba óris méi.

1. Attend, O my people, to my law: incline your ears to the words of my mouth.
Psalms for Communion.

27. Et mandávit núbibus désuper, * et jánus caéli apérruit.
30. Tránsstulit Austrum de caelo : * et indúxit in virtúte súa Africum.
31. Et plúit super éos sicut púlverem cárnés : * et sicut arénam máris volatília penna-tá.
32. Et cecidérunt in médio castrórum éórum : * sírca tabernácula éórum.

27. And he had commanded the clouds from above: and had opened the doors of heaven.
28. And had rained down manna upon them to eat: and had given them the bread of heaven.
29. Man ate the bread of Angels: he sent them provisions in abundance.
30. He removed the South wind from heaven: and by his power brought in the Southwest wind.
31. And he rained upon them flesh as dust: and feathered fowls like as the sand of the sea.
32. And they fell in the midst of their camp, round about their pavilions.

Ash Wednesday (3rd mode).

Psalm 1.

Choice of the right way.

1. Beátus vir, qui non ábit in consílio impiórum, † et in via peccatórum non stétit, * et in cathédra pestiléntiae non sédít :
3. Et érit tamquam lígnum, quod plantatum est secus de-cúrsus aquárum, * quod frúctum súum dábít in témporte suo :
4. Et fólium ejus non dé-fluet : * et ómnia quae cómque fáciet, prosperabúntur.

1. Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence.
2. But his will is in the law of the Lord: and on his law he shall meditate day and night.
3. And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit in due season.
4. And his leaf shall not fall off: and all whatsoever he shall do shall prosper.

1st Sunday of Lent.

Ps. 90. Qui hábitat (3rd mode), p. 228.

2nd Sunday of Lent.

Ps. 5. Vérba méa (5th mode), p. 1792.
3rd Sunday of Lent.


4th Sunday of Lent.

Ps. 121. Laetátus sum. vi e. p. 188.

Passion Sunday.

Ps. 42. Júdica me, Déus (8th mode), p. 2007.

Palm Sunday.


Maundy Thursday.


Easter Day (6th mode).

Psalm 117.

A Hymn of praise and fervent thanksgiving.

2. Dicat nunc Israèl, quóniam bónus : * quóniam in saéculum misericórdia éjus.
4. Dicant nunc, qui tíment Dóminum : * quóniam in saéculum misericórdia éjus.
5. De tribulatióne invocávi Dóminum : * et exaudívit me in latitúdine Dóminus.

1. Give praise to the Lord, for he is good: for his mercy endureth for ever.
2. Let Israel now say, that he is good: that his mercy endureth for ever.
3. Let the house of Aaron now say: that his mercy endureth for ever.
4. Let them that fear the Lord now say: that his mercy endureth for ever.
5. In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.
6. The Lord is my helper: I will not fear what man can do unto me.

7. The Lord is my helper: and I will look over my enemies.

8. It is good to confide in the Lord, rather than to have confidence in man.

9. It is good to trust in the Lord, rather than to trust in princes.

10. All nations compassed me about: and in the name of the Lord I have been revenged on them.

11. Surrounding me they compassed me about: and in the name of the Lord I was revenged on them.

12. They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

13. Being pushed I was overturned that I might fall: but the Lord supported me.

14. The Lord is my strength and my praise: and he is become my salvation.

15. The voice of rejoicing and of salvation is in the tabernacles of the just.

16. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

17. I shall not die, but live: and shall declare the works of the Lord.

18. The Lord chastising hath chastised me: but he hath not delivered me over to death.

19. Open ye to me the gates of justice: I will go in to them, and give praise to the Lord; this is the gate of the Lord: the just shall enter into it.

20. I will give glory to thee because thou hast heard me: and art become my salvation.

21. The stone which the builders rejected: the same is become the head of the corner.

22. This is the Lord’s doing: and it is wonderful in our eyes.
Psalms for Communion.

23. This is the day which the Lord hath made: let us be glad and rejoice therein.

24. O Lord, save me: O Lord, give good success. Blessed be he that cometh in the name of the Lord.

25. We have blessed you out of the house of the Lord. The Lord is God, and he hath shone upon us.

26. Appoint a solemn day, with shady boughs, even to the horn of the altar.

27. Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.

28. I will praise thee, because thou hast heard me and art become my salvation.

29. O praise ye the Lord, for he is good: for his mercy endureth for ever.

For Easter week, as on Easter day.

Low Sunday (6th mode).

Psalm 3.

Escape from a multitude of foes.

1. Domine, quid multiplicati sunt qui tribulant me? * multi insurgunt adversum me.

2. Multi dicit animae meae: * Non est salus ipsi in Deo ejus.


4. Vocce mea ad Dominum clamavi: * et exaudivit me de monite sancuto suO.

5. Ego dormivi, et sororatus sum: * et exsurrexi, quia Dominus suspexit me.

6. Non timobo millia populi circumdantis me: * exsurge, Domine, salvum me fac, Deus meus.
7. Quóniam tu percussísti ómnes adversántes mihi síné cáusa: * déntes peccatórum contrivísti.

7. For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.
8. Salvation is of the Lord: and thy blessing is upon thy people.

2nd Sunday after Easter (2nd mode).

Psalm 32.

Praise to the Lord, all-powerful helper of his people.

1. Exsultáte, jústi, in Dómino: * réctos décet collau-
dátio.
2. Confitémini Dómino in cíthara: * in psáltério décem chordárum psallite illi.
5. Diligít misericórdiam et judícium: * misericórdia Dómini pléna est térra.
7. For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.
8. Salvation is of the Lord: and thy blessing is upon thy people.

15. Qui finxít singíllátim cór-da córum: * qui intéllegit ómnia ópera córum.
12. Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance.
13. The Lord hath looked from heaven: he hath beheld all the sons of men.
14. From the place of his habitation he looketh forth upon all the inhabitants of the earth.
15. He that fashioneth the hearts of them all, that considereth all their works.
4th Sunday after Easter.


5th Sunday after Easter (2nd mode).

Psalm 95.

Praise to the Lord, Master and Judge of all.

2. Cantate Domino, et benedícite nómini éjus: * annuntiáte de die in diem salutáre éjus.
5. Quóniam ómnès díi Génti- tium daémonia: * Dóminus autem caélos fécit.
7. Afférté Dómino, patriae Géntium, † afférté Dómino glóriam et honórem: * afférté Dómino glóriam nómini éjus.
8. Tólítte hóstias, et introíte in átria éjus: * adoráte Dómi- num in átrio sancto éjus.

1. Sing ye to the Lord a new canticle: sing to the Lord, all the earth.
2. Sing ye to the Lord and bless his name: shew forth his salvation from day to day.
3. Declare his glory among the Gentiles: his wonders among all people.
4. For the Lord is great, and exceedingly to be praised: he is to be feared above all gods.
5. For all the gods of the Gentiles are devils: but the Lord made the heavens.
6. Praise and beauty are before him: holiness and majesty in his sanctuary.
7. Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honour: bring to the Lord glory unto his name.
8. Bring up sacrifices, and come into his courts: adore ye the Lord in his holy court.

Mass of the Rogation Days (1st mode).

Psalm 17.

Thanksgiving for deliverance.

1. Diligam te, Dómine, for- titúdo méa: † Dóminus firmá- mentum méum, et refúgium méum, * et liberátor méus.

1. I will love thee, O Lord, my strength: The Lord is my firmament, my refuge, and my deliverer.
2. My God is my helper: and in him will I put my trust.
Psalm 67

The Ascension of Our Lord (1st mode).

1. Let God arise, and let his enemies be scattered; and let them that hate him flee from before his face.
2. As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.
3. And let the just feast and rejoice before God: and be delighted with gladness.
4. Sing ye to God: sing a psalm to his name: make a way for him, who ascendeth upon the west. The Lord is his name.
5. Rejoice ye before him: but the wicked shall be troubled at his presence, who is the father of orphans, and the judge of widows.
6. God in his holy place: God who maketh men of one manner to dwell in a house.
7. Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres.
The Sunday after Ascension (4th mode).

Psalms for Communion.

Psalms for Communion.

The Sunday after Ascension (4th mode).

Psalm 26.

Bold confidence in God.

1. Dóminus illuminatió méa, et sálus méa, quem timebo?
2. Dóminus protector vítae méae, a quo trepidabo?
3. Dum apprópiant super me nocéntes, ut édant cárnés méas:
4. Qui tríbulant me inimíci méi, ipsi infírmáti sunt, et cecidérent.
5. Si consistánt adversum me cástra, non timebit cor méum.
6. Si exsurgat adversum me prælium, in hoc égo sperábo.
7. Unam péitii a Dómino, hanc requíram, ut inhábítem in dómo Dómini omnibus déibus vítae méae:
8. Ut vídeam voluptátem Dómini, et visítem témplum ejus.

1. The Lord is my light and my salvation: whom shall I fear?
2. The Lord is the protector of my life: of whom shall I be afraid?
3. Whilst the wicked draw near against me, to eat my flesh.
4. My enemies that trouble me, have themselves been weakened, and have fallen.
5. If armies in camp should stand together against me, my heart shall not fear.
6. If a battle should rise up against me, in this will I be confident.
7. One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life.
8. That I may see the delight of the Lord: and may visit his temple.

The Sunday of the Pentecost.

Ps. 67. Exsurgat Désus (7th mode), p. 2014.

Trinity Sunday (4th mode).

Psalm 8.

The beauty of creation; there God has set man to be its king and spokesman.

1. Dómine, Dóminus nóstér, quam admiráble est nómen tóum in univeráta térra.
2. Quóniam eleváta est magnificéntia túa super caélós.
3. Ex ore infantión et lacténtium perfecísti ludem propter inimícós túos, ut déstruás inimícum et ultórem.
4. O Lord, our Lord: how admirable is thy name in the whole earth!
5. For thy magnificence is elevated above the heavens.
6. Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies: that thou mayst destroy the enemy and the avenger.
2. Quamdiu ponam consilia in anima mea, * dolorem in corde meo per diem?


5. Qui tribulant me, exsultabunt si motus fuero: * ego autem in misericordia tua speravi.


1. Usquequo, Domine, oblivisceris me in finem? * usquequo avertis faciem tuaum a me?

2. Quamdiu ponam consilia in anima mea, * dolorem in corde meo per diem?


5. Qui tribulant me, exsultabunt si motus fuero: * ego autem in misericordia tua speravi.


1. How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away thy face from me?

2. How long shall I take counsels in my soul, sorrow in my heart all the day?

3. How long shall my enemy be exalted over me? Consider, and hear me, O Lord my God.

4. Enlighten my eyes that I never sleep in death; lest at any time my enemy say: I have prevailed against him.

5. They that trouble me will rejoice when I am moved: but I have trusted in thy mercy.

6. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high.
Feast of the Sacred Heart.

Ps. 32. Exsultáte, justi (7th mode), p. 2012.

3rd Sunday after Pentecost (5th mode).

Psalm 16.

In persecution, the righteous man appeals to God.

1. Exáudi, Dómine, justitiam meam: * inténde deprecationem meam.
2. Auribus percipe orationem meam * non in lábiis dolósis.
3. De vúltu túo judícium méum pródeat: * óculi túi videant aequitátes.
4. Probásti cor méum, et visitásti nócte: † ígne me visitasti: * et non est invenit me iníquitas.
5. Ut non loquátur os méum opera, homínium: * própter vérba labiórum tuórum ego custodiivi viás dúras.
7. Ego clamávi quóniam exaudísti me, Déus: * inclina áurem túam mihi, et exáudi vérba méa.
8. Mirífica misericórdias túas, * qui sálvos fácis sperántes in te.

4th Sunday after Pentecost.


5th Sunday after Pentecost.


6th Sunday after Pentecost.

7th Sunday after Pentecost.


8th Sunday after Pentecost (3rd mode).

Psalm 33.

A psalm of thanksgiving for deliverance.

1. Benedicam Dóminum in ómni témporte : * semper laus ejus in óre méo.
2. In Dómino laudábitur ánima méa : * audiant mansuétí, et lacténtur.
4. Exquisivi Dóminum, et exaudívit me : * et ex ómnibus tribulatió nibus méis erípuit mé.
5. Accédite ad éum, et illuminánimí : * et fácies véstrae non confundéntur.

9th Sunday after Pentecost (6th mode).

Psalm 53.

Appeal to God's justice against enemies.

1. Déus, in nómine túo sálvum mé fac : * et in virtúte túa júdica me.
2. Déus, exaudi oratió nem méam : * auribus pér ci vé rba óris méi.

1. Save me, O God, by thy name: and judge me in thy strength.
2. O God, hear my prayer: give ear to the words of my mouth.
3. For strangers have risen up against me, and the mighty have sought after my soul: and they have not set God before their eyes.

4. For behold God is my helper: and the Lord is the protector of my soul.

5. Turn back the evils upon my enemies; and cut them off in thy truth.

6. I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

7. For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

10th Sunday after Pentecost.

Ps. 50. Miserere mei, Deus (4th mode), p. 556.

11th Sunday after Pentecost.


12th Sunday after Pentecost (6th mode).

Psalm 103.

Hymn to God the Creator.

1. Bless the Lord, O my soul: O Lord my God, thou art exceedingly great.

2. Thou hast put on praise and beauty: and art clothed with light as with a garment.

3. Who stretchest out the heaven like a pavilion: who coverest the higher rooms thereof with water.

4. Who makest the clouds thy chariot: who walkest upon the wings of the winds.

5. Who makest thy angels spirits: and thy ministers a burning fire.

6. Who hast founded the earth upon its own bases: it shall not be moved for ever and ever.
13th Sunday after Pentecost.

*As on Quinquagesima Sunday, (5th mode), p. 2007.*

14th Sunday after Pentecost.

Ps. 83. *Quam dilecta (8th mode), p. 2004.*

15th Sunday after Pentecost.


16th Sunday after Pentecost (8th mode).

Psalm 70.

*A prayer in old age and distress.*

1. *In te, Dómine, speravi,* non confundar in aeternum: *in justitia túa libera me,* et éripe me.
2. Inclina ad me áurem túam, *et salva me.*
3. Esto mihi in Déum protectórem et in lócum minitium: *ut sálvum me fácias,*
4. Quóniam firmaméntum méum, *et refúgium méum ès tu.*
5. Déus méus, éripe me de mánu peccatóris, *et de mánu contra légem agéntis et iníqui :*
7. In te confirmátus sum ex útero: *de véntræ mátris méæ tu es protector méus.*
8. In te cantátió méæ sémper: *támquam prodígium fáctus sum múltis:* et tu adjútor fórtis.
9. *In thee, O Lord, I have hoped:* let me never be put to confusion. Deliver me in thy justice, and rescue me.
10. Incline thy ear unto me, and save me.
11. Be thou unto me a God, a protector, and a place of strength; that thou mayst make me safe.
12. For thou art my firmament and my refuge.
13. Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law and of the unjust.
14. For thou art my patience, O Lord: my hope, O Lord, from my youth.
15. By thee have I been confirmed from the womb: from my mother’s womb thou art my protector.
16. Of thee shall I continually sing. I am become unto many as a wonder: but thou art a strong helper.
17th Sunday after Pentecost (2nd mode).

Psalm 75.

God’s power has restored justice and peace.

1. In Judaea God is known: his name is great in Israel.
2. And his place is in peace: and his abode in Sion:
3. There hath he broken the powers of bows: the shield, the sword, and the battle.
4. Thou enlightenest wonderfully from the everlasting hills. All the foolish of heart were troubled.
5. They have slept their sleep: and all the men of riches have found nothing in their hands.

6. At thy rebuke, O God of Jacob, they have all slumbered that mounted on horse back.
7. Thou art terrible, and who shall resist thee? From that time thy wrath.

8. Thou hast caused judgment to be heard from heaven: the earth trembled and was still.
9. When God arose in judgment, to save all the meek of the earth.

18th Sunday after Pentecost.


19th Sunday after Pentecost.

Ps. 118. Beáti immaculáti (5th mode), p. 1808.

20th Sunday after Pentecost.


21st Sunday after Pentecost.

Ps. 118. Beáti immaculáti (1st mode), p. 1808.
22nd Sunday after Pentecost.


23rd Sunday after Pentecost.

Ps. 129. De profundis (1st mode), p. 1784.

PROPER OF THE SAINTS.

November 30. Saint Andrew, Apostle.

Ps. 138. Dómine, probásti me (8th mode), p. 1033.

December 8. Immaculate Conception (8th mode).

Psalm 29.

Thanksgiving for health restored.

1. Exaltábo te, Dómine, quó-niam suscepísti me: * nec
delectásti inimícós méos super
me.
2. Dómine, Déus méus, clámávi ad te, * et sanásti me.
3. Dómine, eduxisti ab in-férno ániamam méam: * sal-
vásti me a descendéntibus in
lácum.
4. Psálite Dómino, sáncti
éjus: * et confitémoni memóriae
sanctitátis ejus.
5. Quóñiam íra in indigna-
tióné éjus: * et vita in voluntáte
éjus.
6. Ad vésperum demorábítur
flétus: * et ad matutínun
laetíitia.
7. Ego autem dixi in abun-
dántia méa: * Non movébor
in aetérnum.
8. Dómine, in voluntáte
tía, * praestítisti décóri méo
virtútém.
9. I will extol thee, O Lord, for
thou hast upheld me: and hast not
made my enemies to rejoice over me.
10. O Lord my God, I have cried
to thee; and thou hast healed me.
11. Thou hast brought forth, O
Lord, my soul from hell; thou hast
saved me from them that go down
into the pit.
12. Sing to the Lord, O ye his
saints; and give praise to the
memory of his holiness.
13. For wrath is in his indignation;
and life in his good will.
14. In the evening weeping shall
have place; and in the morning
gladness.
15. And in my abundance I said:
I shall never be moved.
16. O Lord, in thy favour, thou
gavest strength to my beauty.
February 2. Purification of the B. V. M.

_Cant._ Nunc dimittis (8th mode), p. 234.


_Ps. 91._ Bónum est confitéri (7th mode), p. 2001.

March 25. Annunciation of the B. V. M.

_Ps. 44._ Eructátvit (1st mode), p. 2024.

April 25. Saint Mark, Evangelist (5th mode).

_Psalm 63._

Thanksgiving for deliverance from enemies.

1. Exáudi, Déus, oratiónem méam cum déprecor : * a timóre inimíci éripere ániam méam.

2. Protexisti me a convéntu malignántium : * a multitudine operatoriæ iniquitátum.


5. Narravérunt ut abscónde­rent láqueos : * dixérunt : Quis vidébit éos?


7. Accédet hómo ad cor altum : * et exaltábitur Déus.

1. Hear, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

2. Thou hast protected me from the assembly of the malignant: from the multitude of the workers of iniquity.

3. For they have whetted their tongues like a sword: they have bent their bow, a bitter thing, to shoot in secret the undefiled.

4. They will shoot at him on a sudden, and will not fear: they are resolute in wickedness.

5. They have talked of hiding snares; they have said: Who shall see them?

6. They have searched after iniquities: they have failed in their search.

7. Man shall come to a deep heart: and God shall be exalted.


_Ps. 66._ Deus misereátr nostrí (4th mode), p. 1875.

June 24. Saint John the Baptist.


Psalm 88.
The mercy, faithfulness, and greatness of the Lord.

1. Misericórdias Dómini * in aetérnum cantábo.
2. In generationem et generationem * annuntiábo veritátem túam in óre méo.
5. Et aedificábo in generationem et generationem * sédem túum.

July 25. Saint James, Apostle.
Ps. 138. Dómine, probásti me (1st mode), p. 205.


Psalm 44.
The wedding of the King.

1. Eructávit cor méum vérbum bónum : * dico égo ópera méa Régi.
1. My heart hath uttered a good word: I speak my works to the King.
2. My tongue is the pen of a scrivener that writeth swiftly.
3. Specíosus fórma prae filiis hómínium, † diffúsa est grátía in lábiis túis: * propúrerá benedíxit te Déus in aetérnum.
5. Spécie túa et pulchritúdine túa * inténde, próspere pro-céde, et régna.
7. Sagíttae tuæ acútae, pópuli sub te cándent, * in córdá inimícórum régis.
8. Sédès túa, Dés, in sæ-culum sæculum : * vírga direc-tiónis vírga régni túi.

3. Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever.
4. Gird thy sword upon thy thigh, O thou most mighty.
5. With thy comeliness and thy beauty set out: proceed prosperously, and reign.
6. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.
7. Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.
8. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness.
9. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

August 6. The Transfiguration of Our Lord.

August 10. Saint Lawrence.

August 15. The Assumption of the B. V. M.

Ps. 111. Beátus vir (7th mode), p. 164.

August 22. The Immaculate Heart of Mary.
Ps. 44. Eructávit (8th mode), p. 2024.


Psalm 20.

Thanksgiving for God's favours.

1. Domine, in virtute tua laetabitur rex, et super salutare tuum exultabit vehementer.
2. Desiderium cordis ejus, tribuisti ei: et voluntate labiorum ejus non fraudasti eum.
3. Quoniam praevenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso.
5. Magna est gloria ejus in salutari tuo: gloriam et magnum decorem impones super eum.
6. Quoniam dabis eum in benedictionem in saeculum saeculi: laetificabis eum in gaudio cum vultu tuo.

1. In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly.
2. Thou hast given him his heart's desire: and hast not withholden from him the will of his lips.
3. For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones.
4. He asked life of thee: and thou hast given him length of days for ever and ever.
5. His glory is great in thy salvation: glory and great beauty shalt thou lay upon him.
6. For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance.

September 8. The Nativity of the B. V. M.
Ps. 44. Eructavit (1st mode), p. 2024.

As on May 3, p. 1875.

September 15. The Seven Sorrows of the B. V. M.
Ps. 119. Ad Dominum cum tribularer (1st mode), p. 552.

Ps. 20, Domine, in virtute tua (4th mode), as above.


Ps. 112. Laudáte, púeri (7th mode), p. 169.

October 7. The Most Holy Rosary of the B. V. M.

Ps. 44. Eructávit (1st mode), p. 2024.

October 11. The Motherhood of the B. V. M.


Our Lord Jesus Christ, King (6th mode).

Psalm 28.

Hymn to God revealed in the storm.

1. Afférte Dómino, filii Déi: *
       afférte Dómino filios aríetum.
2. Afférte Dómino glóriam
       et honórem, † afférte Dómino glóriam nómini ejus: *
       adoráte Dóminus in átrio sáncto ejus.
3. Vox Dómini super áquas, †
       Déus majestátis intónuit: *
       Dóminus super áquas múltas.
4. Vox Dómini in virtúte: *
       vox Dómini in magníficentía.
5. Vox Dómini confringéntis
       cédros: * et confringet Dó-
       minus cédros Libani.
6. Et commíuet éas támquam
       vítulum Libani: * et diléctus
       quemádmódum filius unicór-
       nium.

1. Bring to the Lord, O ye children
   of God: bring to the Lord the
   offspring of rams.
2. Bring to the Lord glory and
   honour; bring to the Lord glory to
   his name: adore ye the Lord in his
   holy court.
3. The voice of the Lord is upon
   the waters; the God of majesty
   hath thundered: the Lord is upon
   many waters.
4. The voice of the Lord is in power;
   the voice of the Lord in magnificence.
5. The voice of the Lord breaketh
   the cedars: yea, the Lord shall
   break the cedars of Libanus,
6. And shall reduce them to
   pieces: as a calf of Libanus, and
   as the beloved son of unicorns.
7. The voice of the Lord divideth the flame of fire: the voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

8. The voice of the Lord prepareth the stags, and he will discover the thick woods: and in his temple all shall speak his glory.

November I. Feast of All Saints.

Ps. 32. Exsultáte, justi (1st mode), p. 2012.

November II. Saint Martin, Bishop.

Ps. 131. Meménto, Dómine (3rd mode), p. 198.

COMMON OF SAINTS.

For Confessor Bishops.


For Martyrs.


Mass: « Salus autem... » (4th mode).

Psalm 36.

The lot of the good and of the evil.

1. Nóli aemulári in mali-

1. Be not emulous of evildoers;

gnántibus: * neque zeláveris nor envy them that work iniquity.

faciéntes iniquitátem.
2. For they shall shortly wither away as grass: and as the green herbs shall quickly fall.

3. Trust in the Lord, and do good, and dwell in the land: and thou shalt be fed with its riches.

4. Delight in the Lord: and he will give thee the requests of thy heart.

5. Commit thy way to the Lord, and trust in him: and he will do it.

6. And he will bring forth thy justice as the light, and thy judgment as the noonday. Be subject to the Lord and pray to him.

7. Envy not the man who prospereth in his way: the man who doth unjust things.

For Confessors Bishops.

Mass. Sacerdótes túi. as for the preceding mass, (3rd mode).

For Doctors.


For Confessors not Bishops.


For Abbots.

Mass. Os júsí, as above.

For Virgins.

For Holy Women.


For the Dedication of a Church.


On Feasts of the B. V. M.

Ps. 44. Eructávit (1st mode), p. 2024.
APPENDIX

PSALMS FOR THE HOLY WEEK
ACCORDING TO THE NEW LATIN VERSION

PSALMS OF SUNDAY

AT VESPERS

Psalm 109


2. Scéptrum poténtiæ túae proténdet Domini ex Sión: * Domináre in médio inimícorum tuórum!

3. Técum principátus die órtus tui in splendóre sanctitátes: * ante luciferum, támquam rórem, génui te ».

4. Jurávit Dóminus et non paenitébit éum: * « Tu es sacérdos in aétérnum secúndum ordinem Melchísedech ».

5. Dóminus a déxtris túis: * cónteret die irae súae régés.

6. Judicábit natiónes, acervábit cadávera; * cónteret cápita láte per térram.


Psalm 110

1. Ce-lebrabo Dóminum tó-to córde, * in cáetu justórum et congre-ga-ti-ó-ne. Flex : Dómini : †

3. Majéstas et magnificéntia ópus éjus; * et justítia éjus mánet in aetérnum.
4. Memórandá fécit mirabília súa; * miséricors et clémentes est Dóminus.
5. Escam dédit tíméntibus se; * mémor érit in aetérnum fédérís súi.
7. Opera mánuum éjus sunt fidélia et jústa; * firma sunt ómnia præcécpta éjus,
9. Redemptionem misit pópulo suo, † státuit in aetérnum fé-dus súum; * sánctum et venerá-éle est nómen éjus.
10. Ini-tium sapiéntiae tímor Dómini : † prudence águnt ómnes, qui cólunt éum; * laus éjus mánet in aetérnum.

Psalm 111

1. Be-átus vir qui tí-met Dóminum, * qui mandá-tis éjus de-lectá-tur múl-tum. Flex : paupé-ribus, †

2. Pótens in térra érit sémen éjus; * generacióni rectórum benedíctur.
5. Bene est viro qui miserétur et cómmodat, * qui dispónit res súas cum justítia.
6. In aetérnum non vacillábit; * in memória aetérna érit jústus.
Psalm 113

7. A nuntio tristi non timébit; * fírmum est cor éjus, spérans in Dómino. 
9. Distribuit, dónat paupéribus, † munificentia éjus manébit sémper; * córnu éjus extollétur cum glória. 
10. Peccátor vidébit et indignábitur, † déntibus suis fréndet et tabésce; * desidérium peccatórum perfìbit.

Psalm 112

2. Sit nómen Dómini benédíctum * et nunc et usque in ætérnum. 
3. A sólís órtu usque ad occásum éjus * laudétur nómen Dómini. — 
5. Quis sicut Dóminus, Deus nóster, qui sédet in álto * et óculos démittit in caélum et in térram? — 
6. Súblevat e púlvere ínopem, * e stércore érigit páuperem, 

Psalm 113

5. Quid est tibi, márè, quod fúgis? * Jordánis, quod vértis te retró-rsum?
6. Montes, quod saltatis ut arietes, * colles, ut agnelli?

7. A facie Domini contremisce, terra, * a facie Dei Jacob,


10. Quare dicit gentes: * « Ubinam est Deus eorum? »

11. Deus noster in caelo est; * omnia, quae voluit, fecit. —


13. Os habent, et non loquuntur; * oculos habent, et non vident.

14. Aures habent, et non audiant; * náres habent, et non odorántur.

15. Manus habent, et non palpant; * pedes habent, et non ambulant; * sónum non edunt gútture suó.

16. Similes illis erunt, qui fáciunt eá, * ómnis qui confidit in éis. —

17. Dómus Israél confidit in Dómino: * adjutor eórum et clípeus eórum est.

18. Dómus Aaron confidit in Dómino: * adjutor eórum et clípeus eórum est.

19. Qui timent Dóminum, confidunt in Dómino: * adjutor eórum et clípeus eórum est.

20. Dóminus recordátur nostri * et benédicit nóbis;


22. Benedícit fíus qui timent Dóminum, * tam pusillis quam majóribus.


24. Benedícti vos a Dómino, * qui fécit caéllum et térram.


27. Sed nos benedicimus Dómino, * et nunc et usque in ætérnum.


Canticle of the Blessed Virgin  
Luke, 1, 46-55

1. Magnificat * anima mé-a Dóminum;

2. Et exsultavit spiritus mé-us * in Dé-o salva-tó-re mé-o,

3. Quia respéxit humilitatem ancilae súae: * ecce enim ex hoc béatam me dicént ómnem generaciónes,

4. Quia fécit míhi mágna qui pótenst est, * et sánctum nómen éius,

5. Et misericórdiá éius a progenie in progenies * timéntibus éum. —

6. Fécit poténtiam bráchio suó; * dispérsit supérbos méntes córdis síu.

Psalm 90

8. Esuriéntes implévit bónis, * et dívites dimísit inánes. —
9. Suscépit Israél, sérnum súum, * recordátus miscricórdiae súae,
10. Sicut locútus est ad pátres nóstros, * erga Abraham et sémen ejus in sæcula.

AT COMPLINE

Psalm 4

1. Cum invocáve-ro, exáudi me, Dé-us justi-ti-ae mé-ae, † qui in tribu-
la-ti-óne me sublevá-sti; * mi-séré-re mé-i et exáudi ora-ti-óne
mé-am. — Flex : peccáre, †

2. Viri, quoúsque éstis gráves córde? * quáre dilígitis vanítátem et quaéritis mendáciínum?
3. Scítote: miráblem fácit Déminus sánctum súum; * Déminus exáudiet me, cum invocávero éum.
5. Sacrificáte sacrifica jústa, * et speráte in Dómino. —
6. Múlti dícunt: »Quis osténdet nóbis bóna?« * Extólle super nos lúmen vultus túi, Dómine!
7. Dedísti laetítiam in cór méum * májörem, quam cum ámbundánt trítico et víno.
8. In pácce, simul ac decúbui, obdormísco, † quóniam tu solus, Dómine, * in securitáte mé constitúitís.

Psalm 90

1. Qui dégis in praesi-di-o Altíssimi, * qui sub úmbra Omnipoténtis
commórá-ris, Flex : próteget te, †
2. Dic Dómino: «Refúgium méum et arx méa, * Déus méus, in quo confido».
3. Nam ípse liberábit te de láqueo venántium, * a pésté perniciósa.
4. Pénnsis suis próteget te, † et sub álás éjus confúgies : * scútum et clípeus est fidélitas éjus.
5. Non tímebís a terróre noctúrno, * a sagitta volánte in díe,
7. Cádánt a látère tús millé, † et décem milliá a déxtris túis : * ad te non appropinquábit.
8. Verúmtamen óculis túis spectábis * et mercédem peccatórum vídabis.
10. Non accédet ad te málum, * et plága non appropinquábit tabernáculo túo,
11. Quia Angelís suis mandávit de te, * ut custódiant te in ómnibus viís túís.
12. In mánibus suis portábunt te, * ne offéndas ad lápidem pédem túum.
14. Quóniám mihi adhaésit, liberábo éum; * prótegam éum, quia cognóvit nómem méum.
15. Invócábit me et exáudiam éum; † cum ípso éro in tribulatione, * erípiam éum et honorábo éum.

Psalm 133

1. Ecce benédí-ci-te Dómino, * ómnes sérvi Dómini;
2. Qui státis in dómo Dómini * horíis noctúrnis.
3. Extóllite mánus véstras ad sáncta * et benedicíte Dómino. —
4. Ex Sión benedicat tibi Dóminus, * qui fécit caélum et térram.

Canticle of Simeon

Luke 2, 29-32

1. Nunc dimítiss sérvum tús- um, Dómi-ne, * secúndum vérbum tús-um

in pá- ce, 2. Qui-a... 3. Quam parásti *
Psalm 46

1. Omnes púpuli, pláudi-te máníbus, * exsultá-te Dé-o vó-ce laeti-
ti-ae, 2. Quóni-am...

2. Quóniam Dóminus excélsus, terrífíbilis, * Rex mágnus super ómnen
térram.

3. Subjicit pópulos nóbis * et natiónes pédibus nóstris.
4. Eligite nobis hereditatem nostram, * gloriam Jacob, quem diligit. —
5. Ascendit Deus cum exultatione, * Dominus cum voce tubae.
6. Psallite Deo, psallite; * psallite Regi nostro, psallite. —
10. Nam Dei sunt propceres terrae : * excelsus est valde.
11. Glorific Patri, et Filio, * et Spiritui Sancto,

Psalm 147

1. Lauda, Je-ru-sa-lem, Dominum : * lauda Deum tu-um, Si- on.
2. Quod firmavist seras portarum tuarum, * benedixit filiis tuis in te.
6. Projicit glaciem suum ut frustula panis; * coram frigore ejus aquae rigescunt.
7. Emitit verbum suum et liquefacit eas; * flaire jubet ventum suum et fluunt aquae.
8. Annuntiavit verbum suum Jacob, * statuta et praecepta sua Israël.

Psalm 22

1. Dominus pascit me : nihil mihi det est; * in pascuis vi-réntibus
cubáre me fá-ci. 2. Ad aquas...
2. Ad aquas, ubi quiescam, conducit me; * réficit ánimam méam.
3. Dedúcit me per sémitas réctas * propter nömen suum.
4. Etsi incédam in vallé tenebrósa, * non timébo mála, quia tu mécum es.
5. Virga túa et báculus tús : * haec me consolántur. —
6. Páras mihi ménsam * spectántibus adversários méis;
Psalm 71

7. Inúngis óleo cáput méum; * cálix méus ubérrimus est.
8. Beniógitas et gráitia me sequéuntur * cúncitis diébus vítae méae.
9. Et habitábo in dómo Dómini * in longíssima témpora.

Psalm 71


2. Gubénet populum túaum cum justitía, * et húmiles túsos cum aequitáte.
3. Afferent montes pácem pópulo * et cólles justítiam.
4. Tuébitur húmiles pópuli, † sálvos fáciet filíos pásauperum, * et cónteret oppressórem. —
5. Et diú vívet ut sol, * et sicut lúna in ómnès generatiónes.
7. Florébit in diébus éjus justítia * et abundántia pácis, donc deficiat lúna. —
8. Et dominábitur a mário úsque ad máre, * et a flúmine usque ad términos téraré.
10. Réges Thárxis et insulárum múnera ófferent; * réges Arabum et Sábá dóna addúcent:
11. Et adorábunt éum ómnès réges, * ómnès géntes sǽrvient éi. —
13. Miserébitur ínopis et pásauperis, * et vítam pásauperum salvábit:
15. Ideo vívet et dábunt éi de áuro Arábiae, † et orábunt pro éo sémper: * perpétuo benedícent éi.
17. Erit nómen éjus benedíctum in saécula; * dum lucébit sol, perma-
nebit nómen éjus.
18. Et benedícentur in ípsò ómnès tríbus téraré, * ómnès géntes beá tum praedícabunt éum. —
20. Et benedíctum nómen éjus gloriósúm in saécula; * et repleátor glória éjus ómnis térra. Fiat, fiat.
Psalm 103

1. Benedic, ánima mé- a, Dómino! * Dómine, Dé- us mé- us, mágnus es vál-de. "Flex : Dómine! †

5. Núntios túos fácis véntos, * et minístros túos ígnem ardéntem. —
10. Términum posuísti, quem non transgrediántur, * ne íterum opériant térram. —
11. Fontes deléere júbes in rívos * qui mánant inter móntes,
12. Pótum praébent ómní béstiae ágrí : * ónagri exstinguunt sítim súam;
15. Prodúcis grámen juméntis * et hérbam, ut sérviat hómini,
16. Ut tráhat pánem de térra, * et vínum quod laetificet cor hóminis;
17. Ut fáciem exhilarét óleo, * et pámis reficiat cor hóminis.
19. Ilíc volúcres núdum pónunt; * cicónia dómus sunt abítes.
20. Móntes excélsi ibícibus, * pétrae hyrácibus perfúgium prǽstant. —
21. Fecísti lúnam ad témpora signánda; * sol cognóvit occásum súum.
23. Cátuli leónum rúgiunt ad prǽdam, * et pétunt a Déo escam síbi.
25. Homo éxit ad ópus súum * et ad labórem súum úsque ad vésperum.
26. Quam múlta sunt ópera túa, Dómine! † Ómnia cum sapiéntia fecísti : * pléna est térra creatúris túis.
28. Ilíc náves perámbulant, * Leviáthan, quem fecísti, ut lúdat éo. —
Psalm 21

30. Dánte te éis cólligunt; * aperiénte te mánum túam impléntur bónis.
31. Si abscondís fáciem túam, turbántur; † si áufer spíritum eórum, decédunt * et revertuntur in púlverem súum.
32. Si émittis spíritum túum, créántur; * et rénovas fáciem térrae. —
33. Glória Domini sit in actérnum : * laetétur Dóminus de opéribus súis,
34. Qui respicit térram, et trémit; * tángit móntes, et fúmant.
35. Cantábo Dómino, dóneé vivam; * psállam Deó méo, quámdiu éro.
37. Tollántur peccatóres de térra, † et ímpii ne sint últa; * bénedic, ánima méa, Dómino!

Psalm 150

1. Laudá-te Dóminum in sanctu-á-ri-o é- jus, * laudá-te é-um in au-

gústo firmaménto é- jus. Flex : sonó-ris, †
2. Laudáte éum propter grándía ópera éjus, * laudáte éum propter súmmam majéstátem éjus.
4. Laudáte éum týmpano et chóro, * laudáte éum chórdis et órgano.
5. Laudáte éum cýmbalis sonóris, † laudáte éum cýmbalis crepitántibus: * ómne quod spírat, láudet Dóiminum!

Psalm 21

1. Dé-us mé-us, Dé-us mé-us, quare me dere-liquí- sti? * Lónge ábes

a pré-cibus, a vérbis clamó-ris mé- 1. Flex : mé- um, †
2. Déus méus, clamo per diem, et non exáudis, * et nocte, et non attendís ad me.
3. Tu autem in sanctuárió hábitas, * laus Israél.
4. In te speravérunt pártes nóstri, * speravérunt et liberásti éos;
5. Ad te clamavérunt et sálvi fácíi sunt, * in te speravérunt et non sunt confusi.
7. Omnes vidéntes me derídent me, * didúcunt lábia, ágitant cáput :
8. « Confidit in Dómino : líberet éum, * erípiat éum, si diligit éum ». 
9. Tu útique duxísti me índé ab útero; * secúrum me fecísti ad úbera mtréis méae.
10. Tibi tràdítus sum índé ab órtu, * ab útero mtréis méae Déus méus es tu.
11. Ne longe stéteris a me, quówiam tríbulor; * prope ésto : quia non est adjútor. —
12. Circúmstánt me juvénci múlti, * táuri Básan cíngunt me.
14. Sicut aqua effúsus sum, * et disjúctica sunt ómnia óssa méa :
15. Fáctum est cor méum tamquam céra, * liquéscit in viscéribus méis.
16. Aruit tamquam téssta gútturn méum, † et lingua méa adhaéret fásicibus méis, * et in púlverem múrtis déduísti me.
17. Etenim circúmstánt me cánus múlti, * catérva mâle agéntium cíngit me.
19. Ipsi vério aspícuint et vidéntes me laetántur; † dúvidunt sibi indu­mènta méa, * et de véste méa mittunt sórtem.
20. Tu autem, Dómíne, ne longe stéteris : * auxílium méum, ad juvándum me festína.
21. Eripe a gládio ániam méam, * et de mánú cánis vitam méam;
22. Sálva me ex óre léonis * et me míserum a córnibus bubalórum.
24. « Qui timétis Dóminum, laudáte éum; † univérsum séméni Jácob, celebráte éum : * timéte éum, ómne séméni Isráel.
25. Neque enim sprévit nec fastídívit misériam míseri; † neque abséndit fácemi súam ab éo * et, dum clamávit ad éum, audívit éum ».

Psalm 115

1. Confiúsus sum, é-ti-am cum dú- xi : * « Ego affícitus sum vál-de ».

Flex : tú-us sum, †
Psalm 139

1. Ego dixi in pavóre méo : * omnis hómo fállax! 
2. Quid retribuam Dómino * pro ómnibus quae tribuit méi? 
4. Vóta méa Dómino réddam * coram ómni pópulo éjus. 
5. Pretiósa est in óculis Dómini * mors sanctórum éjus. 
6. O Dómine, égo sérvus túus sum, † égo sérvus túus, filius ancillae túaë : * solvisti vincula méa. 
8. Vóta méa Dómino réddam * coram ómni pópulo éjus, 

Psalm 119

1. Ad Dóminum, cum tribu-lárer, clamá- vi * et exaudí-vit me.
2. Dómine, libera ániam méam a lábio iniquo, * a língua dolósa. 
3. Quid débit tibi aut quid addet tibi, * língua dolósa?
4. Sagittas poténtis acútas * et carbones genístarum. 
5. Heu méi, quod dégo in Mósoch, * hábito in tentóriús Cédar!
6. Nímiurn habitávit ánima méa * cum íis, qui odérunt pácem. 
7. Ego pácem cum lóquor, * ílli úrgent ad bélhum.

Psalm 139

1. E-ripe me, Dómine, ab hómine má- lo, * a ví- ro vi- o-lénto 

custódi me.
2. Ab ís qui cógitant mála in córde, * ómi die éxicitant lítes, 
3. Acuunt línguas súas ut sérpen: * venénum áspidum sub lábiis sórum. 
4. Sálva me, Dómine, e mánius iníqui, * a víro violento custódi me: 
5. Qui cógitant evértere gréssus méos, * supérbi abscóndunt láqueum méhi, 
7. Díco Dómino : Déus méus es tu; * auscúlta, Dómine, vócem obscrationís méae. 
8. Dómine, Déus, póten auxilium méum! * tégis cáput méum die púgnac. 
11. Plúat super éos carbónes ignítos; * in fóveam dejiciat éos, ne resúrgant. —
12. Vir linguae málae non durábit in térra; * vírum violéntum repénte cápiens mála.

Psalm 140

1. Domine, clámo ad te : † có-to succúr-re mí-hi; * ausculta vocém mé-am, cum ad te clá-mo.
2. Dirigátur ad te oratóio méa sícüut incénsum, * élátio mánuum méarum ut sacrificium vespéritinum. —
3. Póne, Dómine, custódiam ad os méum, * excúbias ad òstium labiúrum méorum.
4. Ne inclináveris cor méum ad rem málam, * ad ímpie patránda facínorá;
6. Percútiat me jútus : haec píetas est; * increpet me : òleum est cápitis,
7. Quod non recúsábit cáput méum, * sed semper orábo sub mális éorum.
9. Ut cum térram quis súlcat et fíndit, * spársa sunt óssa eórum ad fáuces inférni. —
10. Nam ad te, Dómine Déus, convertúntur óculi méi; * ad te confúgio: ne perdíderis ánimam méam.
11. Custódí me a láqueo, quem posuérint míhi, * et a tendículis agéntium iníqua.

Psalm 141


Flex : Dómine; †
2. Effúndo coram éo sollicitúdinem méam, * angústiam méam coram ipso pándo.

3. Cum anxiátur in me spíritus méus, * tu novísti vfam méam. —


5. Respício ad déxtram et védeo, * et non est, qui de me cúret.

6. Non est, quo fúgiám, * non est, qui prospéciat vítae méae. —

7. Clámo ad te, Dómine; † dico : Tu es refúgium méum, * pártio méa in terrá vivéntium.


9. Éripe me a persequéntibus me, * quia me fortíores sunt.


Canticle of the Blessed Virgin  
**Luke 1, 46-55**

1. Magni-fi-cat * ánima mé-a Dóminum;

2. Et exsultávit spí-ri-tus mé-us * in Dé-o salvató-re mé-o, *

3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beátam me dícent ómnès generatiónes,

4. Quia fécit mihi mágna qui pótens est, * et sánctum nómen ejus,

5. Et misericórdia ejus a progénies timéntibus éum. —

6. Fécit poténtiam bráchio suo; * dispérsit supérbos ménte córdis súi.


8. Esuriéntes implantévit bónis, * et divítés dimísit inánès. —

9. Suscépit Israél, sérvum súum, * recordátus misericórdiae súae,

10. Sicút locútus est ad pátres nóstros, * erga Abraham et sémen éjus in saécula.

Psalm 150

1. Laudá-te Dóminum in sanctu-á-ri-o é-jus, * laudá-te é-um in

augústo firmaménto é-jus. **Flex : sonóris,** †

2. Laudáte éum propter grándia ópera éjus, * laudáte éum propter summam majéstátem éjus.

3. Laudáte éum clangóre túbae, * laudáte éum psáltério et céphara.

Nota 805. — 65
2046 Canticle of Zachary

4. Laudáte eúm týmpano et chóró, * laudáte eúm chórdis et órgano.
5. Laudáte eúm cýmbalis sonóris, † laudáte eúm cýmbalis crepítántibus: * ómne quod spirat, láudet Dóminum!

Canticle of Zachary

Luke I, 68-79


pópulum sú- um. 2. Et e-réxit...

2. Et eréxit córnu salútis nóbis * in dómo Dávid sérvi súi,
3. Sicut locútus est per os sanctórum, * qui ólim fuérunt, prophetárum suórum:
4. Ut liberáret nos ab inímicis nóstris, * et e mánu ómnium qui odérunt nos,
5. Ut fáceret misericórdiam cum pátribus nóstris * et recordarétur fédéris súi sáncti:
6. Jurísdurándi, quod jurávit Abrahae, pátri nóstro, * datúrum se nóbis,
7. Ut sine tímore, e mánu inimicórum nostrórum liberáti, * serviámus filíi
8. In sanctitáte et justitia córam ipso * ómnibus dióbus nóstris. —
9. Et tu, púer, prophéta Altíssimi vocáberis: * praefbis enim ante fáciem Dómini ad parándas viás éjus,
10. Ad dándam pópulo éjus scíentiam salútis * in remissióné peccatórum eórum
11. Per víscera misericórdiae Déri nóstri, * qua visitábit nos Orien:s ex álto,
# ALPHABETICAL TABLE

**of Introits, Graduals, Alleluia Verses, Tracts, Offertories, Communcions, Antiphons, Hymns, Psalms, etc.**

The number placed before each line indicates the Mode of each Introit, Gradual, etc., or the number of the Psalm.

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Hymns.

1 Adeusto sancta Trinitas                   | 1944 |
2 Ad regias Agni dapes                     | 685  |
3 Ad regias Agni aulae nuntius             | 1939 |
4 Auctor beate saeculi                      | 789  |
5 Audi benignae Condiator                  | 473  |
6 Ave maris stella                         | 1360 |
7 Auctor beate saeculi                      | 1714 |
8 Another tone                             | 1921 |
9 Another tone                             | 1914 |
10 Simple tone                             | 1825 |
11 Caelestis aulae nuntius                 | 1475 |
12 Caelestis urbs Jerusalem                | 1697 |
13 Caelitum Joseph                         | 1921 |
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<td>8 Deus tuorum millium</td>
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<td>3 — Paschal Time</td>
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<td>1 — St. Stephen</td>
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<td>4 Egregiae Doctor</td>
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<td>3 En ut superba</td>
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<td>4 Exsultet orbis gaudii</td>
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**Psalms.**

*Old Psalter.*

*(Numerical table, p. 1998).*

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| 122 Ad te levavi oculos | 1550 |
| 28 Afferte Domino | 2027 |
| 77 Attendite, popule meus | 2007 |
| 118 Beati immaculati in via | 1808 |
| 127 Beati omnes | 196-197 |
| 1 Beatus vir, qui non abiit | 2008 |
| 111 Beatus vir qui timent | 114, 159-165 |
| 103 Benedic, anima mea | 564, 2019 |
| 33 Benedictam Dominum | 2018 |
| 84 Benedixisti | 1999 |
| 91 Bonum est confiteri | 2001 |
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| Respicius and his companions MM. | 1558 |
| Resurrection of Our Lord J. C. | 641 |
| Robert Bellarmine Conf. Doct. | 1171 |
| Roch Conf. | 1863 |
| Romanus M. | 1337 |
| Romuald Abbot | 1067 |
| Rosary (Our Lady of the most Holy) | 1479 |
| Rose of Lima V. | 1399 |
| Rufina and Secunda Virgins MM. | 1277 |
| Rusticus and his companions MM. | 1488 |
| Sabbas Abbot | 989 |
| Sabina M. | 1392 |
| Sacrament Blessed (Corpus Christi) | 791 |
| — (Votive mass) | 1728 |
| Sacred Heart of Jesus | 828 |
| — (Votive mass) | 1736 |
| Saints (All Saints) | 1528 |
| Saturninus M. | 978 |
| Scholastica V. | 1069 |
| Sebastian and Fabian MM. | 1018 |
| Secunda and Rufina Virginis MM. | 1277 |
| Sennin and Abdon MM. | 1311 |</p>
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MAY 31.

The Blessed Virgin Mary the Queen
Double of I Class

AT I VESPERS

All as at II Vespers, except the following:

\( \text{V.} \) Sáve, Regina misericórdiae. (\( T. \ P. \text{ Allelúia}. \)
\( \text{R} \). Ex qua nátus est Christus, Rex nóster. (\( T. \ P. \text{ Allelúia}. \)

At Magníf.

Ant. viii g

B

É-á-ta * quae credi-dí-sti,

quae dícta sunt tí-bi a Dómi-no; cum Chríst-o † régnas

in aetérnum. \( P. \ T. † \text{ régnas in aetérnum, alle-lú-ia}. \)

Cant. Magníf.- fi-cat * ánima mé- a Dóminum. 2. Et exsus-
távit... or Et exsúltávit...

Cant. Magníficat. viii g. \( p. \) 217 or 223.

Prayer. Concéde nobis, \( p. \) 2.

When May 30 is a Sunday, the Ant. at Magníficat of that Sunday is added.

\( \text{V.} \) Dirigátur.

At Complín (of Sunday) melody and doxology of the Hymn are of our Lady, \( p. \) 247; if Vespers was of this feast.
Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed Virgin Mary the Queen; on whose solemnity the Angels rejoice, and give praise to the Son of God. *Ps. My heart hath uttered a good word: I speak my works to the King.*

*Ps. 44, 1.*

Virginis Regínae: de cü-jus sol-emni-tá-te gáudent


**Collect**

*Oncéde nobis, quaésumus, Dómine: ut, qui solemnítá-tem beátæ Mariæ Virginis Re-*
The Blessed Virgin Mary the Queen

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

Ecclesiasticus 24, 5 and 7, 9-11, 30-31.

EGO ex ore Altissimi prodivi, primogenita ante omnem creaturam; ego in altissimis habitavi, et thronus meus in columna nubis. In omni terrae steti et in omni populo, et in omni gente primatum habui, et omnium excelléntium et humilium corda virtute calcavi. Qui audit me, non confundetur, et qui operantur in me, non peccabunt; qui elucidant me, vitam aeternam habebunt.

I came out of the mouth of the most High, the firstborn before all creatures; I dwelt in the highest places, and my throne is in a pillar of cloud. I have stood in all the earth, and in every people, and in every nation I have had the chief rule; and by my power I have trodden under my feet the hearts of all the high and low. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin: they that explain me shall have life everlasting.

Blessed art thou, Mary the Virgin, who didst endure beneath the cross of the Lord.
The Blessed Virgin Mary the Queen

Now thou reignest with him for ever.

V. Nunc cum é-o régnas * in aetér-num.

Out of Paschal Time, is said:

He hath on his garment and on his thigh written: King of kings, and Lord of lords.

V. The Queen stands at his right hand, adorned with gold of Ophir.

Ps. 44, 10.

Rex regum, et Dóminus dominán-tium. V. Regína ádstat ad déx-te-ram é-jus,
The Blessed Virgin Mary the Queen

Mary's royal rank follows from that of Jesus. Luke 1, 26-33


A that time the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace. The Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of saluta-

Sprung from a royal race, Mary shines forth; that we may be helped by her prayers with mind and breath we most devoutly pray.

R Ege-li * ex pro-

geni-e Mar-i-a exór-
ta

refulget: cú-jus pré-
cibus nos adju-

mente et spí-

ri-tu devo-tís-síme pósci-

mus.

P. T. Al-le-

lua.

Secret.

Accipe, quaésumus, Dómine, munera laetantis Ecclesiae, et, beátae Virginis Mariae Reginac suffragántibus méritis, ad nostrae salútis auxílium prove-nire concede. Per Dóminum nostrum.

Receive, we pray thee, O Lord, gifts from thy rejoicing Church; and grant, through the merits of the blessed Virgin Mary the Queen, that they may become the aid of our salvation. Through Jesus Christ our Lord.

On Sunday, the Secret of the Sunday is added.

Preface of the B. V. M. Et te in festivitáte, p. 13.
The world's most worthy Queen, Mary for ever Virgin, Mother of Christ the Lord the Saviour of all, pray for our peace and salvation.

The Blessed Virgin Mary the Queen

Postcommunion.

The rites are observed, O Lord, whereby we have kept the feast of holy Mary our Queen; we pray that what has been joyfully fulfilled in her honour, may promote our welfare by her intercession. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added.

AT II VESPERS

Antiphons and psalms as on Feasts of the B. V. M., p. 1710.

Chapter.

I came out of the mouth of the most High, the firstborn before all creatures; I dwelt in the highest places, and my throne is in a pillar of cloud.

The Blessed Virgin Mary the Queen

V. María Virgo caélos ascéndit. (P. T. Allelúia).
R. Cum Christo régnat in aetérnum. (P. T. Allelúia).

V. The Virgin Mary has gone up to heaven.
R. With Christ she reigns for ever.

At Magníf.

Ant. II D

**B**

E-á-ta Má-ter* et intácta

Virgo Ma-rí-a, glo-ri-ó-sa Re-gína

múndi, intercéde pro nó-bis † ad Dóminum. P. T. † ad Dóminum, alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a

Dóminum. 2. Et exsultávit... or Et exsultávit...

Cant. Magníficat II D. p. 213 or 219.


When May 31 is a Sunday, the Ant. at Magníficat of that Sunday is added.

V. Dirigátur.

At Compline (of Sunday), melody and doxology of the Hymn are of our Lady, p. 247, if Vespers was of this feast.

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**IMPRIMATUR.**

Tornaci, die 30 Martii 1956.

* JULIUS LECOUVET, Vic. Gen.*
SEPTEMBER 3.

St. Pius X, Pope and Confessor.

_Double._

I have exalted one chosen out of the people; with my holy oil I have anointed him; that my hand may ever be with him, and my arm may strengthen him. Ps. The mercies of the Lord I will sing for ever: I will show forth thy truth with my mouth from generation to generation.

Ps. 88, 20-22 and 2.

Ps. 88, 20-22 and 2.

Ps. 88, 20-22 and 2.

Ps. 88, 20-22 and 2.
Collect.


O God, who, for the defence of the Catholic faith and the restoration of all things in Christ, hast filled the holy Pope Pius with heavenly wisdom and Apostolic courage; mercifully grant that we, following his instruction and example, may attain his eternal reward. Through the same Jesus Christ our Lord.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

Sincere, desinterested and fatherly attitude of St. Paul.


Brethren: We had confidence in our God to speak unto you the Gospel of God in much carefulness. For our exhortation was not of error nor of uncleanness, nor in deceit; but as we were approved by God that the Gospel should be committed to us, even so we speak; not as pleasing men, but God, who proveth our hearts. For neither have we used at any time the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness; nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the Apostles of Christ; but we became little ones in the midst of you, as if a nurse should cherish her children. So desirous of you, we would gladly impart unto you not only the Gospel of God, but also our own souls; because you were become most dear unto us.

I have declared thy justice in a great church; lo, I will not restrain my lips; O Lord, thou knowest it.
ti-am in cóe- tu má

gno; ecce lábi-a mé-

a non cohi-

bu-i: Dómi-ne, tu nó-

sti.

 Justi-ti-am tú- am non abs-cón-

di in cór-

de mé-o;

fi-de-li-tá-tem tú-

am

et auxí-li- um tú- um * narrá- vi.

viii

A

L-le- lá- ia. * ij.  V. Pá- ras

V. I have not hid thy justice within my heart; I have declared thy faithfulness and thine aid.

Ps. 39, 10-11.
St. Pius X, Pope and Confessor.

Thou dost prepare a table for me, thou anointest my head with oil, my cup overflows.

Ps. 22, 5-6.

I will clothe her priests with salvation, and her saints shall rejoice with great joy. I will prepare a lamp for mine Anointed. His enemies I will clothe with confusion, but upon him shall my crown shine.

Ps. 131, 16-18.

In Votive Masses after Septuagesima, instead of the Alleluia and its ὧ., the following is said:

Tract VIII

Acerdótes * é-jus

ét sancti é-jus exsultán-
tes exsultá-
ton.

susci-tábo cór-
nu, parábo lucér-

nam úncto
In Paschal Time the Gradual and the Tract are omitted. The Allelulia, *alleluia. 11. Para
ingi, p. 3 is said, then the following: Lord, I love the dwelling-place of thy house, and the place of the tabernacle of thy glory. Ps. 23, 8.

et domum tuæ

et domum tuæ lapse

domum tuæ lapse

domum tuæ lapse

et domum tuæ lapse

domum tuæ lapse
St. Pius X, Pope and Confessor.

\* Sequentia sancti Evangelii secundum Joannem.

Three times Jesus asks Peter if he loves him. John 21, 15-17.

\[\text{IN illo témpore: Dixit Jesus ad Simónem Iesum,\textbf{ }Simon Joánnes,}\]

\[\text{diligis me plus his? Dicit ei:}\]

\[\text{Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos.}\]

\[\text{Dicit ei itérum: Simon Joánnes, diligis me? Ait illi: Etiam, Dó-}\]

\[\text{mine, tu scis quia amo te. Dicit}\]

\[\text{et dixit ei: Dómine, tu ómnia nóstis; tu scis quia amo te. Dicit}\]

\[\text{ei: Pasce oves meas.}\]

At that time: Jesus said to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Lord, thou knowest all things; thou knowest that I love thee. He said to him: Feed my sheep.

\[\text{Comme, children, hearr-}\]

\[\text{k to me; I will teach you the fear of the}\]

\[\text{Lord.}\]

\[\text{IN thy goodness, 0 Lord, thou hast accepted our offerings; grant us,}\]

\[\text{we pray, that, by the prayers of the holy Pope Pius, we may celebrate}\]

\[\text{these divine mysteries with sincere obedience, and receive them with}\]

\[\text{a believing mind. Through Jesus Christ our Lord.}\]

\[\text{Common Preface.}\]

\[\text{My flesh is meat indeed, and my blood}\]

\[\text{is drink indeed. He that eateth my flesh}\]
and drinketh my blood, abideth in me, and I in him.

and drinketh my blood, abideth in me, and I in him.

John, 6, 56-57.

John, 6, 56-57.

Sacrament. Qui manducat am cár-nem et bí-bit mé-um

Sacrament. Qui manducat am cár-nem et bí-bit mé-um

sángui-nem, in me mánet et égo in íl-lo.

Postcommunion.

Postcommunion.

Ensae caelestis virtute refecti,

Ensae caelestis virtute refecti,

quaésumus, Dómine Deus noster : ut, interveniénte sancto

quaésumus, Dómine Deus noster : ut, interveniénte sancto

Pio Summo Pontífice; fortés effi-

Pio Summo Pontífice; fortés effi-

ciámur in fide, et in tua simus

ciámur in fide, et in tua simus

caritáte concórdes. Per Dómi-

caritáte concórdes. Per Dómi-

num nostrum Jesum Christum.

num nostrum Jesum Christum.

O Lord our God; that, through the help of the holy Pope Pius, we may be made strong in faith and united in thy love. Through Jesus Christ our Lord.
IMPRIMATUR.

Tornaci, die 15 Maii 1956.

* JULIUS LECOUVET,

Vic. Gen.

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DESLÉE & Co., Tournai (Belg.)
IN SOLEMNITATIBUS, AD LIBITUM.
(Missa Regia auctore Henrico du Mont).


Kyri-e e-le-i-son.

1. Ló-ri-a in excélsis Dé-o. Et in térra pax homi-


propter mágnam glo-ri-am tú-am. Dómine Dé-us Rex cae-

léstis, Dé-us Páter omni-pot-ens. Dómine Fí-li un-i-géní-
te, Jésu Chrísté Dómine Dé-us, Agnus Dé-i, Fí-li-us Pá-
In Solemnitatibus, ad libitum.


Amen.

1.

C Re-do in unum De-um: Patrem omnipotentem, factorem caeli et terrae, visibili-um omni-um et invisibili-um. Et in unum Dominum Jesum Christum, Filium

Dei unigenitum. Et ex Patre natum ante omni-a saecu-
Missa Regla (H. du Mont).

la, Dé-um de Dé-o, lúmen de lúmine, Dé-um vérum de Dé-o véro. Géni-tum, non fác-tum, consubstanti-á-lem Pátri :


ram Pátris. Et í-terum ventúrus est cum gló-ri-a judicá-

re ví vos et mórtu-os : cú jus régni non é-rit fi-nis. Et in Spí-

ri-tum Sánctum, Dóminum, et vi-vi-fi-cántem : qui ex Pátre
In Solemnitatibus, ad libitum.

Filiique procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas.

Et unam, sanctam, catholicae, et apostolicae Ecclesia.

S

Anactus, * Sanctus, Sanctus Dominus

Deus Sabaoth. Pleni sunt caeli et terra gloriosa,

Hosanna in exsultis. Benedictus qui venit in nomine Domini. Hosanna in exsultis.
In Festis Duplicibus, ad libitum.

Agnus Dé-i, * qui tollis peccá-ta mundi: mi-se-ré-
re nó-bis. Agnus Dé-i, * qui tollis peccá-ta mundi: mi-
se-ré-re nóbis. Agnus Dé-i, * qui tollis peccá-ta mundi:
dóna nóbis pá-cem.

In Festis Duplicibus, ad libitum.

Missa 2ō toni. (H. du MONT).

Kyri-e le-í-son. iiij. Christe

Ló-ri-a in excélsis Dé-o. Et in térra pax ho-
mí-nibus bónae vo-luntá-tis. Laudámus te. Benedí-cimus
In Festis Duplicibus, ad libitum.

te. Adorámus te. Glo-ri-ficámus te. Grá-ti-as ágimus ti-

bi propter mágnam gló-ri-am tú-am. Dómine Dé-us, Rex
cacléstis, Dé-us Pá-ter omnípotens. Dómine Fí-li unigé-
ni-te, Jésu Chríste. Dómine Dé-us, Agnus Dé-i, Fí-li-us
Pá-tris. Qui tóllis peccá-ta múndi, mi-se-ré-re nóbis. Qui
tóllis peccá-ta múndi, súscipe depreca-ti-ónem nóstram.

Qui sédes ad dexte-ram Pá-tris, mi-se-ré-re nóbis. Quóni-am
tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssi-
mus, Jésu Chríste. Cum Sáncto Spi-ri-tu, in gló-ri-a

C  

Redo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumbine, Deum verum de Deo vero. Génitum, non factum, consubstantalem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine: Et homo factus est, Crucifixus etiam
In Festis Duplicibus, ad libitum.

pro nóbis: sub Pónti-o Pi-lá-to pàssus et se-púltus est. Et

resurréxit térti-a diá-e, se-cúndum Scriptúras. Et ascénd

dit in caélum: sédet ad déxe-ram Pátris. Et f-terum ven-
túrus est cum gló-ri-a judi-cá-re vívos et mórtu-os: cú-

jus régni non é-rít fí-nis. Et in Spí-ri-tum Sánctum, Dó-

minum, et vi-ví-fi-cántem: qui ex Pátre Fí-li-óque pro-
cédit. Qui cum Pátre et Fí-li-o simul ado-rátur et con-
glo-ri-fi-cátur: qui locútus est per Prophé-tas. Et únam,
sánctam, cathó-li-cam et Apostó-li-cam Ecclé-si-am. Con-

fi-te-or únum baptísma in remissi- ónem pecca-tórum.
Et exspecto resurrectiönem mortuörum. Et vítam ven-
tú-ri saécu-li. A-
men.

2.

Sanctus, * Sanctus, Sanctus Dominus

Dé-us Sá-ba-oth. Pléni sunt caéli et térra gló-ri-a tú-

Hosánna in excélsis, Benedíctus qui vénit in nómine

Dómi-ni, Hosánna in excélsis.

2.

Agnus Dé-i, qui tóllis peccá-ta múndi : mi-se-ré-

ré-re nóbis. Agnus Dé-i, qui tóllis peccá-ta múndi : dó-

na nóbis pácem.
In Festis Duplicibus, ad libitum.

Missa 6\textsuperscript{a} toni. (H. du MONT).

6.\[ \begin{align*}
Y\text{-r}i\text{-e} &\quad e\text{-lé-i-son. ii}\text{ij. Chríste} \\
e\text{-lé-i-son. ii}\text{ij. Ký\text{-r}i\text{-e}} &\quad e\text{-lé-i-son. ii}\text{ij. Ký\text{-r}i\text{-e}} \\
ri\text{-e} &\quad e\text{-lé-i-son.} \\
\end{align*} \]

6.\[ \begin{align*}
Ló\text{-ri\text{-a}} &\quad in\text{ excé}lsis\text{ Dé-o. Et in tészra\text{ pax\textbf{}}} \\
\text{mí\text{-nibus bónae\textbf{}}}\text{ vo\text{-luntá\text{-tis, Laudámus\textbf{}}} \text{te. Benedí\text{-cimus\textbf{}}} \text{te. Adorámus\textbf{}}} \\
\text{ti\text{-bi\textbf{}}}\text{ propter\textbf{}}}\text{ má\text{-gnam\textbf{}}}\text{ gló\text{-ri\text{-am\textbf{}}}\text{ tú\text{-am. Dómine\textbf{}}} \text{Dé\text{-us,}} \\
\text{Rex\textbf{}}}\text{ caelé\text{-stis, Dé\text{-us\textbf{}}} Pá\text{-ter\textbf{}}}\text{ omnípotens. Dómine\textbf{}}} \text{Fí\text{-lí\textbf{}}} \\
\text{unigé\text{-ni\text{-te, Jésu\textbf{}}} Chríste. Dómine\textbf{}}}\text{ Dé\text{-us, Agnus\textbf{}}} \text{Dé\text{-i,}} \\
\text{Fí\text{-lí\text{-us}\textbf{}}}\text{ Pá\text{-tris. Qui\textbf{}}} \text{tóllis\textbf{}}} \text{peccá\text{-ta\textbf{}}}\text{ múndi, mi\text{-se\text{-ré\text{-re\textbf{}}} nó\text{-}}.} \]
Missa 6\textsuperscript{a} toni. (H. du Mont).

bis. Qui tollis peccata mundi, suscipe deprecati-omen nostram. Qui sedes ad dexteram Patris, misere-re nobis.

Quoni-am tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiri-tu in gloria

dei Patris. Amen.

6. C

Redo in unum De-um, Patrem omnipot-entem, factorem caeli et terrae, visi-bi-li-um omni-um, et in-

vi-si-bi-li-um. Et in unum Dominum Jesum Christum,

Filium De-i unigeni-tum. Et ex Patre natum ante

omni-a saecula. De-um de De-o, lumen de lume,
In Festis Duplicibus, ad libitum.

Dé-um vérum de Dé-o véro. Géni-tum non fác tum, consub-
stanti-á-lem Pátri : per quem ómni-a fác ta sunt. Qui pro-
pter nos hómines et propter nóstram sa-lú-tem descéndit
de caélis. Et incarná-tus est de Spí-ri-tu Sáncto, ex Ma-
rí-a Vírgine : Et hómo fác t u s e s t. Cru-ci-fí x u s ét-i-
pro nóbis : sub Pónti-o Pi-lá-to pássus et sepúltus est. Et
resurrexit térti-a di-e, secúndum S c r i ptúras. Et ascé-
dit in caélum : sédet ad dexteram Pátris. Et í-terum ven-
túrus est cum gló-ri-a judi-cá-re ví vos et mórtu-os : cú-
jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dó-
minum, et vi-vi-ficántem: qui ex Pátre Fí-li-óque pro-
cédit. Qui cum Pátre et Fí-li-o simul ado-rátur, et con-
glo-ri-fi-cátur: qui locútus est per Prophé-tas. Et únam,
sántam, cathó-li-cam et apostó-li-cam Ecclé-si-am. Con-
fí-te-or únum baptísma in remissi-ónem pecca-tórum.

Et exspécto resurrecti-ónem mortu-órum. Et vi-tam ven-

An-ctus, Sán-
ctus, Sán-
cus Dóminus Dél-
Sá-ba-oth. Pléni sunt caéli et tér-ra gló-ri-a tú-a. Ho-
sánna in excélsis. Benedéctus qui vénit in nómine Dó-
mi-ni. Ho-sánna in excélsis.
In Festis Duplicibus, ad libitum.

Agnus Dé- i, qui tóllis peccá-ta múndi : mi-se-ré-

re nóbis. Agnus Dé- i, qui tóllis peccá-ta múndi : mi-

se-ré-re nóbis. Agnus Dé- i, qui tóllis peccá-ta múndi :

doná nóbis pácem.

IMPRIMATUR.

Tornaci, die 15 Decembris 1933.

JULIUS LECOUVET, Vic. Gen.
DANS LES SOLENNITÉS, AD LIBUTUM.
(Messe Royale de Henri du Mont).

1. K
Y-rí-e e-le-í-son.íí. Chríste


Kyri-e e-le-í-son.

1. G
Lo-ri-a in excélsis Dé-o. Et in térra pax homi-

Adorámus te. Glo-ri-ficámus te. Grá-ti-as ágimus tibi

propter mágnam glo-ri-am tú-am. Dómine Dé-us Rex cae-

léstis, Dé-us Páter omnípot-ens. Dómine Fi-lii unígni-
te. Jésu Chríst. Dómine Dé-us, Agnus Dé-i, Fi-lii us Pá-
Dans les Solennités, ad libitum.

tris. Qui tóllis peccá-ta múndi, mi-seré-re nóbis. Qui tóllis
peccá-ta múndi súcipe depreca-ti-ónem nóstram. Qui sé-
des ad déxteram Pátris, mi-seré-re nóbis. Quóni-am tu sólo
sánctus. Tu só-lus Dóminus. Tu sólo Altíssimus, Jésu

A-men.

1. Rédo in únum Dé-um: Pátre omnipot-éntem, fa-
tórem caéli et térrae, vi-si-bí-li-um ómni-um et invi-síbi-
li-um. Et in únum Dóminum Jésu'm Chrístum, Fí-li-um
Dé-i unigéni-tum. Et ex Pátré nátum ante ómni-a saécu-
la. Dé-um de Dé-o, lúmen de lúmine, Dé-um vérum de Dé-o véro. Géni-tum, non fáctum, consubstanti-álem Pátri:

per quem ómni-a fácta sunt. Qui própter nos hómines, et própter nóstram salú-tem, descéndit de caé-lis. Et incar-
ná-tus est de Spi-ri-tu Sáncto, ex Ma-ri-a Virgine : Et hó-
mo fáctus est, Crucí-fíxus ét-i-am pro nóbiis sub Pónti-o Pi-
látó pás-sus et sepúltus est. Et resurréxit térti-a di-e se-
cúndum Scriptúras. Et ascéndit in caé-lum, sédat ad déxte-
ram Pátris. Et i-terum ventúrus est cum gló-ri-a judicá-
re vívos et mórtu-os: cújus régni non é-rit fí-nis. Et in Spi-
ri-tum Sánctum, Dóminum, et vi-vi-ficántem: qui ex Pátre:
Dans les Solennités, ad libitum.

Filióque procedit. Qui cum Patre et Filio simul adorâtur et conglorificátur: qui locútus est per Prophetas.


Anctus, * Sanctus, Sanctus Dominus

De-us Saba-oth. Pléni sunt caéli et terra gló-ria-tu-a,

Ho-sáanna in excélsis. Benedictus qui vénit in nómine Dó-

mi-ni. Hosáanna in excélsis.
dóna nóbis pácem.

- te, míssa est.
Dé-o grá-ti-as.

AUX FÊTES DOUBLES, AD LIBITUM.
Messe du 2e ton, de H. du MONT.


2. Ló- ri-a in excélsis Dé-o. Et in térra pax ho-
mí-nibus bónae vo-luntá-tis. Laudámus te. Benedí-cimus
Adoramus te. Glo-ri-ficamus te. Grá-ti-as ágimus tí-
bi propter mágnam gló-ri-am tú-am. Dómine Dé-us, Rex
caeléstis, Dé-us Pá-ter omnípotens. Dómine Fí-li unigé-
ni-te, Jésu Chríst-e. Dómine Dé-us, Agnus Dé-i, Fí-li-us
Pá-tris. Qui tóllis peccá-ta múndi, mi-se-ré-re nóbis. Qui
tóllis peccá-ta múndi, súscipe depreca-ti-ónem nós-tram.
Qui sédes ad déxte-ram Pá-tris, mi-se-ré-re nóbis. Quóni-am
tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssi-
mus, Jésu Chríst-e. Cum Sáncto Spí-ri-tu, in gló-ri-a
pro nóbis: sub Pónti-ó Pí-lá-to pás-sus et se-púltus est. Et resurréxit térti-a di-e, se-cúndum Scriptúras. Et ascén-
dit in caélum: sédet ad déxte-ram Pátris. Et i-terum ven-
túrus est cum gló-ri-a judi-ca-re vívos et mórtu-os: có-
justégni non é-rit fí-nís. Et in Spí-ri-tum Sántcum, Dó-
minum, et vi-vi-fi-cántem: qui ex Pátre Fi-li-óque pro-
cédit. Qui cum Pátre et Fi-li-o simul ado-rátur et con-
glo-ri-fi-cátur: qui locútus est per Prophé-tas. Et únam, sántam, cathó-li-cam et Apostó-li-cam Ecclé-si-am. Con-
fi-te-or únum baptísmo in remissi-ónem pecca-tórum.

2. Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua.

Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Messe du 6\textsuperscript{me} ton, de H. du MONT.

   e lé- i-son. \textit{ij.} Ký-ri e e lé- i-son. \textit{ij.} Ký-ri-

6. Ló-ri a in excélsis Dé o. Et in térra pax ho-
   unigéni-te, Jésu Christe. Dómine Dé-us, Agnus Dé-i,

Fí-li-us Pátris. Qui tóllis peccá-ta múndi, mi-se-ré-re nó-
Messe du 8° son, de l'â de Mort.

bis. Qui tollis peccata mundi, suscipe deprecati-ónem nostram. Qui sedes ad déxteram Patris, mi-se-ré-re nóbis.

Quóniam tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssimus, Jésu Chrísté. Cum Sáncto Spíritu in gló-

ri-a Dé-í Patris. A-men

6. Ré-do in únun Dés-um, Pátre omnipoténtem,

factórem caéli et térrae, vi-si-bi-li-um ómni-um, et in-

vi-si-bi-li-um. Ét in únun Dóminum Jésus Chrístum,

Fí-li-um Dé-í unigéni-tum. Ét ex Pátre ná-tum ante

ómnis æcú-la. Dé-um de Dé-ó, lúmen de lúmine,
Aux Fêtes doubles, ad libitum.

Dé-um vérum de Dé-o véro. Géni-tum non fáctum, consub-stanti-á-lem Pátri: per quem ómni-a fácta sunt. Qui pro-
pter nos hómines et propter nóstram sa-lú-tem descéndit
de caélis. Et incarná-tus est de Spí-ri-tu Sáncto, ex Ma-
ri-a Vírgine: Et hómo fáctus est. Cru-ci-fíxus ét-i-am
pro nóbis: sub Pón-ti-o Pi-lá-to pás-sus et sepúltus est. Et
resurréxit térti-a dú-e, secúndum Scriptúras. Et ascén-
dit in caélum: sédet ad dexteram Pátris. Et i-terum ven-
túrus est cum gló-ri-a judi-cá-re vívos et mórtu-os: cú-
justégni non é-rit fi-nis. Et in Spí-ri-tum Sánctum, Dó-
minum, et vi-vi-ficántem: qui ex Pátre Fí-li-oque pro-
cédit. Qui cum Pátre et Fí-li-o simul ado-rátur, et con-
glo-ri-fi-cátur: qui locútus est per Prophé-tas. Et únam,
sánctam, cathó-li-cam et apostó-li-cam Ecclé-si-am. Con-
fi-te-or únum baptísma in remissi-ónem pecca-tórum.

Et exspécto resurrecti-ónem mortu-órum. Et vi-tam ven-

6

An-ctus, Sán-ctus, Sán-ctus Dóminus Dé-us
Sa-ba-oth. Pléni sunt caélí et tér-ra gló-ri-a tū-a.-Ho-
sánna in excélsis. Benedíctus qui vénit in nómine Dó-
mi-ni. Hosánna in excélsis.
Aux Fêtes doubles, ad libitum.


IMPRIMATUR.
Tornaci, die 8 Decembris 1919.
V. CANTINEAU, Vic. Gen.
PROPER FEASTS

KEPT IN THE DIOCESES

OF THE

UNITED STATES OF AMERICA

DESCLEE & CO.
Printers to the Holy See and the Sacred Congregation of Rites


1959
IMPRIMATUR.

Tornaci, die 23 Januarii 1959.

✠ JULIUS LECOUVET,
Vic. Gen.

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DESLÉE & Co. Tournai (Belg.)
PROPER FEASTS
KEPT IN THE DIOCESES OF THE
UNITED STATES OF AMERICA

DECEMBER 12 (or NOVEMBER 16)
OUR LADY OF GUADALUPE

December 12, in the archdioceses of San Francisco and Santa Fe, and in the dioceses of Los Angeles, Sacramento, and Tucson.

Double of the First Class

November 16, in the Province of New-Orleans.

AT FIRST VESPERS

Psalms, Antiphons, Chapter, and Hymn of 2nd Vespers, p. (6).

Prayer. Deus, qui sub beatissimae.

For the Hymn of Compline and of the Little Hours the chant and doxology are as on feasts of the Blessed Virgin, p. 268.
AT MASS


Collect

 Deus, qui sub beatissimae Virginis Mariae singulári patrocinio constitútos, perpétuis ejus hódie commemoratioe laetamur in terris, * ejus conspéctu beneficiis nos cumulári voluísti: † perfruámur in caelis. Per Dñum.

In Advent, Commemoration of the Feria.

December 12: Our Lady of Guadalupe


Offert.

E - lé- gi, * et sancti-ficá- vi ló- cum i- stum,

ut sit i- bi nó- men mé-

um, et permá- ne- ant ócu-li mé-i et cor

mé- um i- bi cún- ctis di- é- bus.

Secret

TUA, Dómine, propitiatióne, et atque praeséntem haec oblátio beátae Maríae semper Virgi- nobis proficiat prosperitátem et nis intercessióne, ad perpétuam, pacem. Per Dóminum nostrum.

Proper feasts of U. S. A.

Comm. 8.

N

ON fé-cit * tá-li-ter ómni na-ti-ó-ni: et ju-

dí-ci-a sú-a non mani-fes-tá-vit é-is.

Postcommunion

Sumptis, Dómine, salútis no-
strae subsídii: da, quaé-
sumus, béatae Mariae semper
Virginiis patrocíniis nos ubique
prótegi; in cujus veneratióne
haec tuae obtúlimus majestáti.
Per Dóminum nostrum Jesum
Christum, Fílium tuum.

AT SECOND VESPERS

Psalms. 1. Dixit Dóminus. 1. g. p. 128. — 2. Laudáte, púerí. 3. a.

1. Ant. 1. g

O

Uae est ísta, quae procéssit sicut sol, et formó-
sa tamquam Je-rúsá-lem? E u o u a e. V Idérunt

é-am * fí-li-ae Sí-on vernántem in flóribus rosá-rum, et

be-a-tíssimam prae-dica-vé-runt. E u o u a e.

3. Ant. 7. e

F Ló-res * apparu-é-runt in térra nóstra: te lau-
December 12: Our Lady of Guadalupe

4. Ant.


Psalm 126

Ni-si Dóminus aedi-ficáve-rit dómum: in vánum labo-ra-

vérunq qui aedi-fi-cant é-am.


3. Vánum est vóbis ante lúcem súrgere: * súrgite postquam sedéritis, qui manducáitis páнем dolóris.


5. Sicut sagíttae in mánu poténtis: * ita filii excussórum.

6. Beá tus vir qui implévit desidérium súum ex ípsis: * non confundétur cum loqué tur inimícis súis in pórt a.


5. Ant.

T U gló-ri-a Je-rúsá-le-m, * tu laetí-ti-a Isra-el, tu
Proper feasts of U. S. A.

Chapter


Prov. 8, 34-35.


In Advent, Commemoration of the Feria.
DECEMBER 22

In all dioceses of the United States

SAINT FRANCES XAVIER CABRINI, VIRGIN
Double of the second Class

AT MASS

In all dioceses of the United States

SAINT FRANCES XAVIER CABRINI, VIRGIN
Double of the second Class

AT MASS

In voluntate tua deduxisti me, et cum gloria susceptible me. Ps. Quam bonus Israel Deus, * his qui recto sunt cor-de! Glori-a Patri.

Collect

Domine Jesu Christe, qui sanctam Virginem Franciscam Xavériam, Sacratissimi Cordis tui igne succénsam, per amplissimas mundi plagas ad ánimas tibi lucrándas deduxísti, et per eam novam in Ecclé sia tua Virginum famíliam suscitásti: † concéde, quaésumus; ut ipsa intercedénte, ejúsdem Cordis tui virtútibus induámur * atque ad aetérnum beatitúdinis portum pervenire mereámur: Qui vivis et regnas.

Commemoration of the Feria.

Epist le. Vide te vocatiónem. p. 1368.
Eus * qui praecinxit me virtute
et posuit immaculatam vim meam.

V. Qui perficit pedes meos tamquam cervorum, et super * excelsa
* statuens me.

Lle-lia. * ij.

V. Omnis omnia factus sum, ut omnes * facerem salvos.
December 22: St. Frances Xavier Cabrini

Offert.

3.

M

I-hi autem *ad-hae-re-re De-o bó-

num est, póne-re in Dómi-no Dé-
o spem mé-am: ut annúnti-em
ómnes praedi-ca-ti-ó-nes tú-as

in pór-tis fí-li-ae Sí-on.

Secret

M

Unera quae tibi, Dómine, in honórem sanctae Francisceae Xavériae Virginis offéri-
mus, súscipe et praesta: ut Dóminum.

Comm.

8.

V

Ení-te * ad me ómnes, qui labo-rá-tis, et

one-rá-ti éstis, et é-go re-fí-ci-am vos.

Postcommunion

D

Eus, qui nos de plenitúdo Cordis diléc-ti Fílli tui caelé-
stia dona haurire concédís: praesta, quaésumus, ut sanctae Franciscæae Xavériæae exémpla
AT FIRST AND SECOND VESPERS

From the Common of a Virgin, p. 1209, except:

Hymn 8.

B

E-áta caé-li régi-a Laétis resúltet cántibus Plau-
súsque térra súbdi-ta Pó-lis utríque cónsonet. 2. Prae-
cíncta nímmo gló-ri-ae Francísca, inhaérens ímpigra Xa-
vé-ri-i vestí-gi-is Tri-úmphat inter Caéli-tes. 3. Àtáte jam
tenéllu-la Amóre Jésum dé-pe-rit, Ipsúmque vólvit pé-
citore Inférre cúnectis géntibus. 4. Vox ecce dí-a própu-lit
Nído co-lúmbam pátri-o; Fínes ad orbis últimos Frequén-
ter ípsa cóno-lat. 5. Vírútus, hónor, laus, gló-ri-a Dé-o

Pátri cum Fí-li-o, Sáncto simul Pará-clíto, In saecu-ló-
January 15: Our Lady of Prompt Succor

rum saécula. Amen.

Prayer. Dómine Jesu Christe. (9).

JANUARY 15

OUR LADY OF PROMPT SUCCOR

In the Province of New-Orleans, principal Patroness

Double of the first Class

AT FIRST VESPERS

All as at second Vespers, p. (16), except the following:


Prayer. Clementíssime. as below.

At Compline and at the Little Hours, the chant and doxology of the Hymns are as Feasts of the B. V. M., p. 268.

AT MASS


Collect

Clementíssime Jesu, qui divítiás misericórdiae tuae in concéde propítius; ut ejus patrótiás misericórdiae tuae in cíncio * a cunctis malis mentis et sinu Matris Marfae collocásti: † córporis liberémur: Qui vivis.


Grad. 1.

O- ta * formósa et su- á-vis es, fí-li-a

Sí- on, púl-chra ut lú- na,
Proper feasts of U. S. A.

electa ut sol, terribilis ut castrorum acies ordinata. 

Benedictus

Dixit te Dominus

in virtute sua, qui a per te ad nihilum redempt * inimicos nostris

Alleluia, alleluia. 

After Septuagesima, the Alleluia and its verse are omitted. The following Tract is said instead:

Tract 

ego diligentes me dilego:

et qui mane vigilant ad me,

invenient me. 

V. Me cum sunt
January 15: Our Lady of Prompt Succor

di-vi-ti-ae, et glo-ri-a, ó- pes su­pér-
bae, et ju-stí-ti-a.

V. Mé-li-or est enim frú-ctus mé-us au-ro, et
lá-pide pre-ti-ó-so, et genímina
mé-a argén-to * e-le-
cto.


Secret

TUA, Dómine, propitiatione, et beátae Virginis et Matris Mariae intercessione, ad perpé-
tuam atque præséntem haec oblátio nobis proficiat prosperi-
tátem et pacem. Per Dóminum.

Preface of the B. V. M. Et te in Festivítate. p. 10.


Postcommunion

Déjuvet nos, quaésumus, Dó-
mine, immaculátae Genitríci-
tuae, sempérque Virginís Mariæ intercéssio veneránda: ut, quos perpé-tuis cumulávit benefíciius, a cunctís perículis absólútos, sua fáciat pietáte concórdes: Qui vivís et regnas.
Proper feasts of U. S. A.

AT SECOND VESPERS


1. Ant. 7. a
B
Enedícta es tu, * Vírgo Ma-rí-a, a Dómino
Dé-o excélso prae ómnibus mu-li-é-ribus super térram.

2. Ant. 7. d
E u o u a e.
F
Ecit * tí-bi márna, o Ma-rí-a,
qui pó-t-ens est: et mi-se-ricórdi-a éjus a progéni-e
in progéni-es timéntibus é- um. E u o u a e.

3. Ant. 8. e
T
U gló-ri-a Je-rúsá-lem, * tu laetí-tí-a Isra-el,
tu hono-ri-fénti-a pópu-li nórsti. E u o u a e.

4. Ant. 3. a
P
ER te, * immacu-láta Vír-go, nóbis est ví-ta
pérdi-ta dá-ta, quae de caelo suscepísti pró-lem, et múndo
January 15: Our Lady of Prompt Succor

5. Ant. genuísti Salvató-rem. Euouae. N Ostræs
depreca-ti-ones * ne despi-ci-as in neces-si-tá-tibus nó-
stris: et a per-i-cu-lis cúncis líbera nos, sáncta Dé-i
Génitrix. Euouae.

Chapter

Prov. 8, 34-35.

BÉatus homo qui audit me, óstii mei. † Qui me invénerit, et qui vigilat ad fores meas invéniet vitam, * et háuriet quotidie, et observat ad postes salútem a Dómino.


Ý. Fácta es nóbis, Dómina, in refúgium.
RÝ. Adjútrix in opportunitá-tibus, in tribulationé.

At Magn. Ant. 7. a

D te confúgimus, * o Ma-rí-a, ví-ta, dulcé-
do, et spes nóstra: succúrre cadén-ti síurgere qui
cúrat pópu-lo: tu quae genu-ísti, natúra mi-rán-te,
tú-um sánctum Geni-tórem, alle-lú-ia. Euouae.

Cant. Magnificat. 7. a. p. 211 or 217.

Proper feasts of U. S. A.

FEBRUARY 1

St. Brigid, Virgin
Double.

Mass. Dilexísti. p. 1225, except the following:

Collect

 Deus, qui nos hodiérna die concéde propitius; ut ejus adju­vémur méritos, * cujs castítátis ánnuma solemnitátæ laetíficæs; † irradiamur exémplis. Per Dñum.

FEBRUARY 5

St. Philip of Jesus, Martyr
Double

In all dioceses of the United States

AT MASS

N nómine Jésu * ómne génu flec­tátur,
caelésti- um, ter-re- stri- um, et infer-nó- rum:
et ómnis língua confi-te-á- tur, qui- a Dóminus Jésus
Christus in gló- ri- a est Dé- i Pá- tris. Ps. Bé-
nedic, ánima mé- a, Dómi-no: * et ómni- a quae íntra
February 5: St. Philip of Jesus

me sunt, nómi-ni sáncto é-jus. Gló-ri- a Pátri.

Eu o u a e.

Collect

D Deus, qui inter prímos Japóniae Mártýres beátum Philipppum crucí alligátum, tríplicíque lán-cea confóssum, prínum ómnium mártýrio coronásti: † concédé propítius; ut ejúsdem nos suffúlti patrocinio, * cum illo páríter coronémur in caelis. Per Díum.

Lectio Epistolae beáti Pauli Apostoli ad Galatas. Gal. 6, 14-18


Grad. 5.

B Enedic, * ánima mé-a, Dó-míno, et

nó-li oblivi-sci ómnes retri-bu-ti-ó-nes

e-jus.

V. Qui propi-ti-á-

tur ómnibus in-i-qui-tá-tibus tú-is,
Proper feasts of U. S. A.

qui sá- nat ó-mnes

infirmi-tá-tes * tú- as.

Allelúia, allelúia. Ὑ. Beátus vir qui súsíert. p. 1202.

After Septuagesima, the Allelúia and its verse are omitted. The following Tract is said instead.

Tract.

2. Exte- ra * Dó- mi- ni fé-

cit vir- tú- tem : déxte-ra Dómini exaltá-

me, déxte-ra Dó- 

mi-ni fé-cit virtú-

tem.

Ὡ. Non mó- ri-

ar, sed ví- vam,

et narrá-

bo

ó- pe-ra Dó-

mi-ni. Ὡ. Castí-

gans castigávit me Dó-

minus, et mó-


ti * non trá-

didit me.
February 18: St. Mary Bernard Soubirous


Secret

Sanctífica, quaésumus, Dómi-

ne, múnera tibi dicáta : et

intercessióne beáti Philíppi Már-


Postcommunion

Acro Córpore, et pretiósó

Sánquie Jesu Christi Filii

tui, Dómine, satiátí : te súpplices
deprecámur; ut intercedénte beá-
to Philíppo Mártýre tuo, ab omni
adversitáte liberémur. Per eúm-
dem Dóminum nostrum Jesum
Christum.

FEBRUARY 18

St. Mary Bernard Soubirous, Virgin

AT MASS

Intr. 2.

V

Ultum túm * de-pre-ca-búntur ó-mnes di-

vi-tes plé-bis : addu-céntur ré-gi vírgi-
nes post

é-am : pró-ximae é-jus addu-céntur tí-bi in lae-

tí-ti-a et exsulta-ti-ó-ne. Ps. Eructávit cor mé-

vérum bónum : * dí-co é-go ópe-ra mé-a ré-gi. Gló-

ri-a Pátrí. E u o u a e.
Proper Feasts of U. S. A.

Collect

Hæc sanctæ, quam plenam gloriae, & viæ regis ... in quibus cogitatiónes vestras... et rever-

Communion of the Feria in Lent.

Lectio Isaiæ Prophetae. 55. 1-3, 6-9.


Tract. Audi, filia. p. 1227.


Offert. A

Fe-re-nútur * ré-gi vírgi-nes : pró-ximae

é-jus affe-re-núr tí-bi in laetí-ti-a et

exsulta-ti-ó-ne : adducén-tur in témpulum ré-gis. Pro pá-tri-bus tú is ná-
ti sunt tí-bí fí-li-i : constí-tu- es é-os prín-

ci-pes super ómnem tér-

ram.

Secret

Cælestem nobis, Dómine, præ-

seípsam hóstiam laudis tibi pla-

beant tua Sancta fervórem, | cémentem exhibuit. Per Dóminum

quo beáta Virgo Maria Bernárda

nostrum.

Commemoration of the Feria in Lent.


Commemoration of the Feria in Lent.

Postcommunio

Sacrís, Dómine, recreáti my-

stántiam aemulántes, patiéntiae

stériis, quaésumus, ut miram praémiun cónséquenti mereámur

beátae Mariae Bernárdae con-
aetérnum. Per Dóminum.

AT VESPERS

Ant. 8.

Rá-ti-as tí-bí ágo, * Virgo imma-cu-lá-ta

Dé- i Má-ter, qui- a per ancíllam tú- am pópu-lo

tú- o vérba sa-lú-tis et pá-cis pígnora attu-lí-stí.

V. Diffúsæ est grátia in lábiis túis.
Rv. Proptérea benéfixit te Dó-ús in aetérnum.

MARCH 15

St. Louise de Marillac, Widow.
Co-Foundress of the Congregation of the Daughters of Charity

*For the Vincentian Fathers and the Daughters of Charity*

*In the diocese of Salt Lake, Double.*

**Collect**

Deus, caritátis auctor et praevium, qui novam in Ecclesia tua familliam suscitasti, ejusque matrem beátam Ludovícam esse voluísti: † da, quaésumus; ut, caritátis ópera exercéntes, *pro-missam in caelis mercédem asse-qui mereámur. Per Dóminum.

**Secret**

Espíce, Dómine, oblatiónes nostras in honórem beátae Ludovícae tibi reverénter exhi- bitas; et per ejus intercessiónem nos in ómnibus vitae sémitis fácias et a periculis tutos et ad virtútes júgiter expédftos. Per Dóminum nostrum.

**Postcommunion**

Evótió nostra, Dómine, inter- cédénte beáta Ludovíca, conti-nuum e refectione caelésti sumat auxílium; ut divínam fidem, quam intus fovémus in corde, étiam forís exíbeámus in ópere. Per Dóminum nostro Jesum Christum.

MARCH 22

St. Catharine of Genoa, Widow
Double

*In some dioceses*

**Mass. Cognóvi. p. 1239, with the proper Collect as below.**

**Collect**

Deus, qui beátam Catharínam, in contemplánda Filii tui passióne, divíni amóris igne flagráre fecísti: † quaésumus; ut, ipsa intercedénte, tuae in nobis flammam caritátis accéndas, *et ejúsdem passiónis partícipes di-gnánter effícias. Per eúmdem Dóminum nostrum Jesum Chri-stum.
In some other dioceses, the Proper Mass.


Secret

HIS sacrificiis, quaésumus, omnipotens Deus, propitiatús intercéndénte, spirítum in nobis tuae dilectiónis accénde. Per Dóminus.

Postcommunion

SUPplices te rogamus, omnipotens Deus: ut, quos tuis reficere dignátus es sacraméntis, tribuas pro tui amóre terréna participatióne gaudére. Per Dóminus nostrum.

MARCH 22

St. Isidore the Farm-Laborer, Confessor

Double Major

In all dioceses of the United States

AT FIRST VESPERS (If celebrated)

At Magn. ----------. ----+---i:----

Ant. 8. G

Abó-res * mánu-um su-árum qui-a mandu-cá-

vit, ésu-ri-éntem implé-vit bónis Dóminus Dé-us nó-

ster. Euouae.

∀. Amávit éum Dóminus et ornávit éum.

∀. Stólam glóriae induit éum.

Prayer. Da nobis. as below.

AT MASS

Mass. Jústus ut pálma. p. 1204, except the following:

Collect

Da nobis, quaésumus, miséricors Deus : beáto Isidóro Agrícola Confessóre tuo intercéndénte, supérbe non sápere; † sed ejus méritos et exemplis * plácita tibi semper humilitátè deservíre. Per Dóminus nostrum Jesum Christum.
Proper feasts of U. S. A.

**Lectio Epistolae beati Jacobi Apostoli**

James, 5, 7-8, II, 16-18

Proper feasts of U. S. A.


Secret

Propitiare, Domine, supplicationibus nostris, et has populitui oblationes benignus assume ut, intercedentem beato Isidoro Confessore tuo, quod fideliter petitionibus nostris, et has populi petimus, efficaciter consequatur. Per Dominum nostrum Jesus Christum.

Postcommunion

Sit nobis, Domine, reparatio mentis et corporis caelestis mysterium : et praestans exsequuimur cultum, intercedente sancto Isidoro Confessore tuo, sentiamus effectum. Per Dominum nostrum Jesum Christum Filium tuum.

**AT VESPERS**

At Magn. Ant. 1. f

Cce homo agricola iste fuit, quoniam Adam exemplo es-jus ab adolescence-a sua, ad serviendum Deo viventi. E u o u a e.

V. Justum deduxit Dominus per vias rectas.

R. Et ostendit illi regnum Dei.
April 26 : Our Lady of Good Counsel

APRIL 5 (or 6)

Bd. Juliana of Cornillon, Virgin
Double
In the diocese of Portland

Mass. Dilexisti. p. 1225, except:

Collect

 Deus, humilibrum celsitudo, qui beátam Virginem Julíanam ad promovéndum sanctíssimi Sacraménti cultum mirábiliter inflammásti: † tribue, quǽsumus; íta nos humilitátis ejus vestigia sectári in terris, ut cum ipsa sublimári mereámur in cáelis. Per Dóminum nostrum Jesum Christum.

APRIL 26

Our Lady of Good Counsel
Double Major
In the diocese of Brooklyn

AT FIRST VESPERS (If celebrated)

At Magn. Ant. 8, G

Andor est * lúcis aetérnae, et spéculum sine mácula Déi majestá-tis, et ímágo boni-tá-tis illí-us;

et íd-e-o ni-hil inquiná-tum in é-am incúrrit, alle-

lú-ia. E u o u a e.

V. Ora pro nóbis, Máter Bóni Consílii, allelúia.
R. Ut dígni efficiámur promissiónibus Christi, allelúia.


For the Hymn of Compline and of the Little Hours the Chant and doxology are as on feasts of the Blessed Virgin, p. 268.
Proper feasts of U. S. A.

AT MASS

Intr. 1.

Aude-ámus * ómnes in Dó-mi-no, dí-em fé-
stum ce-le-brántes sub honó-re be-átæ Ma-rí-ae Vír-
gi-nis, Bóni Consí-li-i Má-tris: de cú-jus Sol-emní-tá-
te gáudent An-ge-li, et colláud-
ant Fí-li-um

Dé-i, alle-lú-ia, alle-
lú-ia. Ps. Eructávit

cor mé-um vérbum bó-num:* dí-co égo ópe-ra mé-
a

Ré-gi. Gló-ri-a Pátri. E u o u a e.

Collect

D

Eus, qui Genitrícem dílécti
Filii tui matrem nobis dedísti,
ejúsque specíosam Imáginem mi-
ra apparítione claríficáre dignátus
es: † concéde, quaésumus: ut,
ejúsdem mónitis júgiter inhae-
réntes, * secúndum cor tuum
vivere, et ad caeléstem pártriam
félíciter perveníre valeámus. Per
cúmdem Dóminum.


Allelúia, allelúia. V. Ave, María. p. 1265.

Allelúia. V. Per te, Déi Génitrix. p. 1557.
Gospel. Missus est. p. 1270, as far as the words: Et regni ejus non erit finis. (and of his Kingdom there shall be no end).

**Offert.**

1. R  

E- cordá- re, * Vír- go Má- ter, in con-  

spéctu Dé- i, ut loquá- ris pro nóbis bó- na, et ut  

avértat indigna- ti- ónem sú- am a  

nó- bis, alle- lú- ia.

**Secret**

S Anctifíca, Dómine, quaésu- mus, obláta li- bámina : et, Boni Consilii Matris, salubérrima  

intercessióne, nobis salutária fore  

beátae Dei Genitrícis Maríae, concéde. Per eúmdem Dóminum.

 Preface of the Blessed Virgin Mary: Et te in Festivitáte. p. 10.

**comm.**

1. R  

Egína mún- di * di- gníssi- ma, Ma- rí- a Vír-  

go perpé- tu- a, intercé- de pro nóstra pá- ce et sa-

lú- te, quae ge- nu- ísti Chrístum Dómi- num Salva- tó- rem  

ómni- um, alle- lú- ia.
Postcommunion

A. Djuvet nos, quaésumus, Domine, gloriósa tuae Generis semperque Virginis Mariae, Matris Boni Consilii, intercéssio veneranda: ut, quos perpétuos cumulavit beneficiis; ea quae agénda sunt júgiter videre fáciat, et ad implénda quae vide-rint convalescere. Qui vivis et regnas.

AT SECOND VESPERS


1. Ant. 7. a.


2. Ant. 4. E.

N me grá-ti-a * ómnis ví-ae et ve-ri-tá-tis, in me ómnis spes vítae et virtú-tis. Alle-lú-ia. E u o u a e.

3. Ant. 8. G.

Qui áudit me, * non confundé-tur: et qui operán-tur in me, non peccábunt. Alle-lú-ia. E u o u a e.

4. Ant. 6. F.

A mí-hi * sé-di-um tu-á-rum assístri-cem sapi-én-
April 26: Our Lady of Good Counsel

1. Nisi Dominus aedificavit domum, * in vanum laboraverunt qui aedificant eam.


3. Vanum est vobis ante lucem surgere : * surgite postquam sedéritis, qui manducátis panem dolóris.


5. Sicut sagittae in manu potentis : * ita filii excussórum.

6. Beátus vir qui implévit desideriúm súm ex ípsis : * non confundétur cum loquétur inimícis suis in pórta.


5. Ant.

7. b

0 -ptá-vi, * et dá-tus est mi-hi sén-sus : et invo-
cávi, et vénit in me spí-ri-tus sapi-énti-ae. Alle-lú-ia.

Euouae.
Proper feasts of U. S. A.

Chapter

Beatus homo qui audit me, ostii mei: Qui me invenerit, et qui vigilat ad fores meas invenerit vitam, et hauriet quotidiem, et observat ad postes salutem a Domino.


V. Ora pro nobis, Mater Boni Consilii, alleluia.

R. Ut digni efficiamur promissionibus Christi, alleluia.

At Magn.

Ant. 1. D

Elix es, * sacra Virgo Mar-t-a, et omni laude dignissima: quia ex te ortus est sol justitiae,

Christus De-us nostver, magni consil-i Ange-lus, alle-

l-u-ia. E u o u a e.

Cant. Magnificat. 1. D. p. 207 or 213.


APRIL 27

St. Turibius of Mogrovejo, Bishop, Confessor

Double

In all dioceses of the United States.

Mass. Statuit, from the Common, p. 1182, except:

Collect

Ceclesiam tuam, Domine, beati Turibil, Confessoris tu atque Pontificis, continua protectione custodi: ut, sicut illum pastorum sollicitudo gloriosum reddidit, ita nos ejus intercessio in tuo semper faciat amore ferventes. Per Dominum nostrum.
MAY 16

St. John Nepomucene, Martyr

Double

In some dioceses

Mass. Prefixed, p. 1145, except the Collect:

Collect

 Deus, qui ob invictum beáti Joánnis sacramentále sílentium nova Ecclésiam tuam martyrii coróna decorásti: † da nobis ejus intercessióné et exémplo, linguam caute custódire; * ac ómnia pótius mala quam ánimae detrimentum in hoc saéculo toleráre. Per Dóminum nostrum Iesum Christum.


In some other dioceses:

Secret

HÆC tua, Dómine, sacra mystéria illum in nobis, quaésumus, ignem accéndant: quo inclytus Martyr et Sacérdos tuus Joánnes, ea peragéndó, flagrábat. Per Dóminum nostrum.

Postcommunion

Frágilitátem nostram, Dómine, caeléstis haec mensa fórtium pane confírmet: qui Joánnis tentátam contra honórem sacraménti constantiam, júgiter áluit ad victóriam. Per beáti Mártýris et Sacerdótis tuí Dóminum nostrum.
MAY 16

St. Brendan, Abbot
Double


MAY 22

St. Rita of Cascia, Widow
Double Major

In the diocese of Los Angeles

AT FIRST VESPERS (If celebrated)

All as at second Vespers, p. (40), except the following:
V. Signásti, Dómine, fámulam túam Rítam. (T. P. Allelúia).
R. Signo caritátis et passiónis túae. (T. P. Allelúia).

At Magn.
Ant. 1. f

Ulci-te me fló-ribus, * stipáte me má-lis,
qui-a amó-re lángue-o, alle-lú-ia. Eu o u a e.

Cant. Magníficat. 1. f. p. 207 or 213.

Prayer. Deus, qui sanctae Ritae. as below.

AT MASS

Intr. 3.

- per í-te * mi- hi pór-tas justí-ti-ae, in-
grés-sus in é- as confi-té-bor Dó- mino : lá-pi-
May 22: St. Rita of Cascia

Collect

Dieus, qui sanctae Riteae tantam gratiam conferre dignatus es, ut inimicos diligeret et in corde ac fronte caritatis et passionis tuae signa portaret: ut inimicos diligeret et in tuae dolores contemplari, ut corde ac fronte caritatis et passionis tuae signa portaret:


In Paschaltide.


V. Qua-si pálma exáltáta sum in Cá-des, et qua-si plantá-tio ró-sae * in Jé-richo.

2. Lle-lú-ia. *

V. Sic-ut cinnamó-mum et bál-sa-
mum aromatízans odórem dedi: quasi
mýrrha electa dédi su-a-vitá-
* tem * o-
dó-ris.

After Paschaltide.

Grad. 1.

D

O-

minus * mí-

hi ad-

jú-

tor, non timé-

bo quid fá-

ciat

mí-

hi hó-

mo. W. Di-ru-

stí

vín-cu-la mé-
a: tí-

bi sacri-

fi-cá-

bo hóst-
am láu-
dis,
et nómen Dómini * invocábo.

Lle-lú-ia. * i̯.

V. Vo-ta mé- a Dómino réd-dam

in conspéctu ómnis pópu-li é-jus: in átri-is
dómus Dómi-ni, in mé-di-o tú-i,

* Je-rúsalem.


Offert. 5.

I-dé-bam * coram me vítem, in qua é-rant tres pro-pá-
gi·nes, cré·scere paulá·tim in gé·mas, et post
flo·res ú·vas ma·tu-réscere.

P. T. Alle·
lú·ia.

Secret

Ordas nostras, quaésamus, Dó·mine, sanctae Riteae méritis, liberaéti, sacrificare tibi hóstiam supérni dolóris spina coníge: Per Dóminum nostrum Jesum ut, a peccátiis ómnibus tua grátia Christum, Fílium tuum.

Comm. 6.

Raevení-sti é·am, * Dó·mine, in bene-di-

cti·ó-ni·bus dulcé·dinis: posu·í-sti in cá·pi-te

é·jus co·ró·nam de lápi·de pre·ti·ó·so.

P. T. Alle·
lú·ia.

Postcommunion

Aeléstibus, Dómine, pasti de-

licís, supplices te rogámus: ut, intercedénte sancta Rita,
caritátis et passionis tuae in méntibus nostris signa ferámus, et perpétuae pacis fructu júgiter perfruámur: Qui vivis et regnas cum Deo Patre.
AT VESPERS


1. Ant. V


2. Ant. Eu o u a e. Ē

N ípse stat * post pa-rí- e-tem nóstrum, respi-ci-ens per fenéstras, prospi-ci-ens per can-

cél-los. P. T. Alle-lú- ia. Eu o u a e. Ē

3. Ant. 7. a

May 22: St. Rita of Cascia

4. Ant. 7. b

Euouae. V Enite & videte opera

Domini, quae posuit prodigia super terram. P. T. Alle-

5. Ant. 3. a

Euouae. Odor * vestimentorum

tuorum, sicut odor thuris. P. T. Alle-

Euouae.

Chapter Cant. 2, 1-2 and 11-12.

EGO flos campi, et lilium con-

Hymn. 4.

S

O-lis obliquum peragrata gyrum, Lux adest hy-

mmnis recolenda laetis, Quae fuit Rtae meritis ve-

tusto More dicata. 2. Prodit ut primum genitricis

alvo, Agmen Hyblaeeum volitat per ora, Ut locu-
 Proper feasts of U. S. A.

úram dóce-at pu-éllam Mélle-a vérba. 3. Cónjugis saévi resolu-ta víncis, Vírgines inter Dómino dicátas

Optat adscí-bi; vídu-am sed árcent Límine sáncto.

4. Cómos at vó-ti dúcibus supérnis, Dum crúci affíxum Dóminum precátur, Caédi-tur spína: simul ílla lánguett Sáuci-a frón-te. 5. Dum rigent brúmae, rosa vérna fló-

ret Ad sú-os nútus, gemínósque fí-ci Pró-ferunt frú-

cus: célébrant stupéntes Mónstra soró-res. 6. Illa jam pérgit rú-ti-lans ad ástra: Pláudít Hispánus, Pádus, In-
dus, Umber, Córpus intáctum réco-lens quot-tánnis
Súpplice vó-to. 7. Trí-ni-tas ómni ce-lebré-tur aévo,

Quam fides trínum dócet ésse, et únum Númen, et Ríta


V. Signásti, Dómine, fámulam túam Rítam. (P. T. Allelúia).
R. Sígno caritátis et passiónis túae. (P. T. Allelúia).

At Magníf.

Ant. 6. F.

Et víde-te, fí-li-ae Sí-on, Rít-
tam in di-adémate, quo coronávit é-am Chrí- stus in
dí-e desponsa-ti-ónis illí-us, et in dí-e laeti-
ti-ae

Cant. Magnificat. 6. F. p. 211 or 213.

MAY 23

St. John Baptist Di Rossi, Confessor
Double.

In some dioceses

Mass. Os justi. p. 1200, except:

Collect

 Deus, qui sanctum Joannahm Baptistam Confessórem tuum concédæ, quaésimum; ut, cujus pia mérita venerámur, * virtú-te in evangelizándis paupéribus car- ritáte et patientia décorásti: † Per Dóminum.

In the diocese of Los Angeles and some others, Proper Mass.

Collect. Deus, qui sanctum Joànnem. as above.

Secret

O Blátum tibi munus, quaésu- mus, Dómine, in ódórem Joánnem Baptista Confessóre tuo intercedénte, nos córporé et suavitátis ascéndat: et, sancto mente purificet. Per Dóminum.

Postcommunion

C Aeléstis, Dómine, participátio sacraménti, sancti Joánnis Baptistae Confessóris tui suffragántibus méritis, fidéles tuos mundet et múniat: ac bonis opéribus júgíter praestet esse inténtos. Per Dóminum no- strum.

MAY 25

St. Madeleine-Sophie Barat, Virgin

Foundress of the Society of the Religions of the Sacred Heart

AT MASS

Intr.

P One me * ut signá-cu-lum super cór- tum, ut signáculum super bráchi- um tú- um: qui-a fórtis
May 25: St. Madeleine-Sophie Barat

est ut mors dilectio. P. T. Alleluia,
al-le-lu-ia. Ps. Paratum cor me-um, De-us, paratum
cor me-um: * cantabo et psallam in glori-a me-a.

Glori-a Patri. E u o u a e.

Collect

Domine Jesu Christe, qui sanctam Magdalenam Sophiam ad exemplum Cordis tuo humilitate et caritate mirabiliter decorasti, et novam Virginum familiam per eam floriscere voluisti: fac nos Sanctissimo Cordi tuo jujiter adhaerere; * et ejusdem imitatione, tui gaudere consortio: Qui vivis et regnas.


In Paschaltide:

8.

A

L- le- lu- ia. * ij.

V. Mihi autem adhaerere Deo bonum

est: ponere in Domino Deo speram * me-
Proper feasts of U. S. A.

7.

Lle-lú-ia. *

V. Exsultá-vit cor mé-um in Dó-mi-no,
et exaltátum est córnu mé-um * in

Dé- o mé-o.

Out of Paschaltide:

Grad. 1.

Uaesí- vi * sapi- énti-am pa- lam in ora-
ti-ó-ne mé- a: ambu-lá-vit pes
mé-us í- ter ré-ctum, a ju-ventú-te
mé- a investi-gá- vi * é-am.

V. Dánti mí- hi
Sequentia sancti Evangelii secundum Ioannem John 15, 1-12

**MAY 30**

**St. Ferdinand, King, Confessor**

*In the diocese of San Antonio*

**Mass.** Justus ut pálma. p. 1204, *except*:

**Collect**

D **eus, qui beáto Confessóri tuo Ferdinandó praedíspósitum et sanctam Magdalenam ad perennem gloriam provéctum et regnavit in unitate Spíritus, *ab hóstibus mentis et cárpóris liberémur. Per Dóminum nostrum Jesum Christum, Filium tuum.***

**JUNE 9**

**St. Columba, Abbot**

**Double.**

**Mass.** Os justi, of Abbots, p. 1206.

**Collect**

**Intercessió no**, quaésumus, númeri nostro* nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum nostrum.***
June 16: St. John Francis Regis

JUNE 16

St. John Francis Regis, Confessor

In the diocese of Kansas City

AT MASS

Intr. 2

Pí-ri-tus Dómi-ni * super me : prop-ter quod

únxit me : e-vange-li-zá-re paupé- ribus mí-sit

me, saná-re contrí-tos cór-de, praedi-cá-re

ánnum Dómi-ni accé-ptum, et dé- em re-tri-

bú-

ti-

ó-nis. Ps. Exsúrge, Dómi-ne Dé-us, exalté-tur

mánus tú-a : * ne obli-viscá-ris páupe-rum. Gló-ri-

a

Pátri. Eu o u a e.

Collect

Deus, qui ad plú-rímos pro

salúte animá-rum perferéndos

labóres, beátum Joánnem Fran-
ciscum Confessórem tuum míra-
bili carítate et invícta pátiéntia

decorásti : † concéde propítius;
ut, ejus exérplics in strúcti et
intercessionibus adjúti, * acté-
nae vitae praé-mia consequéamur.
Per Dóminum nostrum.


6.

L- le-lú- ia. * i/. Y. Dó-mi-nus
dá-bit vérbum evange- li-zán-ti-bus

virtú-te * múl-ta.

† Sequentia sancti Evangelii secundum Matthaeum Matth. 9, 35-38


Offert. 6.

B Enedícti- o * per-i-tú-ri super me veni-
bat, et cor víduae conso-látus sum: ócul-us
fú-i cáe-co, et pes cláu-do: pár-ter é-ram
páu-pe-rum.

Secret

ARitátis víctima,quam immo-
lantes offérimus, sit nobis,
Domíne, te miseránte, propítia-
bilis: et, beáti Joánnis Francísi
précibus et méritos, ad obtiné-
dum patientiae et caritátis aug-
méntum, efficax et salutáris. Per eúmdem Dóminum.

Comm. 4

Uam púlchri * super móntes pé-des annunti án-
tis et praedi-cántis pá-cem: annunti-
tis bó-
num, praedi-cántis sa-lú-
tem!

Postcommunion

Rescat in nobis, Domíne, pietátis tuae effectus salutá-
ris: ut, caelestí pábulo refécti et Sanctórum exémplis accénsi, ad aetérnae salútis portum, te mise-
ricórditer protegénte, et beáto Joánnne Francíso intercedénte, felíciter pervénére valeámus. Per Dóminum nostrum Jesum Chri-
tum Filium tuum.
Proper feasts of U. S. A.

JUNE 27

Our Lady of Perpetual Succor

*In the diocese of Concord*

At Vespers, *as on the feast of Our Lady of Prompt Succor*, p. (13), except:

- **Prayer.** Omnipotens et misericors Deus. *as below.*

  *In the diocese of Savannah-Atlanta.* **Prayer.** Domine Jesu Christe. *as below.*

**AT MASS**

**Introit.** Gaudeamus. *p. 1556.*

**Collect**

*Omnipotens et misericors Deus, qui dedisti nobis beatissimae Genitrictis tuae Imagoem de Perpetuo Succursu speciāli titulo venerari:† concedes propitius; ita nos inter omnes viae et vitae hujus varietates continua ejusdem Immaculatae sempere Virginis Mariae protectione muniri,* *ut aeternae tuae redemptionis praemia consequi mereamus: Qui vivis et regnas.*

  *In the diocese of Savannah-Atlanta:*

**Collect**

*Domine Jesu Christe, qui Genitrīcem tuam Mariam, cujus insignem venerāmur imaginem, Matrem nobis dedisti perpetuo succurrere parātam:† concede, quaesumus; ut nos, maternam ejus opem assidue implorantes,* *redemptionis tuae fructum perpetuo experiri mereamur: Qui vivis et regnas.*

**Epistle.** Ego quasi vitis. *p. 1612.*

**Gradual.** Tōta fōrmosa. *p. (13).*

Alleluia, alleluia. Ὡ. Ave, Maria. *p. 1266.*

**Gospel.** Stabant juxta crucem. *p. 1637.*

**Offertory.** Recordāre. *p. 1637.*

**Secret.** Tua, Domine. *p. (15).*

**Preface of the B. V. M.** Et te in Festivitāte. *p. 10.*

**Communion.** Regina mundi. *p. 1558.*

**Postcommunion.** Adjūvet nos. *p. (15).*
Commemoration of all Holy Popes
Double Major
In the dioceses of Brooklyn and Los Angeles

AT FIRST VESPERS (If celebrated)

At Magn.
Ant. 7. c

S

Acerdó-tes Dé-i, * benedí-cite Dóminum: sérví

Dómini, hýmnunm dí-ci-te Dé-o, alle-lú-ia. E u o u a e.


AT MASS

Intr.

4.

G

Ongre-gá-te fi-li * sán-ctos é-jus, qui

ordina-vé-runt testamentum é-jus super sa-crí-fi-

ci-a. Et annunti-á-bunt caé-li justí-ti-am

é-jus: qui-a Dé-us tú-us é-go sum. Ps. Dé-us
Proper feasts of U. S. A.

Deórum Dómini-nus locútus est: * et vocá-vit térram. Gló-

ri-a Pátri. Eu o u a e.

Collect

 Deus, qui pópulis tuis indul-géntia cónsulis et amóre domináris: † da spíritum sapiéntiae, suffragántibus méritis An-tistitum Ecclesiæ tuæ, quibus Christum.


Secret

Un géniti Filii tui, quam tibi, offerimus, Immaculáta hóstia, Deus Pater omnipotens, in prosit nobis ad medélam percipiéndam. Per eúmdem Dánum.

Preface of the Apostles, p. 10.

Comm. 6.

V E-ri-tas mé- a, * et mi-se-ricórdi-a mé-

a cum f- ps: et in nómi-ne mé-o exal-

tá-bi-tur cór-nu é-jus.

Postcommunion

Da, quaésimus, Dómine, fidé-tióné laetári; et éorum perpétua libus pópulis: sanctórum Pon-tificum tuórum semper venera-

num nostrum.
AT SECOND VESPERS


1. Ant. 3. b
S

Aucti tú-i, * Dómine, floré-bunt sic-ut lí-li-um, et

sic-ut ódor bálsami érunt ante te. E u o u a e.

2. Ant. 8. G
I

N caeléstitus régnis * Sanctórum habi-tá-ti-o est,

et in acté-rnum réqui-es e-ó-rum. E u o u a e.

3. Ant. 1. f
C

Orpo-ra Sanctórum * in pá-ce sepúlta sunt: et

vivént nómina e-ó-rum in ae-térnum. E u o u a e.

4. Ant. 7. c 2
S

Pí-ri-tus * et ánimae justó-rum, hýmnum dl-ci-te

Dé-o nóstro. E u o u a e. F

Ulgébunt justi *

sic-ut sol in conspéctu Dé- i.
Proper feasts of U. S. A.

Chapter

Hebr. 13, 7.

FRatres : Mementóte praeposítórum vestrórum, qui vobis intuéntes éxitum conservatioùs, * imitámini fidem. locuti sunt verbum Dei : †

Hymn

4.

R

EX glo-ri-ó-se Praésulum, Co-róna consi-tenti-um,

Qui respuéntes térre- a Perducis ad caelésti- a. 2. Au-rem

benígnam pró-tinus Appóne nóstris vó-cibus : Trophaé-a

sácra pángimus : Ignósce quod de-liquimus. 3. Tu víncis

in Martý-ribus, Parcéndo Confessó-ribus : Tu vínce nó-

stra crímina, Donándo indulgénti- am. 4. Dé- o Pátri

sit gló-ri-a, E-jusque só-li Fí-li-o, Cum Spí-ri-tu Pará-


V. Elégit eos Dóminus sacerdótes sibi.

R7. Ad sacrificándum éi hóstiam láudis.
JULY 24

St. Francis Solano, Confessor

Double

In all dioceses of the United States

Mass. Os justi, from the Common, p. 1200, except:

Collect

Deus, qui plurimas Americae gentes per beatum Franciscum ad sinum Ecclesiae perduxisti: † ejus meritis et precibus indignationem tuam a peccatis nostris averte; * et in gentes, quae te non cognoverunt, timorem nomen tuum benignus immitte. Per Dominum nostrum Jesum Christum.


Secret

Unus, quod tibi offerimus, mereamur assequi quod praecepis. Per Dominum nostrum Jesum Christum.

Postcommunion

T sumptis, Domine, reddamur tuo, fac nos tuis semper obediens digni muneribus: intercedente beato Francisco Confessore Jesus Christum.
AUGUST 9 (or 11)

St. Emigdius, Bishop and Martyr

Double

_in some dioceses_

**Mass.** Státuit, _as in the Common of Martyrs, p. 1129, except the Collect:_

**Collect**

Deus, qui beá tum Emígdium Márt yrem tuum atque Pontíficem, idolórum victória et miraculórum glória decorásti: * concéde propíti us; ut, eo interVENIÉNTE, * malórum spirít um fraudes víncre et coruscáre vir túbíbus mereámur. Per Dóminus.

_In the archdiocese of San Francisco and the diocese of Los Angeles and others, Proper Mass._

**Collect.** Deus, qui beá tum Emígdium. _as above._

**Secret**

Unera tibi, Dómine, oblát a sanctí fica: ut per ea, intercedénte beáto Emígdio Márt yre tuo atque Pontífice, ab ómnibus ánimae et córporis periculis libér e rum. Per Dóminus.

**Postcommunion**

Acraménta, quae súm p s imus, Dómine: per intercessiónem beáti Emígdii Márt yris tui atque Pontí ficis s ínt nobis ad tutamén tum mentís et cór poris, et ad misericórdiam tuam efficá ci ter consequé ndam. Per Dóminum nostrum.

AUGUST 11

St. Philomena, Virgin and Martyr

_in the diocese of Helena_

**Mass.** Loquébar, _from the Common. p. 1215._
AUGUST 18

St. Helena, Empress, Widow

*In the diocese of Helena, Titular of the Cathedral*

Double of the first Class

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**Intr.**


Gló-ri-a Pátri. Eu-ou-e.

**Collect**

Dómine Jesu Christe, qui lo-cum, ubi Crux tua latébat, beátae Hélienae revelásti, ut, per eam, Ecclésiam tuam hoc pre-tióso thesáuro ditáres: † ejus nobis intercessióne concéde; *ut, vitális ligni prétio, aetérnae vitae praémia consequámur: Qui vivis.

**Epistle.** Mulierem fortém. p. 1239.

**Grad.**

Ultum tú-um *depre-ca-bún-tur*

Preface of the B. V. M. Et te in Assumptіóne. p. 10.

Comm. 1.


frút-ctus é- jus.
SEPTEMBER 1

St. Vibiana, Virgin and Martyr

*In the diocese of Los Angeles, Titular of the Cathedral*

**Mass. Loquébar. p. 1215.**

**Collect.**

Deus, qui inter cetera potentiae beatae Vibianae Virginis et Martyris tuae natalitia contulisti: † concede propitius; ut, qui beatae Vibiánae Virginis et Martyris tuae salutiferae, eodemjúgiter pérfrui Crucis tuae fructu in terra sumus mereámur in caelis: Qui vivis.

SEPTEMBER 7

St. Cloud, Confessor

*In the diocese of St. Cloud, patron of the diocese*

**Mass. Os justi. p. 1200, except the Prayers:**

**Collect.**

Deus, qui beatum Clodoáldum, propitius; ut hanc de manibus Domini nostri Jesum Christum nostris hóstiam laudis clementer dederitis, detriméntum fácere valeámus; Qui tecum vivit et regnat.

Postcommunion

Oncéde nobis, miséricors Deus: ut, qui salutiferae Crucis tuae fructu in terra sumus recreáti; per intercessiónem béatae Héleneae, eodemjúgiter pérfrui mereámur in caelis: Qui vivis.
SEPTEMBER 9
St. Peter Claver, Confessor
Double
In many dioceses

AT MASS

Intr. 8. S

Ati-á-vit * Dóminus ánimam in-ánem:

sedéntes in tenebris et úmbra mórtis, víncitos in
mendi-ci-tá-te et fér-ro. Ps. Confi-te-ántur Dómi-

no mi-se-ri-córdi-ae é-jus:* et mi-rábl-li-á é-jus fí-li-

hóminum. Gló-ri-a Pátri. Eu o u a e.

Collect

D Deus, qui, abréptos in servítu-
tem Nigrítas ad agnitiónum

tui nóminis vocáturus, óeátum
Petrum mira in eis juvándis
caritáte et patioéntia roborásti; ♩

Lectio Isaiae Prophetæ. Isai. 58, 6-9 and 10

H ÆC dicit Dóminus : Dissolvé
colligatiónes impietátis, solve
fascículos deprimentés, dimitte
eos, qui confracti sunt, líberos,
et omne onus dirúmpete. Frange
esuriénti panem tuum, et egénos
vagóisque induc in domum tuam:
cum videris nudum, óperi eum,
et carnem tuam ne despéixeris.
Tunc erúmpet quasi mane lumen
tuum, et sánitas tua citius
oriétur, et anteíbit fáciem tuam
justítia Domini
cólliget te. Tunc invocábis, et
Domínus exáudiet: clamábis,
et dicet: Ecce adsum. Cum
effúderis esuriénti ániam tuam,
et ániam afflictam repléveris,
oriétur in ténèbris lux tua, et
ténêbrae tuae erunt sicut mé-
ridies.

Grad.
2.
L
ibe-rá-bit * pálp-
pe-rem a pot-

té, et páupe-rem cú-i non é-
rat adjú-
tor:

pár-
cet páu-
pe-ri et ín-

et ánimas páu-
pe-rum
sál-
vas fá-ci-
et.

V. Ex

usú-ris et in-iqui-tá-
te réd-
imet ánimas e-

rum, et hono-rá-
bile

ñosen e-órum * coram íl-
lo.
Proper feasts of U. S. A.

7.

Lle-lú-ia. * iý.

ți. Exsúrge, Dómine Dé-us, exal-té-tur mánuς tú-a: ne

obli-viscá-ris páu-perum: tí-bi de-re-li-

ctus est páuper: órphano tu é-ris* adjú-

tor.


Offert.
September 9: St. Peter Claver

rántem, et püpí- lum, cú- i non és-set adjú- tor,

benefi- cti- o per-i-tú- ri super me vení- é- bat, et
cor vídu- ae conso-lá- tus sum: o- culus fú- i
cæ- co, et pes cláu- do: pá- ter é- ram

cáu- perum.

Secret

Caritáts victima, quam immo- lántes offerímus, sit nobis, méritis, ad obtinéndum patién- 
tiae et caritátis augméntum, Dómine, te miseránte, propiti- 
éficas et salutáris. Per eúmdem 
bilis: et, beáti Petri précibus et

Comm. 1.

cubá-re fá-ci- am, di- cit Dóminus Dé- us. Quod per-

érat, requí- ram: et quod abjéctum é- rat, redú- cam; et

quod confráctum fú- erat, alli-gá- bo: et quod infírnum

Propre U. S. A. — 3
SEPTEMBER 26

SS. Isaac Jogues, John de Brébeuf and Companions, Martyrs

Double of the Second Class

In all dioceses of the United States

In Canada and in Jesuit churches, the feast is celebrated under the same rite but on March 16. In Canada, St. John is named in the Prayers before St. Isaac.

At first and second Vespers, and at the Little Hours, all from the Common of Two or More Martyrs, p. 1153, except:

Prayer. Deus, qui primitias fidei. as below.

AT MASS

Intr. p. 1145

I sunt * qui venérunt de tribulatiónem máagna, et lavérunt stológas súas, et de-albavérunt éas in sanguine Agni. Ps. Laudát Dó-
Sept. 26: SS. Isaac Jogues, John de Brébeuf and Comp. (67)

minum, ómnem gentes; * laudáte éum, ómnem popu-

Gló-ri-a Pátri. Eu ou a e.

Collect

D eus, qui primitias fidei in boreálibus Americae regió-
nibus sanctórum Mártirum tú-
rum Isaácii, Joánnis corúmque Sociórum praedicatione et sán-

guine consecrásti; † concéde pro-
pítius; ut, córum intercessióne, * flórida christianórum seges ubi-
que in dies augeátur. Per Dómi-
num nostrum Jesum Christum.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

II Cor. 12, II-15.

F ratres: Ego a vobis débui commendári: nihil enim

minus fui ab iis qui sunt super

modum Apóstoli, taméti nihil

sum. Signa tamen apostolátus

mei facta sunt super vos, in omni

patiétntia, in signis et prodigiis

et virtútibus. Quid est enim quod

minus habitústis prae céteris ec-

clésiis, nisi quod ego ipse non

gravávi vos? Donáte mihi hanc

injuriam. Ecce tértio hoc parátus

sum veníre ad vos; et non ero

gravis vos. Non enim quaero

quae vestra sunt, sed vos; nec

enim debent filli párentibus the-
saurizáre, sed paréntes filliis.

Ego autem libentíssime impén-
dam et superimpéndar ipse pro

animábus vestris: licet plus vos
diligens, minus díligar.


8.

Lle-

lú-ia. * iɪ.

W. Sic-ut ab-
núndant passió-
nes Christi in nóbis, i-
ta

et per Chrístum abún-
dat consolá-
ti-o * nóstra.
Proper feasts of U. S. A.


Offert. 8.

T

Amquam áu- rum * in forná- ce probá- vit
il- los Dó- mi-nus, et qua-si holo-
cáu- sti hó- sti- am accé-pit

é-
os.

Secret

Immaculátam hóstiam fac nos, Dómine, méntibus tibi puris offérre, quam sanctis Martíribus tuis illibátus vitae candor et juge mortificationis stúdium dapem suavíssimam efficiébant. Per Dó-
minum nostrum Jesum Christum Fílium tuum.

Comm. 3.

M

Agni- ficábi-tur * Chrís- stus in córporë mé-o,
si-ve per ví- tam, si-ve per mó- tem: mí- hi e- nim
ví-ve-re Chrístus est et mó- ri lú- crum.

Postcommunion

Ortíum pane reféctis tribue nobis, omnipotens Deus: ut, sicut sancti Mártýres tui Isaácu- s, Joánes eoruḿque Sóci, eódem roboráti, ánima- lum suam pro frá-
tribus pónere non dubitárun- t; ita nos, alter altérius ónera portántes, próximos nostrós ópe- re et veritáte diligámus. Per Dóminum nostrum.
OCTOBER 21

St. Ursula and Companions, Virgins and Martyrs


In the diocese of Portland

Introit. Me exspectavérunt. p. 1220.
Collect, Secret, Postcommunion. p. 1698.

From the Gradual onwards, all as in the Mass: Loquébar. p. 1216.

NOVEMBER 3 (or 5)

Bd Martin Porres, Confessor

In some dioceses

Nov. 5, in the archdiocese of New-Orleans and in the dioceses of Lafayette and Natchez.

Mass. Jústus ut pálma. p. 1204, except the Prayers:

Collect

 Deus, humilium celsitúdo, qui beá tum Martínum Confessórem tuum ad caeléstia regna transíre fecísti: ut ejus méritis et intercessione concédé, nos ejus humilitátem ita imitári in terris; ut cum ipso exaltári me-reámur in caelis. Per Dóminum.

Secret

Anc hóstiam, Dómine, quam tibi in honórem beáti Martíni Confessóris sacrándam offerímus, benígnus súscepe, et prae-
sta; ut ejus pia intercessiónem nobis efféctum tuae salvatiónis impéndat. Per Dóminum nostrum Jesum Christum.

Postcommunion

Aeléstibus alimentis enutriti súpplices te rogámus, Dómine Deus noster: ut beáto Martíno Confessóre pro nobis intercedénte, tuis semper valé- mus obedíre mandátis. Per Dómin.
NOVEMBER 5

Feast of Holy Relics
preserved in the Churches of the diocese

Double Major

In many dioceses

AT MASS


Collect

Auge in nobis, Dómine, resurrectionis fidem, qui in Sanctórum tuórum Reliquiis mirabilia operáris: ✠ et fac nos immortális glóriæ partícipes; * cujus in eórum cinéribus pignora venerámur. Per Dóminum nostrum Jesum Christum.


Grad.

2. 

E xultá-bunt * sáncti in gló-

ri-a: lae-tabún-
tur in cu-

bí-libus sú-is.

V. Cántate Dó-

mi-no

cánti-cum nó-
vum: laus
November 5: Feast of Holy Relics

I

étius in ecclesiæ sanctorums.

Allelúia, allelúia. Ὑ. Justi epuléntur. p. 1168.


Secret

Mplorámus, Dómine, cleméntiam tuam: ut Sanctórum hostia, quam offerimus, nostrórum sit expiatio delictórum. Per Dóminum nostrum Jesum Christum, suffragántibus méritis, tuum Filium tuum.

Comm. 1.

G Audête, * jústi, in Dómino:

rectos décet collau-dátio.

Postcommunion

Multíplica super nos, quaésumus, Dómine, per hæc sancta, quae súmpsimus, misericórdiam tuam: ut, sicut in túórum solemnitáte Sanctórum, quorum Reliquias cólimus, pia devotióne laetámur; ita eórum perféctua societáte, te largiénte, fruámur. Per Dóminum nostrum Jesum Christum.

At Vespers, the Office and also the Chapter are taken from the Common of Several Martyrs, p. 1156. Prayer, Auge in nobis. (70).
NOVEMBER 6

St. Leonard, Abbot


Collect

Ajestáti tuae, quaésumus, pia comméndet oratório; ut, quem omnipotens Deus, nos san-
vérerámur officio, ipsius suffrác-
tíssimi Confessóris tui Leonárdí giis sublevémur. Per Dóminum.

NOVEMBER 17

Bd Philippine Duchesne, Virgin

In the archdiocese of St. Louis

Mass. Dilexísti. p. 1225, except the following Prayers:

Collect

dEus, qui caritátis dona in concéde, * ut fídíles tui quae tibi corde beátae Philippínæ in-
sunt plácita tota dilectione per-
fúsiti: † ejus méritis et précibus fícient. Per Dóminum.

Secret

Recés et hóstias, Dómíne, dicámus, cujus ánimus tibi sédula benígnus assúme, quas in oratióne et sui ipsíus immola-
bréátæ Philippínæ festivitáte tion adhaerébat. Per Dóminum.

Postcommunion

Gaelésti dape refécíti, quaésu-
dílectíssimí Filíi tui regnum mus, Dómíne, ut beátæ ubique génitium dilatáre studeá-
mus. Per eúmdem Dóminum.

NOVEMBER 27

St. Virgil, Bishop and Confessor

NOVEMBER 27
Our Lady of the Miraculous Medal
Double Major
In the diocese of Brooklyn

AT FIRST VESPERS (If celebrated)

All as from the Feast of the Immaculate Conception, p. 1313, except:

℟. Signum mágnum appáruit in caélo.
_fu. Múlier amícta sóle et lúna sub pédibus éjus.

At Magn. uí me invéne-rit, * invé-ni-et ví-tam, et háu-

rí-et sá-lú-tem a Dómino. Eu o u a e.


For the Hymn of Compline and of the Little Hours the chant and
doxology are as on feasts of the Blessed Virgin, p. 268.

AT MASS

Æ - rit quasi sígnum * in má-nu tú-a, et quá-si

monumén-tum ante óculos tú-os, et ut lex Dómi-

ni sem-per sit in óre tú- o. Ps. Con-fi-témini

Dómino, et invocá-te nómem é- jus : * annunti-á-te inter
Proper feasts of U. S. A.

gentes ó-pera é-jus. Gló-ri-a Pátri. Eu o u a e.

Collect

Dómine Jesu Christe, qui bea-
tíssimam Virginem Mariam Matrem tuam ab origine imma-
culátam innúmeris míráculis cla-
réscere volúísti : † concéde, ut,
ejús dem patrocínium semper im-
plorántes,* gáudia consequámur
aetérna : Qui vivís.

Lectio libri Apocalypsis beati Joannis Apostoli.

Apoc. 12, 1, 5, 14 and 15-16.

Sígnum magnum appáruit in
caelo : Múlier amícta sole, et
luna sub pédibus ejus, et in
cápite ejus coróna stellárum
duódecim. Et péperit fílium má-
sculum, qui rectúrus erat omnes
gentes in virga férrea : et raptus
est fílius ejus ad Deum, et ad
thronum ejus. Et datae sunt mu-
lieri alae duae áquilae magnae ut
voláret in désértum in locum
suum. Et misit serpens ex ore
suó post muliérem, aquam tam-
quam flumen, ut eam fácere
trahí a flúmine. Et adjúvit terra
muliérem, et apéruit terra os
suum, et absórruit flúmen, quod
misit draco de ore suo.

Grad.

5.

M

Ementó-te * mi-ra-bí-
li-um

é-jus, quae fé-cit : prodí-gi-
a

é-jus, et judí-ci-a ó-ris é-jus.

V. Pósu-it

in é-a vér-ba signó-
rum su-órum,
November 27: Our Lady of the Miraculous Medal (75)

et prodigii-orum suorum

* in terra.


V. A summo caelo egressio ejus,
nec est qui se abscondat
a calóre ejus.


Offert. 6. D

Ixit Jé-sus *dis-cí-pu-lo:

Ecce
Proper feasts of U. S. A.

má-ter tú- a. Et ex ílla hó- ra accépit é- am
discí- pu-lus in sú-

Secret

Beátá Virgine María interce-| poris et Sánquínis ejúsdem Filii
dénte, cujus précibus exo-| tui pura mente conficere; ut
rátus Jesus Christus Filius tuus| aetérni convívii mereámur esse
fécit initium signórum: da nobis,| partes. Per eúmdem Dómi-
Dómine Deus, sacraméntum Cór-| num nostrum.


Comm.

8.

N-nova sí- gna, * et immú- ta mi-ra-bí-
a. Glo-rí- fí-ca mánum tú- am et bráchi-um déx-
te- rum. Festína témpus, et meménto fí-nis, ut
e-nárrent mi-ra-bí- li- a tú- a.

Postcommunion

Dómine Deus omnipotens, qui| auxílio, præséntis témporis per-
per immaculátam Genitrícem| cula devitáre; ut vitam consequá-
Filii tui ómnia nos habére vo-| mur aetérnam. Per eúmdem
luísti: da nobis, tantae Matris| Dóminus nostrum.
AT SECOND VESPERS

All as from of the Immaculate Conception, p. 1320, except:

프. Signum mágnum appáruit in caélo.
R프. Mulier amícta sóle et lúna sub pédibus éjus.

**ALPHABETICAL TABLE**

<table>
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<th>(34)</th>
<th>Offertories</th>
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<td>3 Aperite mihi</td>
<td>4 Afferentur</td>
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<td>4 Congregate illi</td>
<td>6 Benedictio perituri</td>
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<td>7 Erit quasi signum</td>
<td>6 Dixit Jesus</td>
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<td>1 Gaudeamus.</td>
<td>5 Elegi</td>
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<td>1 Hi sunt qui venerunt</td>
<td>4 Eo quod liberassem</td>
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<td>3 In nomine Jesu</td>
<td>3 Mihi autem</td>
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<td>2 Mihi autem</td>
<td>1 Recordare</td>
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<td>5 Pone me.</td>
<td>8 Tamquam aurum.</td>
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<td>8 Sativit Dominus</td>
<td>5 Videbam</td>
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<tr>
<td>2 Spiritus Domini</td>
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<td>7 Tenuisti manum</td>
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**Graduals**

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<td>1 Ascendam</td>
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<td>1 Ego pascam</td>
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<td>1 Dominus mihi</td>
<td>1 Gaudete justi</td>
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<td>2 Liberabit pauperem</td>
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<td>5 Mementote</td>
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<td>5 Quae est ista</td>
<td>6 Praevenisti eam</td>
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<td>1 Quaesivi</td>
<td>4 Quam pulchri</td>
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<tr>
<td>1 Tota formosa</td>
<td>5 Qui susceperit</td>
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<td>5 Vultum tuum</td>
<td>1 Regina mundi</td>
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<td>8 Venite ad me</td>
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<td>6 Veritas mea</td>
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**Alleluia Verses**

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<td>7 A summo caelo</td>
<td>7 Ad te confugimus</td>
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<td>6 Dominus dabit</td>
<td>7 Benedicta es tu</td>
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<tr>
<td>8 Ego autem</td>
<td>8 Candor est lucis</td>
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<td>7 Exsultavit</td>
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<td>7 Exsurge Domine</td>
<td>3 Cantate ei</td>
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<tr>
<td>8 Flores apparuerunt</td>
<td>1 Corpora Sanctorum</td>
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<td>8 Mihi autem</td>
<td>6 Da mihi</td>
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<td>7 Omnibus omnia</td>
<td>7 Dum essent</td>
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<tr>
<td>7 Quasi palma</td>
<td>1 Ecce homo</td>
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<td>8 Sicut abundant</td>
<td>7 Ego Mater</td>
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<tr>
<td>2 Sicut cinnamomum</td>
<td>6 Egredimini</td>
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<tr>
<td>7 Vota mea</td>
<td>1 Elegi</td>
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<td>7 En dilectus meus</td>
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<td>8 En ipse stat</td>
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<td>7 Fecit tibi magna</td>
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**Communions**

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**Antiphons**

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<td>7 Dum essent</td>
<td>8 En ipse stat</td>
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**Tracts**

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<td>8 Ego diligentes</td>
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# Alphabetical Index of Feasts

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<tr>
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<td>8 Gratias tibi</td>
<td>8 Tu gloria, Jerusalem</td>
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<td>8 In cælestibus</td>
<td>7 Venite et videte</td>
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<td>4 In me gratia</td>
<td>3 Viderunt eam</td>
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<td>1 Nostras deprecationes</td>
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<td>3 Odor vestimentorum</td>
<td>8 Beata caeli</td>
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<td>7 Optavi</td>
<td>4 Rex gloriose</td>
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<tr>
<td>3 Per te immaculata</td>
<td>4 Solis obliquum</td>
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<tr>
<td>1 Quae est ista</td>
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<tr>
<td>8 Qui audit me</td>
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<td>8 Qui me invenerit</td>
<td>121 Nisi Dominus</td>
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**Hymns**

**Psalm**

## ALPHABETICAL INDEX OF FEASTS

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